

# THE COMMUNITY PARSHA SHEET



PARSHAT TZAV &  
SHABBAT HAGADOL

London's Leading Young Professionals Platform and Jewish Communal Centre



**RABBI JONATHAN TAWIL**  
*TAL Founder & Director*

## HASHEM'S WONDERS

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. Imagine there is 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) Rabbi Shimon bar Yochai said, "G-d gave to Israel three good gifts, each of them was 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.

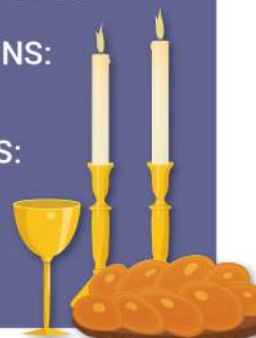
Rav Ovadiah Yosef Zts'l explains further, that when Hashem redeemed Am Yisrael, He could have just dealt one massive Plague that would have finished off the Egyptians and allowed the Jews to go, why did Hashem choose to send ten plagues? He answers with an awesome parable. Every wife knows which dish 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 Shimon 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?

10TH NISSAN 5783

SHABBAT BEGINS:  
19:17pm

SHABBAT ENDS:  
20:22pm



**DVAR TORAH**  
Hashem's Wonders  
By Rabbi Jonathan Tawil



**DVAR TORAH**  
Shabbat Hagadol  
By Rabbi David Baadani



**DVAR TORAH**  
You May or You Must  
By Rabbi Yehonatan Salem



**HALACHOT**  
By Rabbi Eli Mansour



**OUR CHAHAMIM**  
Rabbi David Halevi  
Draa Zatzal



**KIDS ZONE**  
Quiz & Pesach Facts



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This newsletter contains Divrei Torah and may contain Sheimot - Please dispose of accordingly

THE ORIGINAL COMMUNAL PARASHA SHEET, SERVING THE COMMUNITY FOR OVER 12 YEARS!



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 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. 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 prophesied GREATER Redemption hastily in our days. Amen.



## RABBI DAVID BAADANI

### Director - TAL Chazanut Program

#### SHABBAT HAGADOL

There's a Beautiful explanation of Reb Moshe Leib Sassover why is it called Pessach? We know that הקב"ה passed over the Jewish homes by בורות. G-d said that by midnight every first born who is male in Egypt will die from a sudden pandemic, from a sudden plague, but I'm going to pass over the Jewish homes to protect them. The name of the holiday is called Pesach, which in English means Passover.

Reb Moshe Leib Sassover said the meaning of it is that when G-d comes to a Jewish home he starts jumping and dancing, saying; 'Here lives a Jew, here lives a Jew'. G-d passed over with happiness, excitement, and with a great pride for every Jewish home. This is the meaning of the name of pessach. Can you do that? Can you look at everyone who's around your table and start dancing? Look at all these people G-d gave me in my life they're not perfect, and I'm not perfect, but we're all on a journey.

Can I really embrace them? Can I really connect with them? Can I really just appreciate them? It doesn't mean that I agree with everything they do, it doesn't mean they don't make mistakes, we all make mistakes. But it does mean they're trying hard; and they are on their journey of figuring things out. Appreciate them, bond with them, connect with them and rejoice with each one of them for who they are. Do the same as הקב"ה does with you.

Shabbat Hagadol Shalom.



## RABBI YEHONATAN SALEM

#### YOU MAY OR YOU MUST

Our perashah continues to discuss the ritual duties performed by Aharon Hakohen and his sons in their service of the Mishkan. The perashah concludes that Aharon and his sons did everything as G-d had commanded through His servant Moshe Rabbenu (Tzav 8:36). Rashi, intrigued why the Torah needs to emphasize this, explains that the Torah is praising Aharon and his sons for not veering at all from their given instructions, but rather, doing exactly as G-d had commanded. We may ask, though, why was it necessary to praise Aharon, the high priest, for such conduct? Would it not be expected of any such a holy and exemplary dignitary to fulfil any divine instruction? To understand this we must first explain the following principle: One may have thought that if a person who opts to do something worthy, that he was not commanded to do, is more praiseworthy and deserving of reward than one who does something that he was command-

ed to do. He was not required to do it, and yet, he still went ahead and did it. However, our sages tell us that the opposite is true. Why should that be so? A person who is commanded to do a certain mitzvah will get a natural, egotistical inclination opposing him doing it. G-d gave us the mitzvot as a means of perfecting ourselves and, thereby, gaining reward for listening to Him. He therefore created an evil inclination in people, whose purpose is to try and prevent them from doing G-d's will. That way, when a person chooses to do the right thing, ignoring his opposing inclination, he is deserving of reward for having overcome his predisposition. It follows, that one who overcomes his egotistical inclination not to do what he was commanded, will receive more reward than one who merely chooses to do something praiseworthy. Moreover, a person who is constantly focused on not succumbing to his evil inclination deserves and receives more reward. Additionally, the greater a person becomes spiritually, the stronger his evil inclination becomes. This is in order that he should still have an inclination to

overcome and thereby be deserving of eternal reward. The level of this person's reward will be even greater, since he has had to prevail against an even stronger inclination. Thus, the more elevated a person becomes, the greater the opportunities of reward that are presented to him become. The Torah praises Aharon and his sons, albeit that they were "the cream of Israel," since despite the fact that they were commanded and also subject to a higher-level of evil inclination, they did not budge one iota from the will of G-d. Often, when the opportunity to do a mitzvah presents itself, we feel an automatic heaviness or difficulty in doing it. If it would not be for the mitzvah of rising each morning in order to pray to Hashem, it may have been much easier to get out of bed. We may feel more of a temptation to eat a non-kosher food, simply because we are commanded not to eat it. However, when we overcome that inclination that tries to pull us down, we will feel a great sense of achievement and satisfaction that is reserved for those who do not steer from their given task.





## HALACHOT BY RABBI ELI MANSOUR

### RESPECTING ONE'S STEPPARENTS, RESPECTING SIBLINGS.

Just as the Torah requires respecting one's parents, so must one show respect to his parent's spouse, even if the spouse is not his biological parent, as long as the parent is alive. The Gemara in Masechet Ketubot (103) infers this Halacha from the verse, "Kaved Et Abicha Ve'et Imecha" ("Respect your father and your mother"), as the word "Et" in the phrase "Et Abicha" alludes to one's father's spouse, and the word "Et" in the phrase "Et Imecha" alludes to one's mother's spouse.

After the parent passes on, one is not strictly required to continue respecting the parent's spouse, but it is certainly proper to do so.

Furthermore, one is obligated to show respect to all his older siblings – both brothers and sisters. This applies even to older siblings with whom one shares only the same father or only the same mother. Even if a younger brother is a

Torah scholar, he must show respect to his older siblings. According to some opinions, this obligation continues even after the parents are deceased.

Of course, the respect that is required for one's older siblings is less than the respect that is required for one's parent. Thus, for example, Hacham Ovadia Yosef writes in Halichot Olam that one may call his older siblings by their first name, as opposed to parents, whom one may not call by their name. If an older brother is a Rabbi, the younger siblings should call him "Rabbi," but may use his first name. An example of the type of respect required for an older brother is standing when an older brother is called for an Aliya to the Torah in the synagogue.

The Kesef Mishneh (commentary to the Rambam's Mishneh Torah by Maran Rav Yosef Karo, author of the Shulhan Aruch), commenting to the Rambam's discussion in Hilchot Mamrim (end of chapter 6), writes that the requirement to respect older siblings was enacted by the Sages, and does not constitute a Torah obligation.

This is as opposed to the requirement to respect stepparents, which is included in the Torah obligation of respecting parents. On this basis, Hacham Ovadia Yosef writes that if a conflict arises between these obligations, the respect owed to a stepparent supersedes the respect owed to an older sibling, as Torah obligations override those enacted by Hazal. And thus if one must choose between respecting one's stepparent and respecting an older sibling – such if they have conflicting wishes, and one must choose one over the other – he should respect the stepparent.

**Summary:** The Torah obligation of respecting parents includes respecting a stepparent – one's parent's spouse who is not one's biological parent. There is also a requirement enacted by the Sages to respect one's older siblings, including both brothers and sisters, and including half-brothers and half-sisters. Nevertheless, one may call an older sibling by their name. Even a younger brother who is a Torah scholar must show respect to his older siblings.



## OUR CHAHAMIM

Rabbi David Halevi Draa Zatzal

The gravesite of Rabbi David Halevi Draa, one of the most venerated saints among the Jews of Morocco, can be found in the village of Draa, not far from Dimneth. The tomb of Rabbi David is covered with immense palm tree branches, and for that reason this Tzaddik is also popularly known by the name Mul Nachla Lechadra, which translated means, "the Saint of the green palm tree."

All throughout the year, numerous Jews come to make a pilgrimage at his gravesite, and the miracles that occur there astound everyone.

Once there was a Jew who was blind and crippled, and so he went to make a pilgrimage to the gravesite of Rabbi David Halevi Draa on the day of his Hilloula. After a short time, he suddenly realized that he could see and that

his crippled limbs could move. The crowd about the man was staggered when this miracle occurred, and they began to sing and dance in a frenzy.

The man never left the place since that day. He built his house near the Tzaddik's tomb, got married, and when his first son was born, he named him David after the Tzaddik.

Everyday one could witness a new miracle near the tomb of Rabbi David Halevi. Once, a child fell gravely ill and from day to day his sickness got worse, to the point that the doctors lost all hope of saving him. His father therefore made a vow that if his son would be healed, he would travel with his entire family to the tomb of Rabbi David Halevi to slaughter a sheep and distribute the meat to the poor. The child got better and the father traveled with his entire family to the tomb of Rabbi David in order to fulfill his vow.

On the way, his second son, a baby at the time, fell ill. His wife begged him to return home and to put the pilgrimage back until later. The husband stubbornly refused and affirmed that he had to fulfill his vow whatever the cost. When they arrived in Draa, the baby was even worse. The father prostrated himself on the tomb of the Tzaddik and prayed that his son also be healed.

For a long time the baby lay unconscious, not even crying. It then began to move its feet and hands, then burst into tears. The happy mother couldn't believe her eyes. She gave the baby to eat and all trace of illness disappeared. Up until our days, the Jews of Morocco pronounce the name of the Tzaddik Rabbi David Halevi with love and veneration, and from generation to generation people continue to recount the miracles that he performed during his lifetime and after his death.





## WEEKLY PARSHA OVERVIEW

### Parshat Tzav and Shabbat Hagadol

The Torah addresses Aharon and his sons to teach them additional laws relating to their service. The ashes of the korban olah – the offering burned on the Altar throughout the night – are to be removed from the area by the kohen after he changes his special linen clothing. The olah is brought by someone who forgot to perform a positive commandment of the Torah. The kohen retains the skin. The fire on the Altar must be kept constantly ablaze. The korban mincha is a meal-offering of flour, oil and spices. A handful is burned on the Altar and a kohen eats the

remainder before it becomes leaven. The Torah portion describes the special korbanot to be offered by the Kohen Gadol each day and by Aharon's sons and future descendants on the day of their inauguration. The chatat, the korban brought after certain accidental transgressions, is described, as are the laws of slaughtering and sprinkling the blood of the asham guilt-korban. The details of shelamim, various peace korbanot, are described, as well as the prohibition against leaving uneaten until morning the remains of the todah, the thanksgiving offering. All sacrifices must be

burned after they may no longer be eaten. No sacrifice may be eaten if it was slaughtered with the intention of eating it too late. Once they have become ritually impure, korbanot may not be eaten and should be burned. One may not eat a korban when he is ritually impure. Blood and chelev (certain animal fats) are prohibited to be eaten. Aharon and his sons are granted the breast and shank of every korban shelamim. The inauguration ceremony for Aharon, his sons, the Mishkan and all of its vessels is detailed.

Rabbi Sinclair, Seasonsofthemoon.com



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 were 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 minchah - A tenth part of an ephah of flour.

Roll up your sleeves, and get those mops and brooms out... it's time for...

## THE Big CLEAN



Before Passover begins, we make sure to clean our houses thoroughly for all traces of Chametz.

But instead of throwing away items we can still use, we pack and lock away the food we don't want to discard, and authorize a Rabbi to sell it to a non-Jew until after the holiday ends. This is called **SELLING THE CHAMETZ**.

## JOIN THE SEARCH PARTY!

To make sure there is no visible Chametz left in the house, Before Pesach we make a Grand Search.

This year, the search for Chametz will take place on Thursday, April 2, 2015.

Popular Chametz Hideouts:

- Under the bed • In pockets • Closets and drawers • Toy chests
- School bag • School locker • In the car • School desk
- Anywhere else you can Catch those Crumbs!

2



The next morning (this year, it will be on Friday, April 22, 2016) we take the bag of Chametz that we found the night before and burn it before midday. Only an adult should do the burning.



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