

# THE COMMUNITY Parasha Sheet



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**Mazal tov to Michael Winter and Naomi Tawil on their forthcoming marriage.**

שתזכו לבנות בית נאמן בישראל

## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### PARASHA INSIGHTS

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 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?

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. ►

## > MAZAL TOV

Jasmine & Jonathan Newman  
on the brit milah of their son



## THE WEEKLY QUOTE

*"Trade your expectation for appreciation and your world changes instantly."*

## > UPCOMING EVENTS

FINAL  
PLACES

### • FOOTBALL TOURNAMENT

10<sup>th</sup> June 2018 (More info check online)

### • FRIDAY NIGHT DINNER ST JONHS WOOD

15<sup>th</sup> June (More info check online)



### DVAR TORAH

Parasha Insights

RABBI JONATHAN TAWIL

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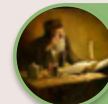


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When we work on nullifying our will to that of the Creator, then we are working hard to become his servant like Moshe achieved. That level of righteousness is open to all.

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 chose 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 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 to. As the Rambam states everyone has the ability to be a Tsadik like Moshe Rabenu! ■ Shabbat Shalom

## AHARON GABBAY - KOLLEL ZICHRON CHANA VERACHEL - JERUSALEM

DVAR  
TORAH



### BECOMING YOUR ATTRIBUTES

The parasha begins where Aharon HaCohen is instructed to light the Menorah. When Aharon was told to light the Menorah the Pasuk says "ויעש כן אהרן" "and Aharon did as he was told". Why should the pasuk need to point out that that one of the greatest people in that generation did Hashems will? Rashi answers that the Pasuk is merely coming to praise the greatness of Aharon that he does Hashems will meticulously just as he was told.

The famed Mishna in Avot quotes Aharon HaCohen as being someone who is **אוהב שלום ורודף שלום** - loves and pursues peace. We also find that many of the iconic figures mentioned in the Torah represent a certain attribute: Avraham is **חסד** - Kindness,

Yitzchak is **גבורה** - Strength, David HaMelech is **מלכות** - Royalty. The question arise then, if this simply means that this is what their focus in life was, how can it be that such great people only focused on one area of growth and interpersonal relationship? These are our role models and it would surely degrade them had they only perfected one area in life.

Rashi, in Avot, brings a story of a man who swore not to receive benefit from his own wife until she would spit in the Cohen Gadol's eye (which he was sure would never happen). Aharon, who was the Cohen Gadol, heard and came over to the wife and told her that he has a sickness in his eye and only her saliva can heal it. Despite degrading Aharons status in the Jewish nation, Aharon was willing to forgo his status for the peace between a man and his wife.

The Torah displays Aharon as an individual who has a drive to make peace amongst all the people around him, he doesn't just represent the attribute but he lives for it.

It is true that all his other attributes were astounding, but there was one part in his life where he excelled in with no limits and the Torah is telling us that Aharon made it become a part of him so much that, in essence, that's what he is. And similarly with all of the great figures they would specifically excel in one area to a point that it would integrate itself into their existence.

The Mishna in Avot often brings a statement from a Rabbi preceded by the words **הוא היה אומר** - He would say. Rav Ovadia MiBartenura explains that the Rabbis would regularly repeat over these words daily. The Rabbis had their life encompassed in this one idea.

There are very few things that our ancestors possess that we can relate to. Searching our strengths and internalising them to bring out our personality is a tremendous opportunity to grow to help ourselves and others around us. ■ Shabbat shalom

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## OUR CHACHAMIM

### RABBI AVRAHAM IBN EZRA

The following story is one that pertains not only to Rabbi Avraham Ibn Ezra, but also to Shabbat.

In 1159 (4919), more than 840 years ago, Rabbi Avraham Ibn Ezra had a dream. It took place on a Friday night, and after Shabbat ended, he wrote down what he had dreamt.

"I was pleasantly sleeping, and in my dream I saw an angel standing in front of me that resembled a man. He was holding a sealed letter, and he said to me, 'Take this letter. It is on Shabbat that I send it to you.' I bowed before G-d and I blessed Him for having granted me such a great honor. I took hold of the letter with both hands and read it. It was like honey in my mouth.

"This is how the letter began: 'I, Shabbat, crowned by those who are valued, the fourth of the Ten Commandments, an eternal covenant for all the generations. ... Every day one may find the doors of understanding open, but on Shabbat a hundred doors are opened. My honor desires that one not behave on Shabbat as during the week, neither in moving about, nor in business, nor in speech. And I kept watch over you everyday because you carefully guarded me since the days of your youth.'

However when Rabbi Avraham Ibn Ezra arrived at the end of the letter, he saw that it contained on open rebuke. Stunned, he began to tremble.

"My heart is hot within me, and my soul almost escapes me, and I ask the one who is standing in front of me, 'What is my error, and what is my sin? For since the day that I knew

awesome G-d - Who created me and from Whom I learned His mitzvot - I have always loved Shabbat, for whose arrival I would go out to greet it with all my heart, and for whose departure I would accompany it with songs of joy. Who was more faithful among its followers than I, and why am I being sent this letter?'"

The angel let him know that one of his disciples had let himself become seduced by false ideologies that had "decided" that Shabbat began on Saturday morning and continued until Sunday morning. It was as simple as that, a "discovery" without any foundation, contrary to all tradition that we hold since Moses, and contrary to what is written in the Torah: "And there was evening" followed next by "and there was morning." Thus in all eras there arise "Sages" that propose all sorts of things. This one believes that such and such is not considered forbidden work on Shabbat, another gives "proof" for neglecting something else on Shabbat, and so on and so forth. However the Torah is eternal, and Shabbat complains about the insults that it receives.

Rabbi Avraham Ibn Ezra ends by writing, "Whoever adopts such an explanation, G-d will take vengeance on him in honor of Shabbat. Whoever reads this explanation, may his tongue stick to his palate. And whoever writes this explanation, may his arm be torn off and his eye grow dim. Thus there will be light for all the house of Israel!"

This letter was published for the first time at the end of the Arizal's Shulchan Aruch, and it teaches us just how much one should watch over the honor of Shabbat.

*Rabbi Avraham Ibn Ezra's Hilloula is on Adar 1.*



## HALACHOT

### RABBI ELI MANSOUR

#### TAKING A FLIGHT THAT TAKES OFF BEFORE SHABBAT AND LANDS AFTER SHABBAT

Is it permissible to board a plane that takes off on Friday and lands on Motza'ei Shabbat or Sunday morning? Consider, for example, the case of a Jew who wishes to fly from Los Angeles to Hong Kong, and he can take a flight that takes off from Los Angeles on Friday afternoon and lands in Hong Kong after Shabbat. Assuming he performs no Melacha on the airplane, would this be permissible?

According to Halacha it is unequivocally forbidden to fly on Shabbat, for many different reasons. For one thing, Halacha forbids traveling beyond two thousand Amot (cubits) outside one's city on Shabbat. And although this prohibition (which is known as "Techum Shabbat") generally does not apply higher than ten Tefachim (handbreadths) in the air, in this case it likely will apply given the size of the aircraft. Furthermore, one would be unable to use the restrooms on the plane, as the light switches on or off whenever one opens or closes the doors. In addition, planes are equipped with all kinds of electronic sensors, such that one's movement in the aircraft invariably activates some electronic device. It should also be noted that any food served during a flight has been heated on the plane, and therefore one who eats food on a flight during Shabbat will be deriving benefit from forbidden activity, which Halacha prohibits. Some authorities further claim that one's presence on the aircraft adds to the weight supported by the engine, and thus causes more fuel to be burned. Finally, it is clearly impossible to properly fulfill the obligation of Oneg Shabbat - enjoying oneself on Shabbat - while flying on an airplane.

For all these reasons, as well as many others, Halacha categorically forbids flying on an airplane on Shabbat, even if the plane takes off before Shabbat and lands after Shabbat. ■

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## STORY

### SCHOOL'S OUT

Avi, fancy meeting you here.  
I'm on my way to meet my little brother at school.  
I am too. We can walk home together.  
Ring ring ring!  
There's the school bell.  
Suddenly, the school doors open and the children burst out, running at full speed.  
Wow, look at that Chaim. Did you ever see anything like those kids? We had better step out of the way before we are run over.  
Chaim slowly shakes his head.  
Three thousand three hundred years.  
These kids haven't been running that long Chaim. They are not that out of breath.  
I know that Avi. I mean to say that things have not changed much in 3300 years.  
Sure they have Chaim. Now we have electricity, telephones, washing machines, and a whole lot of inventions that we did not have 3300 years ago.  
That's true Avi. But I am talking about human nature.  
Oh, I see. What reminded you of that Chaim?  
These kids running out of school. A similar thing happened 3300 years ago.  
Really? What was it?  
If you look in your Chumash in this week's parsha, you will see some funny letters. The letter "nun" is written upside down and backwards before verse 10:35 and after verse 10:36.  
Let me open my Chumash and take a look Chaim. Wow, look at that. Why is it written that way?  
Rashi explains that these two verses do not really belong in this place. G-d moved them from their proper place in the Chumash and inserted them here.  
Why? These verses separate two bad events. Before these verses the Torah writes about how the Jewish people traveled quickly from Har Sinai after the giving of the Torah, like a child running from school. Just as a child feels that he has learned enough for the day, so too they felt that they had learned a lot of Torah. They were afraid that if they stayed longer, G-d might give them more mitzvos.

Afraid? Mitzvos are great! I have a story for you about how great mitzvos are. Do you want to hear it?  
Sure Avi.  
There was once a man who got a job polishing gems. He was to be paid for each stone that he polished. The first day of work, he received five stones to polish. He happily finished his work and got paid for the day. He noticed that the worker next to him received twenty stones that day. The next day he reported for work and again received five stones to polish. He finished the job quickly and watched his neighbor working hard polishing twenty stones. He was a little upset but figured that since he was new at the job, he did not yet receive a full workload. However, the situation did not change. Every day he received five stones, while his neighbor received twenty. One day, he could no longer hold back. He went to the boss complaining, "What are you doing? Why aren't you giving me more work? I came here to work and make money! Give me work so that I can make money!"  
That's a great story Avi.  
It is a parable to the mitzvos and their reward. The gems are like mitzvos and the pay is like the reward that we receive for doing the mitzvos. So you see, Chaim, mitzvos may be hard work, but they give us great reward. We came to this world to work at doing the mitzvos to earn the reward. The Mishna in Makkos (3:16) writes: Rebbe Chanania Ben Akashia taught, "G-d wanted to reward the Jewish people. That is why He gave them such a large Torah and so many mitzvos. As the Prophet (Yishayahu 42:21) says, 'Hashem wants the Jews to be tsaddikim, therefore he enlarged and strengthened the Torah.'"  
As we are talking, Avi, our little brothers have come out of school.  
Come, boys. Let's walk home. We have a story for you. Great! We're so out of breath after running so hard.  
Well, I have news for you. After you hear this story, you will want to run back to school faster than you ran out of school.  
What? Run back to school? School's out.  
That's what you think.

## TEST YOURSELF - Q&A

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

### Answer

- 1 8:2 - They leaned toward the middle wick so people wouldn't say that the menorah was lit for its light. 2 8:4 - It was hammered out from one solid piece of gold. 3 8:7 - Water containing ashes of the parah aduma. 4 8:11 - The wavings of Kehat, Gershon and Merari. 5 8:17 - Because in Egypt He spared them during makat bechorot.

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