

# THE COMMUNITY Parasha Sheet



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Thank you for all the incredible work that TAL does for the Jewish Community, long may it continue.

Sponsored by Avital and Sam ahead of their upcoming Wedding this Sunday

## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### SHEMA – GIVE WITNESS!

There is a famous story of a traveller who visited one of the greatest rabbis of the last generation - the Chafetz Chaim.

The traveller entered the humble abode of the Chafetz Chaim and was astonished by the meagre accommodation.

He asked the Chafetz Chaim where all his furniture was?

The Chafetz Chaim answered him by asking him where all his furniture was.

The traveller responded, "I don't have any. I'm just passing through this town. Any furniture would just get in my way."

The Chafetz Chaim smiled and said, "Quite so. I too am a mere traveller in this world, expecting to be here only a short while. This world is just a passageway before the World to Come. For a passageway, this is quite adequately furnished."

In this weeks Parasha we read the famous words of Shema Yisrael.

This is the quintessential prayer of our nation, the declaration and the testimony of our belief in Hashem. "Shema Yisrael Hashem Elokainu Hashem Echad (6:4)." Accept, Yisrael, Hashem who is Elokainu (our G-d), Hashem is One.

The testimony that all that occurs in this world emanates from Hashem. Our Sages state that when saying this, we must have in mind to accept the Yoke of Heaven.

What does that mean?

When looking at a Sefer Torah we note that the last letter of the first word of Shema -the 'Ayin', and the last letter of the last word (Echad)- 'Daled', are written larger than the other letters. They stand out - why?

These two letters together spell the word 'Ed' - witness.

The Kli Yakar grants an awesome insight and writes that this alludes to the concept that we (Am Yisrael) are the witnesses of Hashem in this world. As founders of monotheism, we, through our beliefs and the way that those beliefs act upon our lives, serve as witnesses to Hashem's intimate involvement in this world.

There is a more profound lesson to learn from this Ayin and Daled:

Many Parshiot earlier (in Parshat Ki Tisa) we learnt how, Moshe asked Hashem to show him His presence (Shemot 33:18). The Midrash explains that Moshe wanted to see the reward of the righteous in this world and the next. Hashem answered that he could see Him from behind but not from the front.

The Gemara (Brachot 7b) explains that Hashem showed Moshe the knot of His Tefilin Shel Rosh (worn on the back of the head).

The Kli Yakar explains that the Tefilin contain a special Name of Hashem known as 'shakai', spelled 'Shin', 'Daled' and then 'Yud'.

When a person wears Tefilin, the letters 'Shin' and 'Yud' are in front of him.

The 'Shin' is on the front of the Tefilin Shel Rosh and the 'Yud' is the knot of the Tefilin Shel Yad (worn on the hand).

Together the Yud and Shin spell 'Yesh' - (meaning) something or a reality. ►

## > MAZAL TOV

Avital Mendelsohn & Sam Menahem  
on their upcoming wedding

Sacha & Daniel Beder  
on the birth of their son

Solomon Kelaty  
on his Bar mitzvah



## THE WEEKLY QUOTE

*"Enjoy life today,  
yesterday is gone and tomorrow  
may never come back."*

## > UPCOMING EVENTS

• 16TH SEPTEMBER FUN DAY

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### DVAR TORAH

Shema - give witness!  
RABBI JONATHAN TAWIL

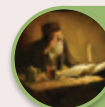
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This refers to the reward of the next world which is a true being and existence - the epitome of 'Yesh'. Such an existence could not be shown to Moshe. That no eye, even his, could see.

Instead Moshe was only able to see the back of Hashem, the knot of the Tefilin Shel Rosh. That is in the shape of the letter 'Daled'. The letter Daled is of numerical value four and symbolises the four corners of his world; a world that is limited in space.

The Daled exemplifies the reward of this world.

Using this important insight we can now gain a deeper understanding in the Shema.

The Ayin and Daled are both placed as large letters in the Shema to teach that the eye (Ayin) in this world can only see and understand the Daled - the reward that is connected to this world.

However, the reward of the next world, the 'Yesh', the 'Yud' and the 'Shin', the first letters of the words 'Shema

Yisrael', that is not available to the domain of the 'Ayin', the eye, rather, that is in the domain of hearing (Shema).

That existence, we can only hear about.

This world with all its pleasures is limited. The delicious food, the great clothes, the fantastic scenery are only considered of great benefit to us in this world because we possess a physical form; the soul desires these things only because the body needs them. In a place where there is no body, all these matters become nullified.

The Rambam, in the Mishna Torah, explains that there is no way we can fully anticipate the good in Olam Haba because it is so overwhelmingly great that it cannot be compared to any good in this world.

Spiritual pleasures are infinitely good, while physical pleasures are temporary.

David HaMelech, in Psalms (Tehillim), alludes to this concept when he writes, "How great is the good that You have hidden for those who fear You!"

Because the pleasure we will receive in the World to Come has no comparison here, even the prophets could not describe it over the course of Jewish history. Any description would have simply diminished it. Our Sages tell us, "All the prophets' only prophesized about the times of the Messiah(Mashiach). However, regarding Olam Haba, no eye has ever seen, except for You, Hashem."

Over the centuries countless members of our nation have been willing to die for the sake of 'Hashem Elokainu Hashem echad' and left this world with the words Shema Yisrael on their lips. Their immense faith in Hashem was honourable and they understood the physical limitations of this world.

May we internalise this and through our actions, our words and our thoughts carry the banner of Hashem's existence and involvement in this world.

■ **Shabbat Shalom**

## RABBI MEYER AMAR - SENIOR KODESH TEACHER AT HASMONEAN HIGH SCHOOL MA JEWISH EDUCATION



### APPRECIATING APPRECIATION <sup>1</sup>

*Liluis Nishmas Esther bat Dona*

A story is told about the Gaon Reb Yonoson Eybechutz<sup>2</sup>. Before he became famous he used to be the Rabbi of a small town in Czechoslovakia. Seeing that he was not overly busy with halachic matters he took it upon himself to set up Gemachim, charities and a soup kitchen, taking care of the town's impoverished and unfortunate. Emissaries came from Prague one day bearing a transfer request to take up the Prague Rabbanus. They met with Reb Yonoson and the town leaders requesting his move to Prague. To his surprise the leaders of the town were au fait with his departure, they didn't object or create a fuss. He was most surprised after what he had done for the community that they didn't even ask him to continue his leadership or offer any raise in salary and conditions in order to attract him to stay. This was most upsetting for him and even more so embarrassing in front of the emissaries. When the band of wagons eventually arrived to pick up the Rav, his

family and belongings, no one from the town appeared to ask for divrei brocho or to wish him well for his future. Immediately he made a decision to call a community meeting in the shul so that he may give his leavers speech. His topic was that of shmiras hamitzvos. How careful they must all be to guard themselves from dropping their level of religious fervour and connection to Hashem. He explained the reason for his sharp words were not out of anger but out of concern. If they didn't feel an obligation to show appreciation to a Rav who had served them with great energy for 3 years and set up multiple organisations to benefit the community then surely there was a danger of them losing their appreciation to Hashem for the good He does for them. They should strengthen their recognition and praise for Hashem and guard their connection to Torah and mitzvah observance which are the regular casualties of one who does not really appreciate what Hashem does for him.

This story can be used to explain why Moshe Rabbeinu told the Bnei Yisroel 'to guard their souls ....lest they fall into the trap of serving Idols' (Perek 4 Possuk 15-16). Based on a Midrash in Parshas Ekev - Moshe told off the Bnei Yisroel for their lack of appreciation of his efforts on their behalf; that it will lead to a lack of appreciation of Hashem's benevolence in

their lives, leading in the worst case scenario to betrayal of Hashem through idol worship.

Appreciation is the bedrock of a practicing Jew's commitment to the Torah and Hashem. In order to cultivate this, one has to work on feeling and displaying appreciation to all those around, who one benefits from. The list is endless but the obvious ones that immediately spring to mind are parents, wife, husband, siblings, teachers, Rabbonim, gaboim and askonim of tzorchei tizbur to mention a few. When you regularly practice appreciation to those around you it embeds it into your soul facilitating your dedication to Hashem which is every Jew's ultimate calling in this life.

If you walk away from reading this with the intention of being Makir Tov to at least one person in the list then you have begun to appreciate appreciation - Hatzlocho

<sup>1</sup>This Dvar Torah has been translated and adapted from the words of Reb Yisroel Grossman - member of the Moetzes Gedolei Hatorah in Eretz Yisroel

<sup>2</sup> Author of sefer Urim Vetumim on Shulchan Oruch - 17th century

■ **Shabbat shalom**



## OUR CHACHAMIM

### RAV HUNA

Rav Huna belonged to the second generation of Babylonian Amoraim, and he was named Rosh Yeshiva of the academy at Sura after the death of Rav.

Despite his greatness, the Talmud does not say who his parents were, and only in one place is it stated that he was related to the family of the Exilarch.

Besides his considerable wisdom, what was remarkable about Rav Huna was his great qualities, particularly his generosity. With him, riches and the greatness of Torah went together as a pair. He also possessed abilities that characterize a leader of Israel. Early on, when Rav Huna was a student of Rav, he was extremely poor, and so he began farming. He worked the ground himself, irrigated it by his own means, and allowed only the flocks to graze on it. Obviously, he felt no shame in performing all these tasks, and he allowed no one to do it for him. One day, the Gemara says, he was walking with some farm equipment on his shoulder when a Talmid Chacham by the name of Chanah bar Chanilai met him and wanted to carry his load. Rav Huna told him, "If you are accustomed to carrying this type of equipment in your town, then you can do so here if you wish. But if not, do you think that I would allow myself to embarrass you so that I could derive personal honor from it?"

During this time Rav Huna's poverty was so great that once he didn't even have wine to recite Kiddush for Shabbat. He went and placed his belt as collateral in order to buy some wine, replacing his belt with a simple piece of string. When Rav noticed, he asked him, "What does this mean?" Rav Huna then explained that he was obligated to put his belt down as collateral in order to buy wine for Shabbat. Thus Rav gave him a blessing that Hashem should provide him with such wealth that he could wear clothes made of velvet!

Starting from then on, his business dealings began to prosper, to the point that he became extremely rich. Once, 400 barrels of wine that he owned became sour and turned into cheap vinegar, and he was faced with a huge financial loss. His friends, the Sages, came to him and advised that he should examine his ways, for he may have committed some sin.

"Do you suspect me of wrongdoing?" Rav Huna asked them.

"Do you suspect the Holy One, blessed be He, of making a Jew lose money for no reason?" the Sages replied.

"If such is the case, please tell me if you have heard anything concerning me that I should rectify. If so, I will immediately mend my ways," said Rav Huna in a spirit of repentance.

"We have heard," the Sages told him, "that you have not given your sharecropper his rightful portion of grapevine shoots. For the same reason as he has the right to a portion of a tree's fruits, a sharecropper has the right to a portion of its shoots and twigs."

Rav Huna was astonished. "But my sharecropper takes all the shoots, leaving me with hardly anything!" he replied. He then decided, "Perhaps starting from today I will set aside a fixed quantity of grapevine shoots for him. In this way he won't steal from me anymore!"

Success immediately began to smile on Rav Huna once again, and the price of vinegar started to rise, to the point that he lost nothing in the whole affair.

Rav Huna's incredible prosperity became well known, to the extent that it was said that whoever saw him in their dreams would experience miracles.

One day a fire broke out in Rav Huna's town, yet the flames didn't touch anything in the district where he lived. The residents of the town believed that they had been saved by his merit. However they were shown in a dream that this was insignificant compared to the greatness of Rav Huna, and that the district had been saved by the merit of a woman who each week lit her stove and allowed all her neighbors to benefit from its use. We can learn from this the power of generosity.

Rav Huna's yeshiva became ever larger. It had about permanent 800 students, and he paid for everything out of his own pocket. Moreover, thousands of students who studied independently during the whole year came to his yeshiva for two months out of the year (Yarchei Kallah in Adar and Elul). They came to listen to the Rosh Yeshiva's lectures, as well as to those of his colleagues, after which they would go back home and attend to their affairs. At that time Rav Huna had 13 assistants. He died at an advanced age. ■



## HALACHOT

### RABBI ELI MANSOUR

#### MAY ONE RECITE KIDDUSH IF HE CANNOT DRINK THE WINE?

If a person, for whatever reason, is unable to drink wine, may he recite the Kiddush and then have somebody else at the table drink, or is it preferable to have somebody else recite Kiddush?

Maran, in Shulhan Aruch (Orach Chaim 271:14; listen to audio recording for precise citation), writes that if a person recited Kiddush and did not drink the wine, but instead had somebody else drink the wine, he has fulfilled the Misva. However, Maran adds, several people's drinking cannot combine to complete the minimum required amount that must be drunk. Meaning, at least one person must drink the entire amount of "Melo Lugmav" (a cheekful) for the Misva to be fulfilled. But Maran then cites a second view, according to which we may combine the wine drunk by several different people. According to this view, as long as altogether the minimum required amount was drunk, the Misva has been fulfilled. Maran then proceeds to cite a third view, the view of the Geonim, who ruled that the Misva of Kiddush is not fulfilled unless the individual who recites the Kiddush also drinks some of the wine. Maran concludes this discussion by writing, "Ve'ru'i La'hush Le'dibrehem" – meaning, it is proper to satisfy this stringent ruling of the Geonim. Thus, according to Maran, one should not recite Kiddush unless he will be drinking some wine, as we should endeavor to satisfy the stringent position. The Mishna Berura (Rav Yisrael Meir Kagan of Radin, 1839-1933) adds, however, that if one did recite Kiddush and had somebody else drink, they have fulfilled their obligation, even if nobody drank a complete quantity of wine, as long as altogether, between everyone at the table, this quantity was drunk.

Practically speaking, then, it is certainly preferable for one who is unable to drink wine not to recite Kiddush, and to instead have somebody else recite it for him. If, however, there is nobody else to recite Kiddush, such as if a husband and wife are alone and the wife cannot recite Kiddush, or if it would not befitting the person's honor to have somebody else recite Kiddush, then he may recite the Kiddush and have somebody else drink, though preferably he should at least drink a small sip. If he is unable to drink even a sip, then he may have others drink the complete amount.

There are, however, two conditions that must be met. First, as the Mishna Berura mentions, the full amount of wine must be drunk within a period of "Kedeh Achilat Pares," or approximately four minutes, of the recitation of Kiddush. (In most situations, this should not be a problem.) Additionally, the person who drinks must have been part of the Kiddush; meaning, he must have listened to the recitation for the purpose of fulfilling his Kiddush obligation. If he had already heard Kiddush earlier, and just happens to be present, his drinking does not suffice for the fulfillment of the Misva.

This also applies if several people will be drinking to complete the required amount of "Melo Lugmav." They must all drink their portions within four minutes of the recitation of Kiddush, and they must have all been part of the Kiddush.

It should be noted that any man or woman above the age of Bar Misva or Bat Misva is eligible to drink the wine on behalf of the one who recited Kiddush. All men and women who have reached the age of Misva obligation are included in the Misva of Kiddush, and thus in a case where the one reciting Kiddush will not be drinking the wine, anyone above the age of Bar Misva or Bat Misva may drink. Hence, in the case of a husband and wife who are alone, and the husband cannot drink the wine and the wife cannot recite Kiddush, the husband may recite the Kiddush and the wife should then drink the full amount.

**Summary:** Preferably, one should not recite Kiddush unless he is able to drink the wine. If there is no one else to recite Kiddush, or if it would be a slight to one's honor if somebody else recites Kiddush, then he may have another person drink the wine, as long as that other person is a man or woman above the age of Bar Misva or Bat Misva, and is fulfilling his or her obligation by listening to the Kiddush. Even in such a case, the person who recites Kiddush should, if possible, taste a bit of the wine. ■

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## TEST YOURSELF - Q&A

- 1 "And I prayed to Hashem at that time." Why "at that time"?
- 2 What characteristic trait is represented by Hashem's "strong hand"?
- 3 What is ha'levanon?
- 4 What did Hashem tell Yehoshua after the battle of Ai?
- 5 What will happen if the Jewish People fail to keep the mitzvot properly?

### Answer

1 3:23 - Defeating Sichon and Og, whose lands were part of Eretz Canaan, Moshe thought perhaps Hashem had annulled the vow against his entering the Land.  
2 3:24 - His willingness to forgive.  
3 3:25 - Ha'levanon means the Beit Hamikdash, which "whitens" (lavan), i.e., atones for, the Jewish People.  
4 3:28 - Yehoshua must lead the army into battle.  
5 4:9 - The non-Jewish world will regard them as foolish.

## FIND THIS WORDS!

שמע	מזוזה
אחד	מאדך
ירדן	חרב
משה	הנאמן
חלב	שבר
יהושע	טובאב

## STORY

### IS MORE REALLY BETTER?

How did you do on the test, Avi?

I got an 80, Chaim.

That's good.

What did you get Chaim?

85.

That's better than 80.

That's right, more is better.

A short time later . . .

Come, Steve, let's trade baseball cards. I have over 100 cards in my collection.

One hundred cards. That's nothing! I have 250 cards.

Wow, Steve. Your collection is better than mine. You have more cards.

That's right! More is better!

A short time later . . .

What flavor ice cream did you get Freddie?

Chocolate. What did you get Max?

I got two dips. Mocha and vanilla.

Two dips! You got more ice cream than I did. Your cone is better than mine.

That's right, more is better.

A short time later Avi is walking along thinking to himself . . .

More is better. More is better. More is better. I have been hearing that expression quite a bit. The more you

have of something, the better off you are. Hmmm. I have an idea.

Avi arrives home.

Dad! I'm home!

Avi! Great to see you! How was your day?

Great, Dad! I really learned a lot today.

What did you learn Avi?

One of the things I learned is that "more is better". The more you have of something, the better off you are. I have a brainstorm.

Great! Let's hear it!

How many tzitzis (corner fringes) are on your tallis?

Four.

Let's add a fifth one. After all, more is better.

Hmmm.

I have another idea Dad.

Yes, Avi.

Next Succos, instead of waving four types of plants - esrog (citron), lulav (palm), hadassim (myrtle), and arovos (willow), let's add a fifth type. After all, more is better.

Hmmm.

Avi, what you are saying is not exactly true.

What do you mean Dad?

It may be true that more is better when it comes to test scores and baseball card collections, but mitzvot are different. The Torah gives us precise instructions how to perform a mitzvah; exactly how much of each component to use.

How do you know that Dad?

It is in this week's parsha, Avi. Moshe Rabbeinu, our teacher Moses is speaking to the Jewish people just before they are about to enter the Land of Israel after their forty years in the desert. He tells them (Devarim 4:2), "You shall not add to the word that I command you, nor shall you subtract from it . . ." Rabbi Shlomo Yitzchaki, who is known to us as Rashi explains that we are cautioned against doing exactly what you suggested, Avi, having five tzitzis instead of four, or adding a fifth plant to the lulav group. So you see, when it comes to mitzvot, more is not necessarily better. Mitzvot are a precise science. The instructions must be followed very carefully.

It's like driving a car, Dad. You can't drive too fast or too slow.

Exactly, Avi.

Or like eating dinner. If you eat too little, you won't have enough energy. And if you eat too much, you will be sick. You've really got the hang of it.

I'm learning exactly how to understand the exactness of a mitzvah.

Exactly!