

THE COMMUNITY Parasha Sheet



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Lehatslachat Shaul Yonatan Ben Moshe Vechol mishpachto.

RABBI JONATHAN TAWIL

DIRECTOR
TAL



DISCONNECT TO RECONNECT!

Enter a synagogue during the week and take a look around. What are people's facial expressions? Tired, overworked, stressed?

When it comes to Shabbat morning however, it would seem that you are entering a different place with completely different people. Everyone seems to be happy, excited and well rested.

Why is that?

Perhaps it's the long Friday night 'shluf' or the fact that a delicious Kidush is around the corner, but I would like to share with you an amazing thought.

First a fascinating story from June 2014.

Hundreds of Cinema goers in Hong Kong gathered for a short film. During the interval, they were shown an advert from Volkswagen. The advert shows a point-of-view account of a person getting into their car and setting off on a drive. The scenery is lush and there is classical music in the background. The idea seems to be that this car is smooth and great to drive - very relaxing! What the people didn't know was that the Cinema was equipped with a location-based broadcaster that could send a mass text to everyone in the room at once.

Shortly into this advert operators sent a simultaneous text to everyone in the Cinema.

Imagine, everyone's phones pinged and beeped to receive the message. There were hidden cameras catching people's reactions. The room was full of people looking into their phones, intrigued as to who was sending them a message. Just at that split second, the advert turned sour - and a large crash is heard as the ad comes to an end. The audience is taken completely by surprise and shocked faces appear around the room. The message was piercingly clear, do not text whilst driving - the effects could be deadly.

We live in a society that is run on technology. It's difficult if not impossible to get by nowadays without mobile phones, emails, internet shopping, sat nav etc. We have become very reliable on this, perhaps too reliable.

Yet there is a repercussion from such a connection; the more we connect, the more we really disconnect. The more we engage in our phones, the less time we have to speak directly to other people.

When we are at dinner with loved ones and our phones ping as a message is delivered, how many of us really concentrate on what our dinner partner is saying or are we too busy thinking "who is contacting me now, perhaps it's more important". There are times at work where we receive a phone call, and trying to multi task so as not to waste time, we type away at the desk losing real concentration on the person to whom we are speaking.

Shabbat is different!

It's a time of blessing, a time when we rid ourselves of our technological connection in order to increase our communal and G-dly connection. It is a time we disconnect in order to reconnect!

Perhaps that is why people seem so happy on Shabbat. We are actually getting to sit down and understand others without interruptions. We are able to concentrate on our prayer and Torah, learning much more without momentary distractions. ►

> MAZAL TOV TO

Benji & Anita Rietti
on the bar Mitsva of their son Shmueli

Rav & Mrs Mordehai Cohen
on the bar Mitsva of their son Shmuel

” THE WEEKLY QUOTE
"The only time to look
down on someone is
when you are bending over
to help them"

> UPCOMING EVENTS

9TH JULY - YMC BBQ (see more info online)



DVAR TORAH

Disconnect to reconnect!
RABBI JONATHAN TAWIL

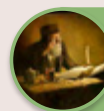
P1



DVAR TORAH

Hit the heights
RABBI BENJAMIN STONE

P2



OUR CHACHAMIM

RABBAN GAMLIEL

P3



HALACHOT

Shabbat: Money in the pocket
RABBI ELI MANSOUR

P3



Q&A AND CARTOON

P4

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

In this week's Parsha we are told: "This is the law (Torah), when a person dies in a tent..." [Bamidbar 19:14]. There is a famous teaching of our Sages regarding this verse: "Torah does not become established within a person, unless he is prepared to die for the Torah" [Berachot 63b].

I'm confused?! Suicide is forbidden! How can a dead man study Torah?

The simple answer is that here our Rabbis are teaching us that in order to become accomplished in Torah learning, a person must make sacrifices for Torah. You must be willing to give up of your time and exert extra effort in Torah study.

There is a further explanation. Often when people sit down to study, they permit various factors to interrupt them such as a telephone call or the arrival of visitors. There is no way however, of disturbing a dead person with

a telephone call or the like. The Gemara is teaching us that a person who wants to succeed in his learning must consider himself "dead". He cannot permit anything whatsoever to interrupt him.

Imagine that Google, Wikipedia, Facebook and Waze are all in the room together having a discussion of who's the best.

Wikipedia says "I know everything".

Google answers back "I have everything".

Waze says "I know the way to anywhere!"

Facebook says "I know everybody".

Just then there is an interruption and the internet comes in saying, "without me your all nothing!"

Think it's all over?? Then there is a blackout.

This time Electricity opens its mouth and says "Now who is talking!"

During the week we think we are our own bosses, we get carried away into the imaginary internet and mobile world. On Shabbat we are able to lose that and reconnect to our real selves. We are reminded that it is Hashem that is in charge! He created the world in six days and rested on the Seventh. We have been blessed with this special day accordingly and are able to reconnect to Him. Wouldn't it be amazing if we tried that during the week?

It's difficult but perhaps for one Shiur or lesson a week, we can really turn off the phone and concentrate. Let us uphold the words of the Gemara; for it is only if a person is prepared to die and act dead to the outside world that he will be able to succeed in real Torah advancement. ■

RABBI BENJAMIN STONE - MAGGID SHIUR - MI K'AMCHO

DVAR
TORAH



HIT THE HEIGHTS

We all find ourselves in uncomfortable situations every now and then, facing challenges which touch the raw edges of our character.

Take for example the case where Reuven is listening to the chazzan's repetition of the shemoneh esreh during mincha just before his daughter's chupah takes place.

Reuven's overly sensitive brother, having just stepped off the plane from the United States marches into the hall and walks briskly towards him, arms spread wide apart. As he approaches, grinning broadly, Reuven thinks to himself:

"The Shulchan Aruch definitely says that each member of the minyan is required to listen to the Chazarat Hashatz (124:4) and also says serious things about one who talks at this time ("His sin is too great to bear" (ibid: 7)).

On the other hand as Reuven recalls the three year-long grudge his brother held against him for not attending his son's wedding, a completely different set of thoughts cross his mind:

"Surely the halacha does not apply in sensitive cases such as this? Furthermore, my brother is not as religious as I am - in this case refusing to hug him or to shake his hand might possibly cause a chilul Hashem (a desecration of Hashem's name).

How does one get a hold of oneself in such situations? It truly takes lion-like strength to cling tightly to the precise letter of the law in such cases. If a person can pull off the impossible, to smile warmly and gently point to their siddur, then surely, they

will bring about a great kiddush Hashem as their friend's initial bemusement and fleeting anger turns to respect for a sincere oved Hashem (servant of Hashem). Or should one indeed listen to the calm voice of common sense and prevent an imagined chilul Hashem. How should one approach this question? What tools should one use to make a decision?

The answer to this question is found in this week's sedra.

In the face of complaints from the B'nei Yisrael, Moshe is commanded to

"Take the stick...speak to the rock...the rock will give forth its water...extract water for them from the rock (Bamidbar 20,8).

The Ohr Hachaim writes that Moshe considered two possible interpretations of this command before he decided on a course of action.

Moshe reasoned that Hashem's intention must have been for him to hit the rock with the stick. If not then why was he commanded to take a stick with him? Furthermore Moshe saw the words "and extract water for them from the rock" as an unnecessary repetition of a command already made and thus being intended to drive home the idea that it was necessary to perform a physical act in order to make the rock give forth its water. Hashem had indeed instructed Moshe to "speak" to the rock but Moshe considered that a couple of words such as "Give forth your water" would satisfy this requirement.

In fact, as the medrash (Yalkut 247) tells us, Hashem's true intention had been for Moshe to speak divrei Torah to the rock at length and not hit it. Furthermore Hashem wanted Moshe to give the B'nei Yisrael the option of choosing which rock they wished to see water sprout from.

If the scene would have played out as Hashem wanted it to, the kiddush Hashem would have been greater; the rock would produce water through speech alone, without any physical intervention. Additionally the B'nei Yisrael would have been able to select any rock in sight and Moshe would oblige in extracting water from it!

Indeed, the pasuk could of course have been interpreted the way Hashem had meant it to be, just as reasonably as the way in which Moshe in fact interpreted it. If so why did Moshe choose his own interpretation over the true one?

According to the Ohr Hachaim, Moshe was concerned that if he would go for the more ambitious option of speaking to the rock, then in the event that he was wrong (although we know that he would not have been) he would cause a chilul Hashem when the rock would fail to produce water. Similarly if he would offer the B'nei Yisrael the choice of rock from which to extract water then in the event that he had misunderstood Hashem's intentions there would be a further chilul Hashem when the rock in question failed to oblige.

But if this was the case what did Moshe do wrong? In striking the rock he was taking the safe option, preventing a possible desecration of Hashem's name! In answer to this question the Ohr Hachaim presents a chilling, although inspiring principle. He writes that Moshe was to "...put aside his worries with the great emunah (faith) which he should have had".

When it comes to a question of kiddush Hashem, we are supposed to go all-out, not to play safe. To think that you will be unsuccessful in achieving the maximum kiddush Hashem belies a fault in one's emunah.

Moshe was judged in an exacting manner in this respect - his case was one of genuine doubt as to what the correct path of action was. In contrast, the scenarios we face from time to time - such as the one set out at the beginning of this article - are in a sense easier challenges to overcome. In those cases the right course of action is clear (i.e not communicating during Chazarat Hashatz) and it follows we should seek to adhere to the halacha, thereby bringing about a kiddush Hashem. Nevertheless when we are caught up in an awkward moment we might well weave unlikely arguments which suggest that in fact we should shy away from holding firm by the halacha because of the imagined chilul Hashem which could follow.

We learn from Moshe's severe punishment that when we are caught in a moment of indecision and self-doubt as to our ability to pull off a kiddush Hashem we should hold on to our emunah and go for broke. ■

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OUR CHACHAMIM

RABBAN GAMLIEL

Rabban Gamliel and Rabbi Yehoshua were in a boat. Rabban Gamliel had some bread and Rabbi Yehoshua had some semolina. When Rabban Gamliel used up his bread, he began to eat Rabbi Yehoshua's semolina, saying to him, "How did you guess that we would be so delayed that you brought semolina?" (Semolina lasts longer than bread). He replied, "There exists a star that appears once every 70 years and fools the captain of boats. I told myself that it might appear and cause us to go astray." Rabban Gamliel then asked him, "If you are so knowledgeable, why do you roam the seas to earn a living?" Rabbi Yehoshua replied, "Before being surprised at me, be surprised at two students that you have at yeshiva, Rabbi Eliezer ben Chisma and Rabbi Yochanan ben Gudgeda. They know how many drops of water there are in the sea, yet have no bread to eat or clothes to wear."

Rabban Gamliel noted it well, wanting to place them at the head of the yeshiva so they could earn a living from such a position. When he arrived at the yeshiva he had them summoned, but they did not present themselves because they fled from honor. Once again he had them summoned, and this time they came. He told them, "Do you think that I am giving you honor? I am bestowing servitude upon you, as it is written, 'If today you become a servant to this people' [I Kings 12:7]."

One time, Rabban Gamliel was in the middle of teaching the following lesson: "In the future, a woman will give birth every day, as it is written, 'the pregnant and the birthing together' [Jeremiah 31:8]." A student began to mock him and said, "There is nothing new under the sun." Rabban Gamliel responded, "I will show you an example in this world." They went outside and he showed him a hen.

Again, Rabban Gamliel taught: "In the future, the trees will yield their fruit every day, as it is written, 'to produce branches and bear fruit' [Ezekiel 17:8]." This same student mocked him again and said, "There is nothing new under the sun." He replied, "I will show you an example in this world." They went outside and he showed him a caper plant, which bears fruit many times a year.

Again, Rabbi Gamliel taught: "In the future, Eretz Israel will make loaves of bread and clothes of pure and clean wool come out of the ground, as it is written, 'May there be abundant "Bar" [grain] on the earth' [Psalms 72:16]." (Note: The word "Bar" designates food, as in the story of Joseph. It also evokes the idea of cleanliness and purity, as in the expression bara ka'chama ["pure as the sun"- Song of Songs 6:10]). The same student mocked him once more, saying, "There is nothing new under the sun." Yet again he replied, "I will show you an example in this world." They went outside and he showed him some truffles and mushrooms, which appeared as is overnight, and which were large and round like loaves of bread. Concerning woolen clothes, he showed him the fibers that were growing around a palm tree, which look similar to clothes (Shabbat 30a; Rashi ibid; Avot HaOlam). ■



HALACHOT

RABBI ELI MANSOUR

MAY ONE MOVE A GARMENT ON SHABBAT IF THERE IS MONEY IN THE POCKET?

An item such as a rock, which is not designated for any permissible function on Shabbat, has the Halachic status of "Muktzeh Machamat Gufo" and may not be moved on Shabbat. Moreover, if a rock or some other Muktzeh item was placed on another item, such as on a tray, or, in the case mentioned in the Gemara, a barrel, that tray or barrel is deemed a "Bassis" ("base") to the Muktzeh object, and therefore obtains the status of Muktzeh itself. This Halacha is, however, subject to a number of conditions, including that the Muktzeh item had been placed there intentionally. If one unintentionally left a rock on a barrel before Shabbat, the barrel does not become Muktzeh and it may be moved on Shabbat. (Shulhan Aruch, Siman 309)

The Beit Yosef (commentary to the Tur by Rabbi Yosef Karo, author of the Shulchan Aruch), in Siman 309, discusses an issue raised by the Terumat Ha'deshen (Rabbi Yisrael Isserlin, Germany, 1390-1460) concerning the status of a garment containing money in its pocket on Shabbat. If a person forgot to remove the money from the pocket before Shabbat, then certainly the garment does not become Muktzeh and it may be moved on Shabbat. The question arises concerning a case of one who intentionally left money in a pocket before Shabbat, as he did not plan to wear the garment on Shabbat, whether he may move that garment during Shabbat, or if it becomes a "Bassis" to the money.

The Beit Yosef distinguishes in this regard between different kinds of garments. If the pocket is part of the garment, (meaning fully attached) such as shirt pockets, then indeed the entire garment becomes a "Bassis" to the money and may not be moved on Shabbat. In cases, however, of a pocket that hangs from the garment, such as modern-day pants pockets, the pocket is seen as a separate entity from the rest of the garment. We would therefore not consider the pants a "Bassis" to the money situated in the pocket, and in such a case it would be permitted to move the pants on Shabbat.

It should be emphasized that this applies only when the money was intentionally left in the pocket before Shabbat. If one had intended to take the money out before Shabbat but forgot to do so, then regardless of the nature of the pocket the garment does not become Muktzeh and may be moved on Shabbat. (Menuhat Ahava, Helek 1, page 353-354.)

Summary: If money was accidentally left in the pocket of a garment before Shabbat, the garment may be moved on Shabbat. If the money was left there intentionally, then in the case of a shirt pocket, which is part of the shirt, the shirt may not be moved on Shabbat; pants pockets, however, are not considered part of the garment, and therefore one may move the pants on Shabbat even though it contains money in its pocket. ■

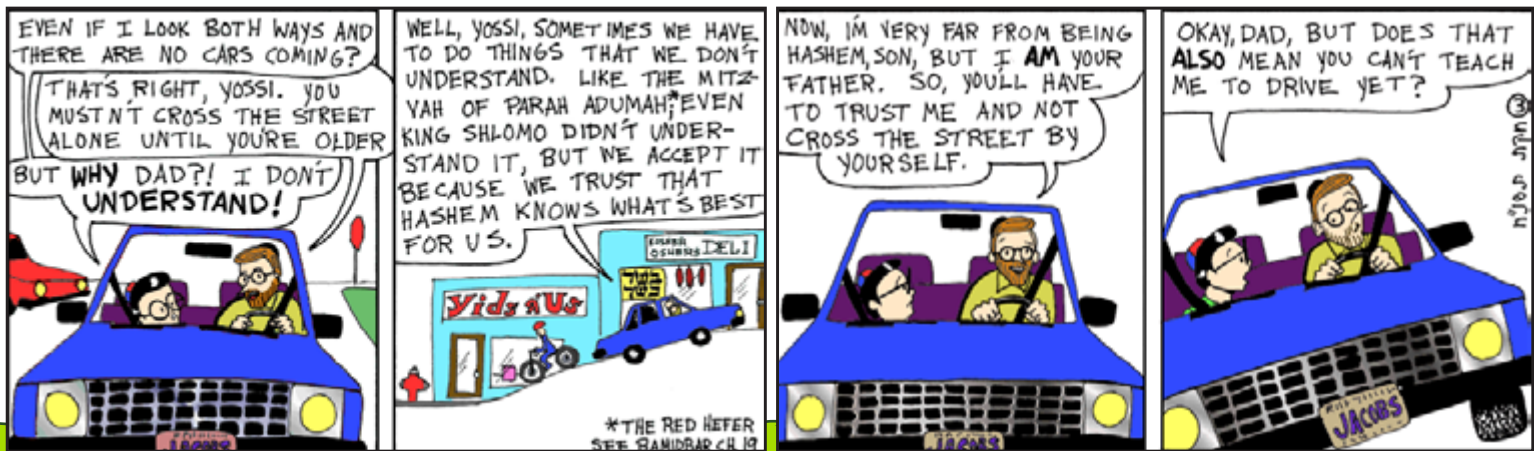


- ❶ During their journey in the midbar, in whose merit did the Jewish People receive water?
- ❷ Why did Moshe need to strike the rock a second time?
- ❸ When Moshe told the King of Edom that the Jewish People would not drink from the well-water, to which well did he refer? What do we learn from this?
- ❹ The cloud that led the Jewish People leveled all mountains in their path except three. Which three and why?
- ❺ What miracle took place at the valley of Arnon?

Answer

❶ 20:2 - Miriam's. ❷ 20:11 - After he hit it the first time, only a few drops came out since he was commanded to speak to it. ❸ 20:17 - To the well that traveled with the nation in the midbar. This teaches that even if one has adequate provisions he should purchase goods from his host in order to benefit the host. ❹ 20:22 - Har Sinaï for receiving the Torah, Har Nevo for Moshe's burial, and Har Hahar for Aharon's burial. ❺ 21:15 - The Amorit hid in caves in the mountain on the Moabite side of the valley in order to ambush the Jews. When the Jews approached, the mountain on the Eretz Canaan side of the valley moved close to the other mountain and the Amorit were crushed.

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