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COMMUNITY PARASHA SHEET

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Leiluy Nishmat David Ben
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BEHA'ALOTECHA

18th Sivan 5776

Shabbat begins: 21:08

Shabbat ends: 22:28



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 months 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.

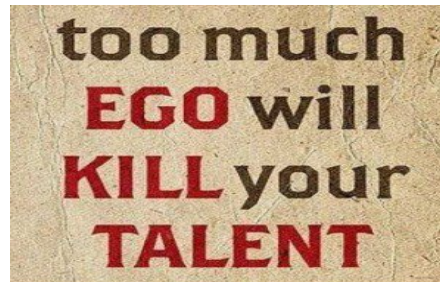
Being a servant can actually be exciting.

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?



Living with Mitzvos

1. What is the connection between *Parshas Behaaloscha* and the *haftora*?
2. What famous *pesukim*, verses, in *davening* are found in our *parsha* and why do we use them in *davening*?
3. What does Korach's rebellion have to do with *Parshas Behaaloscha*?
4. What in *Parshas Behaaloscha* is to be remembered every day?
5. How are we to understand the episode of the *Asafsufi*, the people who wanted meat? What was wrong with the *Mon*?
6. How are we to understand *Moshe's* seemingly questioning statement of doubting *Hashem* being able to provide enough food for so many people (11:21-22)?
7. Who were *Eldod* and *Maydod* who were two people who started prophesying inside the camp? Which tribes were they from?
8. How does the episode with *Miriam* saying *Loshon Hora* about *Moshe* come into *Parshas Behaalosecha*?

Answers On Page 3

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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. 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!



RABBI MASHIACH KELATY

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.

...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 scarper before they got number 614.

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 scarper 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.



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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/>



It is written, "Until he stands before the assembly for judgment" (Bamidbar 35:12).

The tzaddik of Jerusalem, Rabbi Aryeh Levine Zatzal, recounted: "I attended the funeral of Rabbi Elazar Rivlin Zatzal, who was among the holiest men of Jerusalem. The deceased had a friend from his youth, Rabbi Shemuel Kook Zatzal, who had worked with him for about 30 years.

All of a sudden, this friend left the funeral and went to, of all places, a flower shop! I thought to myself, 'Is this how a long time friend acts? Instead of

accompanying his friend to the cemetery, he goes to a flower shop?' He emerged not long afterwards, returning to the funeral with a pot of flowers in his hand. He then proceeded to leave just as quickly as he arrived! Stunned by this, I could no longer control my emotions. I addressed him and said, 'Tell me, weren't you a faithful friend of the deceased? What happened to you, such that you left the funeral in front of everyone and went to buy a pot of flowers at precisely the same time?' He nodded his head and replied, 'For years now, I have been taking care of a person afflicted with leprosy, someone who has been hospitalized in a special place. He died yesterday night, and the doctors decided to burn all his belongings so nobody could use them and possibly get infected. Among his things, he had a pair of tefillin. I was stunned when I heard this, and I protested. I asked the

doctor to let me place them in a clay pot and bury them, as the din requires. He agreed, but only on condition that I bring the pot before ten o'clock. In the meantime I learned of the death of Rabbi Elazar, my faithful friend. Naturally, I came to his funeral, but suddenly realized that it was getting late. I searched for a flower shop and found one, and I went there to purchase a pot. I was told, "This isn't a pot store. We sell flowers here!" I had no other choice but to buy a pot of flowers, and I am going to empty it so I can place the tefillin inside. That's the whole story. Now Rabbi Aryeh, it's nine thirty. If I continue speaking with you, the tefillin are liable to be burned. I am therefore asking you for permission to run to the hospital and arrive on time.'

"Since that time," said Rabbi Aryeh, "I've taken it upon myself to judge everyone favourably."

Living with Mitzvos

1. The *haftora* discusses the *Menorah* and this is linked to the beginning of *Parshas Behaaloscha* that talks about the *Menorah*. This is the same *haftora* that is read on (the first) *Shabbos Chanuka*.
2. The *pesukim* of *Vayihi Binsoya Ho'oron*. The first one is said in shul when opening the *Oron*, ark, to remove the *Sefer Torah* and the second *possuk*, verse, is said when taking the *Sefer Torah* back to be placed in the *Oron*, ark.
3. At the beginning of *Parshas Behaaloscha* it mentions the process of preparing the *Leviyim* that involved totally shaving them. Korach's wife complained about this having been done to him. She used this to stoke her husband into starting his rebellion against the leadership of Moshe. (See Gemora Sanhedrin 110a)
4. After davening most *siddurim* list six remembrances one of which is that of the episode of Miriam and the *tzoraas* she received for speaking bad against Moshe.
5. *Mon* was a spiritual food. These people, some say they were the *Eirev Rav*, were not on such a high spiritual level and therefore they desired more physical food. Hence they asked for meat. Their punishment was because they had plenty of their own animals that they could have slaughtered for meat. This additionally showed that they were looking just to complain.
6. Of course *Moshe* knew that *Hashem* can do whatever he wants. There are two ways in which *Hashem* connects to the world - the revealed way of *teva*, nature, and the miraculous pathway that is usually hidden. *Moshe* was expressing that since these people were sinners they therefore would be dealt with the *teva*, natural pathway. In this natural pathway that does not incorporate miracles, *Moshe* expressed doubt how the people would be provided for. (Rabbeinu Bichai)
7. *Eldod* and *Maydod* were selected as part of the seventy people designated to become prophets. Because of their humility thinking they were not worthy and therefore remained in the camp. *Rabbeinu Bichai* says that they were the leaders mentioned to take the Jews into Eretz Yisroel, Israel. *Eldod* was *Elidod Ben Kisloin* of the tribe of *Binyomin* (34:21) and *Maydod* was *Kumiel Ben Shofton* of the tribe of *Efrayim* (34:24). (See another two opinions in *Targum Yonason* (11:26) and slightly different version on *Tosfas Al HaTorah*.)
8. When *Eldod* and *Maydod* were prophesying in the camp, people went out to see them. *Miriam* was standing next to her sister-in-law, *Tzipora*, *Moshe's* wife. She heard *Tzipora* sighing and exclaiming woe to the wives of these prophets since now they would have to separate from their husbands like *Moshe* had done from her. This episode is therefore a follow on from the parsha that discusses *Eldod* and *Maydod*.

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