

THE COMMUNITY Parasha Sheet



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RABBI JONATHAN TAWIL

DIRECTOR
TAL



AWAITING HIS ARRIVAL!

Looking forwards to this week's Kiddush?

For some people it's the highlight of the week. For others, the highlight arrives just before the Kiddush.

This week, as the Shabbat Morning Prayer is being said, take an extra deep look into the Musaf service. You might see something you never fully observed before.

In our Musaf prayer, we ask: "May it be Your will, Hashem, our G-d and the G-d of our forefathers, that You bring us up in gladness to our land and plant us within our boundaries. There, we will perform before You the rite of our required offerings, the continual offerings in their order and the Musaf offerings according to their laws".

Every Shabbat, we are asking G-d to bring us to the land of Israel and in essence rebuild the Bet Hamikdash so that we can once again offer up holy sacrifices to G-d.

Thank G-d, the first part of this prayer has been answered and now we eagerly anticipate the latter.

It is not just in Shabbat Musaf that we mention our yearning; in fact it is daily in every Amida!

"Be favourable, Hashem, our G-d, toward Your people Israel and their prayer and restore the service to the Holy of Holies of Your Temple, and the fire-offerings of Israel".

It seems our Sages wished to institute this clearly in our prayers for a reason.

There is a fascinating Gemara (Shabbat 31a) where our Sages explain:

"When they escort a person to his final, Heavenly judgment after his death, the Heavenly tribunal asks him ... 'Did you wait in hope for the salvation?' Were you waiting with

eager anticipation for the arrival of the Mashiach and the redemption of the Jewish people?

If this is the question asked at a person's final judgment, it appears that awaiting the redemption is an obligation.

This 'obligation' comes clearer when reading the Rambam.

In his Mishneh Torah (Laws of Kings 11:1), the Rambam says: "Anyone who does not believe in him [the Mashiach] or does not await his coming not only denies [the truth of his coming, as stated in] the rest of the prophets, he denies Torah and [the prophecy of] Moshe Rabenu."

The Brisker Rav Zts"l deduced from the writings of the Rambam, that awaiting the redemption is not only an obligation, it is one of the principles of our faith!

While the other twelve principles of faith focus on BELIEF (Belief in Hashem's existence, His uniqueness, etc.), this principle in addition to belief in the arrival of the Mashiach also commands us to actively await his arrival ("I anticipate every day that he will come".)

There is no shortage of sources teaching us that we are obligated to await the arrival of Mashiach.

In Parashat Balak, Bilam prophesises (24:17) "A star has issued from Yaakov", hinting to the future Mashiach.

Similarly we are told in Devarim (30:3) "Hashem, your G-d, will bring back your captivity and have mercy upon you, and He will gather you in from all the peoples".

Yet where in the Torah do we find an obligation to eagerly await and hope for our salvation?

Perhaps it's found in this week's Parasha. When commanding us of the twice-daily "Tamid" offerings, the Torah instructs: "My offering, My food for My fires, My satisfying aroma, shall you be scrupulous to offer to Me in its appointed time - 'Tishmeru Lehakriv Li Bemoado' (Bamidbar 28:2).

What does the Torah mean by "shall you be scrupulous ('Tishmeru') to offer Me in its appointed time"?

The simple meaning of the phrase is that we must be meticulous that the "Tamid" be offered twice daily at the appropriate times - once in the morning and once in the afternoon.

The term "Tishmeru", however, has an additional connotation. When Yoseph related his dreams to his father and brothers, the Torah tells us "Ve-Aviv SHAMAR Et Hadavar" (Bereishit 37:11).

> MAZAL TOV

Charles & Samantha Delroy
on the birth of their baby boy

Jonathan Cohen & Kate Miriam Cohen
on their wedding

Eddie & Amy Kashi
on the birth of their baby boy



THE WEEKLY QUOTE

"Don't be afraid to start over.
It's a new chance to rebuild
what you want."

> UPCOMING EVENTS

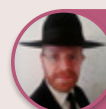
For our upcoming events check our website



DVAR TORAH

Awaiting His Arrival!
RABBI JONATHAN TAWIL

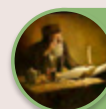
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DVAR TORAH

Moshe - Not Just our Greatest Leader...
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Rashi interprets this Pasuk as meaning "he was waiting and looking forward to when it would come true.

Following this usage of "Tishmeru" - to await- we can interpret the Pasuk "Tishmeru lehakriv li bemoado" to mean that in the absence of the Bet Hamikdash, we must eagerly await the day when we will be able to offer the "Tamid".

The last Tamid was offered up close to two thousand years ago and we eagerly await the ability once more of offering up the next Tamid.

This could be a source in the Torah for the requirement to "wait in hope for the salvation", which is brought in the Gemara.

What exactly does this anticipation entail? The Pasuk we have quoted refers to the daily "Tamid" offerings - that we must eagerly await the opportunity to once again offer it along with the other Korbanot.

In addition, we also impatiently anticipate the building of the Bet Hamikdash.

We cannot be passive and this is what these three weeks are here to internalise in us.

The story is told of a farmer who was a simple but G-d-fearing person, living on the plains of Russia. One day, he came home to his wife and told her that the Rabbi had said that soon Mashiach would come and take them all to the land of Israel.

"This is terrible", said his wife. "Don't we have enough problems already? Who is going to tend to our chickens and look after our geese? You better go straight back to the Rabbi and tell him that we can have no part in this. It will be a real disaster."

When the husband returned to the Rabbi with his wife's message, the Rabbi informed the farmer to go home and tell his wife that any day the Cossacks could come and plunder their farm and steal all their fowl.

Surely it would be much better for them to anticipate Mashiach's arrival and help take them to the land of Israel?!

The farmer returned to his wife, relating the Rabbi's response.

She contemplated what he had said and understood that he had a valid point.

Suddenly, she exclaimed, "I have a perfect solution. Why don't we ask Mashiach to come and take the Cossacks to the land of Israel and everything will be fine!"

When we hear this story we might laugh, but the reality is sometimes no different closer to home.

Are we totally comfortable and at ease with the thought that when Mashiach comes we will be expected to leave the comfort of our home, and give up the security of our business? Are we really anticipating the coming of Mashiach?

The world was so different when we had the Bet Hamikdash - the ability to walk into the Holy site and feel G-dliness.

As our world advances both technologically and globally, the signs of Mashiach's eminent arrival are out there.

Daily and every week as our morning Shabbat prayers come to a climax at Musaf, we have the ability to proclaim our anticipation, hope and faith in G-d rebuilding His Temple and us being part of this revelation, establishing an everlasting Kingdom.

Believe - Anticipate- It's round the corner - Don't miss out!

► ■ Shabbat Shalom

RABBI ALEX CHAPPER - COMMUNITY RABBI OF BOREHAMWOOD & ELSTREE SYNAGOGUE



MOSHE - NOT JUST OUR GREATEST LEADER BUT THE DEFINITION OF ALTRUISM

It must have been the most devastating moment in his life. Having led a fractious and argumentative people for forty years, from slavery to freedom and through the wilderness to the verge of the Promised Land, Moshe is told by Hashem that he will not enter it with them. Instead he is to ascend Har Nevo so that he can be shown the Land in its entirety and there he "will be gathered to his people" - passing away without fulfilling his life's work and dream of leading the Jewish People in the Land of Israel.

How would we react to such news? How would we feel if we were told we could see our prize but we could not touch it? How much

would we plead and beg to be allowed it even for a moment?

Having petitioned Hashem on previous occasions on behalf of the people, sometimes when they did not deserve it, we would at least expect Moshe to do the same here for his own sake and yet, this time he desists. Instead of him pleading his case, his only response is to ask Hashem to appoint a suitable leader so that the nation would not be left "like sheep without a shepherd".

The question is obvious. Why did Moshe not daven to Hashem that he be allowed to enter the Land of Israel? Why was he more concerned about a successor than completing his own mission?

Rashi quotes the Midrash to explain Moshe's surprising action - להודיע שבחן של צדיקים - והענין הנשגב מן העולם מניחם צרכו, והענין - to show the praise of the righteous: when they are about to depart from the world, they abandon all thought of their own affairs and occupy themselves with the affairs of the community.

The Torah records Moshe's incredible response as it displays the hallmark of the

righteous who, to the very end, are more concerned for the needs of others than their own. Without blinking an eye, Moses puts aside any personal feelings of disappointment and, given the circumstances, this was a remarkably altruistic reaction.

I find this episode deeply moving not only because it is a uniquely selfless act but also because it represents perhaps the most powerful parting message by our greatest ever leader. With his final breaths, Moshe reminds us that no-one lives in a vacuum, no-one can be so self-obsessed that they cannot think of others and no-one is bigger than the community.

Perhaps Moshe's greatest legacy to his beloved nation is an imperative for us that we must look beyond our own individual needs and think more about how we can help others rather than just ourselves and that each of us must find our place in and give of ourselves to the community.

► ■ Shabbat shalom

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OUR CHACHAMIM

RABBI YEHUDAH BEN ATTAR (1656-1733)

Born in Fez during the month of Elul in the year 5415, Rabbi Yehudah ben Attar was one of the great rabbis of Morocco. He became the Av Beth Din of his city and undertook important decisions aimed at strengthening the spiritual life of his community. For many generations the Jews of Fez remained connected to his teachings, and many are the stories that are told linking his name to miracles.

He left this world in the year 5493 (1733) at the age of 77.

The Chida (Rabbi Chaim Yosef David Azulai) recounts the following story. One day the Gaon Rabbi Yehudah ben Attar was put into prison and left there until such time as the Jewish community paid what was necessary to free him. This was a common practice in the eastern world in that era. Only at that time, the amount fixed by the governor for his release was too great and in fact way above the capability of the Jewish community to meet. Therefore Rabbi Yehudah ben Attar stayed in prison. Soon afterwards, the cruel governor decided to throw the Rabbi into the lions' den. Imagine, then, the utter astonishment of the guards when they saw Rabbi Yehudah ben Attar sitting quietly on the ground and pursuing his studies with the lions respectfully crouching around him. As soon as he was informed, the governor liberated the Rabbi and accorded him great respect for as long as he lived.

We as well tell of the following story concerning Rabbi Yehudah ben Attar. In the city of Tunis, a Jew and a Muslim decided to operate a commercial business together. Their work succeeded greater than they had imagined, and the Jew made a great amount of money. As for the Muslim, he didn't know much about the work or the accounts that his Jewish colleague had set up for him. The Muslim had complete confidence in the Jew and depended on him for all the details of their association together. It follows that he had no reason to complain about the trust that he had put in the Jew, since he saw with his own eyes how well the business was doing. Over the years the non-Jew never demanded his part in the earnings of the business, so much in fact that the amount that the Jew owed him grew ever more. One day, despite everything, the Muslim wanted to leave the business and claim everything owed to him. He informed his colleague, the Jewish merchant, but unfortunately the latter (knowing that the Muslim

had no proof of their business association) had the audacity to completely deny everything, including the fact that they were even business partners! The non-Jew was terribly distressed. His Jewish associate had betrayed his trust, and he himself didn't know how to recoup his money.

Finally, he pressed the Jew to swear that his words were in accordance to the truth and that he didn't really owe him anything. He didn't ask him to swear to a simple oath; he asked him to swear by the name of his Rav, Rabbi Yehudah ben Attar. Knowing what the truth was, the Jew refused with all his might to utter the oath. The non-Jew then understood that this refusal represented his opportunity. He understood to what point the name of the Gaon Rabbi Yehudah ben Attar was important in the eyes of his Jewish business partner.

From then on he didn't leave the Jew in peace or stop insisting that he swear to him as he had requested. The Jew finished by swearing by the life of the Gaon Rabbi Yehudah ben Attar that he owed him nothing now, and that he had never owed him even the least penny. After having thus given his oath, the Jew happily returned home. He therefore rid himself of the presence of the non-Jew, a presence that had weighed heavily upon him. He was happy because he had now taken possession, without the least effort, of the wealth of his former business partner. In fact he was so happy that he decided to offer a Seuda (a dinner) to his family and all his friends. During the course of the meal, the Jew went to the cellar to get some wine in honor of his guests. Unfortunately for him, in leaving the cellar with the bottles in hand he forgot to extinguish the candles that he had lit when he went down. A few moments later a fire started in the cellar and spread to the whole house, and thus all his wealth and unfortunately his children were lost in the flames. When the non-Jew heard the news, he was so affected that he left Tunis, his city, and traveled to Fez in Morocco. There he went to the home of the Gaon Rabbi Yehudah ben Attar with gifts. He entered his home, kissed the hands of the Tzaddik, and told him everything that happened. He insisted that he accept the gifts that he had brought. Of course Rabbi Yehudah refused these gifts, which consisted of money, and the Muslim went and distributed this large sum to tzeddakah and to schools where Torah was taught. For all his life this Muslim publicly recounted his story, and thus the Name of the G-d of Israel was sanctified. ■



HALACHOT

RABBI ELI MANSOUR

THE STATUS OF GRAPES AT A FRUIT/SMOOTHIE BAR

It is prohibited to drink wine (or grape juice) which was handled by a non-Jew. This wine is known as stam yenam. However, non-Jews may touch and handle grapes, even if a bit of juice is extracted during contact.

At what point in the process of wine-making is the liquid squeezed from the grapes considered to be wine, and subject to the laws of stam yenam?

The Shulchan Arukh (Yoreh De'ah 123:17) explains that the liquid is considered to be wine, for these halachot, when one presses the grapes with the intention of extracting the liquid, and the juice is separated from the pits, peels and sediments. This process, known as hamshacha, is performed on a board, positioned on an incline, which would allow the juice to trickle down while the solid matter stayed behind. At this point, one must be concerned with the prohibition of stam yenam.

This may be relevant for those who buy drinks at fruit/smoothie bars. Often, fruits and vegetables, such as apples, oranges, melons and berries, are blended together and made into shakes and "smoothies." At times, grapes are added to the mixture. In this case if a non-Jew puts the grapes into the blender, is the entire shake prohibited?

It appears that this case of making shakes and smoothies, when included, grapes are completely crushed, and the juice is not separated from the peels and pits, and therefore the liquid extracted from the grapes would not be considered wine, and not susceptible to the prohibition of stam yenam. ■



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STORY

LOST OPPORTUNITIES

Chaim, look at that crowd of people!

Wow, I wonder what is going on Avi? Let's get a closer look.

Everyone seems to be waiting to get into that little shul over there. I wonder what is inside.

Let's ask one of the people waiting in line. Excuse me sir, can you please tell me why this crowd of people has gathered?

Everyone is waiting to see someone, young man.

Whom are they waiting to see? He must be very important if so many people are waiting so long to see him.

He is very important, young man. He is one of the Gedolim. One of the world's foremost Rabbis is visiting here from Jerusalem. We are all waiting in line to see him. Some want to ask him questions about halachot (Torah laws). Others want to ask him for advice in difficult life matters. Others want to receive a blessing from him. It is said that his blessings actually come true.

Wow. What a great person is in our midst. This is a real opportunity. What do you say Chaim? Should we wait here in line to see the great Rabbi?

Hmmm. It looks like a long line Avi. We could be here over an hour. I'm hungry. I was going to go home and eat lunch, then play outside for a while. Excuse me

sir, if I left and came back, do you think that I would be able to see the Rabbi?

I would not count on it young man. There are many people waiting. The Rabbi is not a young man. There is a limit to the number of people that he can see. He may close his doors by then.

What you are saying, sir is that I have an opportunity to see one of the Gedolim now. If I leave, I may lose that opportunity forever.

That is correct, young man.

The same thing happened in this week's parsha.

Young man; you must be a very big expert on Chumash. I do not recall anything like this in the parsha.

Look in the verses about the korbanos (sacrifices) brought in the times of the Beis HaMikdash (Holy Temple). There was a special korban brought every Shabbos called the Olas Shabbos. This korban consisted of two lambs, along with their meal, oil, and wine offerings. The Torah calls this the "Shabbos offering in its Shabbos." Why does the Torah need to tell us that the offering is brought in its Shabbos?

Good question, young man.

Rashi has a good answer. The offering can only be brought on that particular Shabbos. If for some reason the Olas Shabbos was not brought one

Shabbos, the Kohen could not offer up a double offering the following Shabbos. When the time passed, the opportunity was lost. Now we have an opportunity to meet with this great man. When he leaves, the opportunity will be lost.

I guess you have decided to wait in line.

Right you are sir. While we are waiting, can I share another thought with you?

Why certainly, young man. You are a very insightful person.

Thank you. I was thinking that many of the mitzvos are bound to a particular time. If they are not performed in their time, the opportunity is lost.

Young man, Shlomo HaMelech wrote something like that in Koheles. "Everything has its season and there is a time for everything under the heavens." In our daily lives, we have our schedules of learning, tefillah (prayers), meals, resting, cleaning, etc. The best way to do these things is in the proper time set aside for them.

Look, as we are talking, we have reached the head of the line. I am so excited to see this great Rabbi. I am going to ask him for a blessing that I will be able to take advantage of all of life's opportunities.

Young man, may the blessing come true.

Amen.

TEST YOURSELF - Q&A

- 1 Why was Pinchas not originally a kohen?
- 2 Why was Moav spared the fate of Midian?
- 3 What does the yud and hey added to the family names testify?
- 4 Korach and his congregation became a "sign." What do they signify?
- 5 Why did Korach's children survive?

Answer

1 25:13 - Kehuna (priesthood) was given to Aharon and his sons (not grandsons), and to any of their descendants born after they were anointed. Pinchas, Aharon's grandson, was born prior to the anointing. 2 25:18 - For the sake of Ruth, a future descendant of Moav. 3 26:5 - That the families were truly children of their tribe. These two letters spell G-d's Name. 4 26:10 - That Kehuna was given forever to Aharon and his sons, and that no one should ever dispute this. 5 26:11 - Because they repented.