

# THE COMMUNITY Parasha Sheet



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Wishing Sonia & Stephane Abecassis much Hatslacha on their upcoming wedding. Shetizku livnot Bayit Neeman BeYisrael !

## 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 week's Parasha we are taught about the ultimate servant of G-d.

When Hashem rebukes Miriam for her words spoken against her brother Moshe's conduct, He refers to him as Moshe Avdi - Moshe my servant - 'in my whole house he is loyal. Face to face I speak with him....' (Bamidbar 12:7-8).

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 seemingly 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 it, 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 king's will.

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

On the one hand the minister is higher up as he can implement big decisions, yet on the other hand, he needs to wait to see the king only after organising an official meeting.

The servant however is a Ben Bayit - part of the king's house, he can enter and leave the king's presence whenever he sees fit.

The king understands that the servant's 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 King's presence. He was both 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 is Raui Lihot Tsadik KeMoshe - has the ability to be a Tsadik like Moshe Rabenu.

How is it possible to be as righteous as Moshe when the Torah itself 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 is 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. ►

## > MAZAL TOV TO

Nigel & Danielle Someck  
on their wedding

Sonia & Stephane Abecassis  
on their forthcoming wedding

” THE WEEKLY QUOTE  
"Whatever the mind of  
man can conceive and believe, it  
can achieve."

## > UPCOMING EVENTS

14<sup>TH</sup> JULY - YP'S FRIDAY NIGHT DINNER  
(see more info online)



### DVAR TORAH

Are you Moshe?!

RABBI JONATHAN TAWIL

P1

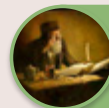


### DVAR TORAH

Naughty Boys

RABBI MASHIAH KELATY

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### OUR CHACHAMIM

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### HALACHOT

Borer

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### Q&A AND CARTOON

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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 choose one thing from my inheritance and 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 father's 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 toward. As the Rambam states everyone has the ability to be a Tsadik like Moshe Rabenu! ■

## RABBI MASHIACH KELATY- RABBI OF STANMORE SEPHARDI KHEILLA

DVAR  
TORAH



### 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 scarp 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 tachanun!!" 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. ■

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## OUR CHACHAMIM

### RABBI CHAIM PINTO OF CASABLANCA

Rabbi Chaim Pinto of Casablanca, also known as Rabbi Chaim Pinto Hakatan (the small) to distinguish him from his grandfather, Rabbi Chaim Pinto Hagadol (the Great), was born in Essaouira in the year 5625 (1855) and left this world on Heshvan 15, 5698 (October 20, 1937). Aside from being the grandson of Rabbi Chaim Pinto Hagadol (who is buried in Mogador), he was also the son of Rabbi Yehudah Pinto. The house in which he lived in Casablanca, located at 36 Commandant Provost, has become a place of pilgrimage for the Jews who come there and light candles.

By way of pious habit, he used to collect money from people for distributing to the poor, and after having finished allocating the funds, he would wash the scarf used for the collection. Once he was asked why he did this, and he replied that there was nothing filthier in the world than money: "I wash my scarf, therefore, to cleanse it of this dirt!" Indeed, he lived from the money that people gave, yet he always said, "Money is filthy!"

He had yet another pious habit. Every day he would come to the home of a poor person and ask, "What did you prepare today to eat? I would like to taste what you cooked!" We know very well what a poor person eats: Vegetables, a piece of bread (or else some bread with tea and a salad of vegetables), and that's it. The saintly Rabbi Pinto, may he rest in peace, sat down with them, ate of their bread, brought them joy, and blessed them upon leaving. He didn't always like to eat at the table of the rich. He would say that the Shechinah and blessing reign over the table of the poor more than over that of the rich. He would say that the fear of G-d was acquired precisely in destituteness and poverty, not in prosperity.

Rabbi Haim Pinto was renowned for his modesty and gift of prophesy, as testified by the following personal account:

Once, he received a letter from a rich man living in Rabat who asked him to find a young man who was honest and well-versed in Torah to marry his daughter. Rabbi Haim Pinto asked himself who would be a suitable young man in town, one that was honest and learned. Days passed and he still hadn't decided on a candidate. Then one night he couldn't sleep, and so he went out with his servant in the middle of the night to the Mellah [the enclosed Jewish district of the city], and there he saw people leaving a synagogue. He entered and found a young man sitting down, studying Tractate Yebamot (a tractate in the Talmud) with great diligence. The saint said to his servant, "Let's leave the synagogue so as not to disturb him. If he sees us, he will stop studying and we will be responsible for this interruption of Torah study!" They walked along the Mellah and encountered a Jew who invited them to have coffee in his home. The saint (may he rest in peace) accepted and they entered his house. Some time later, they left and went to the synagogue to see what was happening with the young man. As soon as they entered, they saw him lying on the floor, sleeping the sleep of the righteous. The saint said to his servant, "This young man is accomplishing the word of the Tanna [a Sage of the Mishnah]: 'Sleep on the ground.' Don't disturb him. Tomorrow morning you will bring him to me!" The next day he questioned the young man: "Have you no place to sleep?" He replied, "I'm an orphan and my friends at the yeshiva bring me food to eat. I come from another town." He asked him his age, and he replied, "Twenty-six years old." The saint said to him, "You are old and you should get married!" The young man replied, "I can't even meet my own needs. How can I get married?" The saint gave him some money to buy new clothes and sent him to Rabat, where the rich man married him off to his daughter. The couple brought forth boys and girls into the world, and the young man pursued his studies. Today he lives in Amsterdam. I have heard from someone who paid a visit to him there and it was he who personally told him this story.

**The Hilloula of Rabbi Haim Pinto is Heshvan 15.**

**May his merit protect us all. Amen. ■**



## HALACHOT

### RABBI ELI MANSOUR

#### BORER – POURING OUT THE LIQUID FROM YOGHURT CONTAINER OR A CAN OF OLIVES

It occasionally happens that some liquid sits on top of yoghurt in the container, and many people prefer spilling out the liquid before eating the yoghurt. At first glance, this would appear to be forbidden on Shabbat, as it entails removing Pesolet (an undesirable substance) from Ochel (the desirable substance).

In truth, however, many Halachic authorities permit pouring out the liquid from the top of the yoghurt. Hacham Bension Abba Shaul (Israel, 1923-1998) writes that when one pours out the liquid, we may consider him as removing Ochel from Pesolet, and not Pesolet from Ochel. By tipping the container in such a way that the yoghurt remains, one essentially removes the yoghurt from the liquid, and thus it is permissible. Hacham Ovadia Yosef, in Hazon Ovadia – Shabbat (vol. 4, p. 229, in the annotation; listen to audio recording for precise citation), advances a different argument, claiming that the liquid and yoghurt are not actually mixed together, and thus removing the liquid cannot be considered "separating." Since the liquid sits on top of the yoghurt, and is not mixed together with it, removing the liquid would not constitute Borer and is thus permissible on Shabbat.

This would apply as well to one who wishes to pour out the liquid from a can of olives or pickles. Here, too, one could argue that the person is separating the olives from the liquid, and not the liquid from the olives, and, furthermore, the liquid and olives are not actually mixed together. Hence, Hacham Ovadia Yosef ruled (in Hazon Ovadia, ibid., and in Yalkut Yosef, in the laws of Borer) that it is permissible to pour the liquid out of a can of olives or pickles on Shabbat. He noted that the work Shemirat Shabbat Ke'hilchatah (by Rabbi Yehoshua Neubert, contemporary) forbids pouring the liquid out of a can in such a case, but in the 5770 (2010) edition of the work the author retracted this view and ruled leniently. This is, indeed, the Halacha, and one may pour the liquid out from a yoghurt container or can of olives and the like on Shabbat.

**Summary:** If there is liquid sitting on top of a yoghurt container, one may pour it out so he is left with only the yoghurt. Similarly, it is permissible to pour the liquid out from a can of olives or pickles. ■

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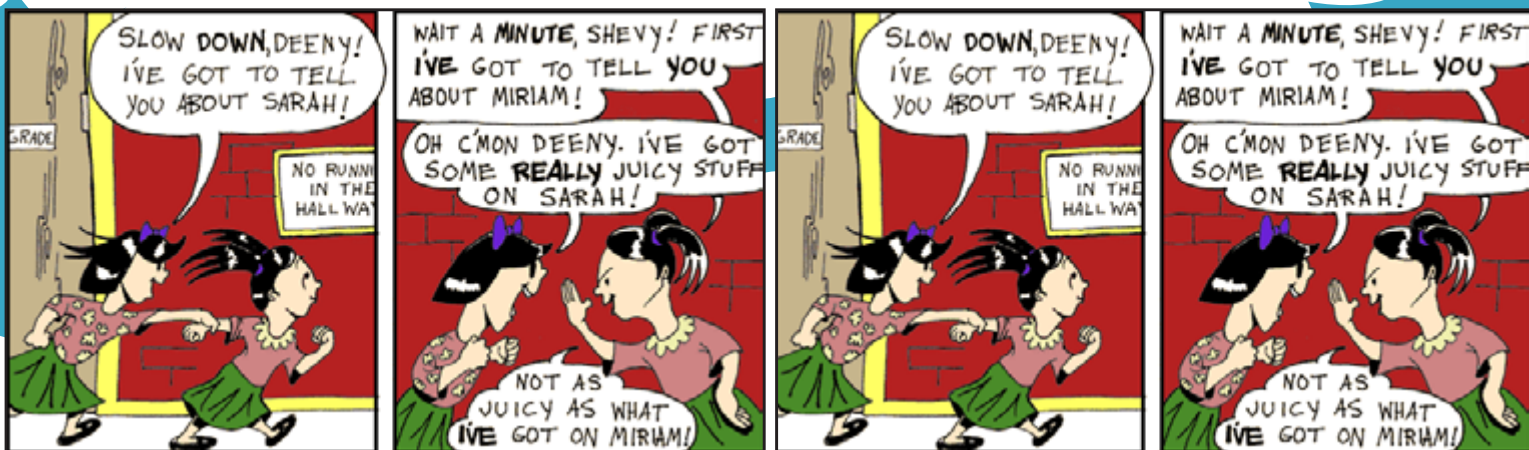
## TEST YOURSELF - Q&A

- ❶ Toward which direction did the wicks of the menorah burn, and why?
- ❷ From what material and in what manner was the menorah made?
- ❸ Moshe was commanded to cleanse the levi'im by sprinkling on them "mei chatat." What is "mei chatat"?
- ❹ Which three "tnufot" (wavings) are in the Parsha?
- ❺ Why did Hashem claim the firstborn of the Jewish People as His possession?

### Answer

❶ 8:2 - They leaned toward the middle wick so people wouldn't say that the menorah was lit for its light. ❷ 8:4 - It was hammered out from one solid piece of gold. ❸ 8:7 - Water containing ashes of the parah aduma. ❹ 8:11 - The wavings of Kehel, Gershon and Merari. ❺ 8:17 - Because in Egypt He spared them during makat bechorot.

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## TEST YOURSELF - Q&A

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

### Answer

❶ 8:19 - To show Hashem's love for them. ❷ 88:25 - Closing the courtyard gates of the Mishkan and Beit Hamikdash, singing during the avoda, loading the wagons to transport the Mishkan. ❸ 9:7 - So the people who asked about it could be rewarded by being the catalyst for its teaching. ❹ 8:4, 10:2 - They were each made from a single, solid block. ❺ 10:2-7 - Announcement of the gathering of Bnei Yisrael, the gathering of the neslim, and the beginning of a move of the encampment.