



TorahActionLife

COMMUNITY PARASHA SHEET

TERUMAH

5th ADAR 5777

Shabbat begins: 17:29

Shabbat ends: 18:33

This week's edition is Dedicated
Jeremy and Elizabeth Stein in
Honour of their new baby girl
Leah Tova (Lily) Wishing them all
much Nachat and Hatzlacha



RABBI JONATHAN TAWIL
DIRECTOR, TAL

Keep Focused!

When Moshe was commanded by Hashem to make the Mishkan, he trembled. He thought to himself, "how is it possible to build a house for G-d - who encompasses and transcends all the heavens?"

Hashem replied, reassuring him, "not by my standards, but in accordance with their abilities: twenty boards in the North..." (Midrash Shemot Raba 34)

Moshe was startled as to how it would be possible to build a dwelling place for Hashem in this world. After all, Hashem's presence is everywhere. Furthermore, whatever he would build would never justify what a palace of G-d should be. Hashem calmed his fears; it was a command from Hashem, yet Moshe was commanded to build it in accordance with the *people's* abilities.

The Ramban explains that the "secret" of the Mishkan, was that the glory of Hashem which had rested on Har Sinai in the open would now rest among Bnei Yisrael in a concealed way. There are deep ideas behind the building of the Mishkan, yet as the Chafetz Chaim points out, we can see from here that Hashem doesn't demand the impossible or the unreasonable. Every person is obligated to do only that which he or she is able to.

Let us take a closer look into this Midrash. The Midrash relates that Hashem's Shechina would rest upon the Aron HaEdut - the Holy Ark, where the Ten Commandments were placed.

What is the idea of having a fixed place where the Shechina dwells? What can we derive from this and how does it affect us nowadays given we have not yet merited living with the Bet Hamikdash at our side? Looking back over the years have you ever wondered which the best spent moments of your life were? Was it in your youth, perhaps your early days as a baby, or perhaps the best days are yet to come?

The Gemara in Nida 30b states that the best moments of a person's life were when he/she was a foetus in the mother's womb! Whilst tucked in warmly in the mother's womb, the foetus is supplied by a nutritious diet; there is constant benefit without loss, the developing child ingests food but does not expel excrement. Moreover, the embryo gains spiritual insight, a personal angel sits with him or her and a glowing candle atop allows them to see from one end of the world to the other.



Wow, I'm sure you remember those good old days!? On a deeper level we can understand what force was behind this pleasure. Our sages explain that best results are achieved when one is . When the baby is in its mother's womb, it has nowhere to go, no distractions; it is aware it will be there for a long time and can concentrate on the special spiritual light that it is granted. At times, being limited gives us the ability to grow. In the last decade for example, people rushed to take out credit; borrowing at every available opportunity. Yet as the credit crunch came in, people got scathed and realised they should have limited themselves.

After Avraham's dialogue with G-d concerning Sodom in which Avraham was unsuccessful in his petition to save the city from destruction, the Pasuk tells us that Avraham went back to the place where he originally petitioned G-d.

"Rabbi Helbo said: Anyone who has a set location for his prayers will be assisted by the G-d of Abraham. And when he dies, they will say about him, 'What a pious individual! What a humble person! He was a disciple of our forefather Abraham.'" (Berachot 6b)

Avraham always had a fixed place to pray to Hashem. It was there that he would focus, and garner his thoughts to beseech the Almighty. By praying in a set location, he was able to infuse that place with Kedusha. The energy of his Tefilot were not lost, rather they emanated throughout that place and enhanced his prayers.

There is a true story that occurred around 40 years ago, of a family whose son was kidnapped in London. The police were called to investigate, but could not locate the child. In their despair the family flew to Israel to consult the famous Baba Sali who referred them to his son Baba Meir. The rabbi told the family to return in the morning. The next morning they returned, and Baba Meir presented them with a hand-drawn map of London (which he had never visited or seen), marking the location of the child. They were perplexed and thanked the Rabbi profusely. They handed over the information to the police, who checked the location and the boy was found.

After the episode one of the Baba Sali's students asked him to explain how Baba Meir knew exactly where the boy was. He explained that although Baba Meir spent most of his time in the Bet Hamidrash learning, and had not ventured out, he would always take care wherever he was to protect the sanctity of his eyesight. Due to the sanctity of his *physical* eyesight, Hashem granted him a tremendous degree of *spiritual* insight.

To be focused and enable oneself to concentrate on the real matters of this world enables one to really live.

Alas, the Bet Hamikdash is no longer with us and we



elias
LONDON'S PREMIER DRY CLEANER
www.eliascleaners.co.uk

B.R.E.
BRAMPTON REAL ESTATE
SALES - RENTALS - MANAGEMENT
Tel: 020 7101 3737
www.bramptonrealestate.co.uk
Shommer Shabbat
PROUD SPONSORS OF TAL

020 8806 2528 Proud Sponsors of TAL
SHALOM MOTORS
EST 1967
TAKING CARE OF YOUR MOTORING NEEDS.
Icons: car, truck, motorcycle, car wash, car lift

might think that there is no longer a place for us to focus our thoughts.

Yet our Sages teach us that the Shechina never left the holy Kotel. There is still a place for us to focus our prayers towards.

We are also taught that Rabbi Chiya ben Ami said in the name of Ulla, 'Since the Temple was destroyed, the Holy One has no place in this world except for the four Amot of Halacha' (Brachot 8a).

The Temple might be destroyed, but the spiritual Temple exists. When we attend synagogue and learn Torah in the Bet Hamidrash the Shechina is with us.

Someone once asked the Rosh Yeshiva of Netzach Yisrael, Rav Yisrael Zev Gustman, zt"l, why one is permitted to eat meat at a Siyum during the nine days. He explained that in a place where there is Torah, there was in fact, no destruction of the Temple!

Just as the Shechina dwelt in the Bet Hamidash, today, it dwells in the halls of Torah study! Indeed, when we study Torah, the Holy Temple is still standing for us, and the Shechina continues to dwell in our midst.

Let us remain focused on our goals in life and our service of Hashem and let us experience the Shechina in our times.



RABBI BENJAMIN STONE

Houdini and a commitment to Torah Hashkafa

The following story was heard from a first-hand witness to the event. The students in a prominent Yeshiva were horrified to discover that standards of *Kashrut* which they considered essential were not being met by the Yeshiva cook. Having grown up accustomed to these standards, the students considered that their interests had been disregarded and that the cook should be dealt with accordingly. Certainly a Yeshiva was not the place to exhibit lax standards in *Kashrut*. The students took the matter to their Rosh Yeshiva (who was in fact one of the *Gedolei Hador* and who, for understandable reasons, will remain nameless) expecting him to empathise with their righteous complaint. Quite to their surprise, the Rosh Yeshiva could not agree with their gripe.

"Whilst you may consider the cook to have failed to meet basic standards which you take for granted and would not dream of negating" said the Rosh Yeshiva, "the actual infringements which have occurred relate to *Chumrot* (stringencies) which you have grown to treat as non-negotiable rules. As you know, the cook is a widow and this job provides her only *Parnassa*. Are you going to transgress the grave sin of causing anguish and financial harm to a widow, for the sake of what is not a breach of *Halacha* but a mere stringency?" (*The Legacy*, Maggid (2012)).

A similar episode occurred with R' Yisrael Salanter, the father of the *Mussar* (self-improvement) movement. R' Yisrael had just completed a visit to the house of

the *Admor*, R' Yitchak Meir, the Gerrer Rebbe. The Rebbe's *Chasidim* saw the great honour which their Rebbe had accorded to R' Yisrael and when R' Yisrael went to *daven Mincha*, the Shul quickly filled with *Chasidim* hoping to catch a glimpse of the visiting *Gadol*. R' Yisrael's *Shemona Esreh* in fact turned out to be extremely brief and he was one of the first to finish. He noticed that the crowd were disappointed, having expected to witness an extended exhibition of R' Yisrael's brand of *Tzidkut*. R' Yisrael took the initiative and explained that when he saw that so many workers – cobblers, tailors, blacksmiths – had taken time off work to see him, he thought it would be incorrect to prolong his *Shemona Esreh* which would cause them to lose the money they could have been earning if they had been at work (*Tenuat Hamussar* 1;361).

We think we walk around making decisions which are in line with *Ratzon Hashem* (Hashem's will) – certainly in cases where we have good intentions. However, we need to realise that generally speaking we are ensnared by self interest. We do not easily take positions which do not align with our own interests or goals. We need an external impetus to keep us on the right track.

We are instructed in *Parashat Eikev* (*Devarim* 10:17) "*Umaltem et Orlat Levavchem*" – "You should circumcise the foreskin of your hearts".

The *Ramban* interprets this *Pasuk* as an instruction for our "hearts to be open to know the truth". The implication is that by default our hearts are constrained by a concern for personal gain. This *Pasuk* calls on us to take steps to ensure that decisions we take are *Leshem Shamayim*. (This commandment is in fact included by some as one of the 613 codified *Mitzvot* (see *Smak*: 9)).

In this week's *Parasha* we are introduced to the concept of the *Aron Hakodesh* (the Holy Ark). We are told (*Shemot* 25:17) to "place in the *Aron* the testimony (the *Luchot*) which I will give you".

Remarkably, we receive the exact same commandment shortly afterwards (*Shemot* 25:21)

"And you should put the covering (*Kaporet*) on the ark from above and into the ark you should put the testimony (the *Luchot*) which I will give you".

What is the reason for this unwarranted repetition?

Rashi writes that the purpose of the second *Pasuk* is to inform us that the *Luchot* must be inside the *Aron* before the *Kaporet* is put in place. This explanation deserves further consideration because apparently the *Torah* is dealing with a scenario in which one might have wished to place the *Luchot* in the *Aron* after the covering was already in place. This Houdini-like possibility is questioned by many – including the *Rosh*.

The *Rosh* explains instead that the intention of the *Pasuk* is to completely prohibit the placing of the *Kaporet* on the *Aron* – even for the purpose of testing if it is a good fit. The *Kaporet* cannot be placed for even one second on the *Aron* without the *Luchot* already inside.

But this explanation begs further clarification. Why should it be forbidden to test the *Kaporet* out for size? Why is it so important that the *Kaporet* not be placed on the *Aron* without the *Luchot* already inside – even on a temporary basis?

R' Chaim Kaufman zts"l (*Mishchat Shemen*) writes that an important message lies behind this instruction. The *Aron* is simply a casing for the *Luchot*. Until the *Luchot* are placed inside the *Aron*, we must not even begin to contemplate the *Aron* as having fulfilled its purpose. That is why it is forbidden to even try to put the *Kaporet* in place – an act which would symbolise the completion of the *Aron* – until the *Luchot* are safely inside.

We are supposed to derive from here a powerful lesson, writes R' Chaim zts"l. We need to realize that we are very influenced by our *Yetzer* (instinct) and



S. EXPRESS
24 HOUR CARS, MPV's & COURIERS נסיעות
Edgware 020 8952 4444
Hendon 020 8203 4444
Golders Green 020 8458 4444

TAL is sponsored by

mojo 020 8458 1234
THE BUILDING AGENCY

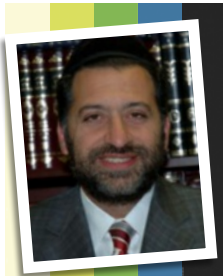
Please Pray For
Refuah Shelaima of:

Mordechai Ben Musha Yeta | Aharon ben Leah | Pinchas ben Tamar | Rivkah bat Sarah | Pesach Simcha ben Feigle
Yona bat Esther | Shira Ilana bat Susan Shoshana Farha | Naomi bat Mazal | Sarah Chaya bat Blima Freida Myriam
Leah bat Sarah | Rafael ben Rachel | Sarah Bat Rachel | Elisha Ben Ayala

without the tangible influence of the *Torah* we will struggle make decisions in line with *Torah Hashkafa*. Just as we must not even contemplate the idea that the *Aron Hakodesh* can function without the *Torah* inside it, so too must we ensure not to contemplate approaching our lives without the influence of *Torah*.

It is a frenzied world out there. When we sit on the tube or walk through the street, advertisements, ideas and cultures are thrown at us from every direction. Themes of money, glory and self-aggrandizement underpin modern society. It is near impossible to shelter ourselves and our mindset from this onslaught of non-*Torah* ideas. The only hope we have to keep us on track is the *Torah* itself. That *Mishna* that

you read before you go to work or the *Shiur* you listen to on the bus, is not just about increasing your level of knowledge or earning some more brownie points on high. The learning that you do imbues you with the *spirit of Torah*, thereby connecting you to your source and ensuring that your thoughts and actions throughout the day remain anchored to *Ratzon Hashem*.



HALACHA
RABBI ELI MANSOOR

Is Pushing A Stroller On Shabbat In An Area With An Eruv Forbidden Based On The Prohibition of Plowing

One of the prohibitions of Shabbat is *Horesh*, which means plowing or making a furrow. The question arises whether it is permissible for somebody to wheel a baby carriage on soft earth on Shabbat, such as in one's yard after a rainfall, when the earth

is very soft. Assuming there is an Eruv, such that the prohibition of carrying in a public domain does not apply, may one wheel a carriage on the soft earth, given that the wheels will likely make furrows in the ground?

The Mishna in Masechet Betza (23) records Rabbi Yehuda's comment (listen to audio for direct citation), "All utensils may not be dragged, with the exception of a carriage, because it presses." This means that when one pulls a carriage, the wheels do not cause earth to be lifted and moved, but rather presses the earth and flattens it into the ground. *Horesh*, plowing, means lifting earth to create furrows, rather than pressing earth deeper into the ground, and therefore wheeling a carriage on Shabbat does not violate the transgression of *Horesh*. By the same token, it is permissible for a woman to walk with high heels on soft earth on Shabbat, because this, too, merely presses the earth deeper in the ground, rather than lifting it out of the ground. But dragging other items on soft earth on Shabbat, such as a bed, is forbidden, since the bottom of

the bed will lift earth and make furrows in the ground.

Chacham Ovadia Yosef, in *Yechaveh Da'at* (2:52) extends the Mishna's Halacha even to one who pushes a carriage in a zigzag fashion, which will, in fact, lift earth from the ground. This is nevertheless permissible, Chacham Ovadia writes, because this type of "plowing" deviates from the normal manner of plowing and the individual has no intention to lift the earth as he pushes the stroller.

Summary: One may wheel a stroller on soft earth on Shabbat in a place where there is an Eruv, even in a zigzag fashion. Likewise, it is permissible to walk with high heels on soft earth on Shabbat. One may not, however, drag other items – such as a bed – on soft earth on Shabbat, since doing so makes a furrow in the ground, in violation of the prohibition of *Horesh*.

The Rabbi Jacob S. Kassin Memorial Halacha Series
Authored by Rabbi Eli J. Mansour



OUR CHACHAMIM

Reb Shneur Zalman
The Torat Chesed of Lublin

The Gaon Rabbi Shneur Zalman Zatzal, the author of the book *Torat Chesed*, was among the greatest men of Torah in his

generation. He was born in the town of Ladi (hence his family carried the name "Ladirer") and he frequented the Tzemach Tzedek, the Rebbe of Chabad. After his marriage, a fire broke out that destroyed everything his wealthy father-in-law owned. Rabbi Shneur Zalman was thus forced to accept a rabbinical position, becoming the Rav of Plotsk. When his reputation began to spread, he was appointed as the Rav of Lublin. All the great men of Torah testified that never in his life did he forget anything he learned. Doctors were utterly amazed by his prodigious memory, saying that his brain capacity was twice the norm. He could, in fact, review 18 chapters of the Mishnah in 18 minutes. Many Halachic questions were put to him, the answers to which he assembled in his great work

entitled *Torat Chesed*. In 5652 Rabbi Shneur Zalman left every honour behind in the exile when he went to live in Jerusalem, where he remained until his dying day. All the great men of Torah, as well as all the people, respected him as a king. His holiness was legendary in the land, and miraculous stories are told of him. His life ended on Nissan 5, 5662, as his soul ascended to the celestial academy to bask in the hidden light reserved for the Tzaddikim. On the day of his death (which occurred in the spring), the heavens erupted with lightning and thunder, and a torrential rain fell upon the earth. Rabbi Shneur Zalman is buried on the slopes of the Mount of Olives in Jerusalem. May the memory of the Tzaddik be blessed!

Golders Green
PHONE CITY
Proud sponsors of TAL
90 Golders Green Road, London NW11 8LN

PITA
HUMOUSFALAFEL
020 8381 4080
www.mypita.co.uk
98 Golders Green Rd London NW11 8HB

Siyum @ 1-2-1 Learning Program, Rabbi Bassous NW11.
Join us every Tuesday !!
Arvit @7.45pm followed by 1-2-1 Program



TAL

Torah
Action
Life

בס"ד

REFLECTION

ENLIGHTENMENT

PERCEPTION

INSPIRATION

CONNECTION

SIMULATION

MEN
DINNER &
LEARNING
PROGRAM

MONDAYS AT 8.30PM IN GOLDERS GREEN

GET THE PARASHA FEELING

info@torahactionlife.com

www.torahactionlife.com

MAZAL TOV TO: Jeremy & Elizabeth Stein for the birth on their baby girl Leah Tova (Lily).

WORLD
REMOVAL

SHIPPING TO ISRAEL

020 8338 3999

www.kingsremovals.com

RED SEA FREIGHT

WHITE HOUSE

express

ISOLA BELLA

CAFÉ - RESTAURANT

Proud sponsors of TAL

COMPUTER
CHECKING
AVAILABLE

✓ Supply

✓ Check

✓ Repair

מחירים
נמוכים

Specialists in
תפילין restoration

סופר סת"ם

כתיבה בריקה תיקון

Certified Scribe

020 8455 7700

3 Russell Parade
Golders Green Road, NW11

benarochi@soferstani.co.uk

www.soferstani.co.uk

www.torahactionlife.com

info@torahactionlife.com