

# THE COMMUNITY PARSHA SHEET



**PARSHAT BEHAALOTECHA**

London's Leading Young Professionals Platform and Jewish Communal Centre



**RABBI JONATHAN TAWIL**  
*TAL Founder & Director*

## ARE YOU MOSHE?!

Want to be a servant? Of course not, it's a tough job right?

Well there's another side to that argument.

The number of butlers registered with Greycoat Placements, the servants' employment agency, has almost doubled to more than 5,000 over the past five years. It seems that demand is rampant and people are happy to work as butlers and servants.

A few months ago Buckingham palace even put an advert out searching for a new trainee butler. They were inundated with people wishing to work there.

Why is it so popular? Surely it's a very demanding job?

Our Sages have taught us that when someone becomes a servant of a powerful king or queen, then there are perks.

'A servant of a king is a king!'

Wherever the king goes, the servant accompanies him, staying in the most luxurious places in the world, eating of the most delicious food, surrounded by the most influential people in the world.

Being a servant can actually be exciting.

In this weeks Parasha we are taught about the ultimate servant of G-d.

Moshe is termed Moshe Avdi – Moshe my servant – 'in my whole house he is loyal. Face to face I speak with him....' (Bamidbar 12:7-8). Hashem was addressing Miriam's speech with Aharon against Moshe's conduct.

The Pasuk continues later – 'why did you not fear to speak about my servant about Moshe.'

The commentators are puzzled as to why there is a double superfluous statement. The torah didn't need to tell us again that Moshe was Hashem's servant. And even if it did need to repeat, surely it should have stated BeAvdi Moshe – and not BeAvdi BeMoshe.

The commentators explain that there are two types of personalities that are close to a king. First is his top minister. Whenever there are big decisions, he will confide in his minister. The Minister will be there with him advising

and implementing the kings will.

The second is the king's loyal servant. He too will be in attendance of the kings presence attending to the kings every will.

On the one hand the minister is higher up and can implement big decisions, yet on the other hand, he needs to wait to see the king. He needs to organise an official meeting.

The servant is a Ben Bayit – part of the kings house, he can enter and leave the kings presence whenever he sees fit.

The king understands that the servants every move is for his benefit.

Moshe was like a minister in Hashem's palace. He was the leader of Am Yisrael; he led them out of Egypt and encouraged them to keep Hashem's Mitzvot. But he was also an Eved Hashem – a servant that had the opportunity to enter and leave (so to speak) the Kings presence. He was BeAvdi (as a servant can enter at free will) and BeMoshe (like a minister and leader).

The Rambam (Hilchot Teshuva 5:2) states that every person Rauy Lihyot Tsadik KeMoshe – has the ability to be a Tsadik like Moshe Rabenu.

How is it possible to be as righteous as Moshe?

The torah clearly states (Devarim 34:10) that there never will be a prophet as great as Moshe?

The Radak (Yehoshua 1:1) explains that an Eved Hashem is someone who puts all their actions and intentions at the will of Hashem.

This Eved Hashem will leave even mundane things to be orchestrated by Hashem. He completely nullifies himself to his Master. Whatever he acquires, his Master acquires. This was who Moshe was.

Rabbi Elchanan Wasserman zts'l explains that every person can reach the level of righteousness of Moshe. How?

By becoming a true servant of Hashem.

When we work on nullifying our will to that of the Creator, then we are working hard to become his servant like Moshe achieved. That level of righteousness is open to all.

Regarding prophecy however, we will never be able to attain the same level of Moshe as he was granted special character traits and

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21:07pm  
SHABBAT ENDS:  
22:28pm

Join our weekly TAL Mincha services on Friday and Shabbat Minyan.

- Mincha followed by Kabbalat Shabbat: 7pm
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**DVAR TORAH**  
Are you Moshe?  
By Rabbi Jonathan Tawil

**DVAR TORAH**  
Parshat Behaalotecha  
By Rabbi David Baadani

**DVAR TORAH**  
Lashon Hara  
By Rabbi Yehonatan Salem

**OUR CHAHAMIM**  
The Chofetz Chaim

**HALACHOT**  
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Quiz & Comic

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strengths that enabled him reach that level.

In the year 5693 the Chafetz Chaim passed away. His student R Elchanan Wasserman zts"l, was asked to give a Hespel (eulogy).

A difficult task lay ahead, the Chafetz Chaim was the leader of the generation a light to the people, the author of many books which have shaped Jewish law and are used by all to this day.

He stood up and gave the Hespel with two words.

Quoting the Pasuk - Vayomot Sham Moshe - EVED Hashem.(Devarim 34:5)

R Elchanan explained that Moshe's entire life and essence was hidden in these two words.

What was the meaning of Eved Hashem? He asked.

The Midrash Tanchuma (Lech Lecha 88) relates the following story.

There was once a rich man who had only one son. He cherished and looked after his son with all his love and the son was always there for him.

One day the man needed to travel for business and took with him his most loyal servant. They travelled for a while amassing much wealth. But alas along the way, the man fell ill. He was worried he would die. What was he going to do?

If he wrote a will for his son, surely the servant would manipulate it and take all the wealth for himself.

He waited anticipating his healing, yet things got worse and he was forced to act.

He called in his servant and told him - "you have been a worthy servant. Therefore I have decided to inherit everything to you. However, my son will be able to first chose one thing from my inheritance and then you can take the rest for yourself."

The servant was excited at the 'good' news and after the death of his master went to the son with the inheritance document in his hand, proving his claim to the family fortune.

The son was distraught at the news, and felt even more pain when hearing that he had been left only one thing from the

inheritance of his fathers massive fortune. He went to a wise person for advice as to what to do.

The wise man explained to the son.

"Your father was very intelligent. He knew that if he would have given you all his inheritance the servant would have taken everything for himself.

Therefore he wrote out his entire inheritance to the servant, so that the servant would guard it as if it was his and allow you to choose one item.

When you get to the court, tell them that all you want to claim is the servant himself. He will be the item that you claim.

And what the servant owns the master owns (Pesachim 88b)!"

Rabbi Elchanan finished his Hespel by saying that the Chafetz Chaim was an Eved Hashem, he nullified his will to that of the Creator. And his very essence was constantly carrying out the will of Hashem. To be a servant of a king is a Zechut. To be able to enter the palace at will is of high value. This is what we have to strive to. As the Rambam states everyone has the ability to be a Tsadik like Moshe Rabenu!



## RABBI DAVID BAADANI

Director - TAL Chazanut Program

### PARSHAT BEHAALOTECHA

The commentators are troubled why it is that we begin the Parasha of בהעלותך with the mitzvah of the kindling of the Menorah? Many of the commentators focus on the fact that it was Aaron that was a bit deflated that he was not part of the consecration ceremony. But perhaps we can look at a different reason, a different layer on what

lighting the menorah is all about. Lighting the Menorah illuminates the situation, it turns darkness into light. When one lives their life in Menorah fashion, they are able to see things in a positive way, in a beautiful way, in an illuminated way, which is resonant throughout the entire Parasha. The Rambam states that the Cloud of glory turned into fire at night, it got illuminated. How can the same item be a cloud of glory at day and also fire at night? It depends on your perspective and Hashem helps you

with this perspective. You'll be able to see the same cloud turning into fire at night when you're a person of a Menorah. This is the lesson of the Menorah בהעלותך את הנרות when you're lighting up the Menorah, not only in the משכן and later in the המקדש but also in our own lives. Let us light the Menorah in our own lives to illuminate all situations, to see the positive. When one sees the positive great things are around the horizon.



## RABBI YEHONATAN SALEM

### LASHON HARA

Our parashah tells us of when Miriam, the prophetess, spoke lashon hara, slander about her brother, Moshe Rabbeinu, to her other brother, Aharon HaKohen. She commented about Moshe divorcing his wife, because he was a prophet and needed to be in a fit spiritual state to speak with G-d at all times. Miriam contended: "We are also prophets and G-d speaks to us, as well, yet we have not divorced our spouses!" She equated Moshe's level of prophecy to that of other prophets, which contradicts one of

the 13 principles of faith, and criticized him for not acting like them. Due to her speaking slanderously about Moshe, she was stricken with tzara'at, a spiritual illness defiling her purity. This caused the whole nation to tarry for seven days, while they waited for her to heal and re-enter the camp. Miriam had only spoken about her brother, for whom she had endangered her life to save as a baby, whom she had reared and loved dearly. In addition, her derogatory words were spoken in private, and Moshe, who was the epitome of humility, bore her no grudge for this. Nevertheless, she was punished for equating Moshe to other prophets and criticizing him. The Torah commands us (Devarim 24:9) to remember

daily and verbalize how G-d punished Miriam for speaking slanderously about her brother. It should serve as a constant reminder to be aware of the possible damage that our mouths can cause. It can ruin relationships between spouses, Delving Within 89 The 613 Mitzvot business partners, family members or friends. Evil gossip can even kill, as it has done in many cases. Rabbi Yisrael Meir Kagan (1840-1933), famed for his monumental work, Chafetz Chaim, and who became known by its title), describes in great length the severity of the prohibition of slanderous speech. There are many positive commandments or negative prohibitions that one might transgress by speaking lashon hara.

To name but a few: remembering what happened to Miriam (Devarim 24:9), judging one's fellow man favourably (Vayikra 19:15), rebuking a fellow Jew (ibid. 19:17), instead of slandering about him to others. If one speaks or listens to lashon hara in a Bet Hakeses/Bet Hamidrash, he transgresses the commandment to fear our holy places (ibid.26:2). If one speaks derogatorily about an elderly person, one transgresses honouring one's elders (ibid.19:32), or about a Kohen, the mitzvah to sanctify him (ibid.

21:8). Moreover, one transgresses the prohibition to forget G-d and His laws (Devarim 8:12) or to waste time that could have been spent productively, learning Torah or doing mitzvot. One might be transgressing the prohibition against taking revenge or bearing a grudge (Vayikra 19:18), causing arguments (Bamidbar 17:5), embarrassing someone (Vayikra 19:17), or flattering a person by slandering someone who he hates (Bamidbar 35:33), etc. The slander that Yosef spoke about his brothers

to his father caused our nation to descend to Egypt, for two hundred and ten years of slavery. The spies speaking slanderously about our Holy Land caused us to wander in the desert for forty years. Lashon hara caused the destruction of our holy Bet Hamikdash, over which we are still mourning. Let fix a learning session with our wife, family or associates for five minutes a day, to learn these laws and increase peace and harmony among our people, thereby bringing the ultimate redemption closer.



## OUR CHAHAMIM

### Rabbi Israel Meir Hachohen – The Chofetz Chaim

#### Considering Teshuvah as the Koshering of Body and Soul

Let us begin with the following excerpt from sichot (accounts of) Teshuvah: Teshuvah resembles the preparations of Shabbat. First, we must purify ourselves from our impurities, and only then can we draw upon ourselves kedusha (holiness). Just as on Fridays, when we begin by washing ourselves before putting on our clothes for Shabbat, in the same way we cannot be imbued with holiness before ridding ourselves of tumah (impurity).

It is written, "This is the law of the Torah that the L-RD has commanded: ...but the gold and the silver, as well as the leather and the metal..." Interpreting the word "but", our Sages say that to render a vessel kosher, one must first wash it thoroughly and remove all rust if any exists. After this, one must kosher each vessel according to its function. Those that are placed over fire must be heated white-hot, and those in which boiling water is used must be scalded.

It is in the same spirit that one must explain the verse concerning the person who comes to purify himself and perform Teshuvah. First of all, he must get himself out of the mud and kosher himself by repenting. The first component of this last item, repentance, consists of the following: Regrets for past misdeeds and resolutions for good in the future. What follows next is the second component of repentance: To take action upon himself in the same manner as he sinned. If he sinned through fire (in other words, if he sinned with the flaming desire for the pleasures of this world), his repentance should as well resemble a sacred fire. As the Sages have said, he should repent in the area in which he sinned: "If you have committed piles of averot (sins), replace them with piles of mitzvot, actions in accordance with the commandments of the Torah."

The "koshering" of a Jew is essentially done through the medium of Torah study, for this has a purifying effect on all. Rabbeinu Yona said, "If he was accustomed to studying one page a day, let him study two." How do we do Teshuvah? To this question the Chofetz Chaim answers as follows:

"First of all, one should resolve to do good in the future, and this only after having voiced one's regrets for past misdeeds by elaborating through words one's sins and regrets, and by imposing on oneself some strictures. A doctor, noting that one of his patients has weakened his body by poorly and sparingly feeding himself, begins by warning him against pursuing such harmful practices. He then persuades him to replace those foods that do harm to his body by those which are healthy, and later he prescribes some medication that will heal his damaged organs. It is the same for the soul.

The Chofetz Chaim was thus referring to the verse where G-d, addressing Himself to Cain, said, "Why are you angry, and why has your countenance fallen? Is it not so? If you do well, you will elevate yourself." This verse, he explains, means the following: "Stop doing bad from now on. Only afterwards, grieve over the sins you have committed."

*The Hilloula of the Chofetz Chaim is Elul 24.*



## HALACHOT BY RABBI ELI MANSOUR

### How to Squeeze Fruits and Vegetables on Shabbat

It is prohibited to squeeze fruits on Shabbat to extract the juice. Whereas in previous generations only certain types of fruit were used for juice, such as grapes, olives, pomegranates and berries, nowadays most fruits, and even vegetables, are juiced, and therefore one must refrain from squeezing any fruit.

However, Maran, in Siman 320:4, rules that one may squeeze a fruit over a solid food, because that is considered a food, not a liquid juice. The Poskim disagree as to how much juice must actually be absorbed in the food. The majority of the Poskim, including

the Taz, Peri Megadim, Hacham Ovadia and Hacham Bension, hold that as long as the majority of the juice is absorbed, it is not a problem if some of the liquid remains on top. The Hayeh Adam (Rav Avraham Danzig, 1748-1820, Vilna), on the other hand holds that it must be totally absorbed, with nothing remaining on the top. The Halacha is in accordance with the lenient opinion, even though the Menuhat Ahaba was strict.

One might be concerned that when he squeezes the fruit over the solid food, some of the juice will inevitably squirt off to the side and not even land on the food. How then can it ever be permitted to squeeze

over a food? Isn't this a "Pesik Reshe"-inevitable consequence that some juice will be extracted as a liquid? Rabbi Shlomo Miller answers that in this Halacha it is the intent which matters, not the actual outcome. Since he intends to extract juice exclusively for food, it is no longer defined as the Melacha of Mefarek.

Accordingly, it is permitted to squeeze a grape over a dry banana to soften it for a baby.

#### SUMMARY:

One may squeeze a fruit to extract its juice into a solid food, if the majority of the liquid will be absorbed.



# WEEKLY PARSHA OVERVIEW

## Parshat Behaalotecha

Hashem tells Moshe to command the Jewish People to supply pure olive oil for the Menorah in the Mishkan (Tent of Meeting). He also tells Moshe to organize the making of the Bigdei Kehuna (priestly garments): A reastplate, an ephod, a robe, a checkered tunic, a turban, a sash, a forehead-plate,

and linen trousers. Upon their completion, Moshe is to perform a ceremony for seven days to consecrate Aharon and his sons. This includes offering sacrifices, dressing Aharon and his sons in their respective garments, and anointing Aharon with oil. Hashem commands that every morning and afternoon a sheep be offered on the Altar in the Mishkan. This offering

should be accompanied by a meal-offering and libations of wine and oil. Hashem commands that another Altar for incense be built from acacia wood and covered with gold. Aharon and his descendants should burn incense on this Altar each day

**Rabbi Sinclair,**  
Seasonsofthemoon.com



**1** Toward which direction did the wicks of the menorah burn, and why?

*They leaned toward the middle wick so people wouldn't say that the menorah was lit for its light.*

**2** From what material and in what manner was the menorah made?

*It was hammered out from one solid piece of gold.*

**3** Why are the words "Bnei Yisrael" repeated five times in verse 8:19?

*To show Hashem's love for them.*

**4** What three purposes did trumpet signals serve?

*Announcement of the gathering of Bnei Yisrael, the gathering of the nesivim, and the beginning of a move of the encampment.*

**5** Which tastes did the manna not offer, and why not?

*Cucumbers, melons, leeks, onion and garlic -- these are harmful to nursing women.*

**6** Why did Miriam merit to have the people wait for her?

*Because she waited for Moshe when he was cast into the river.*



Last week, the TAL community in Temple Fortune joyously celebrated the dedication of a new Sefer Torah, a significant event that drew 180 people to the streets for a lively celebration. This new addition marks a milestone for the rapidly growing community, which now hosts over 450 young Jews each week. The dedication ceremony was a vibrant expression of faith and unity, reflecting the dynamic and expanding nature of TAL. The event underscored the community's commitment to fostering a strong and engaged Jewish presence in the area, bringing together individuals of all ages in a spirited and meaningful celebration.



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