

# THE COMMUNITY PARSHA SHEET



PARSHAT TZAV

London's Leading Young Professionals Platform and Jewish Communal Centre



**RABBI JONATHAN TAWIL**  
TAL Founder & Director

## READ THE INSTRUCTIONS!

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. There was another man, who was on a ship, and having a chat with a Dr. the Dr was joking around and pushed him. He fell of the ship and started to drown. The Dr jumped in the water and saved him. This man was not 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 were 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 wastes. 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 Shlita 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,

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By Rabbi Jonathan Tawil

**DVAR TORAH**  
Mirrors of Redemption  
By Rabbi David Baadani

**DVAR TORAH**  
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**HALACHOT**  
By Rabbi Eli Mansour

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Quiz

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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 so to speak 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 Shlita 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 Shimoni 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?

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 prophesised GREATER Redemption hastily in our days. Amen.



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

## MIRRORS OF REDEMPTION

On the night of בדיקת חמץ, we do something curious. The members of the household hide ten pieces of חמץ, and the father goes searching for them by the light of a candle. A few nights later, at the Seder, we reverse the roles. The father hides the Afikoman, and everyone else searches for it.

Why the switch?

The ספרים הקדושים teach that Hashem speaks to us constantly, but rarely in words. He speaks through mirrors. The people closest to us, our spouses, our children, our family, become the mirrors through which Heaven shows us who we are. They reveal what we would rather keep hidden.

Chametz represents ego, inflation, the part of us that rises and swells. On the night of בדיקת חמץ, the Chametz is hidden from the father. Why? Because a person who is still in a kind of inner exile does not easily accept being shown his flaws. When someone points them out, it feels threatening. So the "Chametz" gets hidden. If he wants to grow, he will have to search for it himself, carefully, honestly, לאור, הנר, in the cracks and crevices of his heart.

But then comes Pesach, זמן חרותנו, the time of redemption. On the Seder night, everything changes. We are no longer slaves, not externally and not internally. A free person is not afraid of the truth. A free person can look at himself without panic. So now the father hides the Afikoman, and the children search for it. What is the Afikoman? A piece of Matzah, לחם עוני, bread of humility, simplicity, truth.

On this night, we allow our loved ones to "find" what we have hidden. We are not defensive. We are not ashamed. When a mirror is placed in front of us, we do not smash it. We say: Thank you. You have shown me something about myself that I could not see alone.

This year is especially powerful. Pesach and Shabbat HaGadol fall on the very same date as at יציאת מצרים, 3338 years ago. Time is not just passing, it is returning. The same light of redemption shines again.

Freedom does not mean that no one sees your flaws. It means you are not enslaved by them. It means you are brave enough to face the truth and humble enough to grow from it.

May we choose redemption, not only from Egypt, but from ego, denial, and fear, and may the mirrors in our lives lead us gently to our own personal Yetziat Mitzrayim.



## RABBI DANNY FISHER

Director - TAL Boys After School Programs

### LEIL SHIMURIM

One of the most important fundamental nights of the year is Pesach night. A time when men, women and children gather together for seder night. This night is called 'leil Shimurim'. Rashi on the words 'Leil Shimurim ...La'Hashem' says that Hashem is keeping it in mind and hoping to fulfil his promise that He will take us of Mitravim. We see something similar when the Posuk says concerning Yaakov 'And his father guarded the matter'. Rashi says that Yaakov was keeping in mind and hoping the prophecy would come as quickly as possible.

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necessary is the fulfilment alone?

Rabeinu Yeruchem explains that that the first thing that happens is Hashem promises and nothing else. It is now our job to believe with complete faith and Bitachon, and through our Emunah this will lead the promise to happen. We see this with our Avos, that Hashem promised them that we will go down to Mitravim but will come up as a nation. They never saw it happening but they trusted Hashem with complete trust and THIS was the merit for them to come out of Mitravim.

This is what it means when it says regarding Avraham, 'And he believed in Hashem and He counted it for him as righteousness'. In the merit of his belief in Hashem he merited great things.



## HALACHOT BY RABBI ELI MANSOUR

The Proper Pronunciation of the Words of "Az Yashir" (PART 2)

### Continued from last week

A similar exception is made earlier in this verse, in the phrase "Yidemu Ka'aben." The Kaf at the beginning of "Ka'aben" should, in principle, not receive a Dagesh, because it follows a word that ends with the letter Vav. Nevertheless, the Dagesh is added to the Kaf, as otherwise this phrase might sound like "Yidemucha Aben" – "stone silences You," indicating that stone has some kind of power to defeat the Almighty, Heaven forbid.

At one point in "Az Yashir," the Egyptians' drowning is described with the words "Salelu Ka'oferet Be'mayim Adirim" – the Egyptians

plunged into the water like lead. There is some question as to the implication of the word "Adirim" – "mighty" – at the end of this verse. Several Poskim, including the Mishna Berura, Ben Ish Hai, and Kaf Ha'haim, explain that this word describes the Egyptian warriors who drowned. Accordingly, these Poskim maintain that when reading this verse, one must make a pause between the words "Mayim" and "Adirim," as otherwise it sounds as though one describes the water as being mighty. However, Rav Meir Mazuz (1945-2025) found a poem written by Rav Yehuda Ha'levi (Spain, 1075-1141) indicating that he understood the phrase "Mayim Adirim" to mean "mighty waters," referring to the

Yom Tov is half spent serving Hashem and the other half is for ourselves. Shavous is all for Hashem. The first night of Pessach is a Leil Shimurim for Hashem. Hashem is keeping the promise in mind and hoping to fulfil the promise of the waters of the Nile descending onto the Egyptians and drowning them. According to this reading this phrase should be read without a pause between "Mayim" and "Adirim."

It is customary to repeat the final verse of "Az Yashir" – "Hashem Yimloch Le'olam Va'ed." One reason this is done is so that we end up mentioning the Name of "Havaya" in this song 18 times, which has special significance. Additionally, the verse is repeated to mark the conclusion of the song. We then recite the Aramaic translation of this final verse ("Hashem Malchuteh Ka'em...") and then the verse immediately following the song – "Ki Ba Sus Pharaoh..."



# WEEKLY PARSHA OVERVIEW

## Parshat Tzav

The Torah addresses Aharon and his sons to teach them additional laws relating to their service. The ashes of the korban olah – the offering burnt 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 Parsha 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 an accidental transgression, 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, including the prohibition against leaving uneaten until morning the remains of the todah, the thanks-korban. All sacrifices must 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, forbidden 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

**Q**

1. What separated the kohen's skin from the priestly garments?
2. How often were the ashes removed from upon the mizbe'ach? How often were they removed from next to the mizbe'ach?
3. If someone extinguishes the fire on the mizbe'ach, how many Torah violations has he transgressed?
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?
5. When a kohen is inaugurated, what offering must he bring?

**A**

1. 6:3 - Nothing.
2. 6:4 - A) Every day, B) Whenever there was a lot.
3. 6:6 - Two.
4. 6:10 - No.
5. 6:13 - A korban mincha -- A tenth part of an ephah of flour.

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