

# THE COMMUNITY Parasha Sheet



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This week's Parsha Sheet is sponsored Lirfuat David Ben Margalit Betoch Shaar Cholei Yisrael

## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### WARRIORS OF 2015

Working for a livelihood has never been so hard. Not physically, but mentally draining, due mainly to the influx of technology that beckons our everyday life.

Business is tough and competition ripe. How should we view our competitors and how should we cope in the 21st Century?

The Gemara (Megillah 31b) states that Parashat Bechukotai should be read before Shavuot because Shavuot is a New Year's Day and day of judgment - on Shavuot G-d determines the success of the year's fruit harvest. Accordingly, we wish to "dispense with the year's curses as the year ends." Parashat Bechukotai contains curses on those who abandon the Mitzvot. However, in order not to enter Shavuot with the curses on our minds, we separate them by one week by reading Bamidbar. (Tosfot Megillah 31b.)

We are always certain to have read this weeks Parshiot Behar Bechukotai in the run up to Shavuot. There is a special lesson to be learnt from these wonderful Parshiot.

Behar deals mainly with the mitzvah of Shemita - the Sabbatical year. All agricultural work in the Land of Israel must stop during every seventh year in the Shemita cycle. The laws of Shemita require that the land must remain fallow.

This special Mitzvah is kept till today, and there are organisations that support farmers for the entire year in order to keep Shemita. Last year the Israeli government

approved a \$28.8 million budget to prepare farmers for the Shemita!

Interestingly right in the middle of the laws of Shemita, the Torah teaches us the following: "When you sell an item to your fellow man, or buy from the hand of your fellow man, one man should not cheat his brother" (Vayikra 25:14).

It seems peculiar, to say the least, that the Torah taught this particular law of "Ona-ah" (cheating) right in the middle of the halachot of Shemita. Why is "Ona-ah" located in the middle of the halachot of Shemita?

The Bet Av explains that the fundamental concept that underlies the mitzvah of Shemita is that one's livelihood comes from G-d. If a person works long enough and hard enough and is successful enough in his business, he usually becomes lulled into thinking, "it is ME who is making all this money". People attribute their successes to their own wisdom, skill, acumen, diligence, etc.

Through this wonderful mitzvah of Shemita we are able to remember that it is Hashem that grants us our livelihood. A person's sustenance is determined yearly on Rosh Hashanah. Of course, one must exert the appropriate amount of effort, but the amount and the success that one enjoys when it comes to Parnasa (livelihood) is provided by G-d. The proof to that is the Sabbatical year.

During the entire Shemita year, we do not do any work -- and somehow or another, we have a livelihood. This Sabbatical makes us stop and think that it is not we who provide for ourselves. It is G-d alone who provides our livelihood. That being the case, it becomes eminently clear why the commandment against cheating is right in the middle of the portion of Shemita.

Imagine the following scenario, someone goes out and steals £1000.

Has his income now increased by £1000? You would say yes. But it is Hashem alone that grants this person his Parnasa and this £1000 can easily be cancelled out by a £1000 fine, medical bill, lawsuit etc. It all works out in the end. If a person honestly believes that G-d is the One who ultimately writes and signs all the cheques, there is absolutely no motivation for cheating -- not a friend, not a business, not the Government-- no one. ►

## > MAZAL TOV TO

Jasmine Harooni and Jonny Harris  
on their engagement



## THE WEEKLY QUOTE

*"Today will never come again.  
Be a blessing. Be a friend.  
Encourage someone, Take time to care.  
Let your words heal, and not wound."*

## > UPCOMING EVENTS

### • SHAVUOT PROGRAM

19<sup>th</sup> May (More info check online)

### • FOOTBALL TOURNAMENT

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

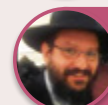


### DVAR TORAH

Warriors of 2015

RABBI JONATHAN TAWIL

P1

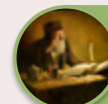


### DVAR TORAH

Parasha Insights

RABBI MENACHEM JUNIK

P2



### OUR CHACHAMIM

RABBI RAHAMIM HAI HAWITA HACHOHEN

P3



### HALACHOT

The Benefits of Singing Songs on Shabbat

RABBI ELI MANSOUR

P3



## Q&A AND UPCOMING EVENTS P4

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

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If a person truly believes in what Shemita is all about -- that G-d provides us with our livelihood -- then why would he cheat his fellow man? Such an attitude can only come from one who thinks that HE is making the livelihood himself. That is why "Ona-ah" is located in the middle of Shemita.

There is a famous story of a shop-keeper that came to Rabbi Meir of Premislan.

"Rabbi, I am ruined. Do you know what is happening across the street from my shop? Someone else is opening another shop. He will take all my business. I will lose my livelihood!"

Rabbi Meir said to the frantic man, "Sit down. Have you ever taken your horse to drink from a pool of water?"

"Yes, Rabbi. But you don't understand, I am not talking about my horse, it's my shop, he will ruin me!"

The rabbi continued. "Have you ever noticed how the horse stamps in the water before drinking?"

"Yes, of course."

"Do you know why?"

"No!"

"Good. I will tell you why the horse stamps his hoof." The rabbi leaned forward in his chair. "The horse sees his reflection in the water. He doesn't know he is seeing himself; he thinks there is another horse at the pool. The horse is afraid there won't be enough water for both of them. So he tries to chase away the other horse by stamping."

The rabbi paused.

"But there is plenty of water for many horses. G-d's abundance flows like a river."

The rabbi leaned back in his chair and smiled. For the first time that day, the shop-keeper smiled back.

Hashem created a wonderful world. He has given us his Torah and Mitzvot and told us not to worry. There is plenty of water for everyone.

So long as we keep the faith and understand that there is a G-d in charge, we cannot lose through the actions of

others. Somewhere along the line, at some time, all will be complete.

Those that keep Shemita are termed by our Sages as Giborei Koach -- people that have immense strength. Their strength lies in allying all their blessings to G-d. They are aware that it is only G-d that provides for their everyday lives.

Before we enter Shavuot we are taught an important lesson. Torah is not just another intellectual book, studied by sages. Rather it is a book of life a gift from G-d and in order to receive such a wonderful Torah we must show our belief. It is Hashem that provides, He is in charge and it is from His blessing that we constantly live. Let us internalise this as we enter and rejoice once again in the giving of His Torah this coming Shavuot. ■ **Shabbat Shalom**

## RABBI MENACHEM JUNIK - BEIS GAVRIEL LUBAVITCH

### DVAR TORAH



### PARASHA INSIGHTS

Imagine if you were to introduce someone to the concept of Mitzvot for the first time. Would you tell them about a Mitzvah that has no reasoning or understanding, or rather tell them about the beauty of Shabbat or the great pleasure we have in fulfilling other Mitzvot that the person can understand and have a feeling for?

The Mitzvot can be divided into three categories:

Eidut - Mitzvot that are testimonial of historical events such as Shabbat and Chagim. These are Mitzvot we would not have done on our own but once commanded to do them, we understand their importance.

Mishpatim - Laws that we would implement on our own whether we were commanded to do them or not, such as not lying, not murdering, and the like.

Chukim - Laws that are seemingly without rhyme or reason. We don't understand these statutes logically, but we do them because we were commanded to do so by Hashem, e.g. Kashrut, or Shaatnez.

Hashem felt it was important for us to humanly grasp the concepts behind some of the Mitzvot. Although the Torah is Hashem's Infinite Wisdom, He brought down certain elements to our level of understanding. However, in the case of Chukim, G-d desires that certain Mitzvot remain above our finite, human mind and be fulfilled by us just because He commanded so.

Why then, does the second of this week's Parshiot begin with the words "Im Bechukotai Teilechu" -- if you will follow in my statutes. The Torah uses the word Chukotai which implies a Chok, a category of Mitzvot that has no logical understanding. Would it not have been more convincing mentioning the category of Eidut or Mishpatim, which describes Mitzvot which one can understand?

Rabbi Shneur Zalman, the first Chabad Rebbe explains in Lekutei Torah that the word Bechukotai comes from the Hebrew word Chakikah, which translates as engraved. On a Sefer Torah, Tefilin or Mezuzah, ink is used to write on the parchment and they bond together to become one. However, over time, the ink can fade away from the parchment.

When it comes to the Luchot -- the Ten Commandments, we find that they were engraved through and through; the letters could never be removed or fade away.

This is what the Torah is trying to tell us. When you are doing a Mitzvah -- not only a Chok but any other Mitzvah, we have to see to it that we become one with the Torah that we are learning or the Mitzvot that we are doing.

There are times that our relationship with G-d can be compared to a Sefer Torah. For example, whilst Davening or learning, we feel very connected and close to Hashem. But as soon as one ceases doing the Mitzvah, life goes on and the inspiration fades away, and we don't feel as connected as we did whilst performing the Mitzvah. This is just like the ink that could fade off the Sefer Torah.

But then there is a much deeper and stronger way to connect to Hashem, which is compared to the Luchot, which were engraved on both sides. That is when by learning Torah or performing a Mitzvah we become one with Hashem, such that the feeling and inspiration remains in us long after the conclusion of the Mitzvah.

This is why the Torah uses the word Bechukotai. It stresses that all Mitzvot, whatever category they fall into, should be engraved in our hearts and minds, to the extent that us, and the Torah, become one with long lasting effects.

But how do we get to this level, to be united to Hashem with a true oneness? The Medrash Tanchumah says that G-d made a dwelling place for His holiness in this world. It is specifically through transforming this physical world into a place for Hashem, through learning Torah and performing the Mitzvot, that we can achieve a true unity with G-d.

As the Torah writes in Parshat Terumah "Make for me a Mikdash and I will rest amongst you." We all have the power to attain the greatest spiritual heights through our Mitzvot. ■

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## OUR CHACHAMIM

### RABBI RAHAMIM HAI HAWITA HACOHEH

Rabbi Rahamim Hai Hawita Hacoheh was born on the isle of Jerba on Sivan 22, 5661 (1900). His father, Rabbi Hanina, had great difficulty in providing for the needs of the family, but never did he ask his son to help him in his work.

Rabbi Rahamim studied with great passion and raised himself in the knowledge of Torah, for his father would tell him that the Torah is more precious than gold or pearls. He loved to delve into each point of his study, doing so well into the nights.

At the age of 15, Rabbi Rahamim joined the classes of Rabbi Moshe Kalfon Hacoheh, the Av Beth Din of Jerba. Already at that age, he began to exchange correspondence with Torah greats. A few years later, he was named Shochet of Jerba and Sofer of the Beth Din.

When he married, Rabbi Rahamim decided to begin teaching, and his fame eventually became great. His students admired him without limit, and he devoted a great part of his time to them. He got them into the habit of writing down in a small journal their own commentaries on the Talmud and Bible, later correcting their style of commentary in order that they love their studies. Rabbi Rahamim innovated teaching methods and inculcated in his students, from their earliest ages, the principles of study and the foundations of Torah. This method enabled the creation of decision-makers and teachers destined to become rabbis in Jewish communities everywhere.

Famous students developed in his shadow, among them being the Gaon Rabbi Matziah Mazuz and the Gaon Rabbi Raphael Hadir Tsaban.

In 5691 (1930), one of the positions of Dayan in Jerba became free, and the sages of the city asked him to come and sit among them. Nevertheless, they feared that by naming him to this post, they would lose a great Torah educator. After discussing the issue many times, they decided to appoint him. It was thus discovered that he possessed the abilities of a great decision-maker, and in every field. Moreover, he wrote 10 books of Halachah.

Rabbi Rahamim knew how to vigorously preserve Judaism, and he enacted various laws for his community. His fame as a preacher and orator drew crowds to hear him speak. He had the habit of illustrating his lectures with marvelous explanations.

His novel interpretations illuminated the Torah with a great light and brought back many Jews closer to their source.

The life of Rabbi Rahamim was beset with much suffering. In his letters, he recounted that the difficult ordeals that he endured prevented him from having a clear and tranquil mind. Despite his weakness and illness, he wrote a commentary on the Book of Esther in which he stated, "Since it is impossible for me to dig thoroughly into the Talmud and the Poskim because of my illness and pain ... Hashem healed me so that I could study during my recovery ... Between two attacks, I drew comfort and strength from the Book of Esther ... Blessed be the Eternal, Who gave me His help during my distress, Who sent me His word and healed me." Despite these difficult trials, Rabbi Rahamim did not abandon his ways, but continued to study, teach, question, and answer.

When Rabbi Moshe Kalfon Hacoheh passed away, Rabbi Rahamim replaced him as Rosh Av Beth Din. He was loved by all the inhabitants of the city. Despite his sufferings, he received everyone warmly and always with a smile. He occupied this position for four years, until he left for the Land of Israel. One week before his departure, a large crowd gathered at his door. Everyone came to see him to be blessed by his holy mouth. When he began departing on route, the entire city accompanied him and firmly decided not to separate themselves, despite the difficulty, from their greatly beloved teacher.

Arriving in Israel, Rabbi Rahamim decided to settle in the tiny community of Berechia. The light of his teachings did not delay in surpassing the limits of the community. He was respectfully named HaAdmor MiJerba, and his modest home became a prominent place of study. From all directions, people rushed to ask him for advice, as well as to benefit from the purity and clarity of his wisdom. He became the spiritual guide and Rav of all immigrants from Tunisia. He shared in their difficulties, and when they came to see him, he did not neglect to lavish his blessings and advice on them.

On Shevat 10, 5719, barely aged 58, his holy soul was called back to the Creator. His students established a yeshiva near his tomb and named it Kissei Rahamim in his memory. To this day, the yeshiva still radiates the light of its departed teacher's instructions. ■



## HALACHOT

### RABBI ELI MANSOUR

#### THE BENEFITS OF SINGING SONGS ON SHABBAT

The Sefer Yesod Sion writes that scrupulously observing Shabbat, with all its detailed Halachot, has the power to atone for sins. As it says in the Gemara (Shabbat 118b) based on the Pasuk in Yeshaya, "Shomer Shabbat Me'halelo, V'Shomer Yado Me'Asot Kol Ra-One who keeps the Shabbat, guards himself from all iniquity," meaning observing Shabbat will bring forgiveness even for idol worship like in the days of Enosh. Specifically, conducting oneself with holiness in the area of Shemirat HaBrit on Shabbat is a major Tikun.

He continues and writes that singing Zemirot at the Shabbat table with Kavana of (mentally) confessing one's sins has the power to save one from the Din (judgement) of Gehenom. He then quotes from the Sefer Menahem Meshiv that this is alluded to in the Pasuk, "Mizmor Shir L'Yom Hashabbat," which was written by Adam HaRishon. It can be read that Adam is praising one who sings to Hashem on Shabbat as a way to achieve Teshuva. He quotes Rav Haim Vital that this is how Adam HaRishon himself was saved.

He relates that his father would sing the Zemirot with tears in his eyes, as though it was the first time he ever sang the words, offering explanations of the song. He would sing the Zemirot of Rabbenu Yehuda Halevi, Rabbi Shlomo ibn Gevirol, Rabbi Abraham ibn Ezra and Rabbi Yisrael Najara.

Thus, we see how important it is to take the Pizmon book on Shabbat and sing at least a few Pizmonim with the kids. Not only is it an easy Misva L'chvod Shabbat, but also a powerful Tikun for Adam HaRishon and the person himself. ■





Join TAL for an inspiring evening of learning and desserts!

תשפ"ח

# Tikun Leil Shavout Program

19th May 2018  
@ NW11



00:00 AM  
00:30 AM  
01:15 AM  
02:00 AM  
02:45 AM  
03:30 Shacharit

Dessert Buffet  
Rabbi Tawil  
Rabbi Chissick  
Rabbi Mather  
Rabbi Tawil

Shavout: The Secret of Inspiration  
The Mitzvah behind all Mitzvot  
To be announced  
Angles, human beings and the Torah

Join us for an amazing  
dairy dessert buffet!!  
You won't want to miss it!



## Kids Time



YOSSEI & Co.

### TEST YOURSELF - Q&A

- ❶ Why does the Torah specify that the laws of shemita were taught on Har Sinai?
- ❷ If one possesses shemita food after it is no longer available in the field, what must he do with it?
- ❸ The Torah commands, "You shall sanctify the fiftieth year." How is this done?
- ❹ Which two "returns" are announced by the shofar during yovel?
- ❺ From where does the yovel year get its name?

#### Answer

❶ 25:1 - To teach us that just as shemita was taught in detail on Har Sinai, so too, all the mitzvot were taught in detail on Har Sinai. ❷ 25:7 - Remove it from his property and declare it ownerless. ❸ 25:10 - At the beginning of the year the Beit Din declares, "This year is kadash (sanctified)." ❹ 25:10 - The return of the land to its original owner, and the "return" (freedom) of the slave from slavery. ❺ 25:10 - From the sounding of the shofar. A ram's horn is called a yovel.

AND NOW THE WEATHER  
WITH MEIR T. OLOGIST  
WELL, THE **GOOD NEWS** IS  
WE'RE FINALLY GOING TO HAVE  
SOME RAIN!



THE **BAD NEWS** IS THE  
STORM'S GOING TO BE ON  
SUNDAY.



BUT DON'T JUST SIT THERE!  
YOU CAN LET HASHEM KNOW  
THAT YOU WANT THIS RAIN  
MOVED UP TO FRIDAY NIGHT!  
JUST...



...DO MORE MITZVOS!!

