

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



THE ULTIMATE BLESSING!

Shabbat arrives and the family gathers round the table. The children approach their father for a blessing, and out of his Holy mouth emanates the famous words Yevarechacha Hashem Veyishmeracha – May Hashem Bless you and Guard you.

This was the daily priestly blessing, given by the Kohanim in the Bet Hamikdash. But it seems a bit superfluous. Why not just say may Hashem Bless us? What are we specifically asking for?

There are of course many beautiful interpretations and understanding to this deep blessing, but we shall focus on one.

There once was a couple who had been married for many years ... happily married. They had met in their teens, it was love at first sight. Their families got on well, their friends approved ... they married young.

After bringing up the kids, they decided to take a cruise before planning a long and happy retirement. They could afford a five-day short trip around the Mediterranean. The cruise gave them a day wandering around the gift shops of the Greek island of Santorini.

In the back of a dark, almost deserted store, the wife found a dusty old lamp. She gave it a quick polish, to see what it could look like ... and out popped our friendly neighborhood genie.

"I usually give just one wish", said the genie, "but I can see that you two are a couple still in love after all these years; you may each have a wish."

"Oooh!" said the wife, "I'd like to be on a proper ocean cruise ... somewhere in the South Pacific".

And in an instant, she was gone, wafted off to her dream ... maybe she meant to include her husband, but these wishes tend to be taken literally.

"And you, sir?", asked the genie.

Conscious that he was alone, and the world was at his fingertips, the husband thought long and hard ...

"I'd like a wife thirty years younger than me", he eventually decided.

And in an instant, he aged thirty years, and the genie disappeared.

Words are powerful. The power of speech singles man out from all the other creatures, and we must cherish this gift.

It is for this reason that when it comes to the priestly blessing (Birkat Kohanim), every word counts.

The Kohanim bless the people daily stating Yevarechecha Hashem Veyishmerecha – May Hashem Bless you and guard you. Rashi states that every word is important. The Kohen is not merely giving a blessing that we should be blessed with wealth, rather the Kohen is going a step further, blessing us that this newly found wealth should last. It should stay with us – Hashem should guard us from losing it.

Our Sages relate a story of Rav Yosi Ben Kisma, who was very wealthy.

Once some people came and kidnapped his two sons, taking them captive to Rome. When Rav Yosi heard the news, he was devastated.

He understood the kidnappers wanted a ransom and immediately took with him a big sum of money heading to Rome. Once he got there and found the leader of the kidnappers, he entered his home and put 100 gold dinar coins on the table. "Here is 100 gold coins for my two sons, now please return them to me".

The captor looked on and laughed. "If you think you are going to gain their release with that, think again. Now get out of here and bring back much much more money." ►

11th Sivan 5779

SHABBAT BEGINS: 9:05 PM

SHABBAT ENDS: 10:25 PM

> MAZAL TOV

Jessica Fedrid & Dolev Boaron
on their engagement

Mandy & Jaacob Benouaich
on the birth of their baby boy.



THE WEEKLY QUOTE

"If you cannot do great things
do small things in a great way."

> UPCOMING EVENTS

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

• 16th JUNE
Football Tournament

• 17th JUNE
Monday Night Series with Rabbi Hill



DVAR TORAH

The Ultimate Blessing!
RABBI JONATHAN TAWIL

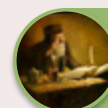
P1



DVAR TORAH

Prevention or Cure
RABBI YEHONATAN SALEM

P2



OUR CHACHAMIM

RABBI SIMCHA BUNIM OF PSCHISCHA

P3



HALACHOT

Must the Person Who Leads Birkat
Ha'mazon... RABBI ELI MANSOUR

P3



Q&A & CARTOON

P4

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

elias
LONDON'S PREMIER DRY CLEANER
www.eliascleaners.co.uk

EverywhereK

'UK's largest online
Jewish community'

EverywhereK.com | 020 3006 2351



CERTIFICATE
CHECKING
AVAILABLE

✓ Supply
✓ Check
✓ Repair

0770 370000
Call No 0800 701

סופר סת"ם
כתיבה בריקה ו תיקון

Certified Scribe
020 8455 7700

3 Russell Parade
Golders Green Road, NW11
benaroch@soferstank.co.uk
www.sofertank.co.uk

Rav Yosi, left distraught. He exited the building, and began to pour out his heart in prayer to Hashem.

Hashem in His ultimate mercy, harkened to the prayer of the Tsadik and sent His Ministering angel Michael, to cause pain to the captor.

Suddenly the captor began to have severe stomach pains. He coped with these for a while, but then couldn't take it any more. His advisors, said to him, maybe it was due to that holy rabbi, and maybe he should after all accept the rabbis offer.

He called back the rabbi, and told him he would accept the 100 gold coins.

Rav Yosi, glanced towards him, and said, that offer was an old one, now that he had been put through trouble of having to come back there was a new offer, "I will give you 80 gold coins."

"What, are you mad, do you ever want to see your two sons? Get out of here, and bring me 100 coins."

Yet sure enough as soon as Rav Yosi left the building, the captors pains came stronger.

He realized it must be connected and recalled R Yosi.

"Ok give me 80."

"I will give you 50."

"You have a cheek, get out."

R Yosi left, and again the pains began to become unbearable.

Call him back.

"Ok give me 50."

"50? You have caused me so much trouble, sending me backwards and forwards, now I will take them for free?" Retorted Rav Yosi.

The kidnapper was amazed. "For free? What, do you think I have gone through all this trouble to kidnap your children so that I return them for free. Get Out!"

However as soon as he left, the captor stomach was in such pain he thought he would die. Bring him back.

"Ok take your children, just get out."

"Mmm I think not." Answered R Yosi. I think you owe me some money. "Pay me and then we will leave."

And so it was, not only did R Yosi receive back his two sons, but he was also paid!

This is the meaning of the Birkat Kohanim.

Yevarechecha Hashem Veyishmerecha – may Hashem bless you with money and may He guard it with you.

How will He protect your wealth - Yaer Hashem Panav Elecha VeyChuneka – He will shine His Face on you (send his Ministering Angel Michael) and find favour in you. Yisa Hashem Panav Elecha Veyasem Lecha Shalom – He will ensure that not only do you guard your wealth, but you will add to it and be at peace.

This is the blessing our Kohanim give us, this is he blessing we give our children every Shabbat at the dinner table. May Hashem always send us His blessings Amen.

■ Shabbat Shalom

RABBI YEHONATAN SALEM - SHALOM LAAM DIASPORA



PREVENTION OR CURE

In our parasha we find two important, yet seemingly unrelated topics, sotah and nazir, mentioned next to each other. A sotah is a woman whose husband suspects her of being disloyal. If she does not confess her guilt, she is given sanctified water to drink by the kohen in the Bet Hamikdash. This acts as a divinely-ordained indicator as to whether or not she has betrayed her husband. If she has committed adultery, she will die a bizarre death. However, if she is innocent, the water she has drunk will become a source of blessing in her bearing of children. A nazir is a person who takes upon himself to refrain for at least thirty days from drinking wine, and other restrictions. When done with the correct motives, a nazir elevates himself spiritually by placing restrictions on his lifestyle.

Our Sages teach us the message behind the juxtaposition of these two topics, as follows: If a person were to witness the demise of a sotah, seeing the tragic outcome of a person who followed their base desires, they should internalise the message and take the necessary precautions to prevent such

an occurrence from happening to them. Sin is caused by a lack of self-control which leads a person to fall prey to base desires. The nazir is a person, who upon seeing this, takes an extra dimension of responsibility upon himself to prevent the onset of temptation. Refraining from wine is a stepping stone in that direction.

Similarly, in our daily lives, when we observe someone fall to bad ways, we must strengthen ourselves not to follow suit, as temptation may catch one unwittingly. Additionally, we may be confronted ourselves with situations that tempt us to act in a wrong way. What is the correct approach to take in such situations? May we expose ourselves to temptation in the hope that it won't pull us in, or, must we proactively avoid the whole scenario? The answer is that to trust ourselves to stand up against induced temptation is wrong, e.g. we may not go too close to some establishment that sells non-kosher food which appeals to us. We are not allowed to put ourselves in front of temptation and hope that we will come out unscathed. Our Sages teach us that in order to fight our evil inclination we need divine help. We will not merit this assistance however, if we induce temptation. Hence, not only should we not test ourselves in front of temptation, but we should also take positive steps to avoid such situations. Moreover, once a person falls to sin, it may be extremely difficult to put the pieces back together. Prevention is certainly better than cure!

If we were advised to abstain from a certain food, due to a slight chance of getting poisoned from it, we would certainly adhere to this warning. No-one would take the chance of eating the food, however tempting it may seem, thereby risking the consequences of poisoning. In our generation we have the facility of internet, with its communicative advantages. However, its addictive nature and its lewd undertones require self-control and a filter as an adequate protection to save us from its destructive influence.

Our holy Torah prescribes a healthy path in life, both physically and spiritually. If one follows it, one is guaranteed a meaningful life in this world and eternal ecstasy in the next. In situations where there is peer or parental pressure to indulge in lust or desire, one may easily get drawn to incorrect ways of behaviour. By circumventing such situations and placing safeguards and boundaries for ourselves, we guarantee ourselves an elevated meaning in life. We should not worry about ridicule from others, as ultimately they will honour us for our strength and perseverance in doing what is right.

Let us build for ourselves boundaries and safeguards from sin, so that

we can remain faithful to Hashem, His Torah, and to our people.

■ 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
LTD

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

Providing a service
to the Jewish
community

City Printing

What could
do for you?



OUR CHACHAMIM

RABBI SIMCHA BUNIM OF PSHISCHA

Someone once asked Rabbi Simcha Bunim the following question: "Why do Chassidic avrechim normally leave their families to stay for weeks and months with their 'Rebbe' to learn the fear of Heaven from him? Is it impossible, therefore, to learn the fear of Heaven at home with books of Mussar?"

He responded with a story:

"For several nights Rabbi Eizik had dreamed that he should go to Prague and begin digging under the royal bridge, for there he would find a great treasure. Eventually, Rabbi Eizik decided to go to Prague. In arriving there, he went directly to the royal bridge, but at that time he noticed that soldiers were guarding the bridge day and night. He went around it several times, yet he was still fearful of getting close and digging underneath.

"One of the soldiers saw him and asked what he was looking for near the bridge. When Rabbi Eizik told him the story of his dream, the soldier began to mock him and said, 'I too, I also have an often-occurring dream. I dream that in the town of Krakow there's a Jew named Rabbi Eizik, the son of Rabbi Yekalis, and that there's a huge treasure buried under the stove in his home. But only an fool would have faith in the words of a dream.'

"Rabbi Eizik understood that Heaven had sent him to Prague so that the soldier could inform him that he had a great treasure in his house, buried beneath his stove. He went back home, dug underneath it, and there he found a great fortune of gold coins. Rabbi Eizik thus became very wealthy and gave a large amount of tzedakah to the poor. He also built a synagogue that is known as 'The Synagogue of Rabbi Eizik the son of Rabbi Yekalis.'

Rabbi Simcha Bunim concluded: "When an avrech goes to the Tzaddik, he realizes that in his home – in his soul – there is a great treasure. If he puts a great deal of effort into digging and searching for this treasure, he will find it, as it is written in the Torah: 'For the matter is very near to you – in your mouth and your heart – to perform it' [Deuteronomy 30:14]. It is literally with you." He also taught his students the following: "The World Above, the World to Come, is also found here in this world, with the Rabbi and the Tzaddik."

Rabbi Simcha Bunim was born in 5525 (1765) in Vadislov, the son of Rabbi Tzvi the Maggid, who was a great speaker. When he was older, his father sent him to study Torah with Rabbi Yirmiyah, the Rosh Yeshiva of Mattersdorf, and in other yeshivas in Hungary and Moravia. He was greatly influenced by Rabbi Mordechai Benet, who was then the head of the Nickelsburg yeshiva.

When he returned to his father in Hungary, Rabbi Simcha Bunim married the daughter of Rabbi Moshe of Bedzin. As was the norm during that time, Rabbi Simcha Bunim was supported by his father-in-law in Bedzin for several years. There he studied Torah and was encouraged by his wife, a woman of valor who was known for her piety and good qualities.

In Bedzin, he began to get closer to Chassidut, and little by little he started to adopt its customs. He prayed with burning zeal, in the manner of the Chassidim, and went to see to Tzaddikim, Rabbi Moshe Leib of Sasov and Rabbi Israel the Maggid of Kozhnitz.

Through the influence of the Maggid of Kozhnitz, he was hired by the wealthy Dov Bergson, who put him in charge of dealing in wood and forest products. He devoted himself entirely to this business, frequently traveling to various towns, especially to Danzig and Leipzig in Germany. After a certain time, he began studying pharmacology and even received a diploma after passing an exam before a board of doctors in Lvov. From there, he went to Pshischa and opened up a pharmacy. During all that time he remained closely attached to Chassidut. He often visited the Tzaddik Rabbi Israel of Kozhnitz, and he was also very close to Rabbi David of Lvov, until finally he found the one in search of his soul – Yaakov Yitzchak, "the holy Jew" of Pshischa. There "the holy Jew" was building a new Chassidut, one of great spirituality, with a number of particularly wise individuals. It is not surprising that Rabbi Simcha Bunim, who himself had a very sharp mind, became attached to him.

In Pshischa, people learned that being a worker of miracles was not as difficult it seems, for all men of a certain level could overturn heaven and earth. What is difficult, however, is truly being a Jew. ■



HALACHOT

RABBI ELI MANSOUR

MUST THE PERSON WHO LEADS BIRKAT HA'MAZON DRINK THE WINE?

As a general rule, one may not recite a Beracha over a food or drink for another person unless he is also eating or drinking. For example, if somebody does not know how to recite the Beracha of "She'hakol," and he wants to have a drink, he cannot have his friend recite the Beracha for him unless the friend is also going to drink. If the friend is planning to drink, then he may recite the Beracha on behalf of himself and the other fellow, and then the other person answers "Amen" and they both drink. But if the friend does not wish to drink, he may not recite the Beracha for somebody else. When it comes to Birkot Ha'nehenin – Berachot recited over food or drink – one cannot recite the Beracha unless he is personally eating or drinking.

The exception to this rule is when the Beracha is also a Misva. For example, a person who had already recited Habdala may recite it again for somebody else, including the Beracha over the wine, even though he will not be drinking any wine. Since the wine is required as part of the Misva of Habdala, one may recite the Beracha over wine in the context of Habdala for somebody else, and that other person can then drink the wine. The rule of "Kol Yisrael Arebin Zeh La'zeh" allows one to fulfill certain Msvot on behalf of others, such as reciting Habdala for another person, and thus one may recite the Beracha over wine in Habdala when he recites it for somebody else, even though he will not be drinking wine.

There is a debate among the Halachic authorities as to whether this applies to the Beracha over the cup of wine used for Birkat Ha'mazon. Many people have the custom when reciting Birkat Ha'mazon with a Zimun for the one leading the Zimun to hold a cup of wine during Birkat Ha'mazon, and then afterward recite the Beracha of "Boreh Peri Ha'gefen" and drink the wine. Rabbi Akiva Eger (1761-1837), in his comments to Shulhan Aruch (190), writes that although the cup of wine enhances Birkat Ha'mazon, it cannot be considered a Misva, as it is not obligatory. Hence, one may not recite the Beracha over the cup of wine after Birkat Ha'mazon and then have somebody else drink the wine. Since this Beracha is not recited in the context of a Misva, the person who recites it must drink the wine. This is also the position of Rav Yaakov Haim Sofer (Baghdad-Israel, 1870-1939), who writes that one leading Birkat Ha'mazon must at least taste a bit of the wine, after which he may allow somebody else to finish it. The Be'ur Halacha (Rav Yisrael Meir Kagan, 1839-1933), however, disagrees. In his view, the cup of wine used for Birkat Ha'mazon is indeed considered a Misva, and therefore the one who recites the Beracha does not have to drink any wine, and may instead give the entire cup to somebody else to drink.

In light of these differing views, Hacham David Yosef, in his Halacha Berura (Siman 190, p. 533), writes that the one who leads the Zimun should take at least a small sip of wine, and he may then give the cup to somebody else to drink.

Summary: When the leader of the Zimun recites Birkat Ha'mazon over a cup of wine, he should drink at least a small sip of the wine after reciting "Boreh Peri Ha'gefen," and may then have somebody else drink the rest of the wine. ■

SHAVUOT LEARNING PROGRAM

Last Motzei Shabbat I went to TAL's Shavuot learning program which took place in Rabbi Tawils House. It was such an inspiring program with great speakers followed by a delicious desert buffet. Looking forward to attending more learning seasons with TAL and Rabbi Tawil.

by sarah

KidsTime



TEST YOURSELF - Q&A

- 1 Why is the sotah given water from the holy basin?
- 2 What does the kohen do to the hair of a sotah?
- 3 When a sotah who is guilty of adultery drinks the water, she dies in a very specific fashion. What happens to the adulterer?
- 4 Before the name of Hashem is erased, the sotah has the option either to admit guilt or to drink the water. Does she have a third option?
- 5 What are chartzanim? What are zagim?

Answer

1 5:17 - The holy basin was made from the mirrors of the righteous women who left Egypt; the sotah strayed from the example set by these women.
 2 5:18 - He uncovers it.
 3 5:22 - He dies a similar death.
 4 5:27 - Yes, she can refuse both: She can refuse to admit guilt and also refuse to drink the water. (After the Name of Hashem is erased, she loses this option.)
 5 6:4 - Chartzanim are seeds. Zagim are peels.

YOSSEI & Co.



MONDAY NIGHT SPECIAL: DO YOU REALLY HAVE FREE WILL?



17TH JUNE
NW11
8:15PM
GUEST RABBI AVI HILL
FREE DINNER



WWW.TORAHACTIONLIFE.COM

ARE YOU LIVING IT?

Join one of the many TAL programs inspiring Jewish youth.

TAL - was founded in 2011 by the highly-motivated and energetic Rabbi Jonathan Tawil, with the soul mission of helping people Building their Lives with Torah and Action. To date TAL has grown into a multi-facade organisation delivering a variety of services, which include but are not limited to

- | | | |
|---------------------------|---|------------------------------|
|
University Programme |
Torah Classes |
Events/Shabbatons |
|
Young Married Couples |
Children's Bar/Bat Mitzvah/
Choir/Chazarut |
Educational Trips Abroad |
|
Hospitality |
TAL Power Minute Video |
Weekly Parasha Sheet |