

THE COMMUNITY Parasha Sheet



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RABBI JONATHAN TAWIL

DIRECTOR TAL



WHY IS THE PLACE HIDDEN?

At the end of this sentence I would like you to close your eyes for a few seconds and ponder - When I say Jerusalem, what do you think of?

That Holy City, the eternal Jewish capital, lined with ancient stones that glow with the sunrise.

Well - Jerusalem has much history as a contested city. It has been attacked 52 times, captured and recaptured 44 times, besieged 23 times, and destroyed twice over the course of 3,000 years. Jerusalem's Mount of Olives is home to over 150,000 Jewish graves, dating back hundreds of years.

The Hebrew word for Jerusalem - Yerushalayim can be found 660 times throughout Nach (the books of the prophets and writings). Yet in the Five Books of the Torah it is only hinted at, albeit 19 times.

Our Parshat Re'eh gives an important message about this holy place.

"Rather, only at the Place that Hashem, your G-d will choose from among all your Tribes to place his Name shall you seek out His Presence and come there" (12:5). "It shall be that the Place where Hashem, your G-d, will choose to rest his name-there shall you bring everything that I command you: your elevation offerings and your feast-offerings, your tithes and what you raise up with your hands and the choicest of your offerings that you will vow to Hashem."(12:11)

Rabenu Bachya asks why G-d is so cryptic when it comes to the Temple Mount and Yerushalayim? Why is Mount Moriah which was known as a special place even to the nations of the world and certainly to the Children of Israel in the Desert who knew from their ancestors that this was the place of the binding of Yitzchak at the Akedah, not specified by the Torah? Why does G-d Almighty only refer to it as "the Place"-Hamakom"?

Parshat Re'eh is not the only place where Yerushalayim and specifically the Temple Mount is left as a secret. In Parshat Va'etchanan Moshe alludes to the Temple Mount when he says, "Let me now cross and see the Good Land that is on the other side of the Jordan, this good mountain and the Lebanon."(4:25). Rashi says "the Good Mountain" relates to the Temple Mount and "the Lebanon" relates to the Holy Temple. Again the terminology is cryptic.

I once heard in the name of Rabbi Hillel Medalie (of Antwerp) that Yerushalayim = stands for Yerusha Lahem- their (the Jews) heritage. It is a hint that this contested city is and has always been a designated city to Am Yisrael.

Yerushalayim is also hinted at previously in Bereishit (14:18): "But Malchizedek, King of Salem ("Shalem" in Hebrew) brought out bread and wine: he was a Priest of G-d, the Most High." Our Sages identify Malchizedek as Shem-son of Noah.

The Ramban explains that as the most honoured of Noah's children, Shem was made the priest of G-d in Yerushalayim. The Priesthood was handed over from Shem to Avraham.

The Akedah took place on the Temple Mount where Avraham held the Priesthood.

"And Avraham called the name of that site "Hashem Yireh" as it is said to this day, on the mountain Hashem will be seen."(Bereishit 22:14) According to the Midrash G-d synthesized both names for Yerushalayim-Shalem and Yireh into one-Yerushalayim. ▶

29th AV 5779
SHABBAT BEGINS: 7:37 PM
SHABBAT ENDS: 8:38 PM

THE WEEKLY QUOTE
"If life were predictable it would cease to be life, and be without flavor."

> UPCOMING EVENTS
 For our upcoming events check our website www.torahactionlife.com

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According to Historical records under Jebusite rule the city was divided into western part called "Jeru" (Yere) and the eastern part called Shalem (Salem). Around the time of Yehoshua's conquest the Amorite consolidated the two halves of the city and combined the two names (Jerusalem).

The Rambam in Moreh Nevuchim (3:45) gives 3 reasons why the Torah says "HaMakom" "The Place" instead of specifying the word Yerushalayim.

1) Although the nations of the world knew of Har Moriah (hence G-d made reference to Moriah 22:2) they did not realize that it was the direct conduit of prayer and sacrifices to G-d where they would be heard and accepted-more so than any other place in the world for if they knew this secret every nation would want to acquire this site. The result would be War and conflict.

2) The Canaanites with their knowledge would have destroyed the mountain so as to prevent Israel from being able to even build a Beit Hamikdash.

3) The Israelite Tribes would have fought amongst themselves for the rights to possess Yerushalayim. Once the Jews had conquered and divided the

Land most of these problems ceased to exist. G-d in his infinite wisdom knew well when and when not to precisely identify a location. G-d, Almighty knew well that Yerushalayim was his most precious Jewel he was bestowing upon the Jewish People.

Like all precious Jewels they are kept in a Vault for safekeeping. G-d kept it in his Vault and did not let out the secret till the Jews had conquered Eretz Yisrael and King David came to power. The Koran which was written nearly a thousand years after the Torah and had total access to the Neviim and Ketuvim where Yerushalayim was mentioned 660 times, did not mention or reference Yerushalayim even once.

Jerusalem was unique in that it bordered the tribe of Binyamin and Yehudah. King David's first step is to go to Jerusalem and to establish it as the capital. He thereby removes the partition between the kingdom of Yehudah and the kingdom of Israel; between the tribe of Binyamin and the tribe of Yehudah; between Rachel and Leah. Jerusalem until that point had expressed many forms and modes of severance; now a new flag flew over the city, speaking of the completion that is created

through partnership, and a whole that is greater than the sum of its parts. That was to be the real story of Jerusalem.

"The place which G-d will choose" is an expression that repeats itself over and over again in Sefer Devarim; to a considerable extent it represents the pinnacle of the process that takes place in this Sefer. "Every man whatever is right in his own eyes" (Devarim 12:8) is the point of departure; it embodies inner integrity, but also a narrow perspective that has no room for the "eyes" or perspective of anyone else. Step by step the perspective of the nation in its land broadens, ultimately including rest from its enemies.

Jerusalem is centralised around the self-sacrifice of Avraham and Yitzchak in the service of G-d, but only once there is rest from the enemies and a unique unity amongst the nation can it embody a higher realm of Israel. It is then that G-d can 'CHOOSE' to come to this place, and rest His presence there forever. ■ **Shabbat Shalom**

RABBI MENACHEM JUNIK - BEIS GAVRIEL LUBAVITCH, FEDERATION



dedication to Hakadosh Boruch Hu. Yet, although there is this special energy, it still remains "weekday", and is not marked in any special or unique way – as is for example, Shabbos or Yom Tov.

Rabbi Shneur Zalman of Liadi – the Baal Hatanya, explains this phenomenon using an analogy whereby the King is in the field, and beckons out for all those who wish to have a word with him, to come near where he will greet them with a smile and listen to what the commonfolk have to say. As long as the king is in his palace, there are rules and regulations, protocols and moral standards, that must be upkept before entering into his most private chambers. This takes much preparation and is marked in a very unique way.

When the king is outside, amongst the commoners, however, everyone has the ability to drop whatever they

are doing, in midst of their work, and take a personal moment with the king – no preparation needed, no special clothes, no guards or protocol – the king's ears are ready and available for whatever you have to say. There is only one condition, one must be willing to take notice that the king is here and is worth taking a few moments off of work to go and reach out to the king.

The same is true regarding Chodesh Elul. It is not a Yom Tov, or a Shabbos; there is no special way to prepare or to act, no special clothes to don. The king – Hashem Yisborach, comes outside, to meet us on our turf, in our workplace and makes Himself available to us. If only we took the time and sensitivity to notice that He is right here, all we need to do is walk up and take a few moments to connect, to refocus, and rededicate ourselves for the coming year.

This moment is encapsulated by the first possuk in our Parsha – Re'eh – it is our job to see that Hashem Himself is present right before us. Hashem says "I am here, I am giving brochos to you and within each one of you". "Kol Hanosen Bayin Yafa Nosen" says Chazal – when Hashem gives, He gives in the fullest sense. Hashem gives Himself to each Yid, He gives the opportunity for each individual to connect with Him, wherever the Yid may be, and whatever he may be involved in.

Let us take advantage of this special time to unite together and refocus, rededicate ourselves to Hashem, our father and our king, and let us follow Him back into the Palace, where He holds each one of us so tight in his most private chambers.

■ **Shabbat shalom**

PARASHA INSIGHTS

"Re'eh Nasati Lifneichem Hayom" – with the Possuk, Hashem sets out the roadmap and life mission of every single Jew.

Today, Shabbos Parshas Re'eh coincides with Rosh Chodesh Elul. The beginning of the period marking the time to prepare for Rosh Hashono and the new year. The time for Teshuva and for taking stock of the past year is upon us.

Our Rabbi's teach us that there is a special energy infusing this time – the energy of the Yud Gimmel Midot Harachamim, giving us the opportunity to renew our

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OUR CHACHAMIM

RABBI SHNEUR ZALMAN – THE TORAT CHESED OF LUBLIN

The gaon Rabbi Shneur Zalman Zatzal, the author of the book Torat Chesed, was among the greatest men of Torah in his generation. He was born in the town of Ladi (hence his family carried the name “Ladiner”) and he frequented the Tzemach Tzedek, the Rebbe of Chabad. After his marriage, a fire broke out that destroyed everything his wealthy father-in-law owned. Rabbi Shneur Zalman was thus forced to accept a rabbinical position, becoming the Rav of Plotsk. When his reputation began to spread, he was appointed as the Rav of Lublin. All the great men of Torah testified that never in his life did he forget anything he learned. Doctors were utterly amazed by his prodigious memory, saying that his brain capacity was twice the norm. He could, in fact, review 18 chapters of the Mishnah in 18 minutes. Many Halachic questions were put to him, the answers to which he assembled in his great work entitled Torat Chesed. In 5652 Rabbi Shneur Zalman left every honor behind in the exile when he went to live in Jerusalem, where he remained until his dying day. All the great men of Torah, as well as all the people, respected him as a king. His holiness was legendary in the land, and miraculous stories are told of him. His life ended on Nissan 5, 5662, as his soul ascended to the celestial academy to bask in the hidden light reserved for the tzaddikim. On the day of his death (which occurred in the spring), the heavens erupted with lightning and thunder, and a torrential rain fell upon the earth. Rabbi Shneur Zalman is buried on the slopes of the Mount of Olives in Jerusalem. May the memory of the tzaddik be blessed. ■



HALACHOT

RABBI ELI MANSOUR

IF A WOMAN FORGOT TO RECITE “RESEH” OR “YA’ALEH VE’YABO” IN BIRKAT HA’MAZON

If somebody forgot to recite "Reseh" in Birkat Ha'mazon after one of the first two Shabbat meals (as opposed to Se'uda Shelishit), or to recite "Ya'aleh Ve'yabo" on the first night of Sukkot or first night of Pesach, he must repeat Birkat Ha'mazon.

The Kaf Ha'haim (Rav Yaakob Haim Sofer, 1870-1939) ruled that this Halacha applies only to men, and not to women. Since there were those who questioned whether women are obligated in Birkat Ha'mazon as men are, the Kaf Ha'haim felt that women do not have to repeat Birkat Ha'mazon in the cases mentioned above. However, this is not the accepted opinion. Hacham Ovadia Yosef (in Yabia Omer, vol. 6, and Yehaveh Da'at 2:20) writes that Halacha does not distinguish at all between the obligation men and that of women with regard to Birkat Ha'mazon, and this Misva applies equally to both. The only difference is that on the first night of Sukkot, a woman does not have to repeat Birkat Ha'mazon if she forgot to add "Ya'aleh Ve'yabo." Since women are not obligated to eat bread on the first night of Sukkot as men are, they do not repeat Birkat Ha'mazon in such a case. However, with regard to "Reseh" after one of the first two Shabbat meals, or "Ya'aleh Ve'yabo" on the first night of Pesach, both men and women must repeat Birkat Ha'mazon if the required insert was mistakenly omitted.

Summary: One who forgot to add "Reseh" in Birkat Ha'mazon after one of the first two Shabbat meals, or to add "Ya'aleh Ve'yabo" on the first night of Sukkot or first night of Pesach, must repeat Birkat Ha'mazon. This applies to both men and women, except that on the first night of Sukkot, a woman does not have to repeat Birkat Ha'mazon if she forgot to add "Ya'aleh Ve'yabo." ■

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TEST YOURSELF - Q&A

- 1 Why were the Jewish People allowed to see the extermination of the Canaanites?
- 2 What forms of idol worship are punishable by death?
- 3 If a person performs miracles in the name of Hashem and then says that the laws of the Torah have been revised, what is done to this person?
- 4 The Torah says, "to Him (Hashem) you shall cleave." How does one fulfill this command?
- 5 The trial of a person accused of encouraging others to worship idols differs from the trial of other capital cases. How?

1 12:30 - To learn not to follow in their depraved ways. 2 12:30 - Slaughtering or burning a sacrifice on an altar, pouring libations, prostrating oneself, and any normal manner of worshipping that idol. 3 13:2-6 - He is put to death. 4 13:5 - One should emulate Hashem's actions by performing good deeds, assisting in burying the dead and visiting the sick. 5 13:10 - If he was acquitted and new information of a condemning nature arises, he is retried. If he was judged guilty, he is not returned to court to plead in his favour.

Answer

STORY

REPETITION

Did you figure out the answer to the teacher's question yet Chaim?

Which question are you referring to, Avi?

The one about charity.

Hmmm. I don't remember the question so clearly Avi. Could you remind me what he said?

Sure. Imagine that you had one hundred dollars to give to charity. Is it better to give the entire sum to one poor person, or give one dollar each to one hundred poor people?

Now I remember the question. Let's think about this a minute. If you give to one hundred poor people, you are helping one hundred people. That's a lot better than helping just one person.

That's true, Chaim, but how much are you really helping each person? One dollar isn't very much. On the other hand, if you give the whole one hundred dollars to one poor person, you are really giving him a big helping hand.

You have a good point, Avi. So do I. Each answer has its advantage and disadvantage.

Rabbi Yisrael Meir Kagan, the premier Jewish scholar of his generation, who is known to us as the Chofetz Chaim, has a different angle on this question. He focuses on what is better for the giver of the charity, not the receiver. If you look in this week's Torah portion (Devarim 15:10) you will see that the verse repeats the word "give" twice when instructing us to give charity to the poor. Rashi comments that the Torah repeats the word to teach us that as long as the poor remain needy we must give to them. Even one hundred times.

I'm not following you, Avi. What difference does it make to the giver how many times he gives? It's the same amount of money in either case.

That's true, Chaim. However, imagine yourself as the giver. A man comes to you to ask for charity. You give to him. He returns the next day. You give again. This continues for a week. Then another week. And another week. After a while you begin to think, "Can't this man get a job? Why does he keep coming back to me?" However, the Torah instructs you to give. Therefore, you keep giving. Each time that you give, it gets a little easier. You take one more step towards overcoming your inclination to ignore the poor person. After one hundred times, the giving becomes second nature to you. You have become a generous person. You would never accomplish this by writing one check for one hundred dollars. One hundred acts of giving make a much bigger impression upon a person than a single moment of generosity.

I see Avi. It's like exercise in a way. Daily training is much more beneficial to you than one massive workout.

Now you're getting the hang of it Chaim. The Torah wants you to develop your "giving" muscles. Therefore, you have to exercise them regularly.

You've changed my whole attitude towards charity, Avi. Each person that comes

asking for charity is another opportunity for me to get some exercise.

Chaim, you're really getting into shape. Keep up the repetitions!

FIND THESE WORDS!

מ	נ	ש	ו	ג	ר	א	ה	ש	ג	ג	ז
ש	ש	ב	א	ה	מ	ד	ט	ה	נ	ק	ה
ה	ב	ע	ת	ק	י	ב	ח	ר	ג	י	א
ל	ע	ע	ח	מ	ו	ה	נ	ל	ק	ס	ל
ג	י	ו	נ	ל	ז	מ	א	י	ך	נ	ל
ה	ת	ע	ש	ר	ו	ה	י	ו	ם	פ	ה
א	ה	פ	ס	ח	ת	י	ו	ר	א	י	נ
ק	מ	א	י	פ	ר	ה	מ	ז	ר	ר	ק
צ	ר	ע	ה	ז	ל	ב	ר	א	ב	י	מ
ו	ש	ב	ע	ו	ר	ן	ה	י	ח	ת	ת
ח	פ	ז	ו	ן	ל	כ	ח	ב	ם	ז	ת
כ	ת	צ	ק	ל	ל	ה	י	ת	כ	צ	ה

משנה	ראה	ברכה	קללה
סנפיר	היום	יבחר	בנים
תעשר	שבעית	פסח	חפזוך