

THE COMMUNITY PARSHA SHEET



PARSHAT TETZAVEH

London's Leading Young Professionals Platform and Jewish Communal Centre



RABBI JONATHAN TAWIL
TAL Founder & Director

DESIRES: SEEKING SIATA DISHMAYA?

There comes a time in everyone's life where we need Siata Dishmaya – help from heaven. It isn't easy to achieve, yet everyone at some stage seeks it. What is the secret to achieving Hashem's Help? How can we draw down His assistance?

Let us take a closer look at our Parsha.

In the times of the Temple, when the nation was experiencing trouble, they beseeched Hashem to show them the right path. The Kohen Gadol would seek Hashem's advice through the Urim V'Tumim.

Part of the Kohen Gadols clothing was the Choshen – breastplate, which contained the names of the Twelve Tribes of Israel, engraved on twelve stones.

The Urim V'Tumim is a writing of Hashem's Explicit Name (Shem HaMeforash) that was placed into the Kohen's breastplate (Choshen). The Urim V'Tumim gave the Choshen the ability to convey communications from Hashem.

How exactly did this work?

The Ramban explains that the word Urim means 'lights'. Whenever the Kohen Gadol needed to receive an answer, the letters (of the names of the Tribes, inscribed on the twelve stones of the Breastplate) would illuminate. That was the 'Urim' part. But the letters would be scrambled. One needed to break the code – what were the lights of the letters of the Breastplate saying? The Ramban explains that there are secondary holy names called the 'Tumim'. These 'Tumim' gave the Kohen Gadol the ability to interpret the 'Urim'. The ability to use the 'Tumim' to interpret the lights of the 'Urim' was a form of Ruach HaKodesh [Divine Inspiration].

Not every Kohen Gadol had the ability to unscramble the words correctly. On several occasions, the Kohen would err. Our Sages explain that in order to interpret the message correctly the Kohen would have to first be on a high spiritual level, complete in his own Midot (character), and at peace with himself. Before seeking advice to the nation's challenges, the Kohen had to be clear, he had to possess a vision as to where he personally was standing.

In Parshat Teruma, we read that Moshe was commanded by Hashem to build a Menorah. The Sefat Emet explains that at first Moshe found it hard, he did not fathom as to what was being asked of him. Hashem in turn, showed Moshe (25:40) how the Menorah would look like.

Moshe began to try and form the Menorah. Alas, he still found it difficult. To which Hashem told him to throw the gold into the fire and Hashem formed the Menorah.

Our Sages ask why it was necessary to show Moshe the form of the Menorah in the first place. Hashem surely knew that Moshe would still find it difficult. Why didn't Hashem tell Moshe straight away to throw the gold in the fire?

The answer is awesome.

Everyone has desires in life. Our imagination runs wild. Yet we find it difficult to attain our desires. Many times we get mixed up; we are confused we don't know where to turn. However, the most worrying thing is that consistently; we don't even know what we want. Hashem's message to Moshe is that first and foremost a person must know what he wishes to achieve. Only once you know what you wish to achieve, possessing a vision of that, will your call to Hashem's aid be answered.

If a person is confused and doesn't know what he/she wants, then it is difficult to garner the Siata Dishmaya. First Moshe had

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DVAR TORAH

Desires: Seeking Siata Dishmaya?
By Rabbi Jonathan Tawil



DVAR TORAH

Parshat Tetzaveh
By Rabbi David Baadani



DVAR TORAH

Rising to the Challenge
By Rabbi Danny Fisher



HALACHOT

By Rabbi Eli Mansour



KIDS ZONE
Quiz & Comic

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to have a vision of the Menorah, he had to know what he was aiming for, and then he needed to try himself to make it. He put in his own effort, only once he saw that this failed was Hashem's Help at hand.

The Ponovez Yeshiva in Bnai Brak is one of the most distinguished Yeshivot in the world. A number of years ago, at the beginning of a semester, a young boy from Switzerland who applied there was denied entry. The Rosh Yeshiva (Dean) told him to come back in a few years, his level of study was not advanced enough for the Yeshiva.

The boy said he understood, but he wanted to speak to the Rebetzen, the widow of the founder and late Rosh Yeshiva of Ponovez, Rabbi Yosef Shlomo Kahanamen zts'l. The Yeshiva administration was a bit surprised: Rav Kahanamen had passed away a number of years prior, and the young man did not claim to know the Rebetzen. More important, she had no role in the admission process. Nevertheless, the young man was shown the Rebetzen's apartment.

After a few moments, the boy emerged, and the Rebetzen asked to speak with the Rosh Yeshiva. It took less than a few minutes, for the Rosh Yeshiva to emerge and motion the young student waiting

outside of the Rebetzen's apartment.

"Welcome to Ponovezer Yeshiva," the Rosh Yeshiva heartily declared. "We have decided to accept you wholeheartedly."

The boy smiled while many of the students and others who gathered outside the apartment were baffled. "What could have influenced the decision?" they wondered.

The young man solved the mystery for the students who had gathered near the Rebetzen's apartment.

"When I was seven years old, one summer my mother and I vacationed at a Swiss mountain resort."

Coincidentally, the Ponovezer Rav z'l was in Switzerland for the summer and checked in to the only kosher hotel in the area - the one we were at! The problem was, the only available room was on the upper floor, and it was hard for the Rav to walk up and down. My mother heard about the problem and immediately offered to switch our room on the first floor, with his.

After thanking her profusely, the Rav called my mother and me into his new room. "I want to thank you, Mrs. Schwartz," he said. "I understand that when on vacation it is hard to move rooms, but more so I also want to express appreciation to your son. I'd like

to buy him a toy in a gift shop. What would he like?"

"I told the Rav that I did not want a toy, I did not want any prize. I did not even want a few coins. All I wanted is to become a student one day in the Ponovez Yeshiva. The Rav smiled and said that he would accept me whenever I felt I was ready. Immediately, the Rav took out a pen and paper and wrote the note that I handed to the Rebetzen today. Frankly, I never even read it. All I know is that the vision of my youth was fulfilled today."

This young boy had a vision, he knew where he wanted to be. It would be difficult, it would be exhausting, but he held that vision with him for years. In the end Hashem answered him with Divine Aid.

The letters of the Urim would light up, but if the Kohen did not possess the Tumim, he would not be able to decipher the message. Being complete with oneself, concentrating on our desires opens doors we never knew existed.

Let us focus on ourselves; who exactly are we, what are our desires? Let us visualise our aims and aspirations for the future. Let us take steps towards those aims, for it is only then that we will be assured Hashem's aid.



RABBI DAVID BAADANI
Director - TAL Chazanut Program

PARSHAT TETZAVEH

In the Gemara Shabbat. אמר ריש לקיש: החושד בכשרים – לוקה בגופו
Reish Lakish said: One who suspects the innocent of indiscretion is afflicted on his body.

The point is, that when a person is suspicious of someone who is innocent, it is because they know that if they would have experienced the same case, they would have failed. That shows that one lacks the very thing that they suspect in their friend. For a full week Moshe Rabbeinu gives reasons to G-d why he is not worthy to be the redeemer of ישראל. Until finally he asks: שְׁלַח־נָא בִּידִי־תַּשְׁלַח: "make someone else Your agent." Let Aaron my older brother be a faithful

messenger to bring Israel out of Egypt. Moshe fears that Aaron will be a bit upset to hear that his younger brother was chosen to be the leader.

G-d says to him: וְגַם הִנֵּה־הוּא יֵצֵא לְקִרְאָתְךָ וְרָאָךְ וְשִׂמְח בְּלִבּוֹ:
He is setting out now to meet you, and he will be happy to see you. Aaron will be happy that you were chosen.

Moshe Rabbeinu agrees to accept the position. But in between the lines he revealed to his level, that if the case had been reversed, that he was the older brother and his younger brother Aaron had chosen to serve as the redeemer, envy would have arisen in the heart of Moshe.

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In this week's Parasha, the Torah teaches us that Moshe was privileged to purify himself from this measure as well, which is why in the Parasha that

deals mainly with Aaron and his sons, their priestly clothes, and the order of their work, Moshe's name is not mentioned.

Moshe Rabbeinu was happy for his older brother for the same reason that Aharon was happy for him. A true happiness that comes from knowing that each person was created to serve G-d in their own special way, and from the understanding that in the world of הִקְבָּה there is one Abraham, one Moses, one Aaron, one Hannah and one Miriam. Each and every one of us has their very own mission and role to accomplish in this world, and that is the very purpose for which we were created.

Six thousand years, hundreds of generations, billions of people and only one YOU.

So be yourself.



RABBI YEHONATAN SALEM

RIISING TO THE CHALLENGE

At the beginning of the perashah, the Torah instructs the high priest to light the menorah – candelabrum every evening. One of its lights would miraculously stay alight constantly, thereby giving testimony that G-d dwells amongst His people. The verse (Tetzaveh 27:20) writes that the olives would be crushed by hand, and the first drop of oil from each olive would be used for lighting the menorah.

Although the Jewish People are compared to various pleasant- tasting or smelling fruits, which symbolize the beautiful traits and praises of our nation, the olive nevertheless, bears the strongest resemblance to us. The oil of the olive can only be extracted, when it is crushed or ground. The oil within an olive is not able to be self- extracted. Only through external pressure can its special oil be extracted. So, too, the inner essence of every Jew is beautiful, but in order for our beauty of character to shine forth, we need to exert ourselves in the learning of Torah and avodat Hashem

– service of G-d, in order to bring it out. Preferably, we should become enthused, of our own accord, with the study and application of Torah and mitzvot, thereby cultivating our potential. However, often we also need external factors to cause us to rise to the challenge and succeed. When we as a nation are persecuted or exiled from place to place, this causes us to return to G-d and consequently, for Him to answer our prayers.

All the afflictions that we endure help to bring out our generosity, sensitivity and other exemplary character traits. In life, most people find themselves preoccupied with a range of difficulties. Often, just having overcome one hurdle, they find themselves plunged into the next one. If not financial difficulties, they may have health problems, relationship dilemmas, or concerns about their children. In truth, however large or small a worry may be, it tends to take over a person's entire being. Even just changing a tyre or having a dental appointment, makes a person become completely preoccupied with it. We must remember, however, that all

these disturbances or difficulties are not sent by Hashem as objectives in themselves, but as a means to extract our true essential beauty, as we draw closer to G-d by "rising to the challenge."

It is common for people to "wish away" their trials; yet, this is not the correct outlook. Trials are not pointless, they are there to be utilised as a springboard for inner growth and are, in fact, to our strongest advantage. When we use trials as opportunities for self-introspection and improvement, we come out feeling spiritually- fulfilled, having used them for their intended purpose. Recently, when giving a class to students of marriageable age, I advised them not to be despondent about not having yet found a suitable partner. Rather, they should utilize it as an opportunity to come closer to G-d through prayer, as this situation will probably never return.

Next time we feel overwhelmed or frustrated by a problem, let us draw ourselves closer to G-d and consider how He wants us to face it, thereby maximising the opportunity of this challenge.



HALACHOT BY RABBI ELI MANSOUR

Toothpicks, Floss, or Toothbrush on Shabbat

One of the 39 prohibited Melachot of Shabbat is HaShohet-slaughtering. One of its Toladot (corollaries) is Netilat Neshama (taking life), which also includes causing bleeding to people or animals. Even bruising someone is a violation of this prohibition. The "black and blue mark" is an indication that blood vessels were ruptured. Therefore, one should be careful not to pinch someone, even in jest, so as not to cause such a bruise. The Ben Ish Hai (Vayera 12) brings this, and says that it is prohibited M'Draban (rabbinically).

The Poskim discuss whether it is permitted to use a toothpick or dental

floss to clean one's teeth on Shabbat. Does the fact that he may bleed make this a prohibited action? Hacham Ovadia (Halihot Olam Vol. 4) quotes the Ben Ish Hai who is strict and prohibits it. However, Hacham Ovadia himself is lenient. He argues that since one has no use for the blood, it is considered a Melacha She'enah Sriha L'gufa-an action not needed for its own sake. That fact, coupled with the fact that the Melacha here is only M'Draban in the first place, will make it permitted in situations of Sa'ar (pain), like this where this is discomfort or pain of having food caught in between the teeth.

Similarly, Hacham Ovadia (Yabia Omer Vol. 4 OC:30) also discusses whether it is

prohibited to use a toothbrush on Shabbat out of concern that it will cause oral bleeding. There also, he rules that it is permitted as long as it is not certain that it will cause bleeding.

Interestingly, according to Rambam, if someone bruises someone else in order to assuage his anger, it is considered an Issur D'oraita, because his goal was accomplished. On the other hand, the Ramban considers that case also to be a Melacha She'enah Sriha L'gufa and only prohibited by the Hachamim.

SUMMARY

It is permitted to use a toothpick, dental floss or toothbrush on Shabbat, as long as it will not cause certain bleeding.



WEEKLY PARSHA OVERVIEW

Parshat Tetzaveh

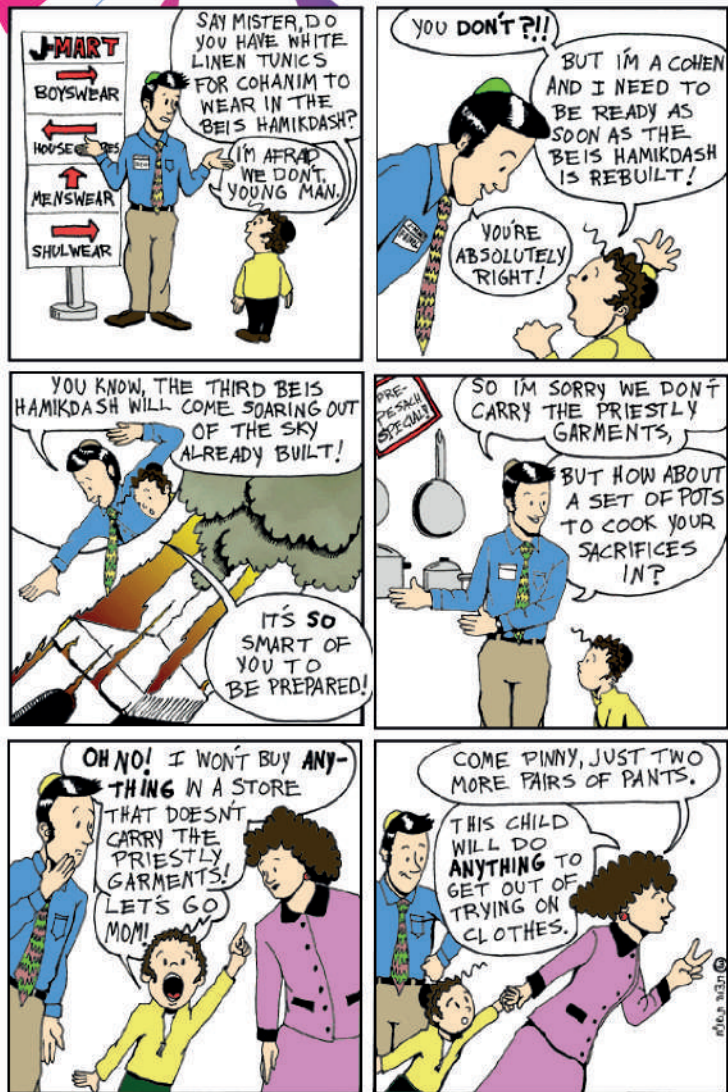
Hashem tells Moshe to command the Jewish People to supply pure olive oil for the Menorah in the Mishkan (Tent of Meeting). He also tells Moshe to organize the making of the Bigdei Kehuna (priestly garments): A breastplate, an ephod, a robe, a checkered tunic, a turban, a sash, a forehead-plate, and linen trousers.

Upon their completion, Moshe is to perform a ceremony for seven days to consecrate Aharon and his sons. This includes offering sacrifices, dressing Aharon and his sons in their respective garments, and anointing Aharon with oil. Hashem commands that every morning and afternoon a sheep be offered on the Altar in the Mishkan.

This offering should be accompanied by a meal-offering and libations of wine and oil. Hashem commands that another Altar for incense be built from acacia wood and covered with gold. Aharon and his descendants should burn incense on this Altar each day.

Rabbi Sinclair,
Seasonsofthemoon.com

KIDS zone ? QUIZ TIME!



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.

28:4,3,6,42 - Choshen, ephod, me'il, ketonet, mitznefet, avnet, tzitz, and michnasayim.

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