

# THE COMMUNITY Parasha Sheet



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In honour of the wedding of Moshe Tawil and Gili Nissim.

May Hashem Bless them to build a beautiful Bayit Neeman Beyisrael – Banim Ubenei Banim Oskim BaTorah UbaMitsvot, Bivracha, Hatslacha VeHarbeh Simcha!

## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### WHY AM I SEEING THIS?!

Moshe had a special mission cut out for twelve individuals. They had to be hand picked and were going on a national mission to search out the land of Israel.

The twelve spies set out to search the land of Israel. It seemed like an important mission, yet the repercussions proved dire.

Did Moshe choose the right people? Were these people men of stature? When and why did they go wrong?

The Torah relates (Bamidbar 13:3) that when the spies (Meraglim) were chosen, they were all "Anashim," - esteemed and righteous at the time (Rashi).

After all, Yehoshua the future leader of Israel was amongst them. So where did they go wrong?

Let's take a closer look at Rashi one of the foremost commentators on the Torah.

There seems to be a startling contradiction between two comments of Rashi.

In Pasuk 2, Rashi asks why this weeks Parasha is juxtaposed to last weeks.

He states that last week we learnt about Miriam and how powerful 'bad' words of Lashon hara could be. These great men should have looked on and learnt from Miriam not to speak badly and yet they never learnt. In the end they spoke terribly about the beautiful land of Israel.

The next Pasuk (3) Rashi comments (Kulam Anashim) they were men of importance and at that time - Keshirim Hayu - they were righteous.

Which was it? On the one hand Rashi seems to imply that they were righteous at that time, yet at the same time he

states they were 'Reshaim' and should have learnt from Miriam?

Similarly the Gemara Sotah (35a) expounds the verse, "And they went, and they returned" (Bamidbar 13:26), and says that "just as the Meraglim returned with evil plans, when they departed they already had evil intentions."

How can Rashi's explanation be reconciled with the Gemara which says that they were evil from the outset?

The Ohr HaChaim explains that in the eyes of Moshe, they were Tsadikim, but in the eyes of Hashem - who sees to the depth of mans heart, they were Reshaim from the outset. Hence the verse (Bamidbar 13:2) says that Hashem told Moshe Rabenu, "Send men for you" ("Shelach Lecha Anashim"), implying that the Meraglim were "Anashim" only in the eyes of Moshe Rabenu but not in the eyes of Hashem.

Thus when Rashi states that they were righteous that must be referring to Moshe's understanding of them. When Rashi relates that they were Reshaim, that refers to how Hashem understood them to be.

I would like to share with you another fascinating answer.

The Gemara in Sotah (2a) questions why the laws of Sotah and Nazir are juxtaposed in the Torah (Bamidbar 6).

A Sotah is a woman whose husband had suspicions about her and warned her not to seclude herself with a certain man. If two witnesses testified that she violated her husband's warning and secluded herself with that person, then the husband would take her to the Bet Hamikdash, where she was given special waters to drink. If she had committed an adulterous act, then the waters would kill her, by causing her body to burst.

Immediately following this section, the Torah proceeds to discuss the laws of a Nazir, a person who makes a vow to abstain from wine.

What is the connection between the two?

The Gemara explains that the Torah connects the two, because a man who witnesses the spectacle of a Sotah in the Bet Hamikdash will respond to seeing this experience by taking upon himself the status of Nazir.

"A person who sees a Sotah in her disgrace will distance himself from wine." ►

## > MAZAL TOV TO

Moshe Tawil and Gili Nissim  
on their wedding

Daniel Akiva and Janina Isaacs  
on their forthcoming wedding

Sophie and David Cohen  
on the birth of a baby boy

Simcha and Meirav Kirschenbaum  
on the Brit of their baby

Yonatan and Penina Muyal  
on the birth of their daughter Serach

**THE WEEKLY QUOTE**  
"Let your smile change  
the world, but don't let  
the world change your smile!"

## > UPCOMING EVENTS

9TH JULY - YMC BBQ (see more info online)

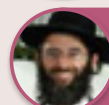


### DVAR TORAH

Why am I seeing this?!

RABBI JONATHAN TAWIL

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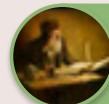


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He saw so he needs to become a Nazir and separate from wine grapes etc.

Why?

The Baal Shem Tov gives us an awesome insight. When you see something happening in life, it's not just haphazard, it's happening in front of your eyes, because (for whatever reason) Hashem wants you to see it and learn/improve from it.

There is nothing 'chance' in life. If this person witnessed a Sotah, it's for a reason. Therefore he takes upon himself to act, and he separates himself from wine/grapes that can lead to bad behaviour.

We find a similar idea expressed regarding the Ephod.

When the Torah lists the Ephod as part of the Kohen Gadols garments, Rashi – (one of the greatest Torah commentators) is mystified.

The Torah states: And they shall make the Ephod... It shall have its two shoulder-pieces joined at its two edges... (28:6-8).

Rashi comments – 'I haven't heard nor have I found in the Talmud an explanation of [the Ephod's] form. My heart tells me that it is tied on the back, its width the width of a person's back, its form like the apron worn by princesses when they ride horses...'

"My heart tells me" is an uncharacteristic phrase for Rashi, who usually relates the simple meaning of the verse without citing sources or telling us how he arrived at a particular meaning.

The Baal Shem Tov explained, "Everything that a person sees or hears should serve him as a lesson in His service of G-d."

Perhaps, Rashi one day happened to come across a party of noblewomen on horseback, and wondered as to what purpose divine providence had shown him this apparently meaningless scene. Then, when he was struggling to describe the form of the Ephod, he realized that this was the model that fit its biblical description.

Rashi saw and realised everything that is put in front of him is for a reason.

We can now understand the differences in Rashi's statements to our Parasha.

Rashi states that at that time they were Tsadikim, they were men of stature. But the minute they saw what happened to Miriam - and didn't learn from it - then they were Reshaim.

Life is about being aware about surrounding circumstances, constantly taking in information and bettering our status. The spies should have learnt from Miriam, they should have said if Hashem is showing us this, there must be something that we can apply to our lives.

They missed the message, and fought contrary to its meaning. Life brings with it many challenges. We all go through many different experiences. Yet we should always cling to the Baal Shem Tov's words of wisdom

"Everything that a person sees or hears should serve him as a lesson in his/her service of G-d." ■

## RABBI YITSHAK HAKOHEN TAWIL

DVAR  
TORAH



### PARSHA INSIGHTS

"And Moshe called Hoshea the son of Nun Yehoshua" (13:16).

The revised name Yehoshua implies Y-ah Hoshia [may G-d save you], symbolizing that before sending the spies on their mission, Moshe prayed on behalf of Yehoshua that G-d should save him from the counsel of the spies who [with the exception of Yehoshua and Kalev] all returned bearing an evil report of Eretz Yisrael. It is somewhat surprising to note that before sending the spies Moshe felt it necessary to pray for Yehoshua in particular. What was so special about Yehoshua, and why didn't he pray for the other spies? The Torah informs us that when the spies returned with their evil report, Yehoshua and Kalev were in opposition refuting the way in which the other spies had misinterpreted what they saw. Yehoshua and Kalev both had a very favorable impression of Eretz Yisrael and separated themselves from the terrible sin of the spies.

The Chafetz Chaim explains that although both Yehoshua and Kalev belonged to the opposition and spoke in favor of Eretz Yisrael they chose different strategic ways in which to voice their opposition. Yehoshua was openly opposed, expressing his conflicting view all along. He

outwardly preached his view and rebuked the other spies, and as an individual of opposing view he thereby placed himself in danger and needed special Divine Mercy in order that he would emerge safe and sound. Moshe was aware of Yehoshua's open policy and realized the possible danger that could befall him, and therefore prayed for him in particular. Yehoshua had a reason for his open policy. When in a situation where others around you are doing wrong, if you sit quietly along in their company you are prone to eventually be influenced by the evil majority. Yehoshua hence was of the opinion that in such a situation he must speak out, even though he thereby places himself in physical danger. He considered the spiritual danger of influence that could arise as a result of keeping his opposition quiet to be far worse. Kalev, although similarly in opposition to the wicked report of the other spies, nevertheless held of a different approach to express his opposition. He initially remained quiet, playing as if he was on their side, thereby avoiding placing himself in any physical danger. After the spies returned and disappointingly informed our people that Eretz Yisrael is tough and impossible to conquer, Kalev stood up as if adding to their words, and suddenly he turned the pot over their faces, praising Eretz Yisrael highly and assuring the people that with G-d's help there is no trouble conquering the land. Kalev's approach of playing on their side until the last moment posed the spiritual danger of being influenced on the way, but Kalev stopped off on the way in Chevron and prayed besides the burial place of our great forefathers, pleading that their merit should stand by him protecting him from any negative influence from the other spies. Despite the dangers of temptation, since Kalev truly set out in his path with pure intentions, his prayer stood by him and he was saved from receiving any negative influence from the other spies. The Torah praises both Yehoshua and Kalev, implying that both their approaches are sanctioned.

R. Shimshon Refael Hirsch delves a little deeper into our initial question. Before the spies were sent on their mission, the Torah testifies that they were all righteous men of stature. Why did Moshe feel that there would be a negative outcome and that Yehoshua would need a special prayer? Also, by singling out Yehoshua and praying for him in a noticeable form [with a change of his name] this would surely increase the danger, forming a reason to stimulate within the spies even more jealousy and hatred against Yehoshua? He answers that the change of name served an explicit purpose, for the good of all the spies. Moshe hoped that as a result of everybody using the new name Yehoshua "May G-d save you [from the plot of the spies]" the other spies would have a constant reminder to be careful; every time they mention Yehoshua's name they are reminded to beware! This would enable them to be aware of what they are saying, thinking twice before stumbling in sin. By calling out Yehoshua – May G-d save you, their belief would also be strengthened, remembering that G-d is the one who saves, and he is indeed most capable of bringing them into Eretz Yisrael despite the frightening looking giants that lived in Eretz Yisrael at that time. Notwithstanding this great reminder, the spies stumbled in sin.

We also have constant "reminders" sent to us by G-d through which we can strengthen our belief and practice. Be it a feeling of inspiration, which needs to be captured and developed; be it something out of the normal routine that makes us think a little bit helping to awake from our deep slumber. We must constantly keep ourselves aware of what is happening around us, recognising and taking advantage of the many Divine hints and messages that are sent to us in order to help and guide us to improve our ways! ■

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## OUR CHACHAMIM

### RABBI NISSIM SHAMAMA

Rabbi Nissim Shamama was loved and respected by all. As the finance minister of the king of Tunis, he strived to help all those in need, especially Torah scholars. He helped them to publish their books, even though printing at that time was very difficult. His heart and hands were always open and ready to help anyone in need, and whoever was poor could expect to be offered a sizable amount of money by his generous heart.

Rabbi Nissim enjoyed the respect of the king, who trusted the exemplary wisdom with which Rabbi Nissim managed the kingdom's finances. His position made him famous, but just as his friends were numerous, so too were his enemies, who were jealous of his position and wanted to get rid of him.

One day some of his enemies slandered him to the king, who in his gullibility believed them. Without the least bit of inquiry, the king condemned Rabbi Nissim to death. This decree quickly became known, and Rabbi Nissim set out to leave the country. However he could not find his passport, and it remained lost despite an extensive search.

Rabbi Nissim was a regular at the home of the Gaon Rabbi Avraham Cohen Itzchak, the author of Mishmerot Kehuna. He was his faithful disciple and saw to everything he needed. Now that his fate had turned, he was convinced that Rabbi Avraham would be his defender and savior.

Rabbi Nissim went to see his teacher and recounted how the king had condemned him to death because of his jealous enemies. He also told him that he could not find his passport, for perhaps someone had taken it from him. With a calm and confident voice, Rabbi Avraham tried to reassure him, and after reflecting upon the matter he advised him to assemble a minyan to study Tikkun HaLaila. By the merit of this study and his good deeds, he told him, he would find his passport and succeed in fleeing the country.

That same night, Rabbi Nissim assembled a minyan of Torah scholars at his home to fervently study Tikkun HaLaila and Torah. After all, does the Torah not protect a person from all harm?

At dawn the Torah scholars went home one by one, and Rabbi Nissim decided to go see Rabbi Avraham. As he was about to leave, however, Rabbi Avraham had already beaten him to it and was there at his home, his face beaming.

"I asked a question and in a dream it was revealed to me that your passport is well hidden between the pages of [such and such a book] on your shelf."

Rabbi Nissim rushed towards the shelf that contained his books, excitedly took out the book in question, and found his passport inside! It was exactly where he had put it.

Because of G-d's mercy, Rabbi Nissim left Tunis before the guards at the port were told about the king's decree. ■



## HALACHOT

### RABBI ELI MANSOUR

#### HIRING A NON-JEW FOR AGRICULTURAL WORK ON SHABBAT

If a Jewish landowner hires a non-Jewish employee to work his field, under what circumstances may the gentile work the field on Shabbat?

The Rambam (Rabbi Moshe Maimonides, Spain-Egypt, 1135-1204), in Hilchot Shabbat (6:12,14), establishes the rule that a Jew may have a gentile work for him on Shabbat if he sets a fixed price for the job, as opposed to a daily wage. If the gentile is paid for the job, and not for the day, he may work for the Jew on Shabbat because it is his choice to perform the work on Shabbat. Technically speaking, his work on Shabbat is not performed at the behest of the Jew, since the Jew does not pay him specifically to work on Shabbat, and hence he may perform the given activity on Shabbat.

The Rambam makes an exception, however, in cases of visible labor. If the work can be seen by other Jews, the gentile employee may not perform the given activity on Shabbat, as onlookers may mistakenly think that the Jew hired him on a daily wage. In order to avoid suspicion, a Jew may allow the gentile to work only in private, or outside the "Tehum" (the area within which Jews may walk on Shabbat outside a town) of his locale.

The Shulhan Aruch codifies this Halacha in the laws of Shabbat (Orah Haim 243:1), but draws a distinction in this regard between agricultural work and other activities. Owners of agricultural fields generally hire workers on the basis of a sharecropping arrangement, or "Arisut," whereby the laborer earns a percentage of the profits earned from the field's produce. Since sharecroppers are not paid a daily wage, under such an arrangement a gentile worker may work for a Jewish landowner on Shabbat. Therefore, the Shulhan Aruch rules, gentile laborers may work a field for a Jewish landowner on Shabbat even in public view, and even within the "Tehum." Everybody knows that these laborers work according to a sharecropper arrangement, and they will thus not suspect the Jewish landowner of violating the Shabbat laws by hiring gentile laborers on Shabbat.

Would this Halacha also apply in a case of "Sechirut," where the gentile is paid a flat monthly or annual rate, rather than percentages?

At first glance, under such an arrangement, too, we should allow the laborer to work for the Jew on Shabbat. Since he is not hired to work specifically on Shabbat, he is not technically considered as working on Shabbat at the Jew's behest. This is indeed the position taken by some authorities. Others, however, rule that the laborer may not work on Shabbat in such a case, because people who observe him working might inquire and discover that he is not hired on a percentage-based arrangement. They might then mistakenly assume that he is a day laborer, receiving a daily wage, and they will thus suspect the Jewish landowner of transgressing the prohibitions of Shabbat. Therefore, according to these authorities, if a gentile laborer is hired for agricultural work on the basis of any arrangement other than the sharecropping system, the Jew must not allow him to work the field on Shabbat.

Rav Shemuel Pinhasi (contemporary scholar in Israel) rules that if the field is situated beyond the "Tehum" of one's town, then he may rely on the lenient position. Inside the "Tehum," however, one should not allow his gentile laborer to work the field unless he receives a percentage-based pay.

**Summary:** A Jewish landowner may allow a gentile laborer to work the field on Shabbat if the laborer's pay is based on a percentage of the profits yielded by the crop. If the laborer receives a daily wage, the Jewish employer may not allow him to work the field on Shabbat. If the laborer is paid based on some other arrangement (not based on a percentage or a daily wage), then the gentile may work the field on Shabbat only if it is situated outside the "Tehum" – the area outside the town within which one may walk on Shabbat. ■



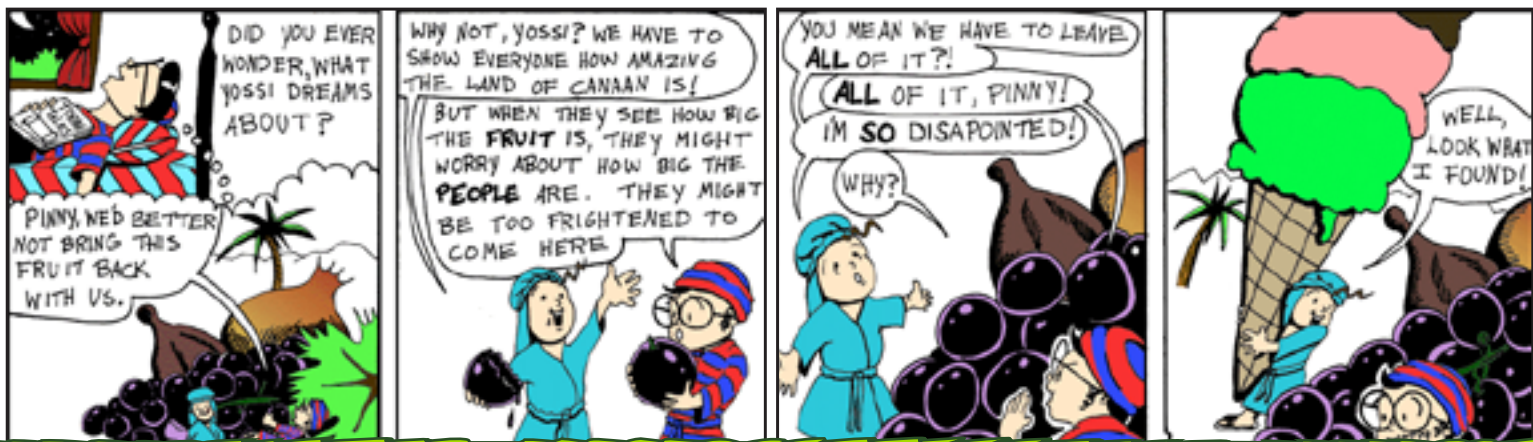


- ❶ Who built Hebron?
- ❷ Which fruits did the meraglim bring back?
- ❸ How many people carried the grape cluster?
- ❹ Why did Hashem shorten the meraglim's journey?
- ❺ Why did the meraglim begin by saying the land is "flowing with milk and honey?"

### Answer

❶ 13:22 - Cham. ❷ 13:23 - A cluster of grapes, a pomegranate and a fig. ❸ 13:23 - Eight. ❹ 13:25 - Hashem knew the Jews would sin and be punished with a year's wandering for each day of the spies' mission. So He shortened the journey to soften the decree. ❺ 13:27 - Any lie which doesn't start with an element of truth won't be believed; therefore, they began their false report with a true statement.

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## Kids Story Time

Rabbi Galinsky relates a powerful story which left a lasting impression on him, and taught him a powerful lesson about how one can endure even under the most trying situations.

The episode took place in a Siberian slave labour camp where Rabbi Galinsky and so many others suffered unbearable pain and misery. After a full day's work, the men would trudge back to their barracks to lay down on their wooden bunks and attempt to fall asleep.

Every night at approximately 2:00 AM, one of the Polish prisoners would arise from his 'bed' and remove a bag that was hidden underneath it. He would quickly take out what appeared to be some kind of a uniform, put it on, view himself in the mirror, and then quickly take it off, return it to the bag, and go back to sleep. This went on every night.

While Rabbi Galinsky was used to strange things occurring in prison, this man's actions were very puzzling. Sleep was very important to the prisoner's well-being. To force himself to arise in the middle of the night just to put on a suit seemed irrational. There had to be an explanation that would shed light on this man's strange behaviour.

One day, when they were alone, Rabbi Galinsky asked the man to explain what he was doing, and asked, "Why do you arise in the middle of the

night to put on your suit and view yourself in the mirror? Do you not value your sleep?"

The man replied, "Yes, Rabbi, my sleep is very important to me, but so are my sanity and dignity. Prior to being taken captive by our Russian tormentors, I was a distinguished general in the Polish army. I had the respect of thousands of soldiers. Suddenly, our army was vanquished and I became a prisoner. In my opinion, the degradation and mistreatment they subject us to is a greater danger than the physical blows they deal to us on an almost constant basis.

At all costs, I had to prevent them from getting into my mind and destroying it. Therefore, every night when everybody is fast asleep, I risk removing my general's uniform which I was able to keep with me. I put on the uniform and look in the mirror, and for two minutes, I see before my eyes my true self, my prior position, and my status. I do not see a broken down, frail prisoner. I see a general in the Polish army! This is how I am able to maintain my sanity."

Rabbi Galinsky says that this idea applies to us as well. We—the Jewish people—are the descendants of a noble lineage with a compelling legacy for the future. If we visualize ourselves in our true uniforms, a uniform which exemplifies the Jewish essence and spirit, we will be able to transcend the society in which we live!

