

# TAL TorahActionLife

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Lelluy Nishmat Yedidya Ben  
Chorshit Z'L. Tiyyeh Nishmato  
Betsurat Hachaim

## VAYAKHEL

25<sup>th</sup> ADAR 5776

Shabbat begins: 17:31

Shabbat ends: 18:34

## COMMUNITY PARASHA SHEET



**RABBI JONATHAN TAWIL**  
DIRECTOR, TAL

### Pull Your Weight!

In 2015 Johnny Strange lived up to his last name – entering the record books for pulling a huge aeroplane with his ears! Johnny, 26 at the time, used chains through pierced holes in his ears to drag a Cessna 172-P weighing 677.8kg for 20.4 metres at North Weald Airfield, Essex.

Although this task is amazing and clearly impossible for most of us, there is an eventual limit as to how much we can pull with our body force. Or is there?

Have you ever seen a skyscraper being built? Massive machines are brought in together with cranes and plenty of skilled workers. When there is a large steel beam that needs to be put in place the crane lifts up the beam with ease towards the correct position. Now for man's input! The crane will only be able to carry it so far and without the workers on the ground to position it, the act is basically worthless. Of course the crane is moving and holding the main weight and the workers are just positioning it, nevertheless it is as if they have moved that beam themselves to the correct position.

Similarly in life we face many daily challenges. At times they seem impossible to accomplish. The weight is too much for us. When confronting our evil inclination we look up and see a massive mountain. It's difficult to manoeuvre around such great opposition.

G-d Almighty has given us the secret. We make our effort, we are on the building site waiting for the plank to come and G-d will bring the large plank towards us; all we need to do is be there, ready to help position it.

The Midrash Shir Hashirim (5:2) says: "Open up for me an opening like the eye of a needle and in turn I will enlarge it to be an opening through which wagons can enter." G-d just needs an opening as big as an eye of the needle. If you take the initiative and allow G-d to enter into your life through a tiny hole, you'll see exponentially greater results.

When working together as a team man can achieve many accomplishments. When working with G-d – there are no limits. The results are clear, but getting there is the difficult task. Only if you are prepared to work will you receive those 'impossible' grades.

A Rabbi once approached a student he hadn't seen in years. "It's been so long. How are you? How's your learning going?" The student replied that all was well, but that his learning had taken a back stage. "Why don't you come and learn chavruta – one on one.



I can arrange to have someone sit down together with you and learn?" The student looked back at the Rabbi and said, "Rabbi I already have a chavruta". The Rabbi was impressed. "Who is your chavruta?" he asked. The student gazed up at the Rabbi and without hesitation said, "He is always on time, he never misses an opportunity and makes everything seem so great when he is around – it's the Yetser Harah (evil inclination)!"

The Rabbi understood and replied. "If you really wanted to learn with an angel, you should have started with the Yetser Hatov – the good inclination, that's a real partner, and that's the only way you can grow!"

It is for this reason that we are told that the most efficient way of learning Torah is with a Chavruta – learning partner. This has been the hallmark of traditional Jewish learning throughout the ages. Together the pair confront difficult scripts. Two minds applied to a problem are almost always better than one. Each checks and corrects the misconceptions of the other, questioning and sharpening the other's ideas, while the necessity of articulating one's thoughts to another person brings greater clarity than learning alone. Indeed, the Gemara goes so far as to say



1. How do we see a source to all the 39 meloches of Shabbos at the beginning of Parshas Vayakhel?
2. Why is *havora*, burning, (35:3) singled out for specific mention more than any of the other 39 Avos Meloches of Shabbos?
3. Why was the punishment for the Nesiym's lack of zealotness in bringing donations to the Mishkon seen in their name being written missing the letter Yud? (Rashi 35:27)
4. What do we learn from Parshas Vayakhel about when the Mishkon was built?

Answers On Page 3

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that one who learns Torah alone becomes stupid! (Berachot 63a)

Chavruta comes from the Hebrew word meaning, simply, "friend." The importance of companionship is stated in Pirkei Avot: "Make for yourself a teacher, acquire for yourself a friend, and judge every person favourably."

In this week's Parasha we are taught the importance of a 'Chavruta', even for a great leader.

The Parasha summarizes the building of the Mishkan and the making of the Priestly vestments under the direction of Betzalel and his "partners." The two primary architects were Betzalel and Aholiav.

The Midrash notes that the origins of these two individuals were disparate - by design. Betzalel descended from Shevet Yehudah, the tribe of monarchy, dignity and power whilst Aholiav was a descendent of Shevet Dan, the lowliest of the tribes.



R' DAVID GARSON  
TSUR YISRAEL -  
GIBRALTAR MINYAN

## Believe In Yourself

Rabbi Ami said, "Come and see how great people of faith are, if one trusts in a weasel & pit, such an incident should happen, how much more so if one trusts in Hashem." (Taanit 8a)

Rashi explains that the Gemara is referring to a story. A young boy promised a girl he would marry her. She questioned, "Who is to testify to your promise?" A weasel and a pit happened to be present and the boy reassured the girl saying, "The weasel and the pit will be witnesses to my guarantee." The boy broke his promise and married someone else. They had two children who tragically died. One died by falling down a pit and the other was killed by a weasel. His wife inquired why such unusual misfortune had befallen them. He remembered his promise to marry someone else and related the incident to his wife.

Rav Chaim Shmuelevitz z"l (Sichot Musar, p.273-276) questions what comparison the Gemara is making between placing trust in a weasel & pit and trusting in Hashem?

He answers with an extraordinary concept - one strengthens and empowers whatever

In a number of places, the Torah describes Betzalel's genius and unusual spiritual distinction. He was gifted with a G-dly spirit, wisdom and insight. He possessed a degree of wisdom similar to that with which Hashem created the world. Indeed, Betzalel was Divinely inspired to perform the task of supervising the building of an abode for Hashem's Presence in this world. Nevertheless it was necessary that Betzalel to have a specific partner.

Rabbi Chaim Zaitchik, Z'l, explains that the litmus test for successful leadership is one's ability to lead despite having an accomplice working together with him. Some people have difficulty working with others. Already at the outset when creating the world G-d taught us the important lesson of including others in our decision. The Torah relates "The Almighty said, "Let us make Adam (man)

in our image and our likeness." (Bereishit 1:26)

Why did G-d say, "Let us make man"? To whom did He make this statement, and why? In His infinite humility, G-d consulted His Heavenly Court before creating man. G-d also included the angels to teach humility and the importance of bringing others into the decision process, even if at the end of the day it is you that will be running the show.

Betzalel, from the 'highest' tribe, was assigned a partner from the 'lowest' tribe to show that G-d does not desire leaders with personal egos but that He desires leaders who include, unite and partner with their fellow brothers.

Moving hundreds of kilograms with an ear might not be possible for most of us, but through a true partnership involving others and the Almighty, even the sky is not the limit.

one believes in. He explains, that since the boy truly placed his belief in these two entities as witnesses, that belief in turn gave power and strengthened their capabilities. By breaking his word and placing his belief in these two "witnesses," the weasel and pit became punitive measures against his transgression. Just as witnesses play a role in carrying out the punishment on whom they testify, similarly these entities assumed that role.

Therefore, what the Gemara is telling us, is that if believing in entities as feeble as a weasel and pit, one can strength and empower them, how much more so if we believe in Hashem, we so to speak "give Him power" to interact with us with His infinite capabilities.

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capabilities.

This idea is also applicable to believing in people. When Moshe Rabenu lamented that he couldn't help Am Yisrael who wanted to eat meat etc., he said, "Did I conceive these people to be able to give them sustenance, etc." The Sforno explains, that Moshe meant to say, "If I were their father, then they would believe in me and I would be able to provide for them, but since they don't believe in me

I am not able to provide for them." (Bamidbar 11,12)

A deep belief in a person, animal or even a pit, strengthens and empowers them to be able to excel. The less one trusts and believes in something, the weaker & more incapable that entity is in helping him. The more belief & trust one places in the power and abilities of Hashem, the more so to speak, one "gives Him power" to allow Him to interact with us with His infinite capabilities.

In this week's Parasha there's an added element to this concept - belief in oneself. The Pasuk says, "Every man whose heart uplifted him came forth, and all whose spirit inspired them to generosity brought the offering of Hashem for the work of the Tent of Meeting, for all its service, and holy clothing." (Shemot 35,21)

What type of people were those whose "heart uplifted" them and "spirit inspired" them?

The Ramban explains, that these people were not trained in any craft or business, yet still willingly came forth to work in the Mishkan. How could they volunteer if they had no previous experience? He explains, that they were people who fulfilled the Pasuk "And he elevated his heart in the ways of Hashem."

In layman's terms, this means that their self-belief was a catalyst to strengthen themselves, their confidence, their assertiveness and initiative to come forth. Although they didn't have any requisite experience to work at the tasks in the Mishkan, their self-belief allowed them to excel in all areas.

The Gemara (Berachot 56b, Pesachim 94a) compares a Jew to a star. When looking at the night sky and seeing the stars, they look very small & insignificant, but in truth if

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one would travel closer to a star, he would see that it is much bigger than planet Earth.

The same holds true when it comes to a Jew recognising his potentiality and capabilities. Initially, they seem minor and insignificant, but in essence, the deeper

one believes and trusts in them, the greater and stronger they become.

The less one believes in the potency and quality of one's Mitzvot, learning Torah and Tefillot, the "weaker" they are, but, the more one values and believes in their potency the more they can accomplish.

However, even when deeply believing in anyone/thing, one is still limited and subject to their finite capabilities. One must therefore always also believe in Hashem's infinite capabilities to be zocheh to all beracha.



HALACHA  
RABBI DOV LEV  
KOLLEL NETZACH YISRAEL

Tevilat Keillim

#### Vessels which didnt have Tevillah

*It is forbidden to eat from or with, pots or utensils which have not been immersed.*

Can I eat at my friend's house. Their food is all Kosher but I'm pretty sure they haven't immersed their pots?

In principal no but you must consult a Rabbi as refusing to eat their food may cause insult.

Does that mean food becomes 'treif' once placed in a non-immersed pot?

No, food is never rendered assur by being put in a pot which should have been immersed.

However it is still forbidden to make use of the pots or utensils for food.

How about a Kosher restaurant?

As mentioned previously, owning a pot as merchandise to resell does not invoke an obligation to do tevillah. Some authorities extend this to restaurants where, from their perspective, the pots and pans are tools for business purpose. Other disagree and hold tevillah is required. Because of this some restaurants immerse their pots and some do not. You should consult your Rabbi for a definitive ruling.



STORIES OF OUR  
CHACHAMIM  
RABBI SHLOMO  
YITZCHAKI (RASHI)

Rashi's work has become a big, big part of our lives today, explaining many parts of the Torah clearly so we could understand. There is a story about Rashi's father who was a merchant buying and selling beautiful diamonds. One day Rashi's father took a business trip on a boat. He had a most precious diamond with him. There were some non-Jews who found out about the diamond. They decided they wanted this diamond for their idol. They offered money to his father for the diamond,

but he refused. No diamond of his would be used for an idol. They offered more money and more until they ran after him to grab it from him. Rashi's father ran to the edge of the boat and threw the diamond into the water! Rashi's father said it was better to throw it away than to use it for an idol. When hearing this story, people said that Rashi's father would be blessed with a child who was a true jewel. And so he was! Rashi was born. As we all know, Rashi truly is a jewel among Klal Yisroel.

Mazal Tov to:

- Simon Biton and Samantha Taillard on their forthcoming wedding
- Sam & Sara Relevy on the Brit of their son Aharon
- Daniel Beder and Sacha Noimark on their engagement



1. The Baal Haturim (35:1) brings that it is seen from the words "Eile Hadvorim". The word "dvorim" means things, the minimum being two. The addition "Hei" makes three. The word "Eile" is the gematria of 36 making a total of 39. It then goes on to discuss about Shabbos.

2. This is because *havara*, burning, does not seem like so much of a melocha. The Sforno says that burning seems to be a *kilkul*, destructive. However, since it is used in most meloches therefore it is forbidden.
3. Perhaps the idea is that because they were haughty by saying that the people should first donate and they would then supply any shortfall, therefore the letter Yud, the smallest letter that represents humility, was missing from their name.
4. The Vilna Gaon (Shir Hashirim, 1:4) brings that Moshe came down from the mountain on Yom Kippur, the 10<sup>th</sup> of Tishrei. Then he gathered them (Vayakhel, 35:1) and told them about the Mishkon on the 11<sup>th</sup> of Tishrei. Then the people brought donations for the next two days (36:3) and then on the 14<sup>th</sup> of Tishrei the craftsmen weighed and counted the donations and then the actual building of the Mishkon started on the 15<sup>th</sup> of Tishrei.

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Thank you and Shabbat Shalom

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