

# THE COMMUNITY Parasha Sheet



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## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### SMALL ACTIONS

The great Sage Rav stated (Gemara Nazir 23b) a person should always endeavor to study Torah and perform Mitzvot, even if he is performing the Mitzvot for an alternative reason, and not for the sake of Heaven (Afilu SheLelo Lishma – Shemitoch Shelo Lishma Ba Lishma). For, through performing the Mitzvot even for the wrong means, he will eventually come to perform the Mitzvot through the right means.

This is an awesome statement inferring that even though a person might have ulterior motives when performing G-d's command, nevertheless, he is encouraged to carry out the Mitzvah, rather than not to perform it at all, for eventually he is guaranteed that he will perform the act appropriately.

Such a statement requires written verification from the Torah, Rav goes on to bring a proof from none other than Balak!

The Torah states that in his enthusiasm to curse Am Yisrael, he applied all weapons possible at his disposal, including offering up Korbanot – sacrifices to Hashem! In total he offered up 42 Korbanot (14 sacrifices in 3 different places) in order to pray and supplement Hashem to destroy Am Yisrael. There is no greater Shelo

Lishma than that; using such a holy thing as Korbanot, a form of coming closer to Hashem, in order to ask for the destruction of Hashem's People. Yet nevertheless, states Rav, Balak was rewarded for this action, with a great descendant – Ruth, who in turn was the great grandmother of King David. Thus even Balak HaRasha has a hand in the coming of Mashiach Ben David! Although this is difficult to comprehend, nevertheless this is a fact – the power of a Mitzvah. Every act is judged by Hashem and reward and punishment are dealt accordingly.

The Gemara Sota (47a) that in the time of Elisha, 42 children were devoured by Bears. The Gemara ascribes this tragedy in essence to the 42 Korbanot that Balak offered up. His intention was to destroy Am Yisrael, and even though Hashem protected Am Yisrael at that time, nevertheless his intention was fulfilled in some respect many generations later in Elisha's time.

How does this compliment with the statement of Rav? Surely we see over here that the outcome of Balak's action was destructive and not beneficial?

The Gemara goes on to explain, that although the outcome of his action was good (Rut), the outcome of his intention led to bad (the death of the 42 children).

Rav Nevensal comments that there are three stages involved with performing a mitzvah, each one with its own level of reward and each one worthy of performing of itself. First, is the performance of the mitzvah even without the correct intention. Second we should vanquish all bad intentions, and third we should perform it for the sake of Heaven. ►

16<sup>th</sup> TAMMUZ 5779

SHABBAT BEGINS: 8:49 PM

SHABBAT ENDS: 10:13 PM



### THE WEEKLY QUOTE

*"When you can't find the sunshine, be the sunshine!"*

### > UPCOMING EVENTS

For our upcoming events  
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#### DVAR TORAH

Small Actions  
RABBI JONATHAN TAWIL

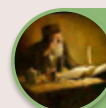
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This newsletter contains Divrei Torah and may contain Shemot - Please dispose of accordingly

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When a Non-Jew gives his wife a cup of coffee he is making her happy and ensuring a content and peaceful coexistence. Where is the difference between a Non-Jew and a Jew? In the intention of the action. When a Jew does the same action, if he were to pause before the action, and think that he is about to perform multiple Mitsvot; VeAhavta LereAcha Kamocha – love your neighbor as yourself, Gemilut Chasadim, Vedavakta Bo – clinging to Hashem, then he would be transforming his action into one that will not only ensure him Olam Hazeh, but also Olam Habah.

There are so many Mitsvot that we perform daily. Some are due to performance from our youth, such as Tefila – prayer, and others because it is the norm, such as preparing the meal, giving the children to eat. All these actions are Mitsvot, yet with the addition of one small thought, one can transform the Mitzvah into a Mitzvah Lishma. And if Balak who performed a mitzvah and lacked the Lishma

was rewarded with a hand in the Mashiah, so much more so, will we be rewarded when we perform each Mitzvah Lishma!

Rav Shalom Schwadron's zs"l daughter once became seriously ill with a disease. The Rav was worried that she would transmit the disease to the rest of the children and decided that he was going to take his children to stay with their grandparents until the disease would cure. On his way to the grandparents he came across the revered Mashgiach of Slobodka HaRav Isaac Sher. Rav Isaac asked him where he was going. "Unfortunately my daughter is very sick, so I am taking my children to the grandparents until Bezrat Hashem she gets better." Rav Isaac looked at him and said "So what?"

Rav Shalom didn't quite understand Rav Isaac's question, and thought maybe he didn't hear him the first time, so he repeated the reason to him again.

Rav Isaac told him the cow leads the calf. Now Rav Shalom really was confused! The Rav continued, you take your children because you are worried for their safety, but so does the cow take his calf when they are in need of help. What is the difference between you? Of course you need to take care of your children's health, but not because you are worried, rather because Hashem has commanded you Venishmartem MeOd Lenafshotechem (Devarim 4:15), VeAhavta LereAcha Kamocha (Vayikra 18:19), Loh Ta'amod Al Dam ReAcha (16:19), that is why you are taking the children to their grandparents!

One small thought changes going to Savta into spiritual actions and helps bring the Mashiah!

### ■ Shabbat Shalom

## RABBI MEIR MARKOVIC - ROSH KOLLEL NER AVROHOM



### THE PROPHECY OF BILOM AND HASHEM'S KINDNESS

In the end of the first chapter of Berochos, 12b it says that Chazal wanted to insitute parshat Bolok as the third chapter of Kriat Shema as it mentions yetziat mitzrayim. (They didn't add it due to it's length).

However the Gemora in Bova Basra 14b says that Moshe Rabenu wrote the Torah and the portion of Bilom. Taking this at face value, it appears that parshat Bilom is a) not an integral part of the Torah- is it an added piece? and b) contradicts the Gemoro that Chazal wanted to make Parshat Bilom part of Kriat Shema as it wasn't part of the Torah ?

In Yevomos 49b the Gemoro describes the difference between the prophecies of Moshe and other prophets.

Moshe's prophecy is described as 'aspaklirya hamiro' seeeing through a clear glass, whilst the other prophets saw from a non clear glass

- 'aspaklirya sheino meiro'. Moshe Rabenu was able to see everything with clarity due to his achievement of great heights, as the Torah testifies 'Velo kom novi oid beyisroel keMoshe' (Devorim 34 10). The other prophets saw their prophecies from a frosted glass as they didn't reach the madrego of Moshe Rabeinu.

The Sifri in Devorim (ibid) says 'Velo kom novi oid beyisroel keMoshe, beyisroel lo kom' meaning that in the nations of the world there was such a person who had arisen, namely Bilom, as his prophecy was equal in clarity to Moshe. How can we understand this as Moshe was the greatest of men whilst Bilom was the lowliest of mankind? (Avot Chapter 5, Mishna 22 ).

What was Bilom thinking when he went to curse Klal Yisroel after Hashem explicitly told him not to curse them and how did he think he would be able to curse them?

The Mahril Diskin explains that Bilom thought that the prophecy he would get wouldn't be clear. This would enable him to interpret it the way he wanted, as each prophecy is a mirror image of the individuals own madrego, thus it would allow him to curse Klal Yisroel.

Hashem in His most infinite kindness gave over this prophecy 'beaspekliro hameiro' - in a clear vision like the prophecy of Moshe in order that it should be turned into a blessing.

This is what the Sifri meant,- in the nations of the world there was a prophet like Moshe - Bilom ,but just this once and at that moment in time.

With this knowledge we can explain the Gemoro in Bovo Basra that when Moshe Rabeinu wrote down the Torah he wrote it with his clarity of prophecy. When it came to writing down parshat Bilom, since Bilom saw 'beaspekliro hameiro' Moshe had nothing to add, he just transcribed it.

This also clarifies how the Parsha of Bilom is of course an integral part of the Torah but didn't become part of Kriat Shema due to its length.

We can see from here how Hashem is always looking out for us, and constantly bestowes upon us with great kindness.

### ■ Shabbat shalom

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## OUR CHACHAMIM

### RABBI AARON ROKEACH - "THE REBBE OF BELZ"

Rabbi Aaron was very modest by nature, and the verse "to walk humbly with your G-d" (Micah 6:8) was a guiding principle for him. The chassidim recount that Rabbi Aaron studied day and night, and although he knew the Talmud and Poskim, he concealed the extent of his knowledge. After the death of his father Rabbi Issachar Dov, Rabbi Aaron took his place. After a few years, the name of the young Rabbi of Belz was known throughout the world. The more he advanced in age, the greater his Torah knowledge and holiness became, and he developed into a light that brightened the whole Jewish world, for everyone became aware of his holinesses, his righteousness, and his greatness.

During his time, Belz Chassidut increased and spread to many countries. Multitudes of Jews from many places considered Belz as a spiritual center and source from which one could draw Torah and the fear of G-d. However when Belz achieved the summit of its growth, calamity struck Poland as the accursed enemy began World War II.

During Shemini Atzeret 5700 (1939), the Rebbe was forced to take the baton of pilgrimage into his hand and leave the city of Belz. He wandered for four years, but his chassidim protected him so that no harm came to him. His entire family was killed, yet it was G-d's will for the Rebbe to be miraculously saved from the Nazi inferno and make it to Eretz Israel.

The following is an account that he himself gave: "It is impossible to describe the miracles, and the miracles within miracles, that the Holy One, blessed be He, has done for us. The man who drove me from the Bochnia Ghetto all the way to Budapest in Hungary visited me every day while I was in Pest. I once asked him, 'How could you dare leave the car in Pschemichl, while we were on route, in the middle of the road for more than an hour while you went to the cabaret to see your soldier friends and have a drink with them, leaving us there in the car? Weren't you afraid that a Gestapo agent traveling along the roads would catch us and realize that you were driving with Jews?' [Note: This man was a Hungarian military officer who pretended that the Rebbe and his brother were officers who were taking their retirement]. He replied to me, 'I knew with whom I was traveling.' No one saw us along the entire route, for a large cloud covered the car throughout the duration of the trip."

The 9th of Shevat, the day when the Rebbe arrived in Eretz Israel, became an occasion for joy and good deeds in the homes of Belz chassidim. The chassidim would assemble in his Beit Midrash and seat themselves at the table, while the Rebbe would give them a "Tikkun" and recount the miracles that occurred to him in hiding. He finished by saying, "Thank G-d, I arrived in Eretz Israel." He spent his first Shabbat in

Haifa, and the group of people that crowded together during prayer and in preparing "tables" left an atmosphere of spiritual elevation in the city.

An incident occurred in Haifa that we may learn from. The chassidim who had come from Jerusalem to spend Shabbat with the Rebbe in Haifa had brought with them a special shochet to slaughter chickens for the Rebbe and his close friends. However the Rebbe refused to benefit from the services of this shochet from Jerusalem, saying that he had received a tradition from his father that when a person goes to a Jewish community in which an organized shechita already exists under the supervision of the local rabbinical authority, he must use the local shochet in order to avoid causing strife. When someone pointed out to him that since the shochet had already arrived from Jerusalem, he should not be rejected lest he be put to shame, the Rebbe replied: "A community should not be put to shame by taking a shochet from another city." Thus a local shochet was called, and after the Rebbe inspected his knife he was given the chickens to slaughter.

The Rebbe settled down in Tel Aviv. To the utter surprise of the chassidim (who thought that he would live in Jerusalem), he told them that he had secret reasons for doing so, reasons that he could reveal to no one. When it was suggested that he live in Bnei Brak or Petah Tikva, he replied, "When there were incidents with Arabs, no Arab was allowed to enter Tel Aviv, which is not the case with those other cities. This is why I want to live in Tel Aviv, for only Jews live there." The influence of the Rebbe on Tel Aviv has been considerable, leading to noticeable reforms in the spiritual landscape of the city. To a Belz chassid living in Tel Aviv, who was cutting his son's hair on his third birthday and leaving him with payot, the Rebbe said: "Take your son and walk with him along Allenby Street [the main street in Tel Aviv] so that people may see that the city now has another child with payot."

In 5704 (1944), the Rebbe directed his family to purchase gardening equipment and to work in the garden of his yard. He entered the garden each day to see how people were working on it and how it was progressing, and several times the chassidim were surprised to see their Rebbe take a shovel and work the earth. When the Shmita year arrived, the Rebbe said: "Now that the Shmita year has come, we will stop working in order to accomplish the mitzvah of Shmita." Everyone then understood why he was interested in his garden.

Rabbi Aaron lived for 13 years in Eretz Israel, elevating the standard of Belz high over the Holy Land. At the conclusion of Shabbat of Parsha Eikev, on the 21st of Av, 5717 (1957), his holy and pure soul left him. ■



## HALACHOT

### RABBI ELI MANSOUR

### MUST ALL THREE PEOPLE HAVE EATEN BREAD IN ORDER TO RECITE A ZIMUN?

When three people eat bread together, they are required to recite the introductory Zimun before Birkat Ha'mazon. The Shulhan Aruch writes that it is a Misva to try to arrange that a Zimun will be required. This means that if two people eat together, it is a Misva for them to try to find a third person to join them so they can recite a Zimun.

Of course, in such a case, this third individual must also eat. In order for a Zimun to be recited, it does not suffice for the third person to be present; he must also eat.

There is a disagreement among the Halachic authorities as to what this third person must eat for a Zimun to be recited. The Shulhan Aruch writes that this third individual must eat bread, but the Rama (Rav Moshe Isserles of Cracow, 1530-1572) maintained that he may eat other foods, as well, such as fruits, vegetables or "Mezonot" foods, or even drink a cup of wine. The Mishna Berura (Rav Yisrael Meir Kagan of Radin, 1839-1933) cites numerous other Poskim who followed this view. And, the Keneset Ha'gedola (Rav Haim Benbenishti, Turkey, 1603-1673) writes that it was customary in his time to give the third fellow other foods – such as vegetables or "Mezonot" food – so a Zimun could be recited.

Although this was not the position of the Shulhan Aruch, nevertheless, Hacham Ovadia Yosef (both in Yehaveh Da'at, vol. 4, and in Halichot Olam) asserted that nowadays, even the Shulhan Aruch would allow the third individual to eat other foods. He explained that in earlier generations, when a Zimun was conducted, the one who led the Zimun also recited Birkat Ha'mazon aloud on behalf of the others. The leader's role was not only to lead the Zimun, but also to be the only one in the group reciting Birkat Ha'mazon, while the others fulfilled their obligation by listening attentively to his recitation. Nowadays, of course, the accepted custom is for each individual to personally recite Birkat Ha'mazon, and today one may not fulfill the obligation of Birkat Ha'mazon by listening to its recitation by another person. Hacham Ovadia thus proposed that it was only in earlier generations, when a Zimun meant that only one person would recite Birkat Ha'mazon on behalf of the entire group, that three people needed to eat bread for a Zimun to take place. Nowadays, however, when a Zimun entails only the introduction to Birkat Ha'mazon, it suffices for the third individual to have eaten any food (or to have drunk wine), and he does not need to eat bread.

Therefore, if two people ate together, they should try to find a third person and feed him any food, so a Zimun can be recited. One of the two who ate bread should recite the Zimun, after which those two recite Birkat Ha'mazon, and the third recites the appropriate Beracha Aharonah.

Summary: If two people ate bread together, they should, if possible, try to find a third person to join them so they can recite a Zimun. The third person does not have to eat bread to warrant a Zimun; it suffices for him to eat other foods or drink wine. ■





## TEST YOURSELF - Q&A

- 1 Why did the malach kill Bilaam's donkey?
- 2 Bilaam compared his meeting with an angel to someone else's meeting with an angel. Who was the other person and what was the comparison?
- 3 Why did Bilaam tell Balak to build seven altars?
- 4 Who in Jewish history seemed fit for a curse, but got a blessing instead?
- 5 What tragedy befell the Jews at Rosh Hapisgah?

22:33 - So that people shouldn't see it and say, "Here's the donkey that silenced Bilaam." Hashem is concerned with human dignity. 22:34 - Avraham. Bilaam said, "Hashem told me to go but later sent an angel to stop me. The same thing happened to Avraham: Hashem told Avraham to sacrifice Yitzchak, but later canceled the command through an angel." 23:4 - Corresponding to the seven altars built by the Avot. Bilaam said to Hashem, "The Jewish People's ancestors built seven altars, but I alone have built altars equal to all of them." 23:8 - Yaakov, when Yitzchak blessed him. 23:14 - Moshe died there.

Answer

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## MONDAY NIGHTS

WISDOM & KNOWLEDGE

8th July

Entering the three weeks and the journey of the soul

22nd July

JERUSALEM how important is it to us?

29th July

Tisha B'av Why mourn, it's so long ago?

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