



# TAL

**NASSO  
5775**

## THE COMMUNITY PARASHA SHEET

### What Now?!

#### Rabbi Jonathan TAWIL



There is a story of two children, the best of friends, Yosef and Ahmed that grew up in Morocco.

One day, Ahmed suggested a wonderful new game we to play.

Always up for a good game, Yosef immediately accepted.

"Let's play the festival game."

"Sounds interesting!"

Ahmed said, "I will go first, the way it works is like this. I mention an Arabic festival, and each time I do, I am able to give you a Chapa – slap. Once I finished, if you're still standing, it's your turn to mention every Jewish festival and you can give me a slap for each one."

Ahmed reckoned he was easily on the upper hand here and he started with immediate effect.

"Eid el Fatar!" came a shout and then a whack. "Eid zatar!" and then another whack. "Now for the killer - Ramadan... day one, day two, day three etc."

Each time poor Yosef received a smack.

After a few minutes Yosef was still standing and Ahmad had run out of festivals.

Yosef's face started to beam.

"My turn! Rosh Hashanah!" he said as he drew his hand to slap.

"Yom Kippur, Succot, Chanukah, TuBishvat Purim, Pesach."

Then Yosef paused.

Ahmed thought he must have run out of festivals, but he was surprised at Yosef's next move.

days in between are considered like Chol Hamoed!"

"HaYom Yom Echad Laomer!" Slap. "Hayom Shenei Yamim Laomer!" Slap. By the time he finished the Omer, Ahmad had long given in.

We are a nation blessed with festivals! From the Shelosh Regalim to the counting of the Omer, from the weekly Shabbat to the yearly Yom Kippur.

But there are two times a year when the festivals seem to recede.

The first is after a month of Selichot – Rosh Hashanah, Yom Kippur and



Succot, we find ourselves in a void. Once we leave Succot behind, we enter a period of no festivals. The whole month of Cheshvan seems empty and we are left waiting until Chanukah for our next festive stop. The second void is now. After Shavuot, there is no real festival (unless Bezrat Hashem we are blessed with the overturning of Tisha B'av) until Rosh

"Well" said Yosef, "According to the Ramban, Pesach is

a Yom Tov and Shavuot is a Yom Tov and all the

Hashanah. We have a long summer ahead.

The Klausenberg Rebbe once told over an interesting Mashal to explain our situation.

There was a rich king who developed a fantastic nation. Wanting to ensure his reign remained for a long time; he sought the best Doctor to be by his side. Searching for many months up and down the country, he managed to find the most unbelievable Doctor. This Doctor stayed by his side through thick and thin, and always had remedies for any illness.

Always at the Kings service, the Doctor remained with the king for thirty years.

One day the Doctor received word that his mother had become ill. She lived in a far off land and it would take him a few months travel and attending her needs before he would be able to return. The king was very worried, if the Doctor left; he would be vulnerable to disease and wouldn't know how to treat his illness. He insisted the Doctor stay.

The Doctor refused, but ensured the king that no harm would befall him.

"Don't worry your honour, I will be back, but I must go to attend my dear mother. Before I leave I would like to give you a special capsule. If you are ever in danger, or have any illness, take this capsule and you will become better."

The King was now assured and let the Doctor go on his way.

The Klausenberg Rebbe explained that over the past few months Hashem has stayed with us, we have merited His glory and celebrated with Him throughout this festive period.

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However now He is leaving, and in order to keep His presence amongst us, we should take the capsule.

Which capsule?

The Torah!

The Torah is our medicine, it gives us life and it connects us constantly with Hashem. It is particularly at this time of year, having come out of Maamad Har Sinai that we should aim to strengthen our Torah learning.

This week's Parsha, Naso, describes the role of the Levites as carrying the portable Mishkan (sanctuary) and its furniture. Two of the Levitical clans were given wagons and oxen with which to transport the disassembled Mishkan. The clan of Kehat, however, responsible for carrying the ark and the other holy furniture of the Tabernacle, were not given wagons. The Minchat Ani asks, why were they singled out **not** to carry their lot on

wagons. Why did they have to carry on their shoulders?

He explains that the Aron Hakodesh (Holy Ark) which had within the Luchot (Ten Commandments) represents Torah.

Hashem wanted to send a message that Torah is not acquired by sitting back. Torah is acquired by hard work and toil. Only one who is prepared to get personally involved carrying the Torah with his shoulders, is one who can succeed in acquiring Torah. Thus the clan of Kehat were instructed not to use wagons, but rather to get personally involved and carry on their shoulders.

In fact we are told that once they decided to go ahead and physically work hard in honour of the Torah, they found that they were helped from above.

The Gemara in Arachin (11a) interprets the Torah's phrase "they lift-

ed it on the shoulder" (Bamidbar 7:9) to mean that the Kehatites lifted up their voices in song as they carried the ark.

The Chafetz Chaim, enlarges the rabbis' vision by teaching that "the ark carried its carriers." Not only did those who carried the ark feel no burden, but they felt themselves swept off their feet, uplifted by their task. They experienced the exquisite lightness of being, in carrying the heavy furniture of the sanctuary. It was, for them, an indescribable joy.

As we exit Shavuot and enter the summer, let us fill the void. Take this important capsule that will ensure our lives, commit to toiling in Torah, whether it's finding a new Shiur to join, or an extra five minutes in the day to learn.

Like the Kehatites, we are assured to be pleasantly surprised as Hashem will uplift us, and we in turn sing out His Praise.

There is a well known Midrash (in Bereshit Rabbah) which says, that the Torah which we received Shavuot at Mount Sinai contains within it the plans and blueprints for the creation of our world. The Zohar elaborates on this concept saying; that G-d Himself made use of these plans, as it is stated in the Zohar Parshat Korach: "He looked into the Torah and created our world."

This fascinating Midrash allows us to understand how we find the most amazing facts in various parts of the Torah, although those parts of the Torah were written many centuries before these facts were discovered and acknowledged by the rest of the world. This is because as just mentioned, the Torah is the source of our entire existence, therefore every bit of knowledge about our existence is contained in the Torah.

A person well learned in Torah, but who was also well versed in secular knowledge and the sciences, went for an audience with the Lubavitcher Rebbe zy"l. During their discussion the Rebbe mentioned to him that all knowledge including the sciences etc. are to be found in the Torah. Sensing

that persons doubtful expression, the Rebbe urged him to mention some newly discovered scientific ideas, so that he could prove to him that they are to be found in the Torah. Initially out of respect that he had for the Rebbe he did not wish to burden the Rebbe with what he knew was an impossible task. But at the Rebbe's insistence he relented and brought

**"Although there are many Jews who received the Noble prize including some religious Jews, I am doubtful if their thesis was based on quotations from the Talmud or other Torah sources"**

up three major scientific discoveries. The Rebbe went ahead and showed him those ideas were already alluded to in the Torah. (I know two of them, but discussing them would be beyond the scope of this article.)

But this brings us to the question, if that is the case, so how come our rabbis and Talmudic scholars are not being awarded the Noble prizes for Physics Chemistry and Mathematics? Although there are many Jews who received the Noble prize including some religious Jews, I am doubtful if their thesis was based on quotations from the Talmud or other Torah sources.

The answer to that question is, that although G-d gave us the Torah which includes all this wealth of knowledge, He did not give us the index to indicate where in the Torah we should search for all this information. G-d gave us the Torah to be used as guide to live as Jew – how to serve G-d and connect to the True Maker of our existence, and not that it should be used as a tool to serve ourselves, to gain fame, or to amass material wealth.

p.t.o.

## The Plans Of Creation

**Rabbi Y Y SCHTROKS**



So if that is the case, that we were not given the access to tap into the Torah to enable us to write our PhD's, or to research the structure of our universe, so why were we told that Hashem used the Torah to create our world, what is it relevant to us how Hashem organised his activities. The answer can be found by looking back at the preparations the Jewish people made for the receiving of the Torah. They journeyed into an inhospitable and uncomfortable desert, then they ran out water – Hashem provided, they ran out food – Hashem provided.

In order to receive the Torah they had to take a leap of faith as well as giving up some of the material comforts to which they were accustomed. So we might conclude that if that is the path to Torah, then that means that when we decide to commit ourselves to the ways of the Torah, we are in for a very uncomfortable and unpleasant ride. Herein lies the message of the Midrash that the Torah is the blueprints of the world, our world was built in synchronization with the Torah, our world was structured in manner that will

complement the Torah and not one that will be an obstacle to the Torah. The key to getting the maximum for ourselves out of our, world even in a physical way is through the observance of the Torah and its Mitzvot. Initially when we commit to receiving the Torah it is necessary for us to move away from our ingrained habits, and to take a leap of faith out our comfort zone, but after that true success, happiness, and fulfilment in life will follow.

### Our Chachamim



Rav Ben Tziyon Abba Shaul was careful not to waste a moment of precious Torah study time. One morning on his way to yeshiva, he saw a student examining a billboard poster. Suddenly, Rav Ben Tziyon cried out: "SOS! SOS!" and continued on his way. The student ran after him and breath-

lessly asked, "What happened? Who needs help?" "The entire world," Reb Ben Tziyon replied. "If you don't study Torah the world will be destroyed. If you were an ambulance driver or a paramedic,

and were summoned to save a life, would you stop to read the latest announcements? As a ben Torah your job is far more vital, because the world is maintained only in the merit of Torah study."

1. What is the significance of the number 8,580 in this weeks Parsha?  
**4:47-48 - It is the number of leviim between ages thirty and fifty.**
2. Besides transporting the Mishkan, what other service performed by the leviim is referred to in this Parsha?  
**4:47 - Singing and playing cymbals and harps to accompany the sacrifices.**
3. On which day did Moshe teach the command to send those who are *tameim* (ritually impure) out of the camp?  
**5:2 - The day the Mishkan was erected.**
4. Name the three camps in the desert.  
**5:2 - The camp of the Shechina was in the center, surrounded by the camp of Levi which was surrounded by the camp of Yisrael.**
5. Who was sent out of each of the camps?  
**5:2 - A metzora was sent out of all three camps. A zav was permitted in the camp of Yisrael but excluded from the two inner camps. A person who was tamei from contact with the dead had to leave only the camp of the Shechina.**



6. A person stole from another and swore that he was innocent. If he later confesses his guilt, what are his obligations?  
**5:6-8 - He pays the principle plus a fifth to the victim, and brings akorban asham.**
7. Who determines which kohen receives the gifts that must be given to the kohanim?  
**5:10 - The giver.**
8. What does the Torah promise a person who gives *matnot kehuna*?  
**5:10 - Great wealth.**
9. Why are the verses about *matnot kehuna* followed by the verses about the *sotah*?  
**5:12 - To teach that someone who withholds the gifts due the kohanim is deserving of eventually bringing his wife to the kohanim to be tried as a sotah.**
10. Why is the *sotah* given water from the holy basin?  
**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.**

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