



TAL

TETSAVEH 5775

THE COMMUNITY PARASHA SHEET

The Water Never Stops Flowing

Rabbi Jonathan Tawil



Shabbat Begins 17:20 Shabbat Ends 18:29

Just over an hour drive from Jerusalem heading south, you will hit an oasis of life in the Israeli desert – Ein Gedi.

A beautiful place with water flowing from the hill tops, refreshing pools and stunning views.

It's a great trek to take the family. Last summer, I took 15 students to Israel on a special tour. One of our fantastic stops was Ein Gedi.

As we made it up the hills and through the pools of water, we decided to stop for a rest. Two boys in the group decided that they were up for a big trek and they didn't want to rest. They wanted to reach the peak. The day was still young and we agreed to let them go ahead. Off they went into the horizon. But before they left, I wanted to understand why they persisted to go higher. Surely, we had walked enough and we could now finally enjoy the beautiful stop?

Their response completely startled me.

"Rabbi! All this water is amazing; it keeps coming. But we are in the desert and it's the summer. The last time it rained was five months ago. Where is this water coming from? We want to reach the top see for ourselves!"

"Wow...Ok, well enjoy, just make sure that you are back in time before the park closes," I said, as

they shrugged in agreement and off they went.

A few hours later, they returned.

The whole group were interested and gathered around. Did they make it to the top? What did they see?

The boys returned, astonishing me yet again with their response.

"We reached the top..... and we know the secret." They gallantly said.

"Secret – what secret?" I asked.



"Rabbi, don't you get it, this is an Israeli gimmick. They want to bring in the tourists."

Now I was really confused.

"At the top, we saw a pipe and that's where all this water is coming from!"

Really? Is that where all the water comes from in Ein Gedi?

You can't stump a rabbi like that. On our way back, I was able to find a park representative and

challenged him as to where all the water was flowing from.

He gave me the real answer.

But first let me share with you a wonderful idea from the Bnei Yisaschar (Adar 1:10).

We are in the special month of Adar. The Ari Z'l states that every month can be connected to a part of the head - this month is connected to the nose.

Why the nose?

Shortly after creating Adam and Eve and placing them in the Garden of Eden, they sinned defiling four out of their five senses.

The Torah relates that they **heard** the serpent's alluring words, the fruit was "a delight to the **eyes**", they **touched** it by taking from its fruit and they **tasted** it.

But the sense of "**smell**" remained untarnished. Accordingly, this sense denotes inner purity and deep attachment to G-d and the fulfilment of His Will.

Our Sages explain that eating gives nutrition to our body whereas smell gives nutrition to the soul.

In fact, the life force within man came when G-d "blew into his **nostrils** the soul of life and man became a living being" (Bereishit 2:7).

This is why the nose, used for breathing and smell, is the organ through which the Neshama (soul) enters and leaves. (See Rabbeinu Bachya, ibid).

p.t.o.

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Smell is in the air, but can't necessarily be seen or physically felt. It is of a higher dimension.

This week's Parasha stands out in the fact that it is the only Parasha since the birth of Moshe until the end of Bamidbar, that Moshe's name is not mentioned at all.

Whilst not mentioned, he is instrumental in the Parasha and represents this idea of smell – being around but not necessarily physically perceived.

This idea of smell representing a hidden higher dimension also expresses itself in Purim.

Who are the heroes of Purim?

Mordechai and Esther.

When the Jews originally attended the party, they did not feel that they needed to listen to Mordechai. He was just another rabbi that could be neglected depending on personal desires.

Yet by the end, they realised how essential he was.

The name Mordechai in Hebrew represents a fragrance (Mor Deror). His pleasant smell could not be physically perceived, yet was resonating.

Esther was the queen that never revealed to the king that she was Jewish.

At the time, people might have thought why was it that she didn't divulge her religion? Perhaps she only wanted to save herself?

In the end, all was revealed and the Jews were saved.

The name Esther also known as Hadassa, represents the beautiful myrtle.

She was the pleasant smell that couldn't be sensed, only smelt.

Our Sages praise the ability of smell. There is one thing that is greater than a good smell.

Tov Shem Mishemen Tov – a good name is greater than pleasant fragrance.

When someone is known by his or her amazing talents and characteristic, their name goes before them. Good fragrance can only fill a room but a good name can travel across the globe and last for centuries.

Purim is a time of celebration. We celebrate the hidden Hand of G-d behind history and our day to day lives. It's a time we read the Megila – from the word Megaleh – to reveal those aspects of life, just like smell, that are not necessarily felt or appreciated.

Back to Ein Gedi!

What was the park rangers' response? Where does the water really come from?

He told me that the water emanates from the hills around Jerusalem.

Then came the big shocker of the day.

He related how this water that was now flowing had been on a long journey.

It originally fell as rain on the hills of Jerusalem40 years ago!

Now I really didn't know who to believe.

But I'll take the ranger's word for it, being as he is an expert.

I thought to myself what a wonderful lesson we can learn from Ein Gedi. Water that fell on the hills of Jerusalem was being felt forty years later by me!

We act in this world now, but our actions can be felt for generations ahead. Just like fragrance that permeates the air and resounds all around, our presence gives blessing.

We all have loved ones around us and are in constant benefit of their blessing. Sometimes, we don't show that appreciation and only really feel it many years later.

In Persia, people didn't really appreciate Mordechai or Esther; it was only by the end of the story that we realised how much love and effort they had put into their people.

Don't wait 40 years to recognise the people around you.

Let their pleasant smell radiate your life, reveal those sweet smelling acts and appreciate every moment.

The Talmud has a very strange law about Purim: if a person reads the Megillah backwards he did not fulfill obligation of reading the Megillah.

And if a congregation reads the Torah portions backwards on Shabbat have they completed the mitzvah? What about a family who decides to celebrate Pesach by reading the Seder backwards? Or an individual who wishes to recite the daily prayers back-

wards? Yet, it is only in regards to Purim that this is mentioned.

Why? Why would anyone want to read the Megillah backwards?

The Megillah reads as if it takes place in a short time frame, but in actually it spans approximately 9 years. From the great party to the search and appointment of Esther the queen. From the overheard

plot to kill the king to the rise of Haman who dominates all but Mordechai. From the drawing of lots deciding which day to kill the Jewish nation to Esther's invitation to a party. From a sleepless night to Haman's wishes of parading as the king bestowed upon Mordechai. From Esther's second feast to the hanging of Haman.

p.t.o.

A Backwards Purim

Rabbi Zevi Ives



From changing the day of annihilation into celebration. Others living at that time were not overly affected by all these events. At the time, as the story of Purim played itself out, each of these events seems disjointed. However, the way the Megillah tells the story, we clearly see how each occurrence set the next in motion, each a milestone in creating the final miracle.

Activities we are involved in on a day to day basis are very fragmented with little connection between one another. Brushing our teeth in the morning has no connection to walking our dog or cutting the grass. Most activities are chores that must be done and not because they are to our choosing. Most hold little resemblance to our dreams and aspirations. We work, run errands, clean, and spend a good chunk of our day asleep! We often feel depressed or trapped as we carry the burden of responsibilities of life.

Purim gives us the opportunity to take a step back and look at our lives differently.

Why would someone read the Megillah backwards? The Baal Shem Tov explains this strange law of someone reading the Megillah

as if the end happened before the beginning – if we look back over the story. Don't read it as an event of the past, as a historical episode. Read the story as if it unfolds as you go along.

We can look back over our past, but cannot peer into our future. We are the main character of our story with the freedom to adlib and change the outcome.

Sometimes in retrospect we can see why something in our life happened, sometimes we cannot.

“Purim is about stepping back and seeing the bigger picture; or simply recognizing that a bigger picture exists... even if we can't see it yet.”

The knowledge that there is a purpose to what happens in our life does not mean that we will never experience pain, but gives context to our challenges and requires us to learn from them. The story of Purim is about stepping back and seeing the bigger picture; or simply recognizing that a bigger picture exists... even if we can't see it yet.

Esther, the heroine of the Purim story, means hidden. G-d's name is not mentioned even one time throughout the entire Megillah; His hand only becomes apparent as the story comes together.

Don't take things that happen to you too seriously. You can miss the story because you were too busy with the details. Be aware that you don't have the full picture. Realize that you are not and should not always be in control. Sometimes the greatest things happen when you let go. Unlike physical objects, in relationships, in spirituality, in self-expression the more you hold on the less you have.

Sometimes silence expresses much more than words ever can. Sometimes, in the most intense moments, such as listening to a powerful musical masterpiece, you close your eyes. Sometimes the biggest inspiration comes when you set your mind free.

Haman said, “There is **one** nation scattered...” They may appear disjointed, but they are connected. They are one. Our lives may appear to have no rhyme or reason, but it has a goal and purpose.

Let your story unfold. Know that G-d's hand is directing the way.

Halachot Of Kiddush Of Shabbat Morning

Rabbi Dov Levy



You said that one only needs to make Kiddush when eating after praying Shacharit on Shabbat morning. If I don't pray Shacharit on Shabbat morning do I not need to make Kiddush at all?!

A woman is obligated to pray every day. There is, however, much debate amongst the poskim as to how much exactly a woman is obligated to pray daily. All agree

that a woman should at very least try to say morning blessings (Birkot HaShachar and Birkot HaTorah) and the first paragraph of Shema. Before saying morning blessings a woman should not eat anything just as a man must not eat before Shacharit. At this stage a drink would be permitted. Once a woman has said the morning blessings she is considered to have prayed and therefore must make Kiddush before eating or drinking anything.

I said Birkot HaShachar then had to deal with the kids, but I still hope to pray Shacharit. Am I allowed to drink without making Kiddush?

If you usually pray Shacharit every day of the week, we can safely assume by saying Birkot HaShachar you didn't intend to fulfil your obligation to pray, rather your obligation would be fulfilled by saying the Amida of Shacharit. If so, you don't need to make Kiddush until after Shacharit and so too can drink without Kiddush.

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When Rabbi Yosef Chaim (Ben Ish Chai) was 14 years old, an incident occurred that spread his fame as far as the Holy Land. One day he noticed a letter in his home with a halachic question posed by the rabbis of Jerusalem to his father R' Eliyahu. He immediately understood the problem and sent off an answer the very same day, without his

father's knowledge. When the rabbis read the answer, they immediately agreed to the decision and acted accordingly. A few days later, R' Eliyahu's own answer arrived with exactly the same decision as his

son's. Only then did the rabbis realize what had happened. They immediately wrote to R' Eliyahu declaring their wonder at the phenomenal ability of his son.

Our Chachamim



1. What two precautions were taken to assure the purity of oil for the *menorah*?
27:20 - The olives were pressed and not ground; and only the first drop was used.
2. How was Aharon commanded to kindle the *menorah*?
27:20 - He was commanded to kindle it until the flame ascended by itself.
3. What does *tamid* mean in reference to the *menorah*?
27:20 - It means that it should be kindled every night.
4. What does *kehuna* mean?
28:3 - Service.
5. Name the eight garments worn by the Kohen Gadol.
28:4,36,42 - Choshen, ephod, me'il, ketonet, mitznefet, avnet, tzitz, and michnasayim.



6. To what does Rashi compare the *ephod*?
28:6 - A woman's riding garment.
7. In which order were the names of the Tribes inscribed on the *ephod*?
28:10 - In order of birth.
8. The stones of the *ephod* bore the inscription of the names of the sons of Yaakov. Why?
28:12 - So that G-d would see their names and recall their righteousness.
9. For what sins did the *choshen mishpat* atone?
28:15 - For judicial errors.
10. What are three meanings of the word *mishpat*?
28:15 - (i) The claims of the litigants, (ii) The court's ruling, (iii) The court's punishment.

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Benjy & Anna Soper's Wedding



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