

THE COMMUNITY PARSHA SHEET



PARSHAT DEVARIM

London's Leading Young Professionals Platform and Jewish Communal Centre



RABBI JONATHAN TAWIL
TAL Founder & Director

WHERE'S MY REWARD?

The Midrash Tehillim says that the Giants Og and Sichon were more formidable adversaries than Pharaoh and his army. Moshe had battled Sichon and won. Now he faced a war against the mighty Og.

Yet before this war, Moshe seems to be worried. Hashem has to reassure him – Al Tirah Otoh (3:2) – do not fear him, for I (Hashem) will place him and his people in your hand.

What was bothering Moshe? Surely a man of the spiritual status of Moshe should not fear Og?

Og was not a normal adversary. He was a Giant with a formidable history.

Og was called "Hapalit", the escapee. He escaped from the Mabul (Targum Yonatan), from the war of the four kings against the five kings (Rashi), and from the war waged by the Ammoni nation against his people (Rashbam). What was the secret of his longevity?

Rashi cites the Midrash, which explains that Moshe was concerned because Og had a special merit for doing a kindness to Avraham hundreds of years earlier. At that time, Avraham's nephew Lot was taken captive. Og ran to Avraham to relate to him the news. Og had intended that Avraham should go to battle against the Four mightiest Kings, where he would be killed, opening the way for Og to take Sarah (Avraham's wife) for himself. Nevertheless this relating of news caused Avraham to save Lot's life and bring about a Kidush Hashem in the world.

Hashem rewarded Og with an additional 500 years because of this merit!

Now Moshe faced this formidable foe, and was worried, perhaps this merits reward was still standing in Og's favour.

Let us focus a moment on what is happening

here. Og the despicable giant, has a bad intention, yet nevertheless is rewarded for his good actions? Has he not been rewarded enough? The Pesikta DeRabi Elazar brings down that he was rewarded by becoming the King of Bashan. How much reward does a man like this really deserve for a seemingly small and unintentional good deed? And surely Moshe the greatest prophet that ever lived, the True Servant of Hashem should not fear such a giant?

Before we answer let us turn for a moment to our current exile.

Chazal tell us that we find ourselves in the Galut Edom – the exile of Eisav. This exile has lasted for two thousand years. It is the longest exile of our people. But when will this exile end? The prophet Zechariya tells us exactly when! (2:12) Achar Kavod Shelachani. Rashi explains that the time will come only once the merit of Eisav has been removed. Which merit are we talking about? Eisav was well known to honour his father Yitzchak. He would be exemplary when it came to Kibud av Va Em. The Zohar (1:146b) states that it is that Kavod showed to his father, that gave him the merit to rule over us for thousands of years! Hence Zecharia states only after the Kavod has ended; only after that merit has ended will Hashem defeat the wicked.

We see that the ramifications of a good deed are long lasting.

Have you ever heard of Nebuchadnezzar? He was the mightiest Leader Babylon ever saw. The Gemara relates that in his early days Nebuchadnezzar served as a secretary and scribe for a previous Babylonian monarch. Once, when Nebuchadnezzar was absent from work, other royal secretaries of the king drafted a letter to be sent to the Jewish king of Judah, Chizkiaha. The letter began: "Greetings to King Chizkiaha! Greetings to the city of Jerusalem! Greetings to the great G-d!" When Nebuchadnezzar returned to work and discovered how the letter was written, he was

4TH AV 5783

SHABBAT BEGINS:
20:51pm

SHABBAT ENDS:
22:03pm



Join our weekly TAL Shabbat Minyan.

- 8.45am
- Followed by hot delicious Kiddush



DVAR TORAH
Where's my Reward?
By Rabbi Jonathan Tawil



DVAR TORAH
Parshat Devarim
By Rabbi David Baadani



DVAR TORAH
A Person's Honour
By Rabbi Yehonatan Salem



OUR CHAHAMIM
Rabbi Israel Hager



HALACHOT
By Rabbi Eli Mansour



KIDS ZONE
Quiz & Story



Do you enjoy the popular weekly Torah Insights?

The Community Parsha sheet is read by thousands online and at shuls. For the opportunity to sponsor in the name of a loved one or for a Simcha please contact us on:

✉ info@torahactionlife.com

☎ 07792 460986

This newsletter contains Divrei Torah and may contain Sheimot - Please dispose of accordingly

THE ORIGINAL COMMUNAL PARASHA SHEET, SERVING THE COMMUNITY FOR OVER 12 YEARS!

angry. "You call Him 'the Great G-d,' Nebuchadnezzar protested, "and you mention Him last?!" In an isolated moment of moral conduct, Nebuchadnezzar insisted that the letter be redone, and written as follows: "Greetings to the Great G-d! Greetings to the city of Jerusalem! Greetings to king Chizkiah!" The problem was that the messenger had already been dispatched to Jerusalem with the first version of the letter in his hand. So Nebuchadnezzar ran out to call the messenger back and redo the letter. How far did he need to run? Merely three steps before he caught the messenger to give him a second version of the letter. Our sages see this episode as the ultimate cause for Nebuchadnezzar's

royal success. In the merit of his taking three steps to honour G-d, Nebuchadnezzar received the crown of royalty for three generations! This world is a physical world. Our sages note that Behay Alma – in this world there is no reward – no payment for good deeds done. The real payment is infinite and in the next world. Yet Hashem chooses to "reward" the wicked in this world in order to finish from them in the next. Moshe understood that there is an eternal payment for acts of good; he was worried that Og's merit still warranted him being alive. Therefore Hashem had to tell him, do not worry, his time has come, he has enjoyed enough reward for his actions.

The reward granted to these wicked people for their good actions in this world seems massive. Og the giant gets long life, lives as a mighty ruler; Nebuchadnezzar receives the monarchy for generations. Wow all that for such a small action. Yes! Even small actions count. Yet we must note that the real reward for our deeds is in the next world. We must realise that Hashem guards each and every mitzvah we do, every Amen we say, every Shabbat we keep, every act of kindness, it is all there in front of Hashem. From the reward these wicked people received for their seemingly small acts of good, we can fathom the reward that we will receive for every Mitzvah – Ah how lucky we are!



RABBI DAVID BAADANI

Director - TAL Chazanut Program

PARSHAT DEVARIM

The Rambam states that anyone who ascends the altar using stairs will be flogged, as well as anyone who removes a stone from the altar, from the entire Temple building, or from the area between the Temple and the altar, with the intention of causing destruction.

Regarding the Pasuk מִיָּד דָּבַר לְיַעֲקֹב חֻקֵּי וְשִׁפְטֵי לְיִשְׂרָאֵל - "He issued His commands to Jacob, His statutes and rules to Israel," our Sages explain that the laws of the Torah are fulfilled by G-d Himself, so to speak. This is why the verse uses the terms "His commands, His statutes, and rules."

Rabbi Haim Palachi (Turkey 1788 - 1868) raises the question, based on this

understanding, How Could G-d allow the Temple to be destroyed. Even when it comes to our synagogues, halacha states that we do not destroy a synagogue unless it is for the purpose of renovation, to build a larger and more magnificent place for Torah and prayer.

According to this perspective, we can understand that G-d intended to destroy the first and second temples in order to build a third temple in their place, one that would be more spiritual, more g-dly a holy temple that would stand forever.

"Make Me a sanctuary, וְשָׁכֵנִי בְתוֹכָם - and I will dwell among them." In our Mikdash, in our relationships, whether it is a relationship with our spouse, with G-d, or even with ourselves, at home or in the workplace, we often experience what may appear as destruction. However, we must

remember that on Tisha B'av, the Holy Temple was destroyed, and on that same day, the Messiah was born. The Haftara of Shabbat Chazon describes a vision of destruction and loss, but on the other hand, on Shabbat Chazon, every Jew is granted the ability to receive a vision of redemption (according to Rabbi Levi Yitzchak of Berdichov). This teaches us that the demolition that may seem like destruction is sometimes an invitation for rehabilitation and renovation. When one door closes, another one opens; when one era ends, a new one begins. See it as an opportunity to rebuild yourself and your relationships in a stronger, more genuine, and more authentic way, a way that will lead you to your own personal redemption.

Shabbat shalom.



RABBI YEHONATAN SALEM

A PERSON'S HONOUR

This week we start reading the fifth book of the Torah – Sefer Devarim. Literally translated as "the Book of Words," it refers to the words of rebuke that Moshe Rabbenu reprimanded the Jewish People before he passed away. Just before their entering the Promised Land, our famed leader reiterated their failures and shortcomings during the forty years of wandering in the desert under

his leadership. Sefer Devarim is Moshe Rabbenu's mussar – disciplinary book. It is replete with ethics, values, character perfection, self-improvement, and how to repent. All of these are relevant not only to that generation, but also to every member of Israel forever.

Moshe Rabbenu's opening words recall all of that generation's shortcomings. Yet, he only hinted at them and did not spell them out openly. This was because Moshe was concerned for and cared about the honour of the people.

At this juncture in time, we are mourning over the destruction of our holy Temples, which were destroyed at this time of year, thousands of years ago. The Gemara (Gittin 55b) relates one of the causes of the destruction. There was a person who had a friend called Kamtza and an enemy called Bar Kamtza. When making a party, he told his servant to go and invite his friend, Kamtza. His servant mistakenly went and invited his enemy, Bar Kamtza. At the feast, the host saw his enemy sitting there, and ordered him to leave. Bar Kamtza, trying to

protect his honour, begged his host to let him pay for his portion and be allowed to stay, so as not to have to endure the embarrassment of having to leave. However, the host would not hear of it, and even after Bar Kamtza offered to pay the cost of the entire event, his offer "fell on deaf ears." The host grabbed him and threw him out. Terribly embarrassed and seeking to take revenge, against his host and all those present who did not protest against his unfair treatment, he went to the king of Rome and fabricated a story that the Jews were rebelling against him. Eventually, the outcome of this story was the tragic loss of

our holy Temple, when the Romans came and destroyed the Bet Hamikdash. The Gemara deduces from this episode the severity of undermining a fellow person's honour. Due to their gross negligence in this area, G-d allowed our holy Bet Hamikdash to be destroyed, as a lesson to all.

Why is it, as our Sages teach us, that if one embarrasses his friend in public, he loses his portion in the world-to-come? This is because each person is created in the image of G-d. Hence, if someone else undermines that image, it is as if he is degrading G-d Himself. Moreover, in many places our Torah

emphasizes the obligation to honour our fellow man. The root of this obligation is the requirement to honour the image of G-d in which each person is created.

Whenever I am in the presence of great Torah personalities, what strikes me the most about them is how they treat all the people in their vicinity with utmost honour and respect. No matter what their level, standing or age, everyone is made to feel like "a million dollars." Last week, my thirteen-year-old daughter wanted to ask a question to a Torah Sage. Not only did he accept her graciously, but he even gave her twenty minutes of his precious time!



OUR CHAHAMIM

Rabbi Israel Hager – The Ahavat Israel of Viznitz

Rabbi Israel Hager was the son of the saintly Rabbi Baruch of Viznitz (may his merit protect us all), and a descendant of the Ahavat Shalom of Kossov, Rabbi Naphtali of Ropshitz, and the great Maggid of Mezritch, Rabbi Dov Ber. Rabbi Israel was recognized for his refined character early on in life, and he was always quick to help those who were afflicted or depressed. Apart from this, he was known to spend all his hours immersed in Torah study and the service of Hashem.

When his father the Rebbe of Viznitz passed away in 5653, Rabbi Israel assumed the leadership of the

community. As the new Rebbe of Viznitz, he revealed himself as a very lofty individual, one who shared in the pain of both the community and the individual, and who rejoiced with each and every person. From every neighboring province, multitudes came to him in order to stand in his shadow. Opening his Beit Midrash of Viznitz, the chassidim of Romania saw in him a great leader, a father, and a protector. He poured out his soul before Hashem in prayer, especially on festivals and the Days of Awe. His melodies took root among his chassidim, and they are even sung to the present day. They also found a place within the greater Chassidic world. In 5665 the Rebbe founded the famous Viznitz

yeshiva, which today continues his work throughout the land of Israel, especially in Bnei Brak. In 5678 he went to live in Grosswardein, where he remained until his passing. Rabbi Israel Hager served as the Rebbe of Viznitz for many years, until his soul ascended to the celestial academy on Sivan 2, 5696. He left behind four sons: Rabbi Menachem Mendel (Av Beit Din of Vishiva), Rabbi Eliezer (Av Beit Din of Viznitz), Rabbi Chaim Meir (Rebbe in Bnei Brak and father of the present day Rebbe of Viznitz Shlita), and Rabbi Baruch (father of the Rebbe of Seret-Viznitz Shlita). After the Second World War, Rabbi Israel Hager's remains were moved to the Zichron Meir cemetery in Bnei Brak. May his merit protect us all.



HALACHOT BY RABBI ELI MANSOUR

EATING MEAT AFTER FISH

As most people are aware, it is forbidden to eat fish together with meat or chicken, because, as the Gemara comments, this could pose a medical risk. Few people, however, are aware of the procedure that is required after one eats fish and then wishes to eat meat or chicken. First, one must wash his hands, and according to Hacham Ovadia Yosef, this requirement applies even if one ate with a fork and knife and did not touch any fish. One does not have to wash the formal Netilat

Yadayim as is required before eating bread, as this washing is required for cleanliness purposes, to ensure the removal of all fish residue. Secondly, the Ben Ish Hai states that one must wash the outside of his mouth after eating fish before eating chicken or meat.

Additionally, one must rinse the inside of his mouth – such as by gargling some water – and according to the Ben Ish Hai, one should also drink something to ensure that the fish and meat do not mix in his stomach. Finally, one must eat something in between the fish and the meat. These Halachot are presented in Yalkut Yosef – Berachot.

Many people customarily eat fish as an appetizer at the Shabbat meal, but, unfortunately, they are not aware of this procedure which must be followed afterward before proceeding to eat meat. It is therefore important to review these Halachot and ensure to perform the necessary measures before eating chicken or meat after the fish course.

Summary: After one eats fish, he should not eat meat until he does the following: washes his hands, washes the outside and inside of his mouth, eats something and drinks something.



WEEKLY PARSHA OVERVIEW

Parshat Devarim

This Torah portion begins the last of the Five Books of The Torah, Sefer Devarim. This Book is also called Mishneh Torah, "Repetition of the Torah" (hence the Greek/English title "Deuteronomy"). Sefer Devarim relates what Moshe told the Jewish People during the last five weeks of his life, as they prepared to cross the Jordan River into the Land of Israel. Moshe reviews the mitzvahs with the people, stressing the change of lifestyle they are about to undergo – from the supernatural existence of the desert under Moshe's guidance, to the apparently natural life they will experience under Yehoshua's leadership in the Land.

The central theme this week is the sin of the spies, the meraglim. This Torah portion opens with Moshe alluding to the sins of the previous generation who died in the desert. He describes what would have happened if they had not sinned by sending spies into Eretz Yisrael. Hashem would have given them, without a fight, all the land from the Mediterranean to the Euphrates, including the lands of Ammon, Moav and Edom. Moshe details the subtle sins that culminate in the sin of the spies, and reviews at length this incident and its results. The entire generation would die in the desert and Moshe would not enter Eretz Yisrael. He reminds them that their

immediate reaction to Hashem's decree was to want to "go up and fight" to redress the sin. He recounts how they would not listen when he told them not to go, and that they no longer merited vanquishing their enemies miraculously. They had ignored him and suffered a massive defeat. They were not allowed to fight with the kingdoms of Esav, Moav or Ammon. These lands were not to be part of the map of Eretz Yisrael in the meantime. When the conquest of Canaan will begin with Sichon and Og, it will be via natural warfare.

Rabbi Sinclair,
Seasonsofthemoon.com



1

How do we see from the beginning of Parshat Devarim that Moshe was concerned for the Jewish People's honor?

2:5:13 - Kehna (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

How much time elapsed between leaving Mt. Sinai and sending the spies?

1:2 - 40 days

3

Moshe rebuked the Jewish People shortly before his death. From whom did he learn this?

1:3 - From Yaakov, who rebuked his sons shortly before his death.

4

Why did Moshe wait until he had smitten the Amorite kings before rebuking the Jewish People?

1:4 - So that no one could say, "What right has he to rebuke us; has he brought us into any part of the land as he promised?"

5

What were some of the achievements that resulted from the Jewish People "dwelling" at Mt. Sinai?

1:6 - They received the Torah, built the mishkan and all its vessels, appointed a Sanhedrin, and appointed officers.

Living with the Parshah: Beefeater



Sara stood listening quietly as her history teacher spoke; her class was on a tour to see the historical sites of London about which they had been learning.

"See those men in the blue clothes?" she said, pointing to a Beefeater.

The girls were nodding, they had all written reports about different parts of the Tower of London, and they all knew that the men in blue clothes with red edging were called "Beefeaters". They also knew that Beefeaters also had red uniforms with gold edging for special occasions.

"The Beefeaters are also called the Yeoman Warders," said the teacher. Most girls hadn't known about that name before.

"A Yeoman is a kind of soldier," the teacher continued, trying to help her pupils make sense of this new name.

Sara's mind was wandering. She had heard about something else that week, which also had two names. She was thinking hard trying to remember.

"So they are known either as Yeoman Warders or as Beefeaters," her teacher was saying.

Suddenly it came to Sara, like a waking dream, a vision. She could see herself, standing there so many years ago. She wasn't at the Tower of London. She was with her class, like today, but more than them, many, many more. She stood with the entire Jewish people. Everyone around her was excited, they knew that soon, in a few months, not too long, they would enter the Holy Land.

There was Moses speaking to the people, they were standing together in a place called "the Far Side of the Jordan," it was on the east bank of the River Jordan which flows North to South at the eastern side of Israel. He was giving a talk to them, as he did very often, preparing them to enter the Land of Israel.

Where were they? The Far Side of the Jordan? That was the point. There were two names for the place where they were. In the end of the fourth Book of the Torah, Numbers, the place they were all standing was called "The plains of Moab."

"Although," her teacher's words came back into hearing, bringing her back to the Beefeaters," no one is certain why they are called that. Some people say it is from the French word 'buffetier.'" Sara mind drifted back to the desert, where she was standing in a place which also had two names.

Her teacher had explained that the fourth book of Numbers was describing the time the Jewish people spent in the desert, therefore that place was called "the plains of Moab" connecting it to a landmark in the desert, outside the Holy Land.

The fifth book however, Deuteronomy, was describing the Jewish people as they were about to move on to a new stage of going into the Land of Israel. Therefore that same place was referred to as "the Far Side of the Jordan" connecting it to the Land of Israel. They called the place by the name it would have when they would be living in Israel, as soon they would be.

The teacher had said this also shows how we should look at today's day and age, both a time of exile and also standing on the threshold of Redemption.

"The Yeoman Warders look after the Tower..." her teacher was saying as they started to walk towards the gate.

CHECK OUT OUR
BEAUTIFUL TAL
VENUE AVAILABLE
FOR HALL HIRE FOR
YOUR SIMCHA



- BAR MITZVAH'S
- BAT MITZVAH'S
- ENGAGEMENT PARTIES
- SHEVA BRACHOS
- CHARITY EVENTS
- SHABBAT LUNCHEONS

*SPECIAL CHARITY RATES APPLY

CONTACT US TEL: 0772 7951 8895
ADDRESS: 1-4 BELMONT PARADE
FINCHLEY ROAD, LONDON NW11 6XP