

THE COMMUNITY PARSHA SHEET



PARSHAT TERUMAH

London's Leading Young Professionals Platform and Jewish Communal Centre



RABBI JONATHAN TAWIL
TAL Founder & Director

EDUCATION

Have you ever felt in an awkward situation where you really want to let your feelings be known, but its been hard to portray them well?

The key to success boils down to communication. Portraying your message clearly and accurately to the other side is important.

Recently advertisers spent an average of \$3.5million on a 30 second advert during the Superbowl, which was shown close to 100 million viewers.

However in a generation that has grown up with communication as key, we seem to be lacking the most important factor – communicating with our children.

Many people struggle with the generation gap between parents and children. Indeed, parents and children are from different generations and have grown up with different circumstances. How do they communicate? What common ground do they have?

Children can be great fun. They are innocent and inquisitive of our lifestyles, they show great potential in their intelligence and it is up to us to utilise that potential and cultivate it.

Our Parasha lends insight. Hashem relates to Moshe that the time has come to build the Mishkan – the temple in the wilderness. The Mishkan is to be built in splendour together with its vessels. One

vessel stands out - the Aron – the Holy Ark. This was the place that harboured the Luchot. It was the place that Hashem's voice would emanate from and communicate to Moshe and Am Yisrael. The Aron represented the Torah which it housed, and was the only vessel towards which every member of the Jewish people made a direct contribution. This symbolised the necessity for everyone to participate in Torah study.

Upon the Aron rested the Kaporet - a magnificent covering out of which the golden Keruvim (Cherubs) were fashioned. What were these Keruvim? (25:17-22) Rashi (25:18) explains these were (angelic) figures with a face of a baby. What is the significance of these figures?

Rabbi Zev Wolf Frank in Toldot Zev gives an awesome insight. The Gemara states (Talmud Shabbat 119b), "If not for the vapour of the mouth of the little children who pray and learn Torah; the world would not continue to exist."

Furthermore it states (Kallah Rabati 2), "Each day an angel comes before Hashem and requests to destroy the world. But when Hashem sees the children in the Batei Midrash learning and praying, His din is converted to mercy and He sends the angel away empty handed."

It is the Torah and Tefillah of the little children, pure in heart and spirit, which keeps the world from reverting to chaos. The Aron represented the Torah. Yet on top of the Aron, the Keruvim were placed. This represented that the children's Torah is above all and should remain our focus.

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Quiz

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Rabbi Frank continues; we see that the Kaporet (cover to the Aron) which encompassed the Keruvim was made in one go. The bottom part was not made first and then fixed to the Keruvim; rather the base, as well as the Keruvim were made together. Why? This symbolises an essential feature in education. When it comes to teaching our children Torah, there should be no gap. There must be continuation.

The Gemara Succot (42a) asks, "When is a father obligated to teach his son Torah?" The Gemara answers, "as soon as the child begins to speak, the father should teach him the verse; Torah Tziva Lanu Moshe, Morasha Kehillat Yaakov - Moshe commanded us the Torah, the inheritance of the congregation of Yakov, and also the first verse of the Shema."

Rabbi Frank explains that we do not wait to teach our child Torah. As soon as they are able to speak, we immediately permeate them with the words of Torah.

This is the significance of the Kaporet being carved out in one go. The Keruvim and the base are all one -

there is immediate continuation and flow; as soon as the child is ready to speak, they are taught Torah.

There is a fascinating idea brought down by the Rama (Rav Moshe Iserles). He asks when does a child qualify Olam Haba? He quotes a Midrash that says as soon as a child says Amen he merits Olam Haba.

This is where the custom came from to get little children to say Amen as soon as possible. One Amen gets a child into OLAM HABA! Eternal reward for such a simple yet potent act.

Rabbi Eliyahu HaCohen writes a similar idea. In the Megilla of Purim, it says Vayehi Omen et Hadassah, referring to the fact that Esther had no parents, her uncle Mordechai raised her and a miracle happened and he was able to nurse her. Rabbi Eliyahu explains Vayehi Omen also means Vayehi Amen; that he trained her to say Amen.

We find the same idea with David HaMelech. In Tehilim he states Lulay He'amanti Lerot Btuv Hashem Be'eretz Chayim. David HaMelech says that the Zechut to get him to Eretz Chayim - the

everlasting world is Lulay He'amanti; I was trained to say Amen as a child.

Communicating with the younger generation is difficult. Yet we have been given the most powerful gift by Hashem that enables us to continue and communicate - the Torah. Our Torah is eternal and when learnt and taught with fervour can instill a child with a lifetime of wisdom and merit.

When parents and children sit down to learn together they are bringing G-d into their relationship, which helps strengthen the unity and bond between them. This bond is not only between parents and their children, but spans generations going all the way back to Mount Sinai.

When we are learning we are linking up with all of the generations that have come before us. We are not just learning on our own, or strengthening a bond between parents and children; we are linking ourselves back in time, all the way back to Mount Sinai.

Let us cherish this powerful experience and communicate Hashem's gift to our children and all future generations.



RABBI DANNY FISHER
Director - TAL Boys After School Programs

PARSHAT TERUMAH

In this week's Parsha, we find that Hashem tells Moshe to build for Him a Mishkan. A place where the Shechina would dwell. Moshe trembles and asks how it is possible for man to build a house for Hashem. Hashem replies, not according to my strength do I want from you, rather I want you to use your capabilities to build my dwelling place.

As the Posuk says ועשית את המזבח חמש אמות ארך וחמש אמות . עצי שטים חמש אמות ארך וחמש אמות .

We also find a similar idea, when the Jewish people are instructed to offer up Korbonos - את קרבני לחמי - Moshe is bewildered and says if he offers up all the animals in the world, even that wouldn't suffice as a fitting Korbon for Hashem. Hashem replies "אלא את הכבש אחד". Lastly, when Hashem tells Moshe about redeeming ones soul, כופר נפשו, Moshe finds it hard to understand how man can redeem his soul. Hashem says "מחצית השקל" "בשקל הקודש"

The Chofetz Chaim, explains from this Chazal we see that Hashem only expects us to try and push ourselves within our capabilities.

Shlomo Hamelech the wisest of all men says, "כל אשר תמצא ידך לעשות, בכוך עשה" when a situation arises one should arise to the challenge with the strength that Hashem has given to him. We only need to do what we are capable of doing. Everyone is obligated to learn Torah, some through learning Mishna, others through Gemorah and others through Halacha. This also applies to giving Tzedakah. Everyone should give according to his needs.

ly'H when we put in our maximum effort and Daven to Hashem, Hashem will give us the strength to achieve our goal in life. Good Shabbos.



RABBI BENJI STONE, TAL Chavruta Program

Tehillim for Our Times; Chapter 18:

למנצח לעבד ד' לודד אשר דיבר לד' את דברי השירה הזאת ביום הציל ד' אותו מכף כל אויביו ומיד שאול

WHEN THE GOING GETS GOOD (PART 1)

1. Behind the Scenes

Hashem, You are my Rock and Fortress and Saviour. My G-d, My Rock - I will take shelter in You; my Shield, Horn of my redemption, my Shelter (Tehillim 18;3)

Occasionally we hear that either the police or perhaps MI5 or the Mossad have "thwarted" a planned terrorist attack. A bomb factory discovered in a council flat in East London. A shipment of arms intercepted at sea. A secret service announcement that after four years of elaborate surveillance a plot to target civilians in the most spectacular and tragic way has been uncovered and persons arrested.

However wonderful this news may sound, it does not naturally inspire us. Perhaps there are doubts as to whether the information in question is true or not. More likely, it is the fact that hearing about something that may have happened, but did not in fact happen simply does not turn us on.

In the second bracha of the Shemona Esrah, the focus is very much on Hashem's ability to resurrect the dead (מחיה מתים). The bracha begins and ends with a reference to this incredible phenomenon and there is another mention of this great spectacle in the middle of the bracha. We declare that

Hashem "Sustains life in His kindness, resurrects the dead with great mercy"

In the same bracha we then refer to other wondrous deeds performed by Hashem such as "healing those who are ill and "freeing prisoners".

Why is the act of "sustaining life in kindness" mentioned before the more remarkable act of "resurrecting the dead with great mercy"? And why is it separated from the other "natural acts" carried out by Hashem such as "healing those who are ill and "freeing prisoners"?

Perhaps we can suggest is that the greatest miracle of all is that we manage – in general - to remain safe from harm. It is true that there is much suffering in the world. But, what about the days, weeks and months which pass for the average individual without them encountering serious harm. We send our children out to school and on errands and we necessarily afford them the independence they need to walk the streets by themselves. But every time they cross the road we need to hope that the car coming towards them is driven by someone sober enough to stop in time. As they walk past a tree in a storm, we need to trust that the tree is rooted firmly enough in the ground so as not to fall in their path. Setting out a list of the potential dangers facing ourselves and our children would take forever and certainly consume the full word count of this article.

The greatest miracle of life, even greater than the resurrection of those long gone, is the ability of each individual to go through their

day relatively unscathed. There is so much going on behind the scenes – operating so as to enable us to focus on our particular tafkid (life purpose). The forces of nature and the raw operation of the world of "cause and effect" are kept at bay by Hashem in the most sophisticated fashion so that we can remain safe and secure. This is possibly why the divine attribute of "sustaining life in kindness" comes before that of "resurrecting the dead with great mercy" in the shemona esrah and also why it is separated from the other similar attributes mentioned in that prayer.

In the above – quoted verse King David refers to Hashem as his saviour - not in times of pain, but when things are going well. King David sets out two distinct scenarios in which he is confident that he will experience success and security.

i. "Hashem, You are my Rock and Fortress and Saviour";

Hashem will

- A. shelter him so that danger does not even approach him. Hashem will "save" him from oncoming danger.
- B. He will be protected from that danger within a "fortress".
- C. That fortress will be placed on a "rock", far from any threat.

King David is pointing out that Hashem fulfils all three of these functions at once in order to keep him away from harm.

It is this kind of protection we enjoy on a daily basis and which we refer to in our daily shemona esrah.



HALACHOT BY RABBI ELI MANSOUR

If a Tenth Man is Brought for Kaddish After Torah Learning

It is customary for Kaddish to be recited after a group reads Tehillim or learns Torah. If only verses from Tanach were read, then Kaddish Yeheh Shelama Rabba is recited. If the learning included Torah She'be'al Peh, then Kaddish Al Yisrael – which includes a prayer for the Sages of Israel, who developed the Torah She'be'al Peh – is recited.

Of course, the recitation of Kaddish requires the presence of a Minyan. Sometimes, when fewer than ten men were learning, and one wishes to recite Kaddish, they will bring in men to complete the Minyan to allow for the recitation of Kaddish. May Kaddish be recited immediately in such a case, or must

another verse be read, or some more material learned, so that the newcomers read or learn something before Kaddish is recited?

This issue is subject to a debate among the Poskim. The Taz (Rav David Segal, Poland, d. 1667) maintained that the newcomers do not need to participate in the learning, and so Kaddish may be recited immediately upon their arrival. The Lebush (Rav Mordechai Yoffe, Prague, d. 1612), by contrast, maintained that the men who are brought in must, in fact, learn something before Kaddish may be recited. He reached this conclusion on the basis of the ruling of the Rama (Rav Moshe Isserles, Cracow, d. 1572) that at Minha, the congregation

should not recite Ashreh without a Minyan. The Lebush understood that if a Minyan is not present for Ashreh, then even if the tenth man arrives immediately afterward, the half-Kaddish cannot then be recited, since there was no Minyan during the recitation of Ashreh. This indicates that a Minyan must be present not only for Kaddish, but for the learning or reading preceding the Kaddish. The Taz disagrees with this understanding of the Rama's ruling, and explains that Kaddish must be recited immediately after Ashreh, without any interruption, and so the congregation should not recite Ashreh without a Minyan, as they might then need to wait after Ashreh for a Minyan to arrive before saying Kaddish.

The Magen Abraham (Rav Abraham Gombiner, Poland, 1633-1682) concurred with the ruling of the Lebush, explaining that Kaddish is recited after Torah learning because public Torah study, in the presence of ten men or more, creates a Kiddush Hashem (a glorification of Hashem's Name). After creating such a Kiddush Hashem, we declare, "Yitgadal Ve'yitkadash Shemeh Rabba" – that G-d's great name shall continue to be honored and glorified. As this is the reason for reciting Kaddish after learning, it follows that Kaddish is recited only if a Minyan was present during the learning.

The Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909) concludes that it is proper to abide by the stringent opinion, and thus if a tenth man arrives after the reading

of Tehillim or Torah study, another chapter should be read, or another piece of Torah She'ba'al Peh should be learned, before the recitation of Kaddish.

It is for this reason that the custom developed to recite the Mishna of "Rabbi Hananya Ben Akashya" before the recitation of Kaddish Al Yisrael following the study of Torah. In principle, this is not necessary, as the learning itself suffices to warrant the recitation of Kaddish. However, since sometimes the tenth man arrives only after the learning, it became customary to always add this brief Mishna just before Kaddish to ensure that a Minyan is present for the learning and not only for Kaddish.

There is some discussion in the Poskim as

to how many people must read a passage before Kaddish once the tenth man arrives. The general consensus seems to be that it suffices for just one person to read a passage, and this is, indeed, the common practice. Even someone who did not actually learn or read any verses may then recite Kaddish.

Summary: If a group consisting of fewer than ten men read Tehillim or learned Torah, and then a Minyan arrived for Kaddish, someone must read another passage in the presence of the Minyan before the recitation of Kaddish. It is for this reason that the custom developed to recite the Mishna of "Rabbi Hananya Ben Akashya" before the recitation of Kaddish Al Yisrael after Torah study.



WEEKLY PARSHA OVERVIEW

Parshat Terumah

Hashem commands Moshe to build a Mishkan (Sanctuary) and supplies him with detailed instructions. The Jewish People are asked to contribute precious metals and stones, fabrics, skins, oil and spices. In the Mishkan's outer courtyard there is an Altar for the burnt offerings and a Laver for washing.

The Tent of Meeting is divided by a curtain into two chambers. The outer chamber is accessible only to the Kohanim, the descendants of Aharon. This contains the Table of showbreads, the Menorah, and the Golden Altar for incense. Entrance to the innermost chamber, the Holy of Holies, was permitted only for the Kohen Gadol, and only once a year, on Yom Kippur. Here is the Ark that held

the Ten Commandments inscribed on the two tablets of stone which Hashem gave to the Jewish nation on Mount Sinai. All of the utensils and vessels, as well as the instructions for the construction of the Mishkan, are described in great detail.

Rabbi Sinclair,
Seasonsofthemoon.com

Q

1. How many types of items were the Jews to donate?
2. The donation of silver for the mishkan differed from the donation of the other items. How?
3. What property do techelet and argaman share that orot eilim m'adamim do not share?
4. What property do the above three share that shesh and orot techashim do not share?
5. Onkelos translates "tachash" as "sasgona." Why?

A

1. 25:2 - 13. (g'vanim).
2. 25:3 - No fixed amount of the other items was required. The silver was given as a fixed amount: A half shekel.
3. 25:4,5 - They are wool, orot eilim are not.
4. 25:4,5 - They are dyed; shesh and orot techashim are not.
5. 25:5 - The tachash delights (sas) in its multi-colors.

LET'S GET TOGETHER AT TAL

Your week ahead starts here! Explore Our Timetable

Sundays	Mondays	Tuesdays	Wednesdays	Thursdays
BAR MITZVAH PROGRAM By Rabbi David 5:45pm Boys CHAZANUT PROGRAM By Rabbi Shandor	10am Ladies YOGA CLASS By Talpa Tora 11am Ladies CAFFEINE FOR THE SOUL By Rebekah Wolfensohn	12pm UCL Boys 1-3-1 LUNCH & LEARN By Rabbi Menachem 1-2pm JPS LUNCH & LEARN 8pm Lads CHAVRUTA NIGHT 8-10pm Y.P. YOUNG PROFESSIONALS EVENING By Rabbi David and Ranya Zaid	10am/12pm Mothers MOTHER & BABY PROGRAM WITH MME 1-2pm JPS Boys AFTER SCHOOL PROGRAM 1-2pm Immigrant Girls LUNCH & LEARN LONDON BRIDGE LUNCH & LEARN By Rabbi David 4:30-6pm Boys Y9 AFTER SCHOOL PROGRAM By Rabbi Yehonatan	1-2pm Immigrant Boys LUNCH & LEARN By Rabbi David 4:30-6pm Immigrant Boys AFTER SCHOOL PROGRAM By Rabbi David Friday & Shabbat WEEKLY MINYAN With Delores & Keren FRIDAY NIGHT DINNERS Students, Young Professionals, Community








