

# THE COMMUNITY Parasha Sheet



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This weeks Parasha sheet is sponsored on the occasion of the Brit Milah of Rafael Judah Meshulam. שתזכו לגדלו לתורה לחופה ולמעשים טובים

## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### HASHEM MELECH!

At a Brit in Jerusalem a great Rabbi stood up to speak and wish well to the grandfather, an accomplished Talmud scholar, on the occasion of the Bris of his first grand-child, "Mazel Tov" he said, "today you are a human being!" Everyone was stunned. Maybe there is some hidden insult implied here. Until now he wasn't human?

Then he went on to explain that in the animal kingdom it is common to find creatures that have an instinct to protect its young.

However, only by humans does a grandparent demonstrate love and care for his or her grandchild and grandchildren have feelings for grandparents. This is symptomatic of real soulfulness, to see one's self in a grander historical or familial context. The greater one's spiritual development the broader is his grasp of the importance of the historical relevance of his life, and its mission.

The Gesher HaChaim lists a number of major differences between a human being and an animal. Amongst the items spoken about there is man's unique ability to perceive past, present, and future, and to see himself as a creature of history.

The Sephardim mention daily the words "Hashem Melech Hashem Malach Hashem Yimloch Leolam Vaed" - Hashem is King, Hashem, was King, and Hashem will be King forever!

We state that HASHEM is the King in the past, present, and future.

The Ben Ish Hai (Rabbi Yosef Haim of Baghdad, 1833-1909), (Vayigash) writes that whenever we recite this verse, we recite it twice. This verse expresses our acceptance of G-d as King over us, and we recite it twice to emphasize

that we accept the Almighty's kingship over both our bodies and our souls. The precedent for this practice is found in the Book of Melachim I (18:39), where we read that Bnei Yisrael declared their loyalty to G-d by declaring, "Hashem Hu Ha'Elokim Hashem Hu Ha'Elokim" ("Hashem is G-d, Hashem is G-d"). Just as Bnei Yisrael repeated this declaration, so must we repeat "Hashem Melech" in order to express our commitment of both body and soul to the Almighty.

The Shulchan Aruch (OH 5:1) states that whenever we make a blessing and mention G-d's Name it is important to contemplate about the way we pronounce His Name (Adnut) as well as the way we read His Name (YHVH). Thus we should ponder each time that He is the Master of everything (Adnut) and He always was, is and will be (YHVH).

It is interesting to note that in Hashem Melech we start with the present -- Hashem is the King. Whereas when relating the kavanot we are supposed to have when saying G-ds Name we are supposed to think, He was, is and will be.

In this case we are thinking about the past first. Why the difference?

In this week's Parasha Hashem tells Moshe that He had made Himself known to the forefathers only as Kel Sha-dai but never revealed himself as Hashem- (spelt Yud, Heh, Vav, Heh -YHVH).

It was now time to make use of this new revelation.

There are many different explanations of the distinction between these two names of G-d.

On a simple level the idea of YHVH is the concept of the Eternal. The name is a shortened version of "Haya, Hove, V'yehiye" (was, is and will be). G-d is not only powerful, great, kind etc. but as well He is Eternal. He has made us promises in the past and despite the fact that we have not always seen their fulfilment immediately, we have full confidence in what the future holds. Promises were made to Avraham, Yitzchak and Yaakov and now the time has come for fulfilling them.

Times can be tough, but we should always know that there is a long term plan and there is a Master of the world. Moshe had questioned why G-d sent him at this time if it made Pharaoh increase the burden on the Bnei Yisrael. ▶

## > MAZAL TOV TO

**Biggest Mazal to our dearest Jonny & Ets Eisenberg**  
on the birth of little Mia

**Eli & Dalia Meshulam**  
on the birth of Rafael Judah

**Daniel & Natalie Fagel**  
on the Brit of Yesekiel

**Dudu & Ruchama Leah Gabay**  
on the birth of a baby boy



## THE WEEKLY QUOTE

*"Start by doing what's necessary;  
then do what's possible; and suddenly  
you are doing the impossible."*

## > UPCOMING EVENTS

• **TAL1923 STUDENT DINNER @ KINLOSS**  
19TH JANUARY (See more info online)

• **TU B'SHVAT COCKTAIL PARTY**  
30TH JANUARY (see more info online)

• **GALA DINNER**  
26TH FEBRUARY (See more info online)



### DVAR TORAH

Hashem Melech!  
RABBI JONATHAN TAWIL

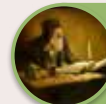
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G-d's reply was that the forefathers never asked, Ushmi Hashem Lo Nodati Lahem - they never needed Me to explain to them the essence of My Name - that I was, am and will be. Rather they lived my Name in comprehensively and understood and felt G-d constantly even in the tough times.

The Gemara (Ta'anit 25) relates the famous story of Rabbi Chanina ben Dosa. One Friday evening, he came in to see his daughter looking very sad because she accidentally lit Shabbat candles with vinegar (which doesn't normally burn) instead of oil. He consoled her saying not to worry, because it made no difference—Hashem can command the vinegar to burn the same way He commands the oil to burn. The Gemara relates the miracle that the candle lit the entire Shabbat!

The Ben Yehoyada asks: What was she worried about? After all, she had already lit the candles, and she SAW that they were burning from the vinegar! He explains that she was concerned because it is forbidden to derive benefit from miracles, and this was clearly a miracle. Perhaps she was had not fulfilled the mitzvah with these Shabbat candles?! However, Rabbi Chanina ben Dosa answered her—there's

no difference! The fact that oil burns is also a miracle! What we perceive as nature is, indeed, a miracle as well. The law forbidding us to benefit from a miracle only applies where the miracle is perceived as something out of the ordinary, and supernatural. However, when one's Emuna is so strong and clear to see that EVERYTHING is under Hashem's control, then there is no difference between miracle and nature.

Every time we say a blessing we are supposed to have two ideas. First to internalise that G-d is the Master of the world and only then proceed to ponder that He is, was and will be. Once we have made him Master of the world then we can think of past present and future.

With regards the saying of Hashem Melech - we are in fact coronating G-d with our very words. We are emphatically stating He is the King. We must know first that He is the King, only then can we speak about past and future.

It is this constant knowledge and understanding that existed with the Avot and that Hashem now portrayed to Moshe.

Tosfot (Berachot 11a) asks an interesting question: Why don't we repeat Birchot HaTorah each time we learn during

the day, just like on Succot we make the blessing "Leishev BaSuccah" every time we sit in the Succah for a meal? Tosfot explains that Torah study is different from the other commandments because one's mind does not abandon thoughts of Torah. Since a person's obligation to study Torah applies all day long, as the verse states "Vehagita Bo Yomam Valaylah" (- you should meditate in it [the Torah] day and night), it is as if one's learning is not interrupted during the day.

That is the ultimate way forward. Having G-d on our mind constantly - Shiviti Hashem Lnegdi Tamid.

This was the message to Moshe at the outset in redeeming Am Yisrael, a journey that would be supernatural and majestic.

Let us live and exclaim the words Hashem Melech - He is our King.

There is no difference between miracle and nature it all emanates from Hashem and through this realisation we will be able to experience both.

Shabbat Shalom ■

## RABBI PEARLMAN - MEVASERET ZION, YERUSHALAYIM, IR HAKODESH

### DVAR TORAH



### THE LONGEST WORD IN CHUMASH AND THE PLAGUE OF FROGS

In chapter 7 verse 28 Moshe is told to threaten Pharaoh that the Nile will swarm with *Tsfardeim* (frogs) which will come into your house and in your bedroom and on your bed and into the house of your servants and your people and *uvetanurecha uvemisharotecha* (your ovens and your kneading troughs). ובמשארותיך is the longest word in the whole of the Chumash being the only 10 letter word, and as nothing in the holy Torah can be coincidental we need to fathom its message in its context here.

To answer this, we need to ask a further question. Why were these two household utensils chosen to be specified in preference to all other vessels such as bowls, cups, pots and pans? What, if any, significance is there that here of all places we should find the longest word in the Chumash?

It is relevant to quote here the famous Gemara in Pesachim 53b "Todos, the Roman, expounded 'what precedent did Chananiah, Mishael and Azariah follow when they allowed themselves to be thrown in the fiery furnace to sanctify Hashem's name?' They applied a *Kol Vachomer* from the frogs. The *Tzefardeim* were not commanded to perform the mitzvah of Kiddush Hashem, yet they entered the ovens and the kneading troughs. The fact that the kneading trough is juxtaposed to the oven in the Passuk indicates that we are talking of the time when one would normally find them next to each other, namely when the oven is still hot, so a fortiori Chananiah and his two friends who were obliged to perform the mitzvah of *Kiddush Hashem* had to allow themselves to be thrown into the furnace rather than bow to the idol of Nevuchadnezzar."

There is a very instructive Maharsha here in the Chidushei Agadot. He says that the Gemara's deduction that the ovens were hot, from the juxtaposition of the two words is also derived from the fact that only these two household utensils were specified in the Passuk. This now answers our first question above. These two items were singled out for the reason that they, more than any other, emphasised the wondrously miraculous nature of the *mesirut nefesh* of the frogs. *Tzefardim* are by nature water amphibians and as such have to avoid hot places so as not to become dehydrated. Nonetheless they sanctified

Hashem's name by doing the very opposite of their natural tendency to keep away from heat, and they jumped into the ovens even while they were scorching with heat of the fire within.

Perhaps too this is the significance of the lengthiest word to show the extent of the *mesirut nefesh* and Kiddush Hashem of the frogs from whom people as great as Chananiah, Mishael and Azariah took their wonderful lesson by means of this inspired *Kol Vachomer*.

Another possible explanation of this use of the ten-letter word could be that the word "Tzefardeim" occurs ten times in this Parsha to indicate and emphasise a) that the plague of frogs was in itself as bad as the whole of the ten plagues b) that there were ten species of frogs and c) that they occupied ten places (mentioned in verses 28 & 29). ■

<sup>1</sup> Beveitecha - your house

<sup>2</sup> Bachadar Mishcavecha - your bedroom

<sup>3</sup> Mittatcha - your bed

<sup>4</sup> Beveit Avadecha - your servants' house

<sup>5</sup> be-Amecha - your people

<sup>6</sup> Betanurecha - your ovens

<sup>7</sup> BeMisharotecha - your kneading troughs

<sup>8</sup> Bechah - you

<sup>9</sup> Be Amecha - your people

<sup>10</sup> Bechol Avodecha - your servants



## OUR CHACHAMIM

### RABBI DAVID TEBELE – THE AV BEIT DIN OF LISSA

The gaon Rabbi David Tebele was great in Torah and famous in his generation, becoming the Rav and Av Beit Din of the great town of Lissa.

Rabbi David was born to the gaon Rabbi Nathan Neta Tebele, the Av Beit Din of Brody, and he descended from the great gaon Rabbi Zecharia Mendel of Belz, the author of Beer Heitev on the Shulchan Aruch. He was also a descendant of Rabbi Aryeh Leib Hagadol, the Av Beit Din of Krakow. In fact the mark of these gaonim was visible in Rabbi David early on in life, since in his youth people could see that he had been born for greatness. He was constantly studying the holy Torah, wherein nothing was hidden from him.

Rabbi David was the Av Beit Din of the towns of Horachow and Lissa, and his name became connected to these towns throughout his life. With his great intellect, he knew how to move mountains and break rocks using his hypotheses and arguments. However the essential part of his renown came to him as a Rav and Posek for the entire Diaspora. From all corners of the globe, people came to him for his judgments and to seek out Hashem's word, meaning the Halachah. If a litigant would not accept his decision, the hand of Hashem would come down on him. Rabbi David was once asked if he punished people, to which he candidly replied: "The word of Hashem is the Halachah, and if one fails to listen to Hashem, it is Hashem Who punishes."

During his lifetime, Rabbi David fought against those who wanted to introduce the ideas of the enlightenment to the Jewish people. For this purpose he often met the great Torah figures of the generation, including the Noda B'Yehuda (Rabbi Yechezkel Landau), Rabbi Meir Posner, and Rabbi Akiva Eiger. On Tevet 16, 5552, Rabbi David Tebele left this world for the celestial academy. May the memory of the tzaddik be blessed. ■



## HALACHOT

### RABBI ELI MANSOUR

#### IS IT PERMISSIBLE TO PLACE WATER NEXT TO A FIRE ON SHABBAT?

The Halacha prohibits placing cold water on a Blech, since that constitutes cooking. The question is whether one may place cold water or raw food next to the fire, in order to warm it up, with intent to remove it before it reaches the critical temperature of Yad Soledet Bo.

The Rambam (Ch. 22) and Rashi (Shabbat 40b) and other Rishonim allow this, even if left close enough to the fire that it could eventually reach Yad Soledet Bo. They are not concerned that one may forget and leave it to reach the cooking point.

However the Rosh (Shabbat 3:10) cites a Yerushalmi that clearly prohibits placing the water in a place where it could eventually reach Yad Soledet Bo. Rather, one may only put the water far enough that it would warm up without the possibility of reaching Yad Soledet Bo. This seems to be the conclusion of the Rosh, as well as the Tosafot and many other Rishonim. Some Rishonim even hold that Rashi retracted his lenient opinion.

The Bet Yosef (318) writes that since the majority of Rishonim and the Yerushalmi are strict, the Halacha is in accordance with them. Therefore, he rules in Shulhan Aruch (318:14) that one may only place water in proximity to the fire where it can never reach Yad Soledet Bo.

**SUMMARY :** One may heat up water or raw food by placing them in proximity to the Blech at a distance where they can never reach the temperature of Yad Soledet Bo. ■



### TEST YOURSELF - Q&A

- ❶ Did Hashem ever appear to Avraham and say "I am Hashem?"
- ❷ What cause did the forefathers have to question Hashem?
- ❸ How was Moshe commanded to act towards Pharaoh?
- ❹ How long did Levi live?
- ❺ Who was Aharon's wife? Who was her father? Who was her brother?

#### Answer

❶ 6:9 - Yes. ❷ 6:9 - Although Hashem swore to give them the land, they never actually had control over it. ❸ 6:13 - With the respect due a king. ❹ 6:16 - 137 years. ❺ 6:23 - Elisheva, daughter of Aminadav, sister of Nachshon.



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26TH FEBRUARY 2018

# REVEALED

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