

THE COMMUNITY Parasha Sheet



LONDON'S LEADING PLATFORM FOR STUDENTS AND YOUNG PROFESSIONALS

This weeks Parasha is sponsored Lirfuat Rav Yona Ben Chava Betoeh Shaar Cholei Yisrael

RABBI JONATHAN TAWIL

DIRECTOR
TAL



ARE YOU MOSHE?!

Want to be a servant? Of course not, it's a tough job right? Well there's another side to that argument. The number of butlers registered with Greycoat Placements, the servants' employment agency, has almost doubled to more than 5,000 over the past five years.

It seems that demand is rampant and people are happy to work as butlers and servants.

A few years ago Buckingham palace even put an advert out searching for a new trainee butler. They were inundated with people wishing to work there.

Why is it so popular? Surely it's a very demanding job?

Our Sages have taught us that when someone becomes a servant of a powerful king or queen, then there are perks. 'A servant of a king is a king'!

Wherever the king goes, the servant accompanies him, staying in the most luxurious places in the world, eating of the most delicious food, surrounded by the most influential people in the world.

Being a servant can actually be exciting.

In this weeks Parasha we are taught about the ultimate servant of G-d.

Moshe is termed Moshe Avdi – Moshe my servant – 'in my whole house he is loyal. Face to face I speak with him....' (Bamidbar 12:7-8).

Hashem was addressing Miriam's speech with Aharon against Moshe's conduct.

The Pasuk continues later – 'why did you not fear to speak about my servant about Moshe.'

The commentators are puzzled as to why there is a double superfluous statement. The torah didn't need to tell us again that Moshe was Hashem's servant. And even if it did need to

repeat, surely it should have stated BeAvdi Moshe – and not BeAvdi BeMoshe.

The commentators explain that there are two types of personalities that are close to a king.

First is his top minister. Whenever there are big decisions, he will confide in his minister.

The Minister will be there with him advising and implementing the kings will.

The second is the king's loyal servant. He too will be in attendance of the kings presence attending to the kings every will.

On the one hand the minister is higher up and can implement big decisions, yet on the other hand, he needs to wait to see the king. He needs to organise an official meeting.

The servant is a Ben Bayit – part of the kings house, he can enter and leave the kings presence whenever he sees fit.

The king understands that the servants every move is for his benefit.

Moshe was like a minister in Hashem's palace. He was the leader of Am Yisrael; he led them out of Egypt and encouraged them to keep Hashem's Mitzvot. But he was also an Eved Hashem – a servant that had the opportunity to enter and leave (so to speak) the Kings presence. He was BeAvdi (as a servant can enter at free will) and BeMoshe (like a minister and leader).

The Rambam (Hilchot Teshuva 5:2) states that every person Raui Lihyot Tsadik KeMoshe – has the ability to be a Tsadik like Moshe Rabenu.

How is it possible to be as righteous as Moshe?

The torah clearly states (Devarim 34:10) that there never will be a prophet as great as Moshe?

The Radak (Yehoshua 1:1) explains that an Eved Hashem is someone who puts all their actions and intentions at the will of Hashem.

This Eved Hashem will leave even mundane things to be orchestrated by Hashem. He completely nullifies himself to his Master. Whatever he acquires, his Master acquires. This was who Moshe was.

Rabbi Elchanan Wasserman zts'l explains that every person can reach the level of righteousness of Moshe. How?

By becoming a true servant of Hashem.

When we work on nullifying our will to that of the Creator, then we are working hard to become his servant like Moshe achieved. That level of righteousness is open to all. ►

18th Sivan 5779

SHABBAT BEGINS: 9:03 PM

SHABBAT ENDS: 10:36 PM

> MAZAL TOV

Dina Cohen & Avi Kestenbaum
on their engagement



THE WEEKLY QUOTE

"The difference between ordinary and extraordinary is that little extra."

> UPCOMING EVENTS

For our upcoming events
check our website
www.torahactionlife.com

• 24th JUNE

Monday night Shiur

28th JUNE

Exclusive Friday Night Dinner

17th JULY

Young Professionals event



DVAR TORAH

Are You Moshe?

RABBI JONATHAN TAWIL

P1

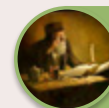


DVAR TORAH

Naughty Boys

RABBI MASHIACH KELATY

P2



OUR CHACHAMIM

RABBI ELCHANAN WASSERMAN

P3



HALACHOT

If Somebody Left After Eating Without Reciting ... RABBI ELI MANSOUR

P3



Q&A & CARTOON

P4

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

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Regarding prophecy however, we will never be able to attain the same level of Moshe as he was granted special character traits and strengths that enabled him reach that level.

In the year 5693 the Chafetz Chaim passed away. His student R Elchanan Wasserman zts"l, was asked to give a Hespel (eulogy).

A difficult task lay ahead, the Chafetz Chaim was the leader of the generation a light to the people, the author of many books which have shaped Jewish law and are used by all to this day.

He stood up and gave the Hespel with two words.

Quoting the Pasuk - Vayomot Sham Moshe - EVED Hashem. (Devarim 34:5)

R Elchanan explained that Moshe's entire life and essence was hidden in these two words.

What was the meaning of Eved Hashem? He asked.

The Midrash Tanchuma (Lech Lecha 88) relates the following story.

There was once a rich man who had only one son. He cherished and looked after his son with all his love and the son was always there for him.

One day the man needed to travel for business and took with him his most loyal servant. They travelled for a while amassing much wealth. But alas along the way, the man fell ill. He was worried he would die. What was he going to do?

If he wrote a will for his son, surely the servant would manipulate it and take all the wealth for himself.

He waited anticipating his healing, yet things got worse and he was forced to act.

He called in his servant and told him - "you have been a worthy servant. Therefore I have decided to inherit everything to you. However, my son will be able to first choose one thing from my inheritance and then you can take the rest for yourself."

The servant was excited at the 'good' news and after the death of his master went to the son with the inheritance document in his hand, proving his claim to the family fortune.

The son was distraught at the news, and felt even more pain when hearing that he had been left only one thing from the inheritance of his fathers massive fortune.

He went to a wise person for advice as to what to do.

The wise man explained to the son.

"Your father was very intelligent. He knew that if he would have given you all his inheritance the servant would have taken everything for himself.

Therefore he wrote out his entire inheritance to the servant, so that the servant would guard it as if it was his and allow you to choose one item.

When you get to the court, tell them that all you want to claim is the servant himself. He will be the item that you claim.

And what the servant owns the master owns (Pesachim 88b)!"

Rabbi Elchanan finished his Hespel by saying that the Chafetz Chaim was an Eved Hashem, he nullified his will to that of the Creator. And his very essence was constantly carrying out the will of Hashem.

To be a servant of a king is a Zechut. To be able to enter the palace at will is of high value. This is what we have to strive to. As the Rambam states everyone has the ability to be a Tsadik like Moshe Rabenu!

■ Shabbat Shalom

RABBI MASHIACH KELATY - RABBI OF STANMORE SEPHARDI KEHILA



NAUGHTY BOYS

Imagine a school classroom. The school day is nearly finished. The kids are fidgeting and restless. The teacher is still finishing off his lesson. While he is writing on the board, the bell goes. The teacher finishes writing. Seconds later, he swings around to address the class, ready to explain what he has painstakingly drawn on the board, and - all the kids have gone. He is alone.

Sound familiar? Maybe you (like me) were one of those schoolchildren. But were the kids wrong? They were perfectly entitled to leave, as the bell had gone. They were not obliged to do any 'overtime'. And yet...

When Klal Yisrael received the Torah, they were commanded to leave Har Sinai and head towards Israel. And that is exactly what they did. The pasuk in our parasha proves this: "And they journeyed from the Mountain of Hashem" (10:33). Their actions were perfect. However, they were punished by Hashem.

Whatever for? Didn't they follow their instructions by the book?

The Ramban gives us the answer. He quotes a Midrash which says that when Bnei Yisrael left Har Sinai, they fled 'like a child running away from school'. They had had it with mitzvot. They had just received 613 of them. They wanted to scarpers before they got number 614.

So the problem was not with their action. It was with their attitude.

So how does this affect us? Well, this problem of attitude over and above action, is in fact quite endemic. Let's give a couple of practical examples:

Have you ever been in shul, on a Monday or Thursday morning, and someone tells you that there is a Chatan there? What would your first reaction be? Mine would be "so who did the the photography?" Your reaction might very well be "A Chatan? Yay! No tachenun!!" You would be amongst good company, as this is a very common reaction. Inevitably, the davening would end several minutes earlier.

But what is your attitude? Is it "Now I have 10 minutes more for brekkie" or just simply, "I got out 10 minutes early! Never mind the Chatan - that's

a cause for my own celebration!" Or do you think "I've just missed 10 minutes of prayer. That's 10 minutes lost, when I could connect with Hashem. I'm sad about that. But wait - I can make up the ten minutes by learning a mishna, or saying tehillim for all the cholim. I just can't let those extra minutes be wasted!"

Or how about us married couples. How often do our parents invite us round for dinner. We eat - and then go. How does that make them feel? Are they our parents? Or our personal caterers? It would be appropriate to spend ten minutes after the meal, just with them. Talk about (almost) anything. And don't rush it. I guarantee you that will make them feel special. Go on - Heaven knows they deserve it.

So next time we find ourselves in one of these situations - and they happen more often than we think - let's try and develop a positive attitude that we can adopt. It shows Hashem that we mean more to Him than just children running away from school.

We are His children. Let's act appropriately.

Watch my shiurim on Torah Anytime: <http://www.torahanytime.com/speakers-list/rabbi-mashiach-kelaty/>

■ Shabbat shalom

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OUR CHACHAMIM

RABBI ELCHANAN WASSERMAN · “THE ROSH YESHIVA OF BARANOVITCH”

Rabbi Elchanan Wasserman was born in 5635 (1875) in the Lithuanian city of Birz. When he was 13 years old, his parents went to live in the tiny Latvian city of Boisk, and he went to study in the famous Telshe yeshiva. The young Elchanan became the favorite student of two great Rabbis: Rabbi Eliezer Gordon and Rabbi Shimon Shkop Zatzal. He quickly became known as one who was exceptionally diligent in study, being careful not to waste a single moment of his time. Each hour was devoted to a certain task, and everything went according to the clock. He was never the least bit late, nor was there ever a time in which he had nothing to do, not even for a single instant.

“How will I be able to explain idleness in the future, when I will have to stand before the Celestial Court and explain what I did at that point? Am I not going to give an accounting for every moment in my life?”

The Rav of Ponevezh recounts that when they were studying together in the Radin yeshiva, a telegram was brought to him stating that his wife had just given birth to a son. He then arose, recited the blessing HaTov VeHaMetiv, and immediately returned to his studies and continued to delve into his subject as if nothing had happened. Similarly, he was once about to leave for the United States, but since he still had an hour before his train was set to depart, he went to the yeshiva with suitcase in hand and gave a course to some students.

In 5659 (1899), Rabbi Elchanan married Michle, the daughter of the Gaon Rabbi Meir Atlas, the Rav of the Lithuanian city of Shavli. After the wedding, he went to Radin to infuse himself with the teachings of the Chafetz Chaim.

Rabbi Elchanan spent three years in Radin and became attached to his Rav, the Chafetz Chaim, with all his soul, to the point of resembling him. He devoted himself to acquiring his character traits – the same simplicity, the same integrity, the same fervent faith, both profound and simple, and the same attitude concerning the problems of the hour. It is therefore not surprising that after the passing of the Chafetz Chaim, many people recognized his successor in the person of Rabbi Elchanan.

From Radin, Rabbi Elchanan was called upon to become the Rosh Yeshiva of Brisk. He was happy with the prospect of finding himself in the shadow of the Brisker Rav, Rabbi Chaim Soloveitchik.

After the First World War, Rabbi Elchanan went to the city of Baranovitch, where he directed a great yeshiva that flourished and attracted many students. He loved his students dearly and was devoted to them as a father to his children. Rabbi Elchanan did not wish to be a Rav, and instead he chose to become a Rosh Yeshiva and live in poverty. After the death of his father-in-law, the great city of Shavli invited Rabbi Elchanan to succeed him. His wife the Rebbeztin saw in this proposal an end to the terrible poverty that reigned in their home, however Rabbi Elchanan –

faithful to the path that he had always trod from his youth – absolutely refused to become a Rav. His wife therefore decided to travel to Radin and ask the Chafetz Chaim for his opinion. When the carriage arrived to bring her to Radin, the Rebbeztin saw that her husband was standing in a corner and weeping, for he feared that his teacher would order him to take the position. Seeing the magnitude of his grief, his wife changed her mind and did not go.

After a certain time, Rabbi Elchanan became the recognized leader of Jewish Orthodoxy, and his opinion was accepted as that of the Torah's. He wrote articles in Yiddish and Hebrew on numerous subjects, and every article that he signed carried tremendous weight. Even when he was in the United States, he published a brochure entitled Ikveta DiMashiach (“The Heels of the Messiah”), in which he called upon Jews to return to G-d. Rabbi Elchanan was accepted by all groups – Chassidim, Mitnagdim, Sephardic and Ashkenazi Jews – and everyone heeded his word because of his Torah and great integrity.

When the Second World War erupted, Rabbi Elchanan fled with his yeshiva to Vilna. Before the Germans entered Vilna, he once traveled to the city of Slobodka, near Kovno, thinking to return to Vilna where he was then living. The Germans, however, quickly seized control of Lithuania and he was forced to remain in Slobodka.

On the 11th of Tammuz, 5701 (1941), the Nazis suddenly attacked the Jews of Slobodka and executed them. Before being murdered, Rabbi Elchanan addressed his friends, rabbis, and all Jews. He spoke softly, with the same inner calm that normally characterized his speech. These were his last words:

“Apparently they consider us Tzaddikim in Heaven, for we were chosen to atone for Klal Israel with our lives. If so, we must repent completely here and now. Time is short. The road to the Ninth Fort [where the Slabodka-Kovno martyrs were massacred] is rapidly approaching. We must realize that our sacrifice will be more acceptable when it is accompanied by repentance. We will thereby rescue our brothers and sisters in America. We are now about to perform the greatest possible mitzvah! ‘You destroyed it by fire, and with fire shall You rebuild it.’ The fire which will now consume our bodies is the very same fire which will give rise to the rebirth of the Jewish people.”

With the cry of Shema Israel, his soul ascended to Heaven.

Rabbi Elchanan left us many books, such as Kovetz He'arot on Tractate Yebamot, the three-volume work Ohel Torah, and others.

The world of Rabbi Elchanan was indeed destroyed, but the words of his pure soul flew off and reached us even in America. His books can be found in every yeshiva, and students study the great Torah that he wrote in holiness and purity. May G-d avenge the spilled blood of His servants. ■



HALACHOT

RABBI ELI MANSOUR

IF SOMEBODY LEFT AFTER EATING WITHOUT RECITING BIRKAT HA'MAZON

The Rambam (Rabbi Moshe Maimonides, 1135-1204) ruled that if a person ate a meal that requires Birkat Ha'mazon, but he forgot to recite Birkat Ha'mazon and then left the place where he ate, he may recite Birkat Ha'mazon in his new location. (This is assuming, of course, that he remembered to recite Birkat Ha'mazon within the period of time after eating that Birkat Ha'mazon may be recited.) Since this was done accidentally, the person does not have to return to the place where he ate for the recitation of Birkat Ha'mazon. However, if the person left knowing that he did not recite Birkat Ha'mazon, then he must return to where he ate and recite Birkat Ha'mazon at that location. Even in this case, however, if the person recited Birkat Ha'mazon in his new location, he has fulfilled the Misva, and does not have to then return to where he ate and repeat Birkat Ha'mazon.

The Rosh (Rabbenu Asher Ben Yehiel, 1250-1327), as well as his son, the Tur (Rabbenu Yaakov Ba'al Ha'turim, 1269-1343), ruled more stringently. In their view, even if this was done by mistake – meaning, one forgot to recite Birkat Ha'mazon before leaving – he must return to where he ate to recite Birkat Ha'mazon. The difference between intentionally and unintentionally leaving, according to this opinion, is that if one intentionally left without reciting Birkat Ha'mazon, then even Be'di'abad (after the fact), he cannot fulfill the requirement in his new location. One who mistakenly left must return for Birkat Ha'mazon, but if he did not, and recited Birkat Ha'mazon in his new location, he has fulfilled his obligation; one who knowingly left without reciting Birkat Ha'mazon, however, does not fulfill the Misva in his new location even after the fact. This is a very surprising opinion – that the intent of the person when he relocated can determine whether he fulfills the obligation if he recited Birkat Ha'mazon in his new location.

It is unclear which of these two positions was accepted by the Shulhan Aruch, who cites both views (in Orah Haim, 179). The Hid"ra (Rav Haim Yosef David Azulai, 1724-1806) maintained that the Shulhan Aruch accepted the stringent position of the Rosh and Tur, and this is the ruling of the Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909), in Parashat Behaalotecha. However, Hacham Ovadia Yosef disagreed, and asserted that the Shulhan Aruch followed the lenient position of the Rambam.

In practice, the accepted view is that of the Rambam. And therefore, one who mistakenly left after a meal without reciting Birkat Ha'mazon may recite Birkat Ha'mazon in his new location. If one knowingly relocated without reciting Birkat Ha'mazon, he must return to where he ate for Birkat Ha'mazon, but after the fact, if he recited Birkat Ha'mazon in his new location, he has nevertheless fulfilled the obligation.

It must be noted, however, that both the Mishna Berura and Hacham Ovadia comment that even if one left mistakenly, it is preferable to return to where he ate for Birkat Ha'mazon, even though this is not strictly required. The Gemara tells the story of a person who returned to where he ate for Birkat Ha'mazon and he found a large sum of money there. This shows that under all circumstances, making a point of returning to the place where one ate for the recitation of Birkat Ha'mazon is admirable and brings blessing.

Additionally, in the case of a person who knowingly left without reciting Birkat Ha'mazon, who is required to return to where he ate, he may recite Birkat Ha'mazon in his new location if he would otherwise forfeit the Misva. Meaning, if the time in which he may recite Birkat Ha'mazon (generally assumed to be 72 minutes after eating) would pass if he returns to his original location, then he should recite Birkat Ha'mazon in his current location. Moreover, under extenuating circumstances, such as if he would miss a flight if he returns to his original location, then he should recite Birkat Ha'mazon where he is currently.

These Halachot clearly underscore for us the importance of ensuring to recite Birkat Ha'mazon after completing one's meal before leaving, and care must be taken not to leave before fulfilling this precious Misva.

Summary: One should not leave after eating a meal before reciting Birkat Ha'mazon. If one forgot to recite Birkat Ha'mazon before leaving, and he left, he may recite Birkat Ha'mazon in his new location, though it is preferable to return to where he ate. If he knowingly left without reciting Birkat Ha'mazon, then he must return to where he ate for the recitation of Birkat Ha'mazon, unless this would cause him to miss the deadline for reciting Birkat Ha'mazon, or would cause great inconvenience, such as missing a flight. ■

FOOTBALL TOURNAMENT

A wonderful tournament and fantastic day of football. Lots of quality on show and was exciting throughout. The matches were highly competitive but it was all played in good spirits. On and off the pitch the vibes were great. Twice our team 'Faithfold' were mightily close to getting knocked out but our belief, the Rabbi's Tehilim, Daniel Paull's acrobatics, Mordy Weiler's nutmegs, Eli Davilas body on the line defending, Shloime Chontow's determination and Danny Cohen's last minute goal pulled us through and helped us win it - on penalties in dramatic fashion. *by Avi Garson*

KidsTime



TEST YOURSELF - Q&A

- 1 Why are the words "Bnei Yisrael" repeated five times in verse 8:19?
- 2 When a levi reaches age 50, which functions may he still perform?
- 3 Why was the mitzvah of Pesach Sheini not commanded directly to Moshe?
- 4 What similarity is there between the way the menorah and the trumpets were made?
- 5 What three purposes did trumpet signals serve?

Answer
 1 8:19 - To show Hashem's love for them. 2 8:25 - Closing the courtyard gates of the Mishkan and Beit Hamikdash: singing during the avoda; loading the wagons to transport the Mishkan. 3 9:7 - So the people who asked about it could be rewarded by being the catalyst for its teaching. 4 8:4, 10:2 - They were each made from a single, solid block. 5 10:2-7 - Announcement of the gathering of Bnei Yisrael, the gathering of the nesrim, and the beginning of a move of the encampment

YOSHI & Co.



WHAT A LEGENDARY TAL TOURNAMENT TO END THE ZMAN!

