

# THE COMMUNITY PARSHA SHEET



**PARSHAT KI TISA**

London's Leading Young Professionals Platform and Jewish Communal Centre



**RABBI JONATHAN TAWIL**  
TAL Founder & Director

## TWO IS BETTER THAN ONE!

An ignorant patient once approached a doctor asking for his analysis on his brain. The doctor examined the patient and told him, "I'm sorry to tell you that your brain has two halves.

The left half has nothing right in it, and the right half has nothing left in it."

Many times through life we don't seem to be reaching out to our full potential – we seem to be filling the glass only half, at others we are completely empty, only occasionally do we reach our target. How can we go for and realise that potential?

Let us take some insight from this weeks Parasha.

The Torah relates about the upkeep of the temple in the wilderness (Mishkan) via a collection of Machatsit Hashekel (half shekel).

Every man, whether rich or poor had to give half a shekel contribution to the Mishkan.

Our sages ask many questions on this episode; let us concentrate on a few.

Why they were commanded to give half a coin? What was the symbol of this half?

Furthermore when it came to this half a

shekel, it seems that even Moshe was confused.

Rashi cites a Midrash that Moshe had difficulty envisioning this. Hashem showed Moshe the appearance of a coin made from fire weighing a half shekel and told him "This is what they shall give."

After this Moshe understood, but why did Hashem show the coin specifically to Moshe as a coin made of fire?

The Alshich Hakadosh explains that Hashem wanted to portray an important message to the entire congregation. Everyone had to give a half a shekel as opposed to a whole shekel, to imply that Am Yisrael is only whole, when we get together. Two halves that join together make one. In our single status we are not complete.

When Hashem first created Adam, it was a combination of man and women. Hashem then split Adam and Chava, and the duty of every man since then is to find his soul mate, to settle down and get married. For this reason the Talmud calls an unmarried man a Palga Ish – half a man. When two halves combine a whole is created. Similarly when we all join in unity then we are a united force, otherwise we are divided and only worth half.

The Admor Mibohush Shlita gives an awesome insight as to why Moshe was shown a coin of fire.

A big Mazal Tov to Leo Avital  
*on his Bar Mitzvah*  
and much Nachat to his  
parents and grandparents

This weeks Parsha Sheet is  
kindly sponsored Lirfuat  
*Moshe ben Mazal*  
Betoch Shaar Cholei Yisrael

**17TH ADAR 5786**  
SHABBAT BEGINS:  
17:35pm  
SHABBAT ENDS:  
18:38pm

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**DVAR TORAH**  
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**DVAR TORAH**  
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**TEHILLIM FOR OUR TIMES**  
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**HALACHOT**  
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**KIDS ZONE**  
Quiz

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

Every Motsei Shabbat at Havdala we light a candle and bless Hashem – Borei Morei Haeish – for creating fire.

Why do we bless Hashem on Motsei Shabbat for creating fire?

Our Sages explain that when Adam sinned he lost the merit to stay in Gan Eden, yet Hashem in His mercy allowed Adam to stay there for Shabbat. As soon as Shabbat was over, he was banished and entered a dark world. He was alone and didn't know how to bring light to this darkness. He prayed to Hashem and He informed him that by taking two stones a spark could be created.

Hence fire was 'created' by man on Motsei Shabbat, and as we enter the new week, we thank G-d for this creation.

Take a look at a stone, what do you see?

Not much!

Perhaps you can use it as a door stopper, yet on the inside it has the ability to create fire.

Can it do this alone?

No. In order to create fire, there has to be two stones rubbing away at each other.

This says the Admor is why Moshe was shown the coin in fire.

Its value would be half, in order to emphasise that in order to reach your full potential you must join with others. Team work and unity amongst Am Yisrael are essential.

But there is a further dimension – that of the individual;

In relating to the artisans that would build the Mishkan, Moshe was told "See, I have called by name Bezalel the son of Uri...'. Bezalel was a man 'filled with the spirit of G-d, in wisdom, and in understanding, and in knowledge'.

Yet this is the first time we are introduced to him. We have no recollection of who he is beforehand.

Rabbi Moshe Feinstein Zts'l asks why Hashem told Moshe to 'see'. How was he supposed to see, if he didn't know this person before.

Rabbi Feinstein Zts'l gives an

awesome answer.

Everyone is created with fantastic qualities. We each differ in our blessings. But we have to know and understand those blessings and if Hashem has blessed us, we should 'see' that this blessing is for a reason. If we have great potential it is because Hashem created us that way in order for us to do great things.

Look at that potential and go for it. Moshe was told – look – see, I have blessed Bezalel for a reason. He has great intelligence and understanding and he is the one that will be able to build the temple.

Thus the Parasha emphasises the individual together with the whole.

Each of us has incredible potential; we should introspect and understand that potential in order to bring it to light. But at the same time we should comprehend that the potential also requires joining others in unity. For as King Solomon wisely stated – two are better than one.

Shabbat Shalom.



**RABBI DAVID BAADANI**  
Director - TAL Chazanut Program

## MORALITY REQUIRES A HIGHER SOURCE

וַיִּשְׁלֹךְ מִיָּדוֹ אֶת הַלְּחֹת וַיִּשְׁבֵּר אֹתָם תַּחַת הַרְהוֹ.

This week's parsha raises a subtle but powerful detail. The Torah says that Moshe "dropped the tablets Miyado, from his hand" singular, not plural. Yet we read it Miyadav, "from his hands." Why?

Rabbi Yisrael Salanter explains: at first, Moshe intended to drop only one tablet, the one about our

relationship with G-d, because the Jewish people had broken that bond by worshipping the golden calf. But then he realized a deeper truth: the second tablet, which teaches us how to treat one another, cannot stand on its own.

Why? Because morality without a connection to G-d is fragile. Without an absolute reference, right and wrong become subjective. We can justify our actions. We can bend the truth. Even something as obviously wrong as harming another person can be rationalized if our hearts are disconnected from a higher standard.

The Torah gives us that standard. The commandments about G-d anchor the commandments about people. Our ethics gain depth, stability, and meaning only when grounded in something eternal. One without the other cannot stand. That is why Moshe dropped both tablets together.

This subtle detail in the wording reminds us that ethical life is not just about knowing right from wrong. It is about connecting to the Source of truth so that our actions, choices, and relationships have real direction and lasting strength. Torah morality is not optional; it is the hand that holds our ethical life together.



## RABBI BENJI STONE, TAL Chavruta Program

*Tehillim for Our Times; Chapter 18:*

בְּצַר לִי אֶקְרָא יְהוָה וְאֵל אֱלֹהֵי אֲשׁוּעַ יִשְׁמַע מִהִיבְלוֹ קוֹלִי וְשׁוֹעֲתִי לִפְנֵי תְבוּא בְּאֲזִנֵי

### TWO KINDS OF REDEMPTION

Previously, King David advised us how to relate to Hashem in good times. Whilst we may not be motivated at those times to utter desperate prayer, we should pro-actively thank Hashem for the good we have received. King David now advises us how to react when things get tougher – much tougher. We will also learn that the quality of redemption we experience will depend on whether we are truly deserving of such redemption or if Hashem is simply being merciful, despite our lack of merit.

King David first deals with the case of the one who does not necessarily merit redemption but nevertheless benefits from Hashem’s mercy;

Chaim had been through a couple of difficult years. Despite graduating from college he simply could not find the accounting job he coveted. He watched his friends thriving in their chosen careers, earning their pay-checks and feeding their young families. His feeling of dejection grew by the day until eventually he received a positive response from a local firm. He had not expected to be given the position and a grin of relief and elation was unavoidably painted on his face. After such a long wait, Chaim held a seudas hodaah, to thank Hashem for His kindness, with his close family in attendance.

Two years into his new job Chaim was moved into the auditing department. He was now supervised by a monster of a man who would watch him like a hawk.

Nothing he did could please his new boss. His work was unfairly challenged, his behaviour scrutinised and after grunting a good morning, his aggressive overseer would raise his voice at will. Chaim’s prospects for a pay-rise had disappeared. Chaim’s life was a misery. His days dark and unpalatable. He prayed for help from Hashem.

One day he was called into the director’s office. “Chaim” said the director, “We are opening a new branch of the firm near your home and we would like you to run it. “Obviously you will be handsomely compensated for the extra work”. Out of the blue Chaim was propelled from a repressed existence to one of freedom and wealth. He put together another seudas hodaah to express his appreciation to the One above.

Some months later we find Chaim with his head down on his opulent fine oak desk. His high level salary has brought with it many challenges. As the one ultimately responsible for all aspects of the business, he does not get home until well after the kids are in bed, and on Shabbos he is too exhausted to properly engage with them. His health is suffering from a lack of exercise and relaxation. The hours and responsibility are simply too much to bear.

*“The earth shook and roared. The foundations of the mountains trembled....Smoke rose up in His nostrils and fire from His mouth will consume.....He turned the heavens and descended with a black cloud beneath His feet.... Hashem roared in the heavens, the exalted One gave His voice of hail and coal-fire. He sent forth His arrows and scattered them, many bolts of lightning and confounded them. And*

*the depths of the water became visible.... He will draw me from many waters. He will take me out to a wide area....”(Ibid 8-20)*

King David describes in the above verse how he was saved from serious trouble but the redemptive event itself led to the next bout of suffering – akin to the case of Chaim in our mashal above. Hashem opened up the ground to effect King David’s rescue. However the newly formed crater began to spew lava which threatened to overcome him.

However Hashem was ready and waiting to protect him from the oncoming danger, descending with a “black cloud beneath His feet”. Clouds were being formed in preparation for raindrops to come into being to extinguish the lava. It seemed that safety was now within touching distance for King David but the very clouds sent to redeem him produced a terrific thunder storm as a result of the natural reaction between the air and powerful electrical currents inside the clouds. King David now needed to run for shelter once again.

At this point Hashem “sends forth His arrows to scatter” the looming clouds in the form of lightening which brings an end to the storm. At last the rain begins to fall and extinguish the lava. But King David is still not safe. The volume of rainfall is so great that that a great flood comes about posing danger to him once again. The challenge now is to escape being overcome by the mounting waters. Only after much struggle does Hashem decide to “draw me from many waters” .

Finally, after experiencing this series of trials King David embraces a more permanent state of tranquillity as Hashem “takes me out to a wide area”.



## HALACHOT BY RABBI ELI MANSOUR

Interrupting During Yishtabah

While interruptions are forbidden at any point throughout the Pesukeh De'zimra service, it is especially important to avoid interruptions while reciting the thirteen expressions of

praise for Hashem in Yishtabah, the concluding blessing of Pesukeh De'zimra. These expressions begin with "Shir U'shaba Hallel Ve'zimra" and continue through "Kedusha U'malchut," and they must be recited without any interruptions, as they correspond to

G-d's thirteen attributes of mercy. These thirteen expressions should not be recited in one breath. To the contrary, they should be recited slowly and patiently, with concentration.

If one hears Kaddish while reciting the

thirteen expressions of praise, he should interrupt for the first five "Amen" responses, as these are considered a legitimate interruption. When responding, "Amen Yeheh Shemeh Rabba," one should continue until "Yitbarach." This applies to all "Debarim Bi'kdusha" – portions of the prayer service to which the congregation responds, such as

Nakdishach and Barechu. One who hears these during Yishtabah may interrupt for the purpose of responding with the congregation. Preferably, however, if one hears in the beginning of Yishtabah that the congregation will soon reach Kaddish, Barechu or Nakdishach, then he should pause before he begins "Shir U'shbaha" to

avoid having to interrupt during the thirteen expressions of praise.

If one had already begun the final part of Yishtabah, starting from "Baruch Ata Hashem," then he may join the first five "Amen" responses of Kaddish, but not any other responses.



## WEEKLY PARSHA OVERVIEW

### Parshat Ki Tisa

Moshe conducts a census by counting each silver half-shekel donated by all men age twenty and over. Moshe is commanded to make a copper laver for the Mishkan. The women donate the necessary metal. The formula of the anointing oil is specified, and Hashem instructs Moshe to use this oil only for dedicating the Mishkan, its vessels and Aharon and his sons. Hashem selects Betzalel and Oholiav as master craftsmen for the Mishkan and its vessels.

The Jewish People are commanded to keep the Shabbat, an eternal sign that Hashem made the world. Moshe receives the two Tablets of Testimony on which are

written the Ten Commandments.

The mixed multitude who left Egypt with the Jewish People panic when Moshe's descent seems to be delayed, and so they force Aharon to make a golden calf for them to worship. Aharon stalls, trying to delay them. Hashem tells Moshe to return to the people immediately, threatening to destroy everyone and build a new nation from Moshe. When Moshe sees the camp of idol-worship, he smashes the Tablets and destroys the golden calf. The sons of Levi volunteer to punish the transgressors, executing 3,000 men.

Moshe ascends the mountain again to pray for forgiveness for the people, and Hashem accepts his prayer. Moshe sets up the Mishkan, and Hashem's clouds of

glory return. Moshe asks Hashem to show him the rules by which He conducts the world, but he is granted only a small portion of this request. Hashem tells Moshe to hew new Tablets, and reveals to him the text of the prayer that will invoke Divine mercy.

Idol worship, intermarriage and the combination of milk and meat are prohibited. The laws of Pesach, the first-born, the first-fruits, Shabbat, Shavuot and Succot are taught. When Moshe descends with the second set of Tablets, his face is luminous as a result of contact with the Divine.

**Rabbi Sinclair,**  
*Seasonsofthemoon.com*

### Q

1. How many "geira" are in a shekel?
2. What was the minimum age of military service in the Jewish army?
3. What were the three different types of terumah donated?
4. The Jews were counted after Yom Kippur and again after Pesach. Both times they numbered the same amount. How can this be? Didn't some 19-year olds turn 20 during that six month period?
5. How many ingredients comprise the incense of the Mishkan?

### A

1. 30:13 - Twenty.
2. 30:14 - Twenty.
3. 30:15 - For the adanim (sockets), for the purchase of communal sacrifices, and for the building of the Mishkan.
4. 30:16 - Their ages were calculated based on Rosh Hashana, not based on their individual birthdays.
5. 30:34 - Eleven ingredients were used making the incense.
6. incense.

TA

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