

# THE COMMUNITY Parasha Sheet



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This week's Parsha Sheet is sponsored Lehatlachat Raya Bat Liora Yehudit Vechol Mishpachta

## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### THE ULTIMATE BLESSING!

Shabbat arrives and the family gathers round the table. The children approach their father for a blessing, and out of his Holy mouth emanates the famous words Yevarechacha Hashem Veyishmeracha - May Hashem Bless you and Guard you.

This was the daily priestly blessing, given by the Kohanim in the Bet Hamikdash. But it seems a bit superfluous. Why not just say may Hashem Bless us? What are we specifically asking for?

There are of course many beautiful interpretations and understanding to this deep blessing, but we shall focus on one.

There once was a couple who had been married for many years ... happily married. They had met in their teens, it was love at first sight. Their families got on well, their friends approved ... they married young.

After bringing up the kids, they decided to take a cruise before planning a long and happy retirement. They could afford a five-day short trip around the Mediterranean. The cruise gave them a day wandering around the gift shops of the Greek island of Santorini.

In the back of a dark, almost deserted store, the wife found a dusty old lamp. She gave it a quick polish, to see what it could look like ... and out popped our friendly neighborhood genie.

"I usually give just one wish", said the genie, "but I can see that you two are a couple still in love after all these years; you may each have a wish."

"Oooh!" said the wife, "I'd like to be on a proper ocean cruise ... somewhere in the South Pacific".

And in an instant, she was gone, wafted off to her dream ... maybe she meant to include her husband, but these wishes tend to be taken literally.

"And you, sir?", asked the genie.

Conscious that he was alone, and the world was at his fingertips, the husband thought long and hard ...

"I'd like a wife thirty years younger than me", he eventually decided.

And in an instant, he aged thirty years, and the genie disappeared.

Words are powerful. The power of speech singles man out from all the other creatures, and we must cherish this gift.

It is for this reason that when it comes to the priestly blessing (Birkat Kohanim), every word counts.

The Kohanim bless the people daily stating Yevarechecha Hashem Veyishmerecha - May Hashem Bless you and guard you. Rashi states that every word is important. The Kohen is not merely giving a blessing that we should be blessed with wealth, rather the Kohen is going a step further, blessing us that this newly found wealth should last. It should stay with us - Hashem should guard us from losing it.

Our Sages relate a story of Rav Yosi Ben Kisma, who was very wealthy.

Once some people came and kidnapped his two sons, taking them captive to Rome. When Rav Yosi heard the news, he was devastated.

He understood the kidnappers wanted a ransom and immediately took with him a big sum of money heading to Rome. Once he got there and found the leader of the kidnappers, he entered his home and put 100 gold dinar coins on the table. "Here is 100 gold coins for my two sons, now please return them to me".

The captor looked on and laughed. "If you think you are going to gain there release with that, think again. Now get out of here and bring back much much more money."

Rav Yosi, left distraught. He exited the building, and began to pour out his heart in prayer to Hashem. ▶

” THE WEEKLY QUOTE  
"If you see something beautiful in someone: speak it"

### > UPCOMING EVENTS

- 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

The Ultimate Blessing!  
RABBI JONATHAN TAWIL

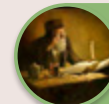
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Hashem in His ultimate mercy, harkened to the prayer of the Tsadik and sent His Ministering angel Michael, to cause pain to the captor.

Suddenly the captor began to have severe stomach pains. He coped with these for a while, but then couldn't take it any more. His advisors, said to him, maybe it was due to that holy rabbi, and maybe he should after all accept the rabbis offer.

He called back the rabbi, and told him he would accept the 100 gold coins.

Rav Yosi, glanced towards him, and said, that offer was an old one, now that he had been put through trouble of having to come back there was a new offer, "I will give you 80 gold coins."

"What, are you mad, do you ever want to see your two sons? Get out of here, and bring me 100 coins."

Yet sure enough as soon as Rav Yosi left the building, the captors pains came stronger.

He realized it must be connected and recalled R Yosi.

"Ok give me 80."

"I will give you 50."

"You have a cheek, get out."

R Yosi left, and again the pains began to become unbearable.

Call him back.

"Ok give me 50."

"50? You have caused me so much trouble, sending me backwards and forwards, now I will take them for free?" Retorted Rav Yosi.

The kidnapper was amazed. "For free? What, do you think I have gone through all this trouble to kidnap your children so that I return them for free. Get Out!"

However as soon as he left, the captor stomach was in such pain he thought he would die. Bring him back.

"Ok take your children, just get out."

"Mmm I think not." Answered R Yosi. I think you owe me some money. "Pay me and then we will leave."

And so it was, not only did R Yosi receive back his two sons, but he was also paid!

This is the meaning of the Birkat Kohanim.

Yevarechecha Hashem Veyishmerecha – may Hashem bless you with money and may He guard it with you. How will He protect your wealth - Yaer Hashem Panav Elecha VeyChuneka – He will shine His Face on you (send his Ministering Angel Michael) and find favour in you. Yisa Hashem Panav Elecha Veyasem Lecha Shalom – He will ensure that not only do you guard your wealth, but you will add to it and be at peace.

This is the blessing our Kohanim give us, this is he blessing we give our children every Shabbat at the dinner table. May Hashem always send us His blessings Amen.

■ **Shabbat Shalom**

## RABBI YEHOANATHAN SALEM - SHALOM LAAM DIASPORA

DVAR  
TORAH



### PREVENTION OR CURE

In our parashah we find two important, yet seemingly unrelated topics, sotah and nazir, mentioned next to each other. A sotah is a woman whose husband suspects her of being disloyal. If she does not confess her guilt, she is given sanctified water to drink by the kohen in the Bet Hamikdash. This acts as a divinely-ordained indicator as to whether or not she has betrayed her husband. If she has committed adultery, she will die a bizarre death. However, if she is innocent, the water she has drunk will become a source of blessing in her bearing of children. A nazir is a person who takes upon himself to refrain for at least thirty days from drinking wine, and other restrictions. When done with the correct motives, a nazir elevates himself spiritually by placing restrictions on his lifestyle.

Our Sages teach us the message behind the juxtaposition of these two topics, as follows: If a person were to witness the demise of a sotah, seeing the tragic outcome of a person who followed their base desires, they should internalise the message and take the necessary

precautions to prevent such an occurrence from happening to them. Sin is caused by a lack of self-control which leads a person to fall prey to base desires. The nazir is a person, who upon seeing this, takes an extra dimension of responsibility upon himself to prevent the onset of temptation. Refraining from wine is a stepping stone in that direction.

Similarly, in our daily lives, when we observe someone fall to bad ways, we must strengthen ourselves not to follow suit, as temptation may catch one unwittingly. Additionally, we may be confronted ourselves with situations that tempt us to act in a wrong way. What is the correct approach to take in such situations? May we expose ourselves to temptation in the hope that it won't pull us in, or, must we proactively avoid the whole scenario? The answer is that to trust ourselves to stand up against induced temptation is wrong, e.g. we may not go too close to some establishment that sells non-kosher food which appeals to us. We are not allowed to put ourselves in front of temptation and hope that we will come out unscathed. Our Sages teach us that in order to fight our evil inclination we need divine help. We will not merit this assistance however, if we induce temptation. Hence, not only should we not test ourselves in front of temptation, but we should also take positive steps to avoid such situations. Moreover, once a person falls to sin, it may be extremely difficult to put the pieces back together. Prevention is certainly better than cure!

If we were advised to abstain from a certain food, due to a slight chance of getting poisoned from it, we would certainly adhere to this warning. No-one would take the chance of eating the food, however tempting it may seem, thereby risking the consequences of poisoning. In our generation we have the facility of internet, with its communicative advantages. However, its addictive nature and its lewd undertones require self-control and a filter as an adequate protection to save us from its destructive influence.

Our holy Torah prescribes a healthy path in life, both physically and spiritually. If one follows it, one is guaranteed a meaningful life in this world and eternal ecstasy in the next. In situations where there is peer or parental pressure to indulge in lust or desire, one may easily get drawn to incorrect ways of behaviour. By circumventing such situations and placing safeguards and boundaries for ourselves, we guarantee ourselves an elevated meaning in life. We should not worry about ridicule from others, as ultimately they will honour us for our strength and perseverance in doing what is right.

Let us build for ourselves boundaries and safeguards from sin, so that we can remain faithful to Hashem, His Torah, and to our people.

■ **Shabbat shalom**

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## OUR CHACHAMIM

### RABBI YOSEF TSVI CARLEBACH - "THE RAV OF HAMBURG"

Rabbi Yosef Tzvi, the last Rav of Hamburg, was an extraordinary and radiant man. He had special charm and possessed uncommon spiritual strength, and a Torah of truth was in his mouth. He was filled with wisdom and knowledge, a pure fear of G-d, and sterling character traits. His was a beautiful soul in every sense of the word, and he embodied the spirit of his times and the heart of youth. His good name as an exceptional educator preceded him from one end of the country to the other.

Rabbi Yosef Tzvi was born in Lubeck, Germany on Shevat 22, 5643 (1883). The son of Rabbi Shlomo Carlebach (the Rav of Lubeck), Yosef Tzvi was the sixth of 12 children (eight girls and four boys) in the Carlebach family, one of the most remarkable and well-known families in the Jewish world.

Rabbi Yosef Tzvi's father was the one who educated him. Although he had teachers who taught him Torah, it was primarily his father who influenced him, teaching him Gemara and Mussar every day. When he grew older and became the disciple of Rabbi Esiel Hildesheimer, the image of his father continued to accompany him. He said, "During my childhood, the image of my father was my symbol and example of a humble and pure man, one whose heart was open to all, and who was even concerned with criminals in prison."

Already from his earliest years, the young Yosef Tzvi displayed a tendency to bring souls back to Torah and Judaism. After his Bar Mitzvah, he organized a Hashkama group, whose goal was to insure that its young members rose early for prayer. They also gathered once a month to speak of Torah matters and the fear of G-d.

Rabbi Yosef Tzvi knew that if he was going to influence young Jews who were already cut off from Torah and tradition, he had to study secular subjects. Thus he left for Berlin and entered university, where for four years he studied physics, mathematics, and chemistry, receiving a doctorate in these subjects. In Berlin he taught Torah in the Adath Israel community school, which was under the direction of Rabbi Esiel Hildesheimer.

It was during this time that he was invited to teach mathematics and the natural sciences in Jerusalem's Beit Midrash L'Morim (teacher's seminary). His Rav, Rabbi David Tzvi Hoffman (the Chief Rabbi of Germany), convinced him to accept this offer. He also asked his father for advice, who wrote him back, "Why are you asking whether you can go in the best conditions to the Holy Land? Even if I had a son who was a beggar in the streets of Jerusalem, I would still be inclined to thank the Creator every day for such an immense merit."

Rabbi Yosef Tzvi taught in the holy city for three years. He was welcomed among the greatest rabbis of Eretz Israel, including Rabbi Shmuel Salant (the Rav of Jerusalem) and Rabbi Avraham Yitzchak Hacohen Kook (the Rav of Jaffa). Because he was obligated to serve in the German army, he was forced to return to Germany. However before his departure, Rabbi Shmuel Salant thanked him for the positive influence he had on the young of Jerusalem and Eretz Israel as a whole. Upon returning to Germany, he wrote remarkable articles entitled Eretz Hakodesh, in which he described the years that he spent in Jerusalem and the impressions it left on him.

When the First World War broke out, he was appointed as an educational advisor in the military, and it was in this role that he met several Lithuanian Torah greats. Thanks to his devoted work in the area of education, he saved the Torah for Jewish Lithuanian youth. Rabbi Reuven Grozovsky, the Rosh Yeshiva of Kamenitz,

stated that without Rabbi Yosef Tzvi, the military authorities would have closed down the yeshivot of Lithuania.

With the death of his father, Rabbi Yosef Tzvi was called upon to replace him as the Rav of Lubeck. However he served in that capacity for only three years, being appointed as the headmaster of Hamburg's Talmud Torah secondary school in 1921. Rabbi Carlebach quickly demonstrated that he was also an expert in education, transforming a 120-year-old school into a modern institution. He was the first to introduce the study of Hebrew as a living language into the school. His approach to teaching was to instill a love for Torah and Eretz Israel, the land of Torah, into his students. Not long afterwards, Hamburg's Talmud Torah school became famous as an orthodox educational center in Germany.

The fame of Rabbi Yosef Tzvi spread throughout the country, and he received many offers to become the Rav of various communities. In 5826 (1926), he became the Rav of Altona, and there he quickly revealed himself as a great leader and faithful shepherd of his community. Despite his greatness and scholarship, he remained a man of the people. He made no distinction between Sephardic and Ashkenaz Jews, between Mitnaged and Chassid, or between rich and poor.

Rabbi Yosef Tzvi remained in Altona for 12 years. From there he was appointed as the Rav of Hamburg, and the Jews of the city were delighted to have him as their Rav and guide. This period of his life was marked by poverty and tragedy, for it was during that time that Hitler, yemach shemo, came to power and the Nazis began persecuting the Jews of Germany. The Rav demonstrated extraordinary courage in every difficult situation. During one of his sermons, delivered in the presence of a Gestapo agent who was in the synagogue watching the congregation, Rabbi Yosef Tzvi said: "People speak of Hitler's 1,000 year reich. That this will last 1,000 years, I doubt. Yet one thing is clear to me: Even after 5,000 years, we will still be reciting Shema Israel and our Torah will forever remain a Torah of Truth."

In 5701 (1941), an arrest warrant was issued for the Rav of Hamburg, and shortly afterwards he and his family were brought to a concentration camp in Riga. During the four months of his imprisonment, he conducted himself as a holy man, a man of G-d, in his every action. He spoke to the hearts of his fellow Jews, encouraging them not to abandon the path of the Torah, but to be prepared to die as martyrs. Each day he gave an oral lesson on a page of Gemara or Mishnah.

Before being led away to die, he said to his fellow Jews: "It is written in the Torah that Joseph said, 'And G-d pakod yiphkod [will surely remember] you' [Genesis 50:24]. This indicates two pekudot, one of which is an extremely hard punishment, as in the verse, 'And in the day pokdi [of My visiting], u'phakadeti [I will visit] upon them their sin' [Exodus 32:34]. On the other had, the second intervention is a very great sign of G-d's love, as in 'And G-d pakod [remembered] Sarah' [Genesis 21:1]. Joseph therefore said that the Children of Israel first had to go through extremely difficult times, but afterwards a second intervention would occur, a visit of love, and they would enter Eretz Israel. When that moment came, he asked them to carry his bones with them, and that he be remembered as well." (From the book Ele Ezkera).

It was not possible, however, to have Joseph's request granted to the Tzaddik Rabbi Yosef Tzvi, who died as a martyr, for to this day no one knows where he was buried. May G-d avenge his blood. Amen.



## HALACHOT

### RABBI ELI MANSOUR

#### GRINDING SPICES ON SHABBAT

The Rambam writes that crushing pepper corns on Shabbat is a Torah prohibition of the Melacha of Tohen-grinding. However, Maran, in Siman 321:7, rules that if one grinds with two Shinuim-deviations from the normal way of grinding, it is permitted. For example, he uses the back of a knife or the bottom of the glass to pulverize pepper corns or garlic and also does it on a table as opposed to a bowl.

The Ben Ish Hai writes that the custom of Baghdad was to be lenient to grind with even one Shinui. Nevertheless, Hacham Ovadia, Hacham Bension, the Menuhat Ahaba and all the other Poskim rule that one must be strict and grind only with two Shinuim.

When grinding with two Shinuim, there is no need to do so immediately before consumption, as opposed to chopping vegetables in a regular fashion which is only permitted within half an hour of the meal. Of course, his intent must be to grind the spice for use on Shabbat, and not prepare for after Shabbat.

Some people crush spices, such as pepper corns, in a cloth so that the fragments don't scatter. The Poskim discuss whether this constitutes a problem of "Molid Reha"-imbuing an item with a fragrance- which is an Issur D'rabanen (Rabbinic prohibition). The Mishna Berura rules that there is no issue, since that is not his intent-Davar She'eno Mitkaven. Hacham Ovadia writes that although he does not intend to imbue the cloth with a smell, it is a Pesik Resheh-an inevitable outcome, which is usually prohibited. Nevertheless, it is permitted, since Molid Reha is only a D'rabanen, and it is "Lo Ichpat Leh"-he does not care about the result. This is especially true, since the Rambam did not even bring this prohibition of Molid Reha.

#### SUMMARY

It is permitted to grind pepper corns or garlic with two Shinuim-using the back of a knife or a glass directly on the table-even for consumption at a late time on Shabbat. There is no problem to grind on a cloth, even though the cloth receives the smell of the spices. ■



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## TEST YOURSELF - Q&A

- 1 What is the significance of the number 8,580 in this week's Parsha?
- 2 Besides transporting the Mishkan, what other service performed by the levi'im is mentioned in this Parsha?
- 3 On which day did Moshe teach the command to send those who are teme'im (ritually impure) out of the camp?
- 4 Name the three camps in the desert.
- 5 Who was sent out of each of the camps?

### Answer

1 4:47-48 - It is the number of levi'im between ages thirty and fifty. 2 4:47 - Singing and playing cymbals and harps to accompany the sacrifices. 3 5:2 - The day the Mishkan was erected. 4 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 5:2 - A meizora 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.

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