



TAL

TZAV
5775

THE COMMUNITY PARASHA SHEET

Hashem's Greatness

Rabbi Jonathan Tawil



Soon we shall all be sitting with our families around the Seder table, men women, grandparents, children, many generations sitting at one table in order to relate the story of our ancestors and how G-d redeemed them from Egypt. It is interesting to note that we are told that we are to sing G-d's praise, exalt and relate His wonders on this night. A little retrospection leads us to question who put us in Egypt in the first place? The Torah relates that Hashem told Avraham that his children would serve a foreign people in a land not theirs, and they would be afflicted harshly before being redeemed. It seems that it was already prophesised that we would be in exile. If so how can we praise G-d for taking us out of Egypt if He is the one that put us there in the first place? This question can be further understood by a Mashal, a man was dying- he had fallen off his ship and been drowning in the ocean. He had swallowed a great deal of water, and just at the last second a Dr who was in a small boat managed to bring him up and resuscitate him. He survived. The man was forever grateful to this Dr for saving his life. If there was another man, who is on a ship, and having a chat with a Dr. the Dr is joking around and pushes him. He falls off the ship and starts to drown. The Dr jumps in the water and saves him. This man would not be grateful to the Dr for saving him, for it was the Dr that pushed him in in the first place. Similarly why is it that we are so grateful to Hashem for taking us out of Egypt, He put us there in the first place?

The Dubna Magid brings the Gemara in Berachot (5) Rebbi Shimon bar Yochai said, "G-d gave to Israel three good gifts, each of them were only given through the hands of suffering. The three are: Torah, the Land of Israel and the world to come". Sufferings are a refinement. They burn away the waste. They cleanse and purify the material in order that a person may ascend to a level where he will be fit to receive the gift destined for him. Similarly Hashem put the Bnei Yisrael



in suffering, he placed us BeKur Habarzel, in the iron furnace, he molded us and refined us like a fiery furnace, for only a nation that had passed through and experienced the fierce servitude in Egypt could relate to how to serve Hashem. Rav Ovadiah Yosef Zts'l explains further, that when Hashem redeemed Am Yisrael, He could have just dealt one massive Plague that would have finished off the Egyptians and allowed the Jews to go, why did Hashem chose to send ten plagues? He answers with an awesome para-

ble. Every wife knows which dish her husband enjoys. If she wants to get on his good side she will cook him his favorite dish. Normally this comprises of a main meal and side dish etc. The restaurant Chef, however does not know who will be popping in that day, and what kind of food they enjoy and therefore has to muster up a menu catering for a large number of possibilities. He has to show that he is an expert cook in all these dishes in order to impress all the clientele. The plagues were HaShem's way of revealing himself in Egypt. Were He to reveal himself in one manner, people would have thought he was restricted to that one manner. Thus Hashem catered for all, and revealed himself in a manner that was clear that he was in control of all the elements. Rav Ovadiah Zts'l comments further that the prophet promises us in the Name of Hashem (regarding the future redemption): "as in the days when you left the land of Egypt, I will show wonders" (Micha 7:15). Chazal comment on this "as in the days when you left the land of Egypt I will show wonders - more than the wonders I did with your forefathers" (Yalkut Shimoni Bshalach remez 25). How can we explain these words of Chazal, does the Pasuk not imply that the upcoming miracles will be EQUAL to those performed in Egypt? How can Chazal conclude from this Pasuk that the wonders of the future redemption will be GREATER than those experienced in Egypt?

The invention of the telephone generated tremendous excitement. What a miracle! Imagine being able to speak here and being heard in another house! Today, however, if we try to

p.t.o.

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

020 8806 2528 Proud Sponsors of TAL

SHALOM MOTORS
 EST 1967
 TAKING CARE OF YOUR MOTORING NEEDS.

Proud sponsors of TAL

elias
 LONDON'S PREMIER DRY CLEANER

call America and do not get through we immediately complain to the telephone company. It is all so simple today, there is nothing new in being able to be heard in America. The only way to generate excitement is to show something even more novel, on a greater level than being able to speak to someone in America.

Many years ago you were, a guy who had problems with speaking Lashon Hora. Every tiny bit of gossip which you would hear, you would eagerly share with all your friends. You were known as the guy to come to for a good chin wag. After a bit of time you decided, enough is enough you want to repent. So slowly you work on yourself and decide that from now on you are going to be careful for one hour a day. After a few months you move that up to two hours, until eventually you are not speaking Loshon Hora at all. You are now for years clean of the sin of Lashon Hora and it does not even interest you anymore. It sickens you to hear another person talk out someone else, you can't even imagine how a person could do such a thing. One day someone comes up to you and says I want to tell you some good gossip. You say to them no way, I am not interested in the slightest! Do you receive reward for saying that you don't want to hear. Surely it's not even a challenge for you anymore. Let's say a guy dislikes learning Torah. He really applies himself and now he loves it and he can't imagine a life without Torah learning. Does he still get reward when he goes to Shul to sit down and learn?

In this week's Sedra after the inauguration of the Mishkan. The Torah tells us that Aharon did everything that Hashem had commanded him to do. We also find a very similar Possuk in Parshas Bahalsoscho that it says Ahron listened to Hashem. Rashi tells us that The Torah is praising Aharon since he did not deviate from the ways of Hashem only he did exactly as he was commanded. Ask all the

The same may be said regarding HaShem's "miracles". The fact that water can be transformed into blood and that a non-Jew can drink blood from the same cup from which a Jew drinks water is nothing new to us, we have seen it all in Egypt. These are no longer "wonders" for us, but rather things which we are used to. We teach our children every year about

these great events. When the prophet promises us "wonders" in the future he must be referring to miracles beyond what we have seen in Egypt, for otherwise we would not be able to refer to them as "wonders" but rather as events we have seen before. May Hashem bless us to merit this prophesised GREATER Redemption hastily in our days. Amen.

Parasha Insights

Rabbi Amrom Nemeth



Commentators surely to someone on the level of Aharon Hakohain it should be obvious that he listened to every single word that Hashem had told him. If not him then who else? Some answer that the Torah is stressing to us that they did exactly as Hashem had commanded them not deviating one iota.

The Novi, Yimiyahu writes I did not sit in the company of scoffers, because of your mission I sat alone. Yirmiyahu Hanovi is telling us that he did not sit in the path of scoffers? Surely this kind of behaviour is way beyond him, what does he need to point it out for?

Says Rabbi Moshe Rosenshtein that when a person has come to a stage

"Hashem looks at this person every time as if he had that Yetser Hora now and as if this sin is a big struggle for him to overcome"

where he has had a test for a certain sin, but now this is not an issue for him, he will still get reward for not doing the sin even though it wasn't a challenge for him not to do it. Hashem looks at this person every time as if he had that Yetser Hora now and as if this sin is a big struggle for him to overcome. So that's why Yirmaiyahu and Ahron Hakohein are extolled in the Tenach for the fact that they reached a level that meant that not listening to the word of Hashem was

not even enjoyable any more. The Torah is pointing out to us that often the generation's greats are not born with greatness, only it's something they work on throughout their life. Even Aharon Hkohen and Yirmiyahu had a Yetser Hora not to serve Hashem. But the difference is they worked on it until they came to a state whereby all they wanted to do was Avoidas Hashem,

So each and every one of us has to remember that as we are moving up the Bechira ladder and getting more and more spiritual each time we face a test, that we had a long time ago Hashem still rewards us as if we are still on that low level. Sometimes a person can work on a certain area of Avodas Hashem for many years until it becomes his second nature. He has to remember that even though he may have forgotten his dark history, Hashem always remembers it and rewards him as if he had he had to overcome the challenge now. So if you are ever felling a bit down wondering how much you have really achieved in your spiritual accomplishments. Try and remember a level you used to be on and have long moved on from, then realising that Hashem is still rewarding you every time you come across this challenge, for originally moving up and not succumbing to your challenges.

REFUAH SHELEMA Yona bat Esther - David Raphael ben Masouda - Shira Ilana bat Susan Shoshana Farha - Tova bat Sara Blima - Mordechai Ben Musha Yeta - Aharon ben Malka - Aharon ben Leah - Pinchas ben Tamar

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
THE BUILDING AGENCY

020
8458
1234

1. What separated the *kohen's* skin from the priestly garments?
6:3 - Nothing.
2. How often were the ashes removed from upon the *mizbe'ach*? How often were they removed from next to the *mizbe'ach*?
6:4 -
A) Every day.
B) Whenever there was a lot.
3. If someone extinguishes the fire on the *mizbe'ach*, how many Torah violations has he transgressed?
6:6 - Two.
4. The portion of a flour-offering offered on the *mizbe'ach* may not be *chametz*. But is the *kohen's* portion allowed to be *chametz*?
6:10 - No.
5. When a *kohen* is inaugurated, what offering must he bring?
6:13 - A korban mincha -- A tenth part of an ephah of flour.



6. What three baking processes were used to prepare the *korban* of Aharon and his sons?
6:14 - Boiling, baking in an oven and frying in a pan.
7. What is the difference between a *minchat kohen* and a *minchat Yisrael*?
6:15 - The minchat kohen is burned completely. Only a handful of the minchat Yisrael is burned, and the remainder is eaten by the kohanim.
8. When is a *kohen* disqualified from eating from a *chatat*?
6:19 - If he is tamei (spiritually impure) at the time of the sprinkling of the blood.
9. What is the difference between a copper and earthenware vessel regarding removing absorbed tastes?
6:21 - One can remove an absorbed taste from a copper vessel by scouring and rinsing, whereas such a taste can never be removed from an earthenware vessel.
10. Can an animal dedicated as an *asham* be replaced with another animal?
7:1 - No.

Printed with permission Ohr Samayach in English

Our Chachamim



During his stay in Israel, Baba Sali visited the city of the Kabbalists, Safed. There he met many great scholars, among them the renowned Rav (Rabbi) Shlomo Eliezer Alfandri. The two of them, Baba Sali – just over thirty years of age – and Rav Alfandri, who was already past one hundred years of age, discussed Kabbalah for a long time. During this visit, Baba Sali had wanted to pray in the synagogue of the holy Ari, but the building had been locked for a long time and visitors were not allowed. Until then, whoever entered the synagogue met his death. To stop these tragedies from occurring, it was decided to lock up the synagogue completely. Rav Moshe Shetrit, who was one of Rav Yisrael's first attendants and who was about twelve years old at the time, described what happened when this visit took place. "One day, not long after we arrived in Jerusalem, the Rav asked me to call a taxi so that he could visit the holy city of Safed. When we arrived, he was greeted by the leading rabbis of the community and escorted to an apartment. After he rested, he summoned me and asked if I would find the person who held the key to the syna-

gogue, because he wished to pray there.

"The Rav went to the synagogue of the holy Ari, and I went to find the key to this barred building. The people of the city led me to an old man. When I requested the key, he refused. I explained that Baba Sali had sent me, but he remained steadfast in his decision not to give me the key.

"It was then that the old man told me how a number of people had lost their lives in the synagogue. 'I will not give the key to anyone', he declared. 'It would be as if I am taking a life.' I begged and pleaded with the man and said that I could not return to the Rav without the key. After a while, he reluctantly consented. Both Baba Sali and the key had to be bound to the rope in order to be retrieved afterwards, he said, sure that the outcome would be tragic.

"He accompanied me to the synagogue, and I gave Rav Yisrael (Baba Sali) the key. The old man sat on a large rock nearby, trembling in anticipation of the coming tragedy. Baba

Sali instructed me to hold on to his garment and enter the synagogue with him. After we passed through the first set of gates, we entered the synagogue's courtyard.

"Baba Sali walked to the right side of the courtyard, and then entered the synagogue, imbued with deep religious fervour. When he opened the door, a bright light filled his face, a light shining from within the room. Although it was close to twilight, bright daylight filled the room! The Rav then pushed aside the curtain in front of the Holy Ark, unfastened the door and opened a Torah scroll. For several minutes he read from it.

"Afterwards we sat down on one of the benches in the synagogue. Baba Sali turned to me and said, 'You can now let go of my garment.' When we walked through the gates, the old man ran to Baba Sali and embraced and kissed him, speechless with joy.

"This visit became the talk of the city, and thousands flocked to the synagogue of the holy Ari after the Rav opened the doors."

TAL's Stamford Hill Young Professional Program



Join us **EVERY Thursday** for learning, dinner and refreshments

In addition we have some Special Events planned (boys and girls welcome) – make sure to come!

26 March: Shawarma Evening (free) - FREEDOM

Pre Pesach special with Rabbi Tawil

May 21: Torah To The People

Join Rabbi Tawil & Rabbi Kada for a Shavuot Presentation

16 April: Special Snooker Tournament

Restart our Summer Programme with an evening out

June 11: Girls Challah Baking Evening

3 May: Movie Night With Refreshments

July 16: Rosh Chodesh BBQ

Shabbaton 16 May - It's a Stamford Hill first! Join many young professionals for a fantastic Shabbaton experience, delicious food, drink and amazing atmosphere

www.torahactionlife.com

Email: shabbaton@live.com

TAL Family Weekend Away

Relax, be Inspired, Gourmet Cuisine, Top Hotel,
Children's Activities & Babysitting Provided



May 1-3rd 2015

With World Renowned Speaker
Rabbi D Orlofsky



Special prices until 1st April

BOOK NOW

www.torahactionlife.com

For more details call us: 07792460986

Or email: shabbaton@live.com



HUMOLOGY

0330 010 3030 humology.com
TAL digital partners



Advisory & System Integration



BRIGHTCRYSTAL
VIDEOGRAPHY SERVICES

WEDDINGS, BAR/BAT MITZVAH AND OTHER EVENTS

WWW.BRIGHTCRYSTALUK.COM

CALL 07966 78 16 75