

# THE COMMUNITY PARSHA SHEET



PARSHAT PINCHAS

London's Leading Young Professionals Platform and Jewish Communal Centre



**RABBI JONATHAN TAWIL**  
TAL Founder & Director

## WHAT MAKES A TRUE LEADER?

What makes a true leader?

A comedian stands up before the crowd, taps the microphone and says "what's the difference between a manager, supervisor, and a leader?" The crowd sits in silence in anticipation of the punch line. "A Supervisor will tell you they are a Supervisor, a Manager will make the Supervisor tell you he is the Manager and you will already know who the leader is."

For those of you who are still not sure of the difference, let's try this. A Manager is someone who has been given their authority (key word here) by the title of their function or role. Their main responsibility is to manage the day-to-day functions of an office, department, or business. The Manager will focus on tactical functions and plans and are more focused on controlling all aspects of the operation. It takes a skilled individual to be able to handle the multiple pressures that are involved with accomplishing any project, task, or function in today's complex business world. The Manager will manage his people and how they will do their functions.

What makes a leader? First of all, it's more than telling employees what to do. It encompasses more than sitting behind a name plate or title on your name tag. Where a manager thinks tactically, a leader plans strategically.

A leader does not tell employees what to do, they inspire and motivate them to push themselves and that leads to greater productivity and less drain on operations. Where a manager receives their authority based on their title, the leader attains their strategic goals through the approach they use.

Our greatest leader Moshe Rabenu was told that his time on this earth was coming to an end.

He had led a fulfilled life, and with Hashem's help had succeeded in taking out a people from the midst of servitude, moulding them in to a proud and holy nation.

Yet now it seemed that his final days were approaching.

What does a leader do upon learning this news?

Perhaps take some extra time out with the family? Go on a long final vacation?

How does one respond to the news?

Moshe Rabenu's response is fascinating.

"Let Hashem, Lord of the spirits (Ruach) of all flesh, appoint a man (ISH) over the congregation... that G-d's congregation not be like sheep that have no shepherd.

Moshe asks Hashem to choose a new leader - Ish Al HaEda - a man over the congregation, who will go out before them and come before them,"

His first thoughts are towards the nation.

Who will lead the nation that he has nurtured? Let them not be like sheep without a shepherd. Hashem please anoint a great successor.

In his words, lay the greatest depth. A leader about to pass away left his plea with the King of Kings.

In Moshe's request, he specifically refers to Hashem as Elokei Haruchot - Lord of the Spirits and asks for a Ish Al HaEida. What is the significance of Elokei Haruchot and Ish?

Rabbi Yekutiel Yehuda Teitelbaum zts'l (1808-1883), known as Rabbi Zalman Leib was the author of the Yetev Lev. He was a great sage and the Rebbe of Siget.

Many people used to come to Siget to visit the Rabbi.

In the town lived another less known Tsadik by the name of R Yosef Leib. He was very modest, low key and a merchant as well as a Talmid Chacham

Once the Rebbe of Siget in his modesty remarked that many people come to this city to visit Rabbi Yosef Leib, but they get mixed up and end up visiting Rabbi Zalman Leib.

The Rebbe of Siget (R Zalman) spoke over the

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**KIDS ZONE - QUIZ**

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following words at the hesped of R' Yosef Leib  
 When Yosef interpreted Pharaoh's dream, Pharaoh was stunned.  
 He turned to his advisors – Hanimtsah Kazeh Ish Asher Ruach Elokim Bo?  
 The Midrash Rabbah (90:1) states that Pharaoh said to them: "If we would go from one end of the world to the other end, we would not find such a person like this?"

R Zalman asked an awesome question. Pharaoh asked is there anyone like Yosef? Of course there was! There was Yakov, and surely there were plenty of other Tsadikim in the world.  
 How can he make a statement saying that he would never find such a person as Yosef throughout the whole world?  
 R' Zalman explained that Pharaoh knew that there were plenty of people in the world that had Ruach Elokim – a G-dly Spirit.  
 But for Pharaoh, a G-dly Spirit meant a person who is secluded from this world. A person that concentrates on spirituality and does not enter into the realms of the physical world.  
 Yosef had been a servant of Potiphar, he was a worldly young lad, he had experience in the physical world, yet at the same time showed such strength and stamina in the spiritual world.

His everyday chores did not give testimony of his G-dly Spirit that he possessed. That's not the kind of person you would expect to possess such spirituality.  
 The Gemara Sota (36b) tells of the political controversy that erupted in Egypt in response to Pharaoh's decision to name Yosef the country's viceroy. The royal servants murmured, "You subjugate us to a slave purchased for twenty silver coins!"  
 Pharaoh answered I see in him Genunei Malchut.  
 Rashi explains this to mean – I see in him the characteristics of royalty – wisdom, might and beauty.  
 It was Yosef's spirituality combined with his wisdom, might and beauty that influenced Pharaoh to make the tough, yet swift decision to implement him as viceroy over the whole of Egypt.  
 The Targum Yonatan Ben Uziel (Bereishit 39:11) also explains that Yosef was an accountant! He would excel in organising all the accounts of his master.  
 Yosef lived an 'ordinary' life, mixing with the Egyptians, yet at the same time shone through with spirituality that was second to none.  
 This is what Pharaoh referred to when he said, if you look from one end to the other of the world, we won't find such a man (Ish) who has G-d's Spirit in him.  
 It is easy to find a man that is successful

in worldly endeavours, and it's easy to find a man who specialises in spirituality – but to find both an Ish and Ruach Elokim - a man who acts in the realms of this world, and yet possess such vast spirituality – that we won't find anywhere else.  
 R' Zalman Leib finished by stating that such was the person before them – R Yosef Leib was a merchant and at the same time possessed great spiritual fervour.  
 Moshe was an awesome leader. He cared for his people. That was his focus at the time.  
 When it came to choosing the next in line to lead this magnificent nation, he asked Hashem that the person in kind not just possess spiritual greatness. That of course was a necessity, but that he also is a person of the people, one that would know and understand them.

The Kotzker Rebbe once made the following comment on the verse in the book of Shemot: "People of holiness you shall be to Me."  
 Hashem is saying, as it were: "I have enough Angels, I need people, to be a holy nation here on earth!" People who find favour in the eyes of G-d and mankind, who sanctify the mundane and who do good deeds in this world, thus making the world a better place to live in, and for the Shechina to reside amongst us.  
 Let us all be leaders by example!



**RABBI DAVID BAADANI**  
 Director - TAL Chazanut Program

**PARSHAT PINCHAS**

The daughters of Zelophehad come to Moshe with an argument, 'why should our father's share in the division of the lands of Israel be reduced. Our father died due to his sin and did not participate in Korach's dispute against Moshe. Is it because he left no inheritors (sons) but only daughters that he would lose his share in the land of Eretz Yisrael?! Give us a piece of land in the portion of land allocated to our father's brothers'. וַיִּקְרַב הַמֶּלֶךְ מֹשֶׁה אֶת מִשְׁפָּטָן לִפְנֵי ה'. So Moshe brought their case before ה'. Why did Moshe Rabbeinu not use his Torah knowledge and his 40 years of experience in leading the nation to judge this case? From our Parasha we learn to what extent personal affiliation with the case can affect judgement, how much it can blind the eyes of the judge and distort their inner wisdom and how much a person should be aware of the power of personal touch and the lack of objectivity that exists in every situation in his life. The daughters of

Zelophehad bring their case before Moses. Moses, who learned the whole Torah, could probably have judged them in the same way that all the sages of Israel would have judged throughout the ages. The point is that the daughters of Zelophehad in their claim added a sentence that aroused in Moshe Rabbeinu the fear that his opinion was no longer objective. אָבִינוּ מֵת בְּמִדְבָּר \*וְהוּא לֹא הָיָה בְּתוֹךְ הָעֵדָה הַנוֹעֲדִים עַל ה' בְּעֵדַת קְרַח \*כִּי בְּהִסְטָאוֹ מֵת וּבָנָיִם לֹא הָיוּ לוֹ. Our father died in the wilderness. \*He was not one of the faction, Korah's faction, which banded together against ה',\* but died for his own sin; and he has left no sons. Mentioning the case in which Korach asked for greatness for himself, a case that occurred in the wilderness thirty-eight years earlier, causes Moshe Rabbeinu to disqualify himself from ruling on their case, even though it was an old case, even though Moshe himself did not take part in the dispute and his undoubtedly loyalty after G-d had already been testified בְּכָל. He is trusted throughout My household, knowing human nature, Moshe was afraid that his personal affiliation will

cause his judgement to lean towards their favour. Our sages have stated that אדם 'a person is close to themselves', and as a result his choices will never be objective and clean of biased opinion. Once a person is aware of the natural tendency that exists in them as a human being they are already in a more real and more faithful place, but to this self-awareness we should add the advice we received from the sages in Pirkei Avot. יהושע בן פרחיה אומר: עשה לך רב, וקנה לך חבר; יהי דין את כל האדם לכף זכות. Joshua ben Perahiah used to say: 'appoint for thyself a teacher, and acquire for thyself a companion and judge all men with the scale weighted in his favor.' The ability to be free of a biased opinion as much as possible and to judge each person or case favourably will come 'by appointing thyself a teacher, and acquiring thyself a companion'. A Rabbi, a mentor, a guide, a person without any biased opinion in the matter, with whom it will be possible to share, consult and get a different, external opinion that will give tools to make a decision based on another, new, different point of view.



## RABBI YEHONATAN SALEM

### MONEY EQUALS HAPPINESS?

Two of the twelve tribes, Reuven and Gad, came to Moshe Rabbenu with a request. They had a lot of cattle, and although the Jewish People were due to cross the Jordan River and enter the Promised Land, they wanted to settle down on the east side of the river, where there would be plenty of green pasture for their animals to graze on. During the ensuing discussions, they suggested to Moshe Rabbenu that they would build enclosures there for their sheep and cattle, and... cities for their children (Matot 32:16). Moshe Rabbenu picked up on the fact that they gave precedence to their earthly possessions over their children. He told them (ibid. 32:24) that they must first build cities for their children, and then, enclosures for their cattle. In fact, our Sages tell us that as a result of these two tribes attaching too much importance to their physical wealth, they did not see blessing from their possessions.

So, what is the correct way to view our physical assets? It may be true that "money makes the world go round", but it does not create happiness. Giddy overspending on

extravagant luxuries doesn't make anyone happy. Certainly, money enables a person to attain his needs and have the peace of mind that he can sustain himself and his family to live conveniently and efficiently, without overstretching his budget. Yet, it is only a means and not a goal.

Conversely, one should never despise money or treat it "cheaply", as it is a very important commodity, one that enables man to live and do the mitzvot of Hashem. On the contrary, our Sages teach us that the money of the righteous is very dear to them, as we find that when our forefather Yaakov forgot some small utensils during one of his journeys, he went back to retrieve them. This is because money that is earned without transgressing any prohibitions, such as stealing, lying, charging forbidden-interest, overcharging, tale-bearing, giving bad advice or entering into an argument, is hard to come by. Moreover, it is a gift from Hashem and is to be used appropriately. Money that is earned in a "kosher" way is a spiritual acquisition.

We may ask: How much money do we need to live on? There is no given answer for this, as every person's needs are different. However, when a person oversteps his needs, he will find that he cannot meet his expectations and is in the difficult position

of not being able to support himself and his family. It is therefore incumbent upon all of us to understand what our needs are, by thinking about our individual requirements, without looking "over our shoulders" at how our neighbors or friends are living.

Additionally, when seeking to increase our wealth over what we presently have, we may be just creating a situation where we will have more worries about how to control and take care of our additional assets. The truly rich person is one who is happy with his financial standing. One who continually seeks more shows that he is essentially poor, being constantly dissatisfied with his lot. A multimillionaire, who lost all his wealth recently, told me that all he wants now is a simple job to be able to provide his basic needs.

When discussing our individual needs and how much to spend, we should know that our yearly budget, what we are going to gain or lose, is decided for each individual on Rosh Hashanah. The exception to this, however, is what we spend on doing mitzvot. Whether it is buying a beautiful etrog, tefillin, enhancing Shabbat, educating our children or helping the needy, that is not included in our predestined income. Hence, the more we cherish G-d's commandments and spend on them to fulfil them properly, the more means we will be given to do so.



## HALACHOT BY RABBI ELI MANSOUR

### To What Temperature Must Wine be Heated to be Considered "Mebushal"?

Halacha forbids drinking wine belonging to a gentile and even wine belonging to a Jew that was touched by a gentile. There is, however, a famous exception to this rule, namely, that "Yayin Mebushal" – wine that has been cooked – does not become forbidden if it is handled by a non-Jew. Once the wine has been heated, it remains permissible even if a non-Jew touches it.

There is an important debate among the Halachic authorities regarding the level of heat required for wine to be considered "Mebushal." Whereas some authorities maintained that it suffices for the wine to be hot enough to cause one's finger to recoil on contact, others, including the Shach (Rav Shabtai Ha'kohen, 1622-1663), required heating the wine until it boils and begins to evaporate.

This debate directly affects the status the status of wine or grape juice that has undergone the process of pasteurization, which conventionally is done by bringing the liquid to a temperature of 85 degrees

Centigrade (approximately 170 degrees Fahrenheit), but not to the boiling point. (It should also be noted that as the vats are generally covered during pasteurization, no wine evaporates during the process.) According to the Shach, this process does not suffice to render the wine or grape juice "Mebushal," and this is, indeed, the ruling of several authorities, including Hacham Bension Abba Shaul (Israel, 1923-1998), in his Or Le'Sion (vol. 2, chapter 20, note 18). This was also the view of Rav Shlomo Zalman Auerbach (Israel, 1910-1995). Rav Moshe Feinstein (Russia-New York, 1895-1986), however, in his Iggerot Moshe (Y.D. 1:50), accepted the lenient position, that pasteurization suffices to render wine or grape juice "Mebushal."

Hacham Ovadia Yosef, in his work Yabia Omer (vol. 8, Y.D. 15), ruled that one may rely on the lenient view of Rav Moshe Feinstein, but it is nevertheless preferable to treat pasteurized wine or grape juice as not "Mebushal" unless it was brought to a boil. If such wine or grape juice was touched by a gentile, one may drink it, but preferably one

should not allow a gentile to come in contact with such wine, in deference to the stringent ruling.

In light of the Hacham's ruling, one cannot necessarily rely on a wine company's label that says that the wine is "Mebushal." Before allowing a non-Jew to handle the wine, one should determine whether the wine was brought to a boil, or merely pasteurized. If it was just pasteurized, then the wine is still kosher, but one should try not to allow a non-Jew to touch the wine. As mentioned, however, if a non-Jew did touch such wine, it is nevertheless kosher.

#### Summary:

Wine that was touched by a non-Jew may not be drunk, unless it is "Mebushal" – meaning, it was heated. According to some opinions, wine is considered "Mebushal" only if it is brought to a boil, and thus pasteurization does not suffice. It is preferable to follow this view, and thus one should not allow a non-Jew to touch his wine until he has verified that the wine had been brought to a boil.



## WEEKLY PARSHA OVERVIEW

### Parshat Pinchas

Hashem tells Moshe to inform Pinchas that he will receive Hashem's "covenant of peace" in reward for his bold action – executing Zimri and the Midianite princess Kozbi. Hashem commands Moshe to maintain a state of enmity with the Midianites, who lured the Jewish People into sin. Moshe and Elazar are told to count the Jewish People. The Torah lists the names of the families in each tribe. The total number of males eligible to serve in the army is 601,730.

Hashem instructs Moshe how to allot the Land of Israel to the Bnei Yisrael. The number of the Levites' families is recorded.

Tzlofchad's daughters file a claim with Moshe. In the absence of a brother, they request their late father's portion in the Land. Moshe asks Hashem for the ruling, and Hashem tells Moshe that their claim is just. The Torah teaches the laws and priorities which determine the order of inheritance. Hashem tells Moshe that he will

ascend a mountain and view the Land that the Jewish People will soon enter, although Moshe himself will not enter it. Moshe asks Hashem to designate the subsequent leader, and Hashem selects Yehoshua bin Nun. Moshe ordains Yehoshua as his successor in the presence of the entire nation. This Torah portion concludes with special teachings of the service in the Beit Hamikdash.

**Rabbi Sinclair**, *Seasonsofthemoon.com*



1. Why was Pinchas not originally a kohen?
2. Korach and his congregation became a "sign." What do they signify?
3. Why did Korach's children survive?
4. Who was Yaakov's only living granddaughter at the time of the census?
5. Why did the decree to die in the desert not apply to the women?



1) 25:13 - Kehuna (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) 26:10 - That kehuna was given forever to Aharon and his sons, and that no one should ever dispute this.

3) 26:11 - Because they repented.

4) 26:46 - Serach bat Asher

5) 26:64 - In the incident of the meraglim, only the men wished to return to Egypt. The women wanted to enter Eretz Yisrael.



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