

THE COMMUNITY Parasha Sheet



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

RABBI JONATHAN TAWIL

DIRECTOR
TAL



CONFIDENCE!

The spies returned from their 40 day tour of the land of Israel. As they are relating to the Bnei Yisrael what they saw, they exclaim, "We saw the... sons of the giant... and we were like grasshoppers in our eyes... and so we were in their eyes!"

Our sages ask why this double expression. Why did the spies go out of their way to explain how they themselves felt, and how they were looked upon, surely they could have kept to the point and just said we were so small we were like grasshoppers?

The Baal Yesod HaAvoda brings a story that is told in the times of Napoleon war. The French were advancing onto Russia, and the Russian defence was deteriorating.

The head command office was situated well behind the front lines. There were a group of Russian captains supervised by a Russian General coordinating the defence. Messengers would arrive from the battle fields and relate to the captains team, the state of affairs.

As the battle raged on, the first messenger arrived, relating the bad news that one of the strongest battalions on the front line had been wiped out.

Six hours later, other messengers arrived stating that three more battalions had been defeated, and the remnants of the Russian army were fleeing.

A few more hours passed and further messengers arrived. The captains' face was already depressed and his face showed it all.

"What good news do you have for me?"

"Unfortunately no good news, the Russians are now in full retreat, fleeing the mighty French army, they should be arriving at this base shortly."

The General who had not been present this whole time, came into the office and seeing the sad look on his captains asked if he had heard the latest and most serious news?

"What now, what could possibly be worse than the situation we are already in" asked the captain?

The latest news is that the commander in control has lost all faith! (If the captain in control of the whole war effort were to lose faith then that would be tantamount to real surrender). ►

25th Sivan 5779

SHABBAT BEGINS: 9:04 PM

SHABBAT ENDS: 10:35 PM

> MAZAL TOV

Johnny Harooni & Nicole Wise
on their upcoming wedding

Adam Tricot
on his Bar Mitzvah



THE WEEKLY QUOTE

"Your time is limited,
so don't waste it living
someone else's life."

> UPCOMING EVENTS

For our upcoming events
check our website
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- 28th JUNE
Exclusive Friday Night Dinner
- 1st JULY
Monday night series
- 17th JULY
Young Professionals event



DVAR TORAH

Confidence!
RABBI JONATHAN TAWIL

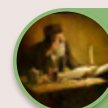
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DVAR TORAH

Two sides of the coin
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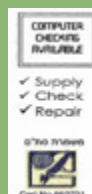
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The captain understood what his General was implying, and infused extra strength and courage in order not to give up hope. They revitalised the army and from that point on the war took a different angle.

There is an old joke about the Chassidic Jew with long Payot, Tzitzit hanging out, long beard and long black coat, who has just arrived home on the train.

"How was the journey" his wife asks him

"Oy Yenta was I sitting opposite some anti-Semites. They were cursing and complaining about Jews the whole way home"

"Nu Yankel so vat did you do?"

"What could I do? I pretended I wasn't Jewish"

Being Jewish is something we should be proud of, yet at times we seem to shy away from the realities.

The spies toured the land of Israel. They saw giants, it might have been scary, but these spies had experienced Hashem's Hand through the plagues and at the Kriat Yam Suf. Nothing should be impossible for Hashem. Yet they showed a lack of faith in Hashem, by being frightened and incited by the sight of these giants.

What led them to this was their low self esteem. They viewed themselves as inferior from the outset.

The Torah could have simply said "We were like grasshoppers in THEIR eyes..." but it chose to first tell us about the spies perception of themselves- OUR eyes.

It is only because they themselves felt like tiny and insignificant grasshoppers, that the giants perceived them as that.

In order to succeed in life, we must know our true value. Am Yisrael might be small in number, but our historical achievements far outmatch many nations.

We might be downtrodden, we might experience abuse for being Jewish but at the end of the day if we know our true value then it doesn't matter what the others say. Every Jew has that special connection with Hashem – an infinite spark that connects us directly to the Almighty.

May Hashem grant us the opportunity to always feel that connection, and help us show it to all those around us.

■ **Shabbat Shalom**

AHARON GABBAY - KOLLEL ZICHRON CHANA VERACHEL - JERUSALEM



TWO SIDES OF THE COIN

This week's parashah recounts the famous story of the Jewish spies that were sent into Israel to investigate the land before entering. The spies found that the land was well inhabited and they were distraught that they would not be able to enter the Promised Land. The Pasuk says that the Bnei Yisrael cried out "is it not better for us to return to Egypt". It is true that since the day the Jewish people left Egypt all their focus was to enter their land, but how it can be that after every drop of suffering, death and torture that they Jews endured, they just want to go back to the cruellest land in the world. Furthermore, Hashem practically carried the Jews on his shoulders from Egypt until Israel with miracles that are indescribable. The ten plagues, splitting of the sea, food falling from heaven, receiving the Torah from Hashem himself - how can it be that the Jews just want to go back, why did their commitment to Hashem collapse to nothing.

The Mishnah in Avot brings five opinions of the best way a man should conduct himself. "Rabbi Eliezer says 'a good eye', Rabbi Yehoshua says 'a good friend'... Rabbi Elazar says 'a good heart'". Rabbi Yochanan Ben Zakkai says "I see that in Rabbi Elazar's words (a good heart) are included everyone's words". Rashi says this is because everything is dependent on the heart.

There are always two ways of approaching an idea: With the mind, intellectually and with the heart, emotionally. All avodat hashem requires a mix of these two approaches. Sometimes one is needed more than the other but the perfect avodat hashem is the harmony of the two. However, it is much easier to know something with your mind than to feel something with emotion. It is insufficient to know that you have to love and fear Hashem. One also has to feel that love and fear. The challenge of a Jew is to internalise the feeling until it becomes emotionally real. Emotion is from the heart, Rashi is telling us that everything is dependent on the heart.

The Gemara in Shabbat (88a) says that when Bnei Yisrael stood at the foot of Mount Sinai Hashem forced them to accept the Torah. Hashem raised the Mountain like an

overturned barrel and said 'if you accept the Torah that will be good, if not, here will be your grave' and the Jews accepted the Torah. The Gemara continues that only when it came to days of Achashverosh when the Jews were saved from the hands of a wicked king, did they fully accept the Torah. Rashi says that the Bnei Yisrael showed love because of the miracles that happened on Purim.

From the moment the Bnei Yisrael left Mount Sinai, not to mention prior to this, the Jews were only intellectually aware of Hashem and his Torah. Because of this, they would only respond out of fear of death and therefore, no matter what miracles would happen for them, they would not put all their faith in Hashem. But when it came to the story of Purim, The Bnei Yisrael fully loved Hashem and his Torah which installed complete faith between the Jews and their creator.

When serving hashem, not only do we have to have knowledge of his interaction with us, we must also strive to feel hashem's involvement. With this we can fulfil both sides of the coin to bring us closer to our Father in heaven.

■ **Shabbat shalom**

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OUR CHACHAMIM

RABBI YITZCHAK ISAAC KRASILSCHIKOV · “COMMENTATOR OF THE YERUSHALMI”

Rabbi Yitzchak Isaac, the author of the commentaries Toldot Yitzchak and Tevunah on the Yerushalmi (Jerusalem Talmud), lived in a virtually sealed apartment near the Kremlin in Moscow. It was there, in solitude and obscurity, that he wrote his marvellous commentary on the Yerushalmi. Of course, on many occasions he asked himself a terrifying question, “I lift my eyes to the mountains. From where will my help come?” (Psalms 121:1). Would he succeed in what he had set out to do? Could he hope that one day his commentary would be published? However he did not despair concerning G-d’s help, and deep down he felt that he would be rewarded and that there was hope for the future. In the introduction to his book, he wrote: “When I prayed to our merciful Father, asking Him to take pity on me, I had steadfast confidence that He heard my voice and supplications, which came from the depths of my heart, and that He would come to my help, for ‘My help is from the L-RD, Maker of heaven and earth’ [Psalms 121:2].”

G-d indeed heard his prayer and sent him a man to preserve the fruit of his work, that man being the faithful Rav Tzvi Bronstein, President of the Al Tidom (“Do Not Remain Silent”) Association. It was Rav Tzvi who loyally recovered his manuscript and published it so that the lips of its author could move in the grave, and so that future generations could know how to study Torah in utter destitution. This too is Torah, and it must be studied.

Rabbi Yitzchak Isaac, the son of Rabbi Dov Ber Krasilschikov, was among the last vestiges of Jewish orthodoxy in Russia. Born in 5648 (1888) in the small White Russian town of Kritchev, he studied in the Mir Yeshiva with the Gaon Rabbi Eliyahu Baruch Kamai, and it was from him that he learned the main part of his Torah.

Before the Communist Revolution in Russia, Rabbi Yitzchak Isaac was the Rav of Heditz, then the Rav of Poltava, the town from which he earned recognition as the “Gaon of Poltava.” It was there that he printed the first part of Tevunah, which he had written when he was but 23 years old.

When those who studied Torah began to be persecuted by the communists, who vented their anger primarily against the great rabbis of Russia, he left the rabbinate and settled in Moscow, where he took a job as an accountant.

He lived with his wife in a modest little apartment, and after each day working for the government he returned home to immerse himself in Torah study during the night. It was there that the last rabbis of Russia came to hear the Torah emanating from his mouth. He ate only dry foods, for there was also a non-Jewish woman who cooked non-Kosher food in his kitchen (it was a communal kitchen, shared by those in the apartment complex). He did not cease wearing his rabbinic-style clothes, and throughout his life he acted like a Rav from a generation of long ago.

In his final years, he worked on his marvellous commentary on the Yerushalmi. Under such difficult conditions, while the fear of the regime gripped everyone in the apartment, for him the study of the Yerushalmi was a consolation. The verse, “Remember the L-RD from the distance and let Jerusalem come up in your hearts” (Jeremiah 51:50) was fulfilled in him. During the last years of his life, the Rav of Poltava lived in the Jerusalem of Heaven.

When an orphan prays by the grave of his parents, he recites Kaddish. He does not pray for himself or mention the terrible tragedy that has befallen him, but instead implores the Creator to rebuild Jerusalem. The Rav of Poltava stood by the grave of Russian Jewry and prayed: “Our Father, merciful Father Who takes pity, have pity on us and give our hearts the ability to understand, to discern, to listen, to learn and teach, to observe, to perform and accomplish all the words of Your Torah, the Babylonian Talmud and the Jerusalem Talmud.” Rabbi Yitzchak Isaac’s main concern was the Torah of Eretz Israel, the Yerushalmi, and the great Rav of Poltava will forever remain connected to the light of those who study it.

We end with the words of the Gaon Rabbi Yosef Shalom Eliashiv of Jerusalem. In his approbation to Rabbi Yitzchak Isaac’s commentary he wrote: “May this man of action be blessed, the Rav Tzvi Bronstein, who devoted himself to him [Rabbi Yitzchak Isaac] and succeeded in rescuing his manuscript from the furnace and publishing it. In this way he proved and demonstrated his kindness to the deceased during his lifetime, enabling the name of the Gaon to become known, whose writings he left as his heritage. This too was an act of kindness to the living, for it gives those who study Torah an important work on the Yerushalmi.” ■



HALACHOT

RABBI ELI MANSOUR

IF ONE FORGOT “RESEH” IN BIRKAT HA’MAZON AND REMEMBERED AFTER RECITING, “BARUCH ATA HASHEM”

During Birkat Ha’mazon on Shabbat, we add the “Reseh” paragraph. If one forgot to add “Reseh” in Birkat Ha’mazon after one of the first two Shabbat meals, he must repeat Birkat Ha’mazon. (The situation of one who forgot to add “Reseh” in Birkat Ha’mazon after Se’uda Shelishit will be discussed, please G-d, in a separate edition of Daily Halacha.)

However, if one realized his mistake before reciting Hashem’s Name in the Beracha of “Boneh Yerushalayim” – meaning, he recited, “Ve’tibneh Yerushalayim Ir Ha’kodesh...Baruch Ata Hashem,” and at that moment he realized he forgot “Reseh” – he can correct himself such that he will not have to repeat Birkat Ha’mazon. He should recite at that point, “Lamedeni Hukecha,” such that he will have recited the phrase “Baruch Ata Hashem Lamedeni Hukecha,” which is a complete verse from Tehillim (119:12). Since he did not complete the Beracha, he is able to then recite “Reseh” and continue as usual with “U’beneh Yerushalayim” and the rest of the Birkat Ha’mazon.

This is the ruling of the Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909), in Parashat Hukat (20). Although the Hid”a (Rav Haim Yosef David Azulai, 1724-1806) disagreed, Hacham Ovadia Yosef sided with the position of the Ben Ish Hai, and this is, indeed, the Halacha.

Summary: If one forgot to recite “Reseh” during Birkat Ha’mazon after one of the first two Shabbat meals, and he realized his mistake after saying the words “Baruch Ata Hashem,” before concluding, “Boneh Yerushalayim,” he should say the words “Lamedeni Hukecha,” and then recite “Reseh” and proceed as usual with “U’beneh Yerushalayim.” ■

MONDAY NIGHT SERIES

I would like to take the chance to thank Rabbi Tawil and the TAL team for always welcoming me at their Monday night shiurim and events. I came from France and I didn't know so many people and the TAL team were so welcoming and made me feel very special.

By Deborah Galimidi

KidsTime



TEST YOURSELF - Q&A

- ❶ Besides the incident of the meraglim, what other sin led to the decree of 40 years in the desert?
- ❷ On what day did Bnei Yisrael cry due to the meraglim's report? How did this affect future generations?
- ❸ "Don't fear the people of the land...their defense is departed" (14:9). Who was their chief "defender"?
- ❹ Calev and Yehoshua praised Eretz Canaan and tried to assure the people that they could be victorious. How did the people respond?
- ❺ "How long shall I bear this evil congregation?" Hashem is referring to the 10 meraglim who slandered the Land. What halacha do we learn from this verse?

❶ 14:27 - That ten men are considered a congregation.
 ❷ 14:10 - They wanted to stone them.
 ❸ 14:9 - Iyov.
 ❹ 14:1 - The golden calf.
 ❺ 13:33 - The golden calf.
 ❶ 14:27 - That ten men are considered a congregation.

Answer

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