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RABBI JONATHAN TAWIL

DIRECTOR
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LEADERS BY EXAMPLE

A comedian stands up before the crowd, taps the microphone and says "what's the difference between a manager, supervisor, and a leader?" The crowd sits in silence in anticipation of the punch line. "A Supervisor will tell you they are a Supervisor, a Manager will make the Supervisor tell you he is the Manager and you will already know who the leader is."

For those of you who are still not sure of the difference, let's try this. A Manager is someone who is given their authority (key word here) by the title of their function or role. Their main responsibility is to manage the day to day functions of an office, department, or business. The Manager will focus on tactical functions and plans and are more focused on controlling all aspects of the operation. It takes a skilled individual to be able to handle the multiple pressures that are involved with accomplishing any project, task, or function in today's complex business world. The Manager will manage his people and how they will do their functions.

What makes a leader? First of all, it's more than telling employees what to do. It encompasses more than sitting behind a name plate or title on your name tag.

Where a manager thinks tactically, a leader plans strategically. A leader does not tell employees what to do, they inspire and motivate them to push themselves and that leads to greater productivity and less drain on operations. Where a Manager receives their authority based on their title, the leader attains their strategic goals through the approach they use.

Our greatest leader Moshe Rabenu was told that his time on this earth was coming to an end.

He had led a fulfilled life, and with Hashem's help had succeeded in taking out a people from the midst of servitude, moulding them in to a proud and holy nation.

Yet now it seemed that his final days were approaching.

What does a leader do upon learning this news?

Perhaps take some extra time out with the family? Go on a long final vacation?

How does one respond to the news?

Moshe Rabenu's response is fascinating.

"Let Hashem, Lord of the spirits (Ruach) of all flesh, appoint a man (ISH) over the congregation... that G-d's congregation not be like sheep that have no shepherd.

Moshe asks Hashem to choose a new leader - Ish Al HaEda - a man over the congregation, who will go out before them and come before them," His first thoughts are towards the nation.

Who will lead the nation that he has nurtured? Let them not be like sheep without a shepherd. Hashem please anoint a great successor.

In his words, lay the greatest depth. A leader about to pass away left his plea with the King of Kings.

In Moshe's request, he specifically refers to Hashem as Elokei Haruchot - Lord of the Spirits and asks for a Ish Al HaEda. What is the significance of Elokei Haruchot and Ish?

Rabbi Yekutiel Yehuda Teitelbaum zts'l (1808-1883), known as Rabbi Zalman Leib was the author of the Yetev Lev. He was a great sage and the Rebbe of Siget.

Many people used to come to Siget to visit the Rabbi.

In the town lived another less known Tzadik by the name of R Yosef Leib. He was very modest, low key and a merchant as well as a Talmid Chacham

Once the Rebbe of Siget in his modesty remarked that many people come to this city to visit Rabbi Yosef Leib, but they get mixed up and end up visiting Rabbi Zalman Leib.

The Rebbe of Siget (R Zalman) spoke over the following words at the hesped of R Yosef Leib.

When Yosef interpreted Pharaoh's dream, Pharaoh was stunned.

He turned to his advisors - Hanimtsah Kazeh Ish Asher Ruach Elokim Bo?

The Midrash Rabbah (90:1) states that Pharaoh said to them: "If we would go from one end of the world to the other end we would not find such a person like this?"

R Zalman asked an awesome question. ►

> MAZAL TOV TO

Mazal Tov to Victor & Lucienne Amar on the birth of their grandson, a son for Rafi & Gael Ganz. Born on Shabbat Parshat Balak.

” THE WEEKLY QUOTE
"A smile is a curve that sets everything straight"



DVAR TORAH

Leaders By Example
RABBI JONATHAN TAWIL

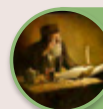
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Pharaoh asked is there anyone like Yosef? Of course there was! There was Yakov, and surely there were plenty of other Tsadikim in the world.

How can he make a statement saying that he would never find such a person as Yosef throughout the whole world?

R Zalman explained that Pharaoh knew that there were plenty of people in the world that had Ruach Elokim – a G-dly Spirit.

But for Pharaoh, a G-dly Spirit meant a person who is secluded from this world. A person that concentrates on spirituality and does not enter in to the realms of the physical world.

Yosef had been a servant of Potiphar, he was a worldly young lad, he had experience in the physical world, yet at the same time showed such strength and stamina in the spiritual world.

His everyday chores did not give testimony of his G-dly Spirit that he possessed. That's not the kind of person you would expect to possess such spirituality.

The Gemara Sota (36b) tells of the political controversy that erupted in Egypt in response to Pharaoh's decision to name Yosef the country's viceroy. The royal servants murmured, "You subjugate us to a slave purchased for twenty silver coins!?"

Pharaoh answered I see in him Genunei Malchut.

Rashi explains this to mean – I see in him the characteristics of royalty – wisdom, might and beauty.

It was Yosef's spirituality combined with his wisdom, might and beauty that influenced Pharaoh to make the tough, yet swift decision to implement him as viceroy over the whole of Egypt.

The Targum Yonatan Ben Uziel (Bereishit 39:11) also explains that Yosef was an accountant! He would excel in organising all the accounts of his master.

Yosef lived an 'ordinary' life, mixing with the Egyptians, yet at the same time shone through with spirituality that was second to none.

This is what Pharaoh referred to when he said, if you look from one end to the other of the world, we won't find such a man (Ish) who has G-d's Spirit in him.

It is easy to find a man that is successful in worldly endeavours, and it's easy to find a man who specialises in spirituality – but to find both an Ish and Ruach Elokim – a man who acts in the realms of this world, and yet possesses such vast spirituality – that we won't find anywhere else.

R Zalman Leib finished by stating that such was the person before them – R Yosef Leib was a merchant and at the same time possessed great spiritual fervour.

Moshe was an awesome leader. He cared for his people. That was his focus at the time.

When it came to choosing the next in line to lead this magnificent nation, he asked Hashem that the person in kind not just possess spiritual greatness. That of course was a necessity, but that he also is a person of the people, one that would know and understand them.

The Kotzker Rebbe once made the following comment on the verse in the book of Shemot: "People of holiness you shall be to Me."

Hashem is saying, as it were: "I have enough Angels, I need people, to be a holy nation here on earth!" People who find favour in the eyes of G-d and mankind, who sanctify the mundane and who do good deeds in this world, thus making the world a better place to live in, and for the Shechina to reside amongst us.

Lets all be leaders by example! ■

RABBI SHALOM MORRIS - RABBI OF BEVIS MARKS SYNAGOGUE

DVAR TORAH



THOSE WE COUNT AND THOSE WE DON'T COUNT

The final census of the Torah occurs in Parashat Pinchas. It appears, though, in a peculiar way with a paragraph break in the middle of the pasuk! The pasuk (Bamidbar 26:1) begins "And it was after the plague concluded" then abruptly starting a new paragraph and continuing "and G-d spoke to Moshe...saying." The ensuing verse then commands the new census. The mepharshim debate the reason for the repeated countings and for the paragraph break.

Ibn Ezra says that the final census was necessary as it was about preparing the nation to finally enter the Land of Israel. Therefore there is a sharp break in the verse to reflect the advent of a new era – a break from the ups and downs of the preceding forty years.

Rashi, on the other hand, specifically connects the count to the preceding plague. Rashi says that all of the Torah's countings occur following the loss of life, whether Egypt, the Golden Calf, or the worship of Pe'or (see Bamidbar 1:1). According to Rashi, the counting is an expression of love, with G-d demonstrating the preciousness of the survivors. Presumably according to Rashi, the paragraph break highlights that the

census was taking place specifically as a result of the devastating plague.

The debate between Rashi and Ibn Ezra reflects two very different views as to the purpose of the count. For Ibn Ezra the count focused on the future, whilst for Rashi it was tied to the past.

This past week the Institute for Jewish Policy Research released the results of their most recent census. The study focused on synagogue membership numbers, calculating the number of Anglo-Jewish households maintaining membership (under 80,000). It also identified these numbers according to community affiliations and drew attention to affiliation trends since the last count in 2011.

Whilst a lot of people are focusing on those trends, the most important number to me is that only 53% of Jewish households maintain a synagogue membership of any kind. That number may demonstrate that nearly half of Anglo-Jewry is disconnected from their Judaism. However, the truth is that they aren't all actually lost.

I've encountered an important phenomenon as the rabbi of Bevis Marks Synagogue. Bevis Marks (est. 1701) was once in the middle of Anglo-Jewry, located just within the City of London and part of the old East End. Whilst today the largest concentration of Anglo-Jews live in NW London, Jews continue to live across the city. In fact, a large number work and study in the environs of Bevis Marks, whilst an increasing number of young Jews live in the surrounding areas too. What I've discovered is that many young Jews are deeply connected to their Jewish identity, but choose to remain outside, or on the periphery of established Jewish communities. Some are uncomfortable with organised religion, but many others are simply intimidated by them, either because they don't know

how to participate in a synagogue, or because they feel unwelcome.

As a rabbi outside of NW London, I'm not only concerned with the Jews whom we are already counting, but also with the ones whom we aren't. Like Ibn Ezra we can focus on those that remain, or we can follow Rashi and see this recent count as a reflection of those that we've lost. Those are the Jews that I also think about. But how do we find them?

I believe the answer lies with both Ibn Ezra and Rashi. Like Ibn Ezra, we can't become preoccupied with the past – we need to be thinking about the future. According to Ibn Ezra, the count was a preparation for the conquest and division of the Land of Israel. The count was about mission and this is what we must do. We need to find ways to engage all Jews where they are at, and to model for them the ongoing relevance, viability, and importance of the Jewish community – not get caught up with silliness. But most importantly we must be like Rashi and love them – respect them. We need to create environments that make those who are unfamiliar with synagogue life still feel comfortable and truly welcomed in our congregations. When we respect others, and give them the space to explore our communities on their own terms, they will increasingly find their ways to us and to the Torah.

Many unaffiliated Jews, are in fact proudly Jewish. If we can provide them with a vision for the future, and the space to explore their Jewish observance free of judgement, they will return to our communities. This is the key to ensuring that the uncounted don't remain uncounted when the next census comes around. There need not be a break with the past. ■

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OUR CHACHAMIM

RABBI YITZCHAK LUMBROSO

Rabbi Yitzchak Lumbroso was the student of Rabbi Avraham Taieb, Rabbi Tsemah Tsarfati, and Rabbi Avraham Hachohen. His father, Rabbi Yaakov, demanded the best teaches and the greatest rabbis for his son, for he recognized his talents.

In the company of his teachers, his attitude was humble and attentive, and he nourished himself with their profound wisdom. His teachers sensed that a rare pearl had been entrusted to them, and they polished it with love and devotion.

His fame became very great, and many students crowded into the Beit Midrash. He thus had the merit of seeing his student become great scholars.

Not hesitating to give of himself and his money, he helped orphans and the downtrodden. When he saw a poor man, he brought him into his house, took care of his food and clothing as well as his spiritual needs, and his wife the Rebbetzin raised him like a mother raises her son, selflessly and lovingly.

Rabbi Yitzchak was still young when asked to become a Dayan in Tunis. The decisions he made greatly enlightened the Rabbis of his generation. He frequently corresponded with the sages of Livorno, Italy, and his novel interpretations were transmitted and studied with admiration. His profound knowledge of the rules of grammar and the law allowed him to enact decrees that are still in force today.

By 5498 (1738), he was already Chief Rabbi of Tunis, and despite differences of opinion among its different communities he was still accepted, loved, and honored by all. He performed all his functions as Rabbi with all the necessary integrity.

For many years, no one was as rich and prestigious as Rabbi Yitzchak Lumbroso. He knew both the revealed and secret aspects of the Torah equally well. Moreover, his piety and modesty were without limit, and he had the characteristics of a veritable Amora.

He was the author of the famous book Zerah Yitzchak, which he wrote with the help of Rabbi Yeshua Tanoudji. The first part of his book is devoted to novel interpretations on almost the entire Talmud, and the second part is devoted to responsa.

The immense wisdom of Rabbi Yitzchak Lumbroso has remained indelibly engraved in the memory of the generations, such a great light it has been for Israel's glory during the exile. He rendered his soul to his Creator in 5512 (1752), but his influence has not ceased to spread in the midst of the wonderful Tunisian community and beyond.

May his merit protect us all. Amen. ■



HALACHOT

RABBI ELI MANSOUR

IS IT PERMISSIBLE TO COVER A POT WITH ITS COVER OR TIN FOIL OR OTHER ON SHABBAT

The Shulhan Aruch prohibits covering a large barrel whose contents are not filled to the top with a cloth on Shabbat. Doing so constitutes making an Ohel (tent), since the cloth is an overhanging, and the sides of the pots are the walls. Based on this, the Poskim discuss whether it is permitted to cover a pot with aluminum foil or plastic wrap. Ostensibly, this should also constitute making an Ohel. Nevertheless, the Poskim are generally lenient, since the walls of the pot need no assembly; they are already in place. In such a case, there is no problem of Ohel. Covering a pot with its cover is certainly not a problem, because that is the normal way to use the pot.

One might argue that this leniency only applies when the pot remains in one place, but if the pot is moved, it should be prohibited to cover it, since moving the pot is tantamount to reassembling the walls. This argument is based on the ruling of the Mishna Berura (Rav Yisrael Meir Kagan, 1839-1933) in Siman 315:22, that although it is permissible to put a board across two pre-standing barrels, nevertheless it is prohibited to move the barrels and then lay the board across.

The Poskim reject this comparison between the pot and the barrels, based on the argument of the Hazon Ish (Rav Abraham Yeshaya Karelitz, 1878-1953 in Siman 52:10). The pot remains intact before, during and after it is moved. The walls of the pot remain suitable to be covered even while being transported. On the other hand, the case of the table is different, since while the barrels are being moved, the entire frame of the table is broken; one could not lay the tabletop while the barrels are being moved. Therefore, the barrels in the new location are considered reassembled and laying the tabletop is a problem of Ohel.

SUMMARY

It is permitted to cover a pot with foil or plastic wrap on Shabbat. ■

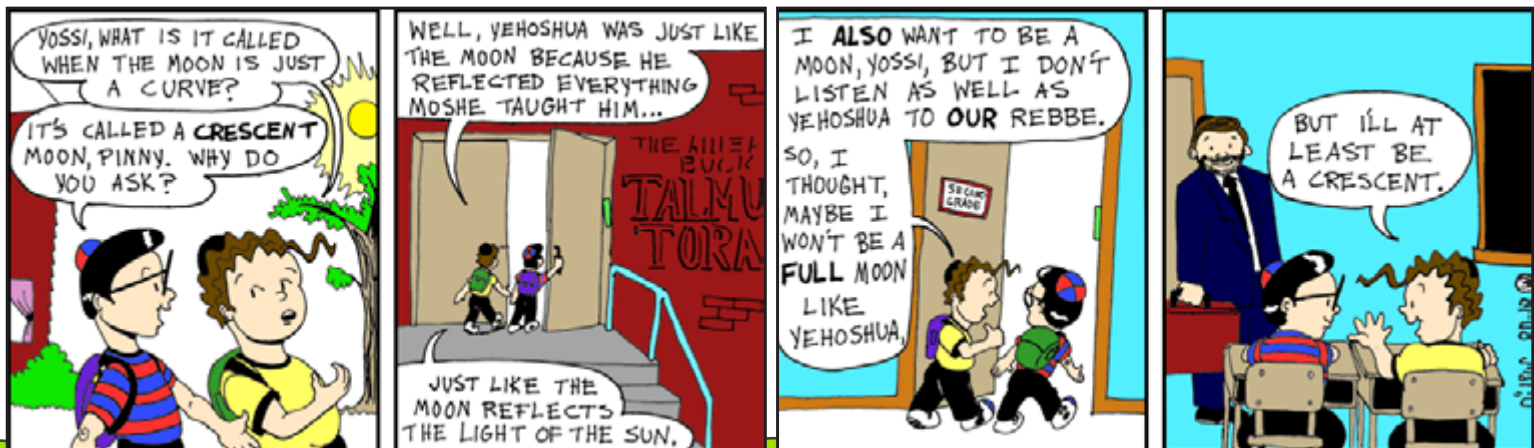


- ❶ Name six families in this Parsha whose names are changed.
- ❷ Who was Yaakov's only living granddaughter at the time of the census?
- ❸ How many years did it take to conquer the Land? How long to divide the Land?
- ❹ Two brothers leave Egypt and die in the midbar. One brother has three sons. The other brother has only one child, a daughter. When these four cousins enter the Land, how many portions will the daughter get?
- ❺ What do Yocheved, Ard and Na'aman all have in common?

Answer

❶ 26:13, 16, 24, 38, 39, 42 - Zerah, Ozni, Yashuv, Achiram, Shifram, Shucham. ❷ 26:46 - Serach bat Asher. ❸ 26:53 - Seven years. ❹ 26:55, 27:8 - Two portions. ❺ 26:24, 56 - They came down to Mitzrayim in their mothers' wombs.

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