



TAL

TERUMA 5775

THE COMMUNITY PARASHA SHEET

The Heart

Rabbi Jonathan Tawil



From the moment it begins beating until the moment it stops, the human heart works tirelessly. In an average lifetime, the heart beats more than two and a half billion times, without ever pausing to rest. Like a pumping machine, the heart provides the power needed for life. Chazal tell us that the heart also plays an important part in our spiritual life, but how so? This weeks Parsha we read about the contributions made to the building of the Mishkan. Hashem tells Moshe to take donations for the Mishkan, - Me'et Kol Ish Asher Yidvenu Libo.... From all those whose hearts uplift them to donate to the building. According to the Ben Ish Chai (Aderet Eliyahu) the Torah seems to go out of its way to emphasise two types of giving. The first is a normal donation, without any life or enthusiasm, the higher state of giving is one in which the donators heart is uplifted, he/she is excited at the fact that they are performing one of G-d's commandments and are happy to give. Rashi commenting on the words Veyikchu li, comments Li Lishmi - that whenever a person performs a mitzvah and in this instant the mitzvah of Tzedaka, they should have in mind that they are performing one of Hashem's commandments. This helps to elevate the mitzvah, and encourage and give life to the persons actions. It is for this reason that some have the custom before performing Mitsvot of saying the Leshem Yichud prayer, which prepares a person mentally for the fact that he/she is doing a mitzvah.

The Ben Ish Chai, notes that normally when someone collects for a charity, they ask for money, the do not ask for some people to give wood, some to give gold, others to give material. So why therefore in the case of the Mishkan, did Hashem request from all the people to donate different artefacts. He asked for gold, silver, copper, material. Surely it would have been better to ask everyone for money - gold, and with this money, the people in charge could have gone out and bought the necessary articles? The Ben Ish Chai explains



that Hashem knows the heart of the people. There are some that love to give gold, but others prefer to give lesser materials. For some gold is the ultimate possession, for others it may be silver. Either way, Hashem wishes that we donate full heartedly and therefore the command was given, that everyone should donate different things, but the main thing is that they should donate with a complete heart.

In Parshat Tetsaveh we are told "And you should speak to all those wise at heart". Chochmah - wisdom - as we all know, comes from the brain and not from the heart. One wonders then why the Pasuk says - wise at heart? The heart is the place for feelings and not wisdom. The place for wisdom is the head. The Torah is implying that the work must be done with heart. Just being wise is not enough. "Hashem requires us to do things with heart." One can be very smart and know how to do things just right, but if it's not done with love, then it is not acceptable. We should do the Mitzvos with feeling, because we love to, because we feel like it, and not just because we must do them. The brain is like the engine which has all the parts to make it work. The heart is like the fuel that needs to be ignited to get the engine to work. Doing Mitzvos should be done with joy and happiness. On Simhat Torah, we read Perashat Vezot Habberachah and immediately after, we start reading the beginning of the Torah. The Torah ends with the letter "lamed" (Yisrae**L**) - and begins with the letter "Bet" (Beresheet). These two letters form the word, "Lev," or heart in Hebrew. Indeed, the heart is the very essence of the Torah - "Hashem wants one's heart" (Sanhedrin 106b); "For Hashem seeks all hearts" (Divrei Hayamim 1, 28). The heart is the main thing, and it is opened through the study of Torah: "He shall open our hearts - with His Torah."

Let us commit to more Torah study, let us show Hashem our love, and through this commitment may our hearts shine through the true light of Torah and holiness bestowed on us.

Shabbat Begins 17:06

Shabbat Ends 18:16

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There is a famous Talmudic maxim – 'mi'shenicnas adar marbim b'simcha' – when the month of Adar commences we increase our happiness.

Adar & Happiness

Rabbi Danny Kada



Although there are many tunes and melodies to this phrase what does it actually mean? How do we make ourselves happier? Is happiness not a state of mind which either one naturally has or not? I have seen some who venture to say that in order to fulfill this instruction one should progressively drink a bit more wine throughout the month. But I would like to offer a different approach.

Some time ago, I saw a clip showing an American married lady who at a young age lost her hearing, and after extensive medical treatment her hearing was restored at a later age. Being a mother of a young seven-year-old boy she had never heard her son actually speak to her. The clip shows the mother meeting her son for the first time after her successful operation. A simple three words "I love you" from the young boy to his mother invokes a cry of happiness from his mother: "I can hear you, I can hear you"! Her joy and ecstasy at being able to hear is very emotional to see and made me wonder: why are we not jumping for joy every day when

we hear our spouse and children communicating with us? Sound waves and the ability to hear is an amazing wonder of creation which we should appreciate every day. And for this reason, every morning we recite the birchot hashachar to thank G-D for the basic skills we have in order to instill into ourselves an appreciation and gratitude for the many different faculties we have. When we appreciate this we become happier and more content people.

"The entire Purim story could be understood as a natural occurrence of events but in truth it was G-d behind the entire course of events."

Adar is a joyful month commemorating the salvation that our nation experienced from the hands of our foes. One who studies the Megillah will learn that G-d was constantly there - albeit very concealed. From this position He conducted the entire series of events culminating with our

deliverance from Haman. The entire Purim story could be understood as a natural occurrence of events but in truth it was G-d behind the entire course of events.

By the time we get to Purim we need to be able to be in the correct frame of mind to commemorate the hidden miracles of Purim. Before we get there, we first need to commemorate and be joyful about the 'hidden' miracles of nature and not sink in common day nature. Hence in Hebrew, the words 'teva' (nature) and 'litboa' (to sink) are from the same root because we sometimes forget and sink in nature.

Our task for the month of Adar is to contemplate and meditate on all the gifts G-d has blessed us with, and then on Purim we can also truly appreciate the hidden miracles that G-d did for us. By doing this we will surely fulfill the instruction of our Sages – 'mi'shenicnas adar marbim b'simcha'. The more one reflects on his blessings the happier a person becomes.

Halachot Of Kiddush Of Shabbat Morning

Rabbi Dov Levy



How is it that men can have a coffee without making Kiddush before going to synagogue on Shabbat morning?

In principle one is forbidden to eat anything at all before praying the

Amida. Eating and drinking before praying to Hashem is seen as haughty and self-centred. However there is a

leniency to drink (and possibly eat) if it will give you strength to pray properly.

So if I'm allowed to have a drink before praying, surely I need to make Kiddush first?

Kiddush was only instituted *bemakom seudah* when followed by a meal. Because of this one must always eat at least a few crackers or biscuits after Kiddush in order that the Kiddush will be valid. Since before praying one is forbidden to make a seudah, (even if allowed to have a drink), so too Kiddush is not possible.

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1. How many types of items were the Jews to donate?
25:2 - 13.
2. The donation of silver for the Mishkan differed from the donation of the other items. How?
25:3 - No fixed amount of the other items was required. The silver was given as a fixed amount: a half-shekel.
3. What property do *techelet* and *argaman* share that *orot eilim m'adamim* do not share?
25:4,5 - They are wool; orot eilim are not.
4. What property do the above three share that *shesh* and *orot techashim* do not share?
25:4,5 - They are dyed; shesh and orot techashim are not.
5. Onkelos translates "*tachash*" as "*sasgona*." Why?
25:5 - The tachash delights (sas) in its multi-colors (g'vanim).
6. What kind of trees did Yaakov plant in Egypt?
25:5 - Arazim -- cedars.



7. Describe two uses of:
 - (a) oil ,
 - (b) spices,
 - (c) jewels**25:6-7:**
 - (a). The oil was lit in the *menorah* and used for anointing.
 - (b). The spices were used in the anointing oil and for the incense.
 - (c). The precious stones were for the *ephod* and the *choshen*.
8. The *aron* was made with three boxes, one inside the other. Exactly how tall was the outer box?
25:11 - The outer box was one and a half amot plus a tefach plus a little bit, because it rose a little bit above the kaporet. (The kaporet was atefach thick -- see 25:17).
9. Why is the Torah referred to as "testimony"?
25:16 - It testifies that G-d commanded us to keep the mitzvot.
10. What did the faces of the *keruvim* resemble?
25:18 - The faces of children.

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There was once a simple Israeli worker from Jerusalem, who, though he had been married a long time, had never been blessed with children. He had been to all the specialists, but to no avail. "Hair will grow on the palm of your hand before you see a child," the doctors had told him. After years of hope and despair, he had almost given up. Then he heard about the great miracles wrought by the prayers of Rabbi Israel Abuchatzira, the great Sefardi tzaddik known as the Baba Sali, of blessed memory.

With an expectant heart, the man travelled several hours from Jerusa-

lem to Netivot, to the home of the Baba Sali. When he arrived, he found a long line of petitioners already ahead of him, and had to wait hours before entering to receive a blessing. Finally, his turn arrived. He entered the tzaddik's room, nervous, eyes downcast, clutching a small piece of paper on which he had written his only request: "Children!" He sat down and placed the paper on the table before the Baba Sali. The

tzaddik opened it, then put it down. "Matzav avud," was all he said. "A lost case." Before he could open his mouth, the man had been whisked out of the chamber by the attendants to make room for the next petitioner. Shocked, broken-hearted, he returned to his home.

The next day, however, when the people began lining up for the blessings, there he was again. Again he waited several hours.

p.t.o.

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Again he entered, put his slip of paper on the table, and again he heard the same terrible answer -- "a lost case." Yet, when the next day arrived, there he was again, and the next day again! Every single day, as long as the Baba Sali was receiving people for blessings, the man would be there in line, at times waiting hours. And always he would hear the same sad answer, "a lost case."

Finally, after almost a year, the family of the Baba Sali took pity on this man and approached the great saint with their request. "Rabbeinu Israel," they said, "this poor man has been coming to you for a year straight now, and every time you give him the same

answer. Can't you tell him to stop coming already? It's much too heartbreaking to continue." "How long has it been?" Rabbi Abuchatzira inquired. "We've counted, today is his two hundredth visit." The Baba Sali agreed to talk with him. That afternoon, the man entered the room as usual and placed his slip of paper on the table before the Baba Sali. This time, the tzaddik did not even pick it up.

"Listen, my friend," he said gently. "You have been coming to me every day for a very long time. Haven't I already told you that it is a lost case. Go home, why do you insist on coming to me?" The man lifted his eyes. "I come to you

every day, and I will keep coming to you every day, because I believe in the power of prayer, and I believe that G-d listens to your prayers, and that you are the only one in the world who can help me."

"Do you really believe that?" the Baba Sali responded. "If so . . ." he rose from chair, "go out right now and buy a baby carriage!" (i.e. he blessed him in the merit of his great faith in torah sages). The man gave a start. He jumped up and ran out of the room. "I got a blessing! I got a blessing!" he cried. That night he presented his wife with a beautiful new baby carriage. Nine months later, they had a child.



1-2-1 Learning in Tiferet Eyal

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