

THE COMMUNITY Parasha Sheet



LONDON'S LEADING PLATFORM FOR STUDENTS AND YOUNG PROFESSIONALS

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

RABBI JONATHAN TAWIL

DIRECTOR TAL



TO FEAR G-D.

Bertrand Russell (a British philosopher and mathematician who was a foremost proponent of atheism in the early 20th century) once was asked what he will respond if after he dies he meets G-d and He will judge him for his lack of belief.

Russell responded that he would ask G-d, why He didn't provide sufficient evidence of His existence.

Hashem might respond, why didn't you exercise your common sense and look beyond the secular surface of the world, and see the overwhelming evidence of My existence and of My Holy Torah.

How could it be possible for such an orderly world to come into existence?

The oxygen levels in the air are exact, the beautifying scenery, the flowing sea, the lush fields, mans intellect. All these are gifts from our Creator.

Belief in Hashem is one step, but the next step is to ask, what is it that Hashem desires from us?

In this week's Parasha Moshe asks this exact question.

The problem is that Moshe presents the petition as if it were a simple feat. He says, "And now

Israel, what does G-d want of you? Only that you fear G-d your Lord (Deuteronomy 10:12)."

Moshe makes it sound as though the fear of G-d is only a minor matter.

The Gemara Berachot asks: Is the fear of G-d such a small thing?

The Gemara relates how Rabbi Chanina said in the name of Rabbi Shimon Bar Yochai: The Holy One, blessed be He, has in His treasury nothing except a stockpile of the fear of heaven, as it says, "The fear of G-d is His treasure" (Isaiah 33: 6). Obviously if fear of G-d is so cherished by the Almighty, it must be very difficult to attain.

The Gemara answers: True! For it was Moshe who said this verse and for Moshe fear of G-d was a small thing.

Rabbi Chanina said "This is comparable to a person who is asked for a large vessel which he has; it seems to him like a small vessel. A small vessel which he doesn't have; it seems to him like a large vessel." Yirat Shamayim is, indeed, a "large vessel," and not something simple. However, since Moshe had already acquired this trait, he viewed it merely as a "small vessel," and was able to say "only."

Ok, so we know that for Moshe it was simple, but just because it was easy for Moshe, who says it is easy for us? So why does Moshe imply to the people that fear of G-d is simple. Surely he is relating the Torah to us, and for him it might be a walk over, but for us it is not!?

Rabbi Yitzchak Zilber, founder of Toldot Yeshurun, an organization that re-educates estranged Russian Jews about the heritage that was snatched from them, is known as the Father of contemporary Russian Jewry. ▶

22nd AV 5779
SHABBAT BEGINS: 7:49 PM
SHABBAT ENDS: 8:59 PM

THE WEEKLY QUOTE
"You're only here for a short visit. Don't hurry, don't worry. And be sure to smell the flowers along the way."

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

-  **DVAR TORAH** P1
To fear G-D. RABBI JONATHAN TAWIL
-  **DVAR TORAH** P2
The dangerous reward RABBI ADAM MATHER
-  **OUR CHACHAMIM** P3
RABBI RAPHAEL PINTO
-  **HALACHOT** P3
If One Realized After "Boneh Yerushalayim" ... / RABBI ELI MANSOUR
-  **Q&A & CARTOON** P4

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

EverywhereK
 'UK's largest online Jewish community'
 EverywhereK.com | 020 3006 2351

סופר סת"ם
 כתיבה בריקה ותיקן
 Certified Scribe
 020 8455 7700
 3 Russel Parade, Golders Green Road, NW11
 bevaroch@soferstank.co.uk
 www.sofertank.co.uk

A native of Kazan, Russia, Rabbi Zilber was born just before the Russian Revolution in 1917, but was discreetly taught Torah by his revered father and not only completed Shas several times during his years in Russia, but also taught Torah to many others. During World War II, he was imprisoned in Stalin's gulag where, yet he managed to remain Shomer Shabbat despite the inhumane conditions. He later had to flee from the KGB, which wanted to arrest him for his Torah activities in Russia. In 1972, he immigrated to Israel. As he walked off the airplane on his arrival in Israel and embraced the custom agent.

"Chavivi! My dear one! Shouted Rabbi Zilber as he gave the man a bear-hug embrace. It is so wonderful to be here and talk to a Jew like a Jew!" The man offered a polite smile and a pleasant Shalom.

"Please tell me", pleaded Rabbi Zilber with an intensity that seemed to announce a question whose answer would solve all the problems facing Jews for the millennia. "For years I am

struggling with this problem. Please tell me, how did you understand the K'tzot HaChoshen on the Sugya of Areiv?" (The K'tzot HaChoshen is a classical commentary on the Shulchan Aruch Choshen Mishpat, Code of Jewish Law.)

"Ma zeh K'tzot haChoshen. (What is a K'tzot HaChoshen)?" Came the reply.

Rabbi Zilber was puzzled. He tried another query.

"Maybe you can explain how you understood the Mishne in (tractate) Uktzin in the last chapter?"

"Mishne? Uktzin? K'tzot? What are you talking about?"

Rabbi Zilber, recalling the difficulties he had trying to teach and study Torah in Russia was mortified. In honest shock, he asked the man.

"How is this possible? You mean to tell me that you live here in Israel and have the ability to

learn Torah. And you don't know what the Ktzot is? You never heard of Mishne Uktzin?"

Rabbi Zilber began to cry.

They say that the customs agent was so moved by Rabbi Zilber's simple sincerity that he began to study Torah.

Perhaps the Gemara is telling us the simple truth. It was important for an entire nation to see the man to whom fear of heaven was considered the simplest and most rudimentary aspect of life. To Moshe, fear of Heaven was natural. As a leader, he had the imperative to impress the nation, with his sincerity. To us simple Jews, it is important to see someone whose Jewish observance is as simple and graceful as if it is second nature. To us it may be a struggle, but it is imperative that the benchmark of our goals is someone to whom fear comes natural. ■ **Shabbat Shalom**

RABBI ADAM MATHER - KEHILLAS MI'KAMCHO



THE DANGEROUS REWARD

A school teacher asked a student, "John, will you please conjugate the verb 'to go' for the class?" The kid began, "I go... um... you go... ehmm... he goes..." "How about a little faster?" asks the teacher.

"Sure!" answered John. "I run, you run, she runs..." Movement is important. It's always good to be going forward.

Yet there is another type of going that's important - Going in G-d's path.

What does that mean, and how can we achieve this? Our Parasha teaches us the importance of Going in Hashem's ways.

The Chafetz Chaim ztsl in his introduction to Ahavat Chesed, notes that there are three times within this Parsha that we are commanded to go in Hashem's Ways.

Let's have a look at the Pesukim.

1: (8:6) You shall observe the commandments of Hashem, to go in His ways and fear Him.

2: (10:12) VeAta Yisrael - And Now Israel..... to fear (Hashem)... go in all His Ways and Love Him.

3: (11:22) Ki Im Shamor - To love Hashem your G-d, to go in his ways and to attach to him.

Why does the Torah go out of its way to seemingly repeat the same command?

What does it actually mean to 'go' in Hashem's Ways?

The Chafetz Chaim explains that there are three levels in serving Hashem.

1. Yirah - Fear.

2. Ahava - Love.

3. Devekut - Attachment

The difference between love and attachment is that attachment represents love that is constantly fixated in the heart. Through that kind of strong love, we are able to attach ourselves to Hashem.

Love on its own, can come under pressure and only show itself at certain times. With Dvekut (attachment) love exists constantly in the heart.

The Torah stresses these three Pesukim in order to teach us the secret of gaining the final and top level - Devekut.

First we are to start to work on ourselves to imitate Hashem's Ways.

Just as He is merciful, we should be merciful to others. Just as He is kind hearted and has provided us with abundance, so to should we be with others.

We are to 'go' in His ways, by imitating His Midot (Characteristics).

The Torah teaches us that in order to go up a level in spirituality, we first need to concentrate on our character with others.

Thus the Torah states in the first Pasuk above - first go in his ways, only then can you reach fear of G-d.

What happens once we have reached that level of Yirah (fear of G-d) - is it all spiritual concentration from here on?

No, says the Chafetz Chaim. The Torah in the 2nd Pasuk states - on your way up the spiritual ladder from Yirah to Ahava - again you must 'go' in Hashem's Ways, by improving on your social and caring character traits. Hence the Torah places 'go' in His Ways, between the words Yirah and Ahava.

And once you have reached the second level and are on your way to the final level, can you then only concentrate on spirituality?

No! The final Pasuk states, between Ahava and Devekut, again we need to work on our social and caring character traits to imitate Hashem.

What a powerful lesson!

No matter how high we are heading spiritually, we must always imitate the Ways of Hashem and look around us. Especially concentrating on those commandments that we were given Ben Adam LeChavero. Only through concentrating on giving to others, are we able to advance in our connection with Hashem.

This brings new meaning to the famous comment of our Sages Derech Erets Kadma LaTorah. If we are to improve on our standing in front of Hashem we must concentrate on our standing with fellow human beings.

The sages throughout the generations have concentrated and worked hard on themselves to support every fellow Jew.

There is a famous story of a student who had been diagnosed with a life-threatening illness. He came to his Rabbi, the Chafetz Chaim, for a Beracha, blessing. According to the medical authorities, there was no cure for his ailment. The Chafetz Chaim listened carefully to the broken-hearted young man and told him that he would advise him, provided that he never reveal the advice to anyone. The student immediately agreed. The Chafetz Chaim then instructed the student to go to a certain Torah scholar in a small village to ask for his blessing. "He will give you a Beracha and you will recover," said the Chafetz Chaim. The young man, followed his Rabbi's advice, and received the blessing. In a short while, he recovered. He eventually married and raised a family, all the while never revealing to anyone the events surrounding his illness and miraculous recovery.

Twenty years later, this man's sister-in-law became ill with an illness similar to the one sustained by him many years earlier. He kept his word to the Chafetz Chaim and revealed nothing about his recovery. His wife, however, remembered that he had once spoken about a mysterious illness that had afflicted him many years before they had met. When she questioned him about it, he suddenly became evasive and quiet. The more vague he tried to be, the more she pressed on, demanding an answer that might save her sister's life.

He could take it no longer; both his wife and sister-in-law pleaded with him to reveal what had occurred

many years earlier and how he had been cured. He tried to keep the secret, but to no avail. He finally gave in, rationalizing that the Chafetz Chaim did not really mean forever. He told his wife and sister-in-law about his visit with the Chafetz Chaim and his instruction that he go see a certain Talmid Chacham to ask for a Beracha. When they heard this, they became hopeful for a cure.

After a short while, the man himself became ill with symptoms similar to those of his previous illness. His worst fears had been realized. He had broken his word, and he was now being punished. He decided that he could do nothing else, but go to his Rabbi.

He made the long journey to the Chafetz Chaim's home and entered his Rabbi's home to find a frail old man. After listening to his student's heart-rending pleas, the Chafetz Chaim turned to his student and said, "My son, I wish I could help you, but I am no longer physically able. When you came to me last time, I was much younger and stronger. I was then able to fast forty days on your behalf, so that you would be cured. Today, I can no longer do that."

This remarkable narrative teaches us the love and devotion a Rabbi had for his student. To fast forty days on behalf of a student indicates the overwhelming loyalty and love the Chafetz Chaim manifest for him. That is probably secondary to the Chafetz Chaim's humility in creating the ruse. Telling the Bachur to seek a Brachah from a Tsadik in order to conceal the real reason for the miraculous recovery. This is but a glimpse of the character of this outstanding Tsadik.

Want to go in G-d's path - look around, help others, smile and take the next step up in your spiritual connection to G-d.

■ **Shabbat shalom**

WHITE HOUSE HENDON
is proud **Supporter**
of **TAL**

phonecity

90 Golders Green Road, London NW11 8LN
02087318887

Get in touch
0207 561 6600
michael@cityprinting.co.uk

CityPrinting

City Printing Ltd
City House
171-173 Hornsey Road
London N7 6RA

Providing a service
to the Jewish
community

What could
City Printing

do for you?



OUR CHACHAMIM

RABBI RAPHAEL PINTO

Imbued with great piety, Rabbi Raphael Pinto was a man fervently and unequivocally connected to the service of G-d and the performance of mitzvot. Many were those who had the immense merit to know and draw close to him. He was the son of Rabbi Haim Pinto of Casablanca (who himself was the grandson of Rabbi Haim Pinto of Mogador).

As much Jews as Arabs, all came to him for much-needed comforting and blessing. It would never take long for these to go into effect, and the people who came there to pray or light candles – those who had fallen prey to great difficulties – felt themselves comforted by Rabbi Raphael, who would normally give them a glass of Mahia. He took advantage of this respite to recount stories of the Tzaddikim and the miracles they performed.

Rabbi Raphael would tell the pilgrims that it was forbidden to display one's sadness in the home of Rabbi Haim Pinto because, he made it clear, faith is increased through joy. And in this way the pilgrims left his home, profoundly convinced that their troubles had disappeared. These same people, who were not at all ungracious, came back to offer a Seuda as a way of saying thank you.

As noted above, Arabs came to ask for blessings as well, and these were always granted to them. Rav Eliyahu Dahan heard with his own ears the story of an Arab who had a serious problem with a member of his family. They had entered into the cattle business together, and they trusted each other so much that no contract had been made between them, right up until the day that one of them tried to cut the other out of the business. Given the fact that there were never any documents that had been drawn up and signed, our man's feeling of being in the right didn't necessarily make him so.

Now the person that Rav Eliyahu Dahan had been listening to (our man in question) had a Jewish neighbor. She advised the man to visit Rabbi Raphael Pinto. It must be said that the man didn't have much faith, but in desperation went to his home. Rabbi Raphael Pinto warmly welcomed him, and the man lit a candle and began with the following innocent and sincere words: "Rabbi Pinto, I don't know you, but I want to believe in you. I want neither cattle nor money, but if I'm to lose everything, may my business partner, the person who so dishonestly tricked me, not profit either."

Rabbi Raphael Pinto consoled him as best as possible and promised that the miracle of the Tzaddik wouldn't delay in happening. At the end of the same week, the mother of our man, having come from the village, announced that all the cattle were dying. The stable they were in had

caught on fire and they had been seriously injured by the intoxicating smoke that was created by the blaze.

It was from the time of that story that our man regularly visited with the Tzaddik to thank, in his manner of prayer, both Rabbi Raphael and Rabbi Meir Pinto.

The home of Rabbi Raphael was insignificant in appearances but incredibly grand by virtue of the teachings that came out of it. In walking inside, independent of the joy and faith that filled the home, one could discern one great feature at the Tzaddik's, a feature that was probably the most important of all: Modesty.

It is said that a few days before his passing, Rabbi Haim Pinto of Casablanca gathered his sons together in order to bless them. When it came the turn of Rabbi Raphael, Rabbi Haim Pinto began to cry. When he was asked the reason for the tears rolling down his face, he declared that his son would die a horrible death.

And unfortunately, we know that his prophecy came true one day in 1980, 43 years after his death. In fact, an Arab in the neighborhood and two other individuals broke into Rabbi Raphael's home in the middle of the night and savagely beat him with an iron bar, then stole everything he had.

After a week of unbearable suffering, Rabbi Raphael rendered his soul to G-d. The Tzaddik's maid remembers that a few days before his passing, he said, "On the day that I die, a great darkness will ensue."

And so it was that on the night following his death, Casablanca found itself completely in the dark, an electrical failure having plunged the inhabitants of the city into a total blackout.

Finally, not long after the death of the Tzaddik, an Arab neighbor entered his home and, finding Rabbi David Shlita there, said, "May the Tzaddik himself disclose the identity of his murderer." That same night, around midnight, the police arrested the murderer in question. One can say that the Arab's request had been granted because the murderer quickly admitted to his horrendous crime.

The day of the burial, the entire city of Casablanca was in mourning. One month later another tragedy struck, and this time Rabbi Meir also left this world. On that day, the Chevra Kadisha came to pray and was forced to wait close to five hours as the Tzaddik agonizingly passed away, yet with a smile on his lips.

The Hilloula of Rabbi Raphael is Shevat 12. ■



HALACHOT

RABBI ELI MANSOUR

IF ONE REALIZED AFTER "BONEH YERUSHALAYIM" IN BIRKAT HA'MAZON OF SE'UDA SHELISHIT THAT HE FORGOT "RESEH"

The Shulhan Aruch (Orah Haim 188:7) addresses the case of one who is reciting Birkat Ha'mazon on Rosh Hodesh, and after completing the Beracha of "Boneh Yerushalayim," before beginning the next Beracha, he realized that he had forgotten to recite "Ya'aleh Ve'yabo." In such a case, the Shulhan Aruch writes, the individual recites at that point in lieu of "Ya'aleh Ve'yabo" the brief blessing, "Baruch Asher Natan Rosheh Hodashim Le'amo Yisrael Le'zikaron." This special blessing is recited without Hashem's Name either at the beginning or at the end.

In the next passage, the Shulhan Aruch writes that Birkat Ha'mazon after Se'uda Shelishit (the third meal) on Shabbat has the same status as Birkat Ha'mazon on Rosh Hodesh in this regard. When it comes to the first two Shabbat meals, one who realizes immediately after reciting "Boneh Yerushalayim" that he had omitted "Reseh" recites a complete Beracha, with Hashem's Name: "Baruch Ata Hashem Elokenu Melech Ha'olam Asher Natan Shabbatot Li'mnuha...Baruch Ata Hashem Mekadesh Ha'Shabbat," as printed in many Siddurim. Regarding Se'uda Shelishit, however, the Shulhan Aruch writes that the Halacha in this case is the same as it is on Rosh Hodesh. This seems to mean that since there is no strict requirement to eat bread for this meal as there is for the first two Shabbat meals, Se'uda Shelishit resembles a meal on Rosh Hodesh, and thus the law governing the case of one who remembers after "Boneh Yerushalayim" that he forgot "Reseh" is the same as that which applies in the parallel case on Rosh Hodesh. Thus, the individual would recite an abridged blessing – "Baruch Asher Natan Shabbatot Li'mnuha..." without Hashem's Name in the beginning, and without the conclusion of "Baruch Ata Hashem Mekadesh Ha'Shabbat." This is, indeed, the ruling of the Kaf Ha'haim (Rav Yaakov Haim Sofer, 1870-1939).

However, Hacham Ovadia Yosef, in his Yabi'a Omer (vol. 6, 28:7), rules otherwise. In his view, even in Birkat Ha'mazon after Se'uda Shelishit, a person in this case recites the full text of "Asher Natan Shabbatot Li'mnuha," with Hashem's Name in the beginning and with the conclusion of "Baruch Ata Hashem Mekadesh Ha'Shabbat." Despite the Shulhan Aruch's ruling, Hacham Ovadia showed that in truth, the full text of the Beracha should be recited in such a case, even after Se'uda Shelishit.

(Hacham Ovadia added that if one remembered his mistake before he finished "Boneh Yerushalayim," after reciting "Baruch Ata Hashem," he should then say the words "Lamedeni Hukecha," and he can then recite "Reseh" and proceed as usual with "Ve'tibneh Yerushalayim.")

Summary: If somebody reciting Birkat Ha'mazon on Shabbat realizes immediately after "Boneh Yerushalayim," before beginning the next Beracha, that he forgot to recite "Reseh," he recites at that point in lieu of "Reseh" the full text of the special Beracha, "Asher Natan Shabbatot Li'mnuha," which appears in many Siddurim. This applies to all three Shabbat meals, including Se'uda Shelishit. ■

B.R.E.
BRAMPTON REAL ESTATE
SALES - RENTALS - MANAGEMENT
Tel: 020 7101 3737
www.bramptonrealestate.co.uk
Shommer Shabbat
PROUD SPONSORS OF TAL

FREE THE JEWISH WEEKLY THE FAMILY NEWSPAPER
NEWS COMMUNITY ISRAEL WOMEN BUSINESS SPORTS FOOD TRAVEL
BRITAIN'S NEWEST JEWISH NEWSPAPER
www.thejewishweekly.com

DRAWING AND PLANNING
www.drawingandplanning.com



- ❶ Which sin of the Jewish People was prompted by the death of Aharon?
- ❷ Why were the Levi'im chosen by Hashem?
- ❸ Why do the Levi'im have no portion in the land?
- ❹ All aspects of man's life are in Hashem's "hands" except one. What is this?
- ❺ What is the "added benefit" of observing the mitzvot?

❶ 10:6-7 - When Aharon died the ananel kavod departed, causing many Jews to fear war with the King of Arad and to retreat toward Egypt. ❷ 10:8 - Because they did not participate in the sin of the golden calf. ❸ 10:9 -- Since they served in the Temple, thus they were not free to work the land. ❹ 10:12 - Fear of Heaven, which is dependent upon the person. ❺ 10:13 - There is reward.

Answer

STORY

IT TAKES ONE

I have so much to do. How will I ever manage?

How are you Avi?

I'm feeling swamped Chaim.

Really? Why?

I have so much to do. I don't know how I will ever manage.

Come, Avi. Let me help you. Let's make a list and tackle your projects one by one.

List? List? I already have a list. It hasn't helped me.

Let me see your list, Avi. Maybe I can help you.

Look in the Torah and you will see my list Chaim.

What are you talking about Avi?

My list is the list of mitzvos in the Torah. 613 mitzvos. So many mitzvos. So much to do. How will I ever manage to do them all?

You are feeling overwhelmed by the sheer number of mitzvos in the Torah, Avi.

That's right, Chaim.

Hmmm. Let me think about this a minute. I think there is a verse in this week's Torah portion that will be very encouraging to you.

Please tell me. What is it?

Chapter eight, verse one. "All the mitzvah which I command you (singular) today, guard it in order to perform it . . ."

Aren't you making a mistake in grammar, Chaim? The verse should read, "All the mitzvos which I command you (plural) . . ."

Very perceptive of you, Avi. Rabbi Shlomo Ephraim Ben Ahron, one of the classical Bible commentators, who is known to us as the "Keli Yakar", asks the same question. Why does the verse use the word mitzvah in the singular instead of the plural form? Why does the verse also use the word "you" in the singular instead

of the plural form? After all, Moses was speaking to the entire Jewish nation.

Wow. I feel better already, Chaim. I asked the same question that the "Keli Yakar" asked. That means that I have my thinking cap on.

His answer will make you feel even better, Avi. He explains that the word "you" is written in the singular to teach us that one person can change the entire world.

How?

If he is making mistakes in his mitzvah observance, he need only correct those mistakes. That will exert a powerful enough influence to change the whole world.

Wow. What about the other part of the verse.

The word "mitzvah" is written in the singular to teach us that if a person does just one mitzvah properly, he will merit eternal life.

I never realized that Chaim.

You are right, Avi. There are many mitzvos to perform. Sometimes it can seem like an impossible task. We have to take them one at a time. However, just think

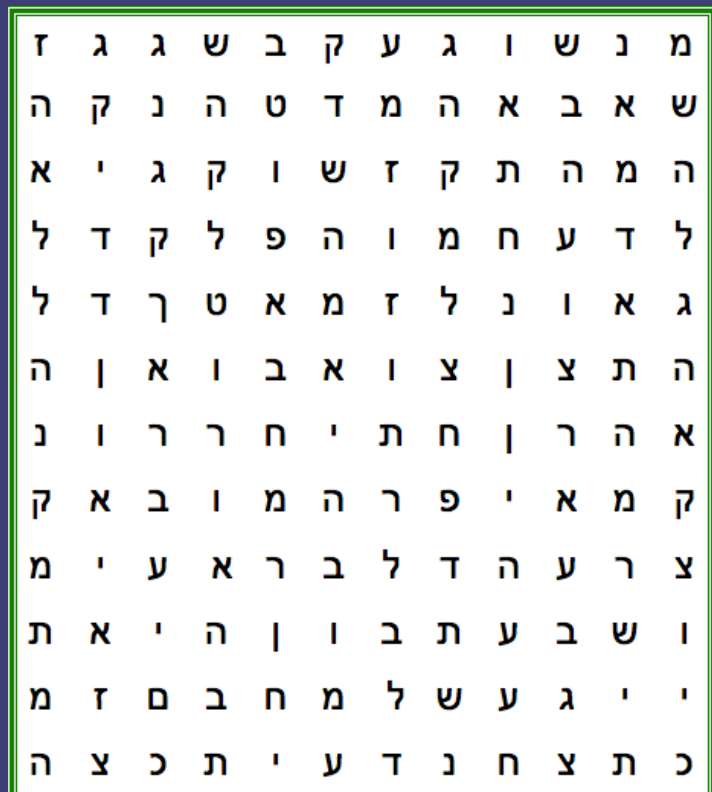
about the words of the "Keli Yakar". One person can change the whole world. One mitzvah can change your whole life. It only takes one.

Chaim, thank you so much. I don't feel overwhelmed anymore. I just have to keep repeating it to myself.

Repeating what, Avi?

It only takes one.

FIND THESE WORDS!



משנה	ארבעים	צרעה	שמע
לוחת	אהרן	משפט	ואהבת
מרשית	מזוזה	ושבעת	גדול