

# THE COMMUNITY PARSHA SHEET



SHAVUOT EDITION



London's Leading Young Professionals Platform and Jewish Communal Centre



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

## ARE YOU A BUILDER OR A DESTROYER?

Are You a Builder or a Destroyer?

It is a stark question.

One that challenges the very core of who we are.

Are we building – or are we, unknowingly, destroying?

King Solomon tells us:

“Chochmat Nashim Banta Betah – the wisdom of a woman builds her home.”

But in the very same verse, we read:

“Ve’ivvelet B’yadeha Tehar’senu – and with her own hands, the foolish one destroys it.” (Mishlei 14:1)

Every person has tremendous power – especially women. The Torah does not just suggest this, it proves it.

Let us take a look at two powerful women.

When the Jews were in the wilderness there was a rebellion against Moshe Rabbenu led by Korach. The real instigator behind the rebellion was Korach's wife. She whispered in his ear, fanned the flames, and the result? Destruction. Not only of him, but of his entire household – and hundreds of others.

In contrast there was another rebel called On Ben Pelet who had joined with Korach. When the time came to appear in the morning, his wife went outside the tent, took of her hair covering so no one would draw near and thus saved him from joining the rebellion that took place that morning. that with the wife of On ben Pelet. He was also lined up to join the rebellion. But she stopped him. She saw the danger; she used her wisdom – and she saved him. Not just physically, but spiritually.

She built their future.

Women are at the heart of our nation's history. When we left Egypt, the Torah relates that we left with 600,000 men of a certain age – but our sages are clear:

It was in the merit of the righteous women that we were redeemed. (Sotah 11b)

It was the women who never despaired of G d's redemption. In fact, while the men had lost heart and were dejected and had no desire to procreate, not wanting to subject their children to the hardships of slavery, the women were upbeat—confident that a better day was soon to come. They seduced their husbands in the fields and raised a generation of children who witnessed G d's miraculous salvation.

They believed. They built. They did not give up. They saw a brighter future – and instilled that vision in their husbands, in their children. Yocheved and Miriam worked tirelessly with the next generation, nurturing them even in the darkest times. They laid the foundation for our redemption. When the Jews left Egypt, the women took with them tambourines and musical instruments. Why? They were certain that G-d would continue to bring salvation to His people. Their Emunah was even stronger than the men.

Even as we left Egypt, we were not fully free. Freedom has two parts. The first is the physical freedom. That happened on Pesach. Yet when a prisoner is freed, he still remembers his suffering. A massive new transition needs to happen in order for him to get back to normal life. Similarly true freedom for our people only came at Har Sinai. That was when we were mentally and spiritually free - when we received the Torah on Shavuot – that's when we truly became a nation.

This weeks Parsha Sheet is kindly sponsored Lirfuat  
*Liora Yehudit Bat Mazal Tov*  
Betoch Shaar Cholei Yisrael

*Do you enjoy the popular weekly Torah Insights?*

To Sponsor or dedicate the popular Parsha sheet, contact us today:

☎ 07792 460986  
✉ [info@torahactionlife.com](mailto:info@torahactionlife.com)

**3RD SIVAN 5785**

**SHABBAT BEGINS:**  
20:52pm

**SHABBAT ENDS:**  
22:10pm

See back page for Shavuot timings

To receive weekly emails from TAL with all our programs and exciting updates please subscribe to our email:

<https://torahactionlife.com/subscribe/>

**DVAR TORAH**  
Are you a Builder or a Destroyer?  
By Rabbi Jonathan Tawil

**DVAR TORAH**  
Faith Beneath the Mountain  
By Rabbi David Baadani

**HALACHOT**  
By Rabbi Eli Mansour

**KIDS ZONE**  
Quiz & Comic

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

Every year we commemorate our ancestors experience at Har Sinai in the synagogue reading the ten commandments. But we also read a very special Megila – Megilat Rut!

Why Rut?

Let us look at her mother-in-law, Naomi. She once had everything – a noble husband, wealth, comfort. But when her husband chose to leave Eretz Yisrael in a time of famine, Naomi did not stop him. She had the influence. She had the strength. But she stayed silent.

Her husband was known as Ish Naomi – he assumed he was in charge and therefore led the family away. In reality if she would have pushed, she could have influenced him to stay, and the story would be different.

Years later after they had abandoned their people and the Holy land of Israel, her husband and sons had died, her wealth had diminished, she returned to Israel broken, poor, and alone – but with Rut by her side.

Why did Rut follow her?

Naomi had realised her previous mistake. She was now alone and determined to rebuild. Vatakam – she arose from her sorry state and reacted. She still had something powerful: a

spark of Emunah, a deep connection to Torah and Eretz Yisrael. Rut saw it. She felt it. That Hashpa'a – spiritual influence – radiated from Naomi. Even in her brokenness, Naomi inspired.

And Rut? She left her royal background in Moav, followed her inspiration, and became the mother of royalty. The great-grandmother of David Hamelech. The matriarch of Mashiach!

That is the power of a woman.

Today, we still carry that power.

In today's world, we understand currency. Money. Shopping. Deals. But in Shamayim (the heavens), the currency is different. No one can spend their money after they die. No one is going to enjoy that luxurious car when they are return to dust. The real currency that we can already start to invest in is Emunah, Torah and mitzvot.

When a man learns Torah, they are rewarded – Keneged Kulam – as if they are doing all 613 Mitzvot. Torah is extremely powerful. What about a married woman? When her husband learns – even for one hour – she shares in the reward and if she is the instigator in his learning, she becomes the main (majority holder) partner!

Rabbi Yitzchok Zilberstein (Alenu

Leshabeach relates that, "Rabbi Yosef Chaim Sonnenfeld told his wife: "You will certainly merit the World to Come, because here, in this world, you have always done your utmost to ensure that I have been able to sit and engage in Torah and serving Hashem. When you get there, tell them that the World to Come will be much better if they let me in too—and I will get in in your merit."

There is a beautiful story of a man in Kollel who was using his break time to relax. The rabbi told him, "Your wife gets more reward than you. She encouraged you to come. She believed in your learning – even in the time you are not learning, she is investing in you."

To the men – start learning – connect to G-d's Wisdom. If you are already learning – aim to do it Lishmah – for G-ds Sake.

Ladies – let us be builders and motivators. Apart from your own Torah growth, help encourage that extra hour of learning from your husband and children.

This Shavuot let us all together commit to bring Torah into our homes – at the Shabbat table, with the kids, in our conversations. Torah brings life. Torah is life.

Let us build our homes. Let us build our people. Let us build the future.

Chag Sameach



## RABBI DAVID BAADANI

Director - TAL Chazanut Program

### FAITH BENEATH THE MOUNTAIN

The verse in Shemot says: "וַיִּתְּצְבוּ בְּתַהֲמוֹת הַהָר" – "They stood at the foot of the mountain." Rashi explains this simply: they stood at the base of Mount Sinai. But the Gemara adds a striking interpretation: Rabbi Avdimi bar Chama bar Chasa teaches that G-d held the mountain over their heads like a barrel and said, "If you accept the Torah – good. If not – here will be your burial."

This image seems to challenge the very heart of our covenant with G-d. How can a relationship built on love and mutual commitment begin with an ultimatum? Even more puzzling, the

nation had already declared "נעשה ונשמע" – "We will do and we will hear." If they had willingly accepted the Torah, what was the need for such divine coercion?

The Chiddushei HaRim, first Rebbe of Gur, offers a profound insight. The word "וַיִּתְּצְבוּ" – "they stood" – implies willingness. Yes, G-d held the mountain above them, but they were the ones who chose to stand beneath it. They understood something crucial: that true commitment isn't built on fleeting emotions or moments of inspiration alone.

Just like in a marriage, where there are days of love and connection and days of distance and struggle, the Jewish people knew that their relationship with G-d would not always be filled with passion. There would be times of

spiritual clarity and times of confusion. By placing themselves under the mountain, they made a choice not just for the inspired days, but for the difficult ones too.

They accepted the Torah not only out of love, but out of deep understanding – that Torah is life itself. That even when connection feels forced or heavy, a life without Torah is empty. They willingly embraced the yoke of Torah because they recognized it as the only path to live as "חלק אל-ה' ממעל ממש" – a true piece of the Divine.

This teaches us that real commitment begins when inspiration fades. The Jewish people's acceptance of the Torah was not diminished by the mountain above them – it was elevated by their willingness to stand beneath it.



## HALACHOT BY RABBI ELI MANSOUR

### Shavuot – The Custom to Remain Awake Throughout the Night

It is customary to remain awake throughout the night of Shavuot and immerse oneself in Torah learning. The Shela (Rabbi Yeshaya Horowitz, 1565-1630) records a famous incident that occurred during the times of Maran (Rabbi Yosef Karo, author of the Shulhan Aruch, 1488-1575) that underscores the importance and inestimable value of this custom. He and several colleagues remained awake throughout the night of Shavuot studying Torah, and in the middle of the night, a heavenly voice announced to them that their learning was bringing indescribable delight and enjoyment to the heavens. However, the voice added, if they had a Minyan studying together, then they would bring even greater joy to the heavens, and their learning would attain an even higher level. Maran related this incident to the people the next day, and on the second night, they assembled a Minyan and again remained awake throughout the night. And that night, too, a voice burst forth from the heavens emphasizing

the immense joy they brought to the Almighty.

This incident demonstrates the unique importance and significance of this practice, and the profound impact it has upon the upper worlds.

The custom is to read the special "Tikkun" which appears in Keri'eh Mo'ed. One should not belittle the importance of this reading. Even though it consists of simple verses and passages, this is a time-honored custom that should be respected and followed. The "Tikkun" generally takes approximately 2-3 hours (depending, of course, on the speed at which it is read), and after one completes the reading, he is certainly allowed and encouraged to study Gemara or any other area of Torah that he wishes to learn.

Everyone should make a point of observing this ancient custom, and it is advisable to rest on Ereb Shavuot so that one will be able to remain awake throughout the night.

It must be noted, however, that this custom which has been observed for

generations certainly did not entail remaining awake throughout the night and then sleeping the entire next day. This accomplishes nothing other than reversing night and day, which has no value whatsoever. Undoubtedly, the custom was – and should be – to remain awake throughout the night, sleep a few hours after Shaharit to regain one's strength, and then learn Torah during the day. This is, without question, the way the custom was practiced, and this should be our practice, as well, each year on Shavuot.

#### Summary:

One should make every effort to observe the time-honored tradition to remain awake studying Torah on the first night of Shavuot, and to rest before the onset of Yom Tob to help him remain awake during the night. One should read the traditional "Tikkun" and then spend the remaining hours studying whichever area of Torah he chooses. One should not sleep the entire next day; he should instead sleep for several hours to regain his strength and then continue studying Torah.



## WEEKLY PARSHA OVERVIEW

### Parshat Bamidbar

The Book of Bamidbar – "In the desert" – begins with Hashem commanding Moshe to take a census of all men over age twenty – old enough for service. The count reveals just over 600,000. The levi'im are counted separately later on because their service will be unique. They will be responsible for transporting the Mishkan and its furnishings, and assembling them when the nation encamps. The 12 Tribes of Israel, each with its banner, are arranged around the Mishkan in four sections: east, south, west and north. Since Levi is singled out,

the tribe of Yosef is split into two tribes, Efraim and Menashe, so there will be four groups of three. When the nation travels, they march in a formation similar to the way they camp.

A formal transfer is made between the first-born and the levi'im, whereby the levi'im take over the role the first-born would have had serving in the Mishkan if not for the sin of the golden calf. The transfer is made using all the 22,000 surveyed levi'im from one month old and up. Only levi'im between 30 and 50 will work in the Mishkan.

The remaining first-born sons are redeemed with silver, similar to the way we redeem our first-born today. The sons of Levi are divided into the three main families of Gershon, Kehat and Merari (besides the kohanim – the special division from Kehat's family). The family of Kehat carried the Menorah, the Table, the Altar and the Holy Ark. Because of their utmost sanctity, the Ark and the Altar are covered only by Aharon and his sons, before the levi'im prepare them for travel.

**Rabbi Sinclair,**

*Seasonsofthemoon.com*

Q

1. Why were the Jewish People counted so frequently?
2. What documents did the people bring when they were counted?
3. What determined the color of the tribal flags?
4. What is the difference between an "ot" and a "degel"?
5. How do we see that the Jews in the time of Moshe observed techum Shabbat - the prohibition against traveling more than 2,000 amot on Shabbat?

A

- 1:1 - They are very dear to G-d.
- 1:18 - They brought birth records.
- 2:2 - Each tribe's flag was the color of that tribe's stone in the breastplate of the kohen gadol.
- 2:2 - An "ot" is a flag, i.e. a colored cloth that hangs from a flagpole. A degel is a flagpole.
- 2:2 - G-d commanded them to camp no more than 2,000 amot from the Ohel Moed. Had they camped farther, it would have been forbidden for them to go to the Ohel Moed on Shabbat.

# SHAVUOT TIMINGS

## SUNDAY 1ST JUNE

Mincha followed by Arvit: 8:50pm  
 Kiddush ideally not to be made before 10:11pm

## MONDAY 2ND JUNE

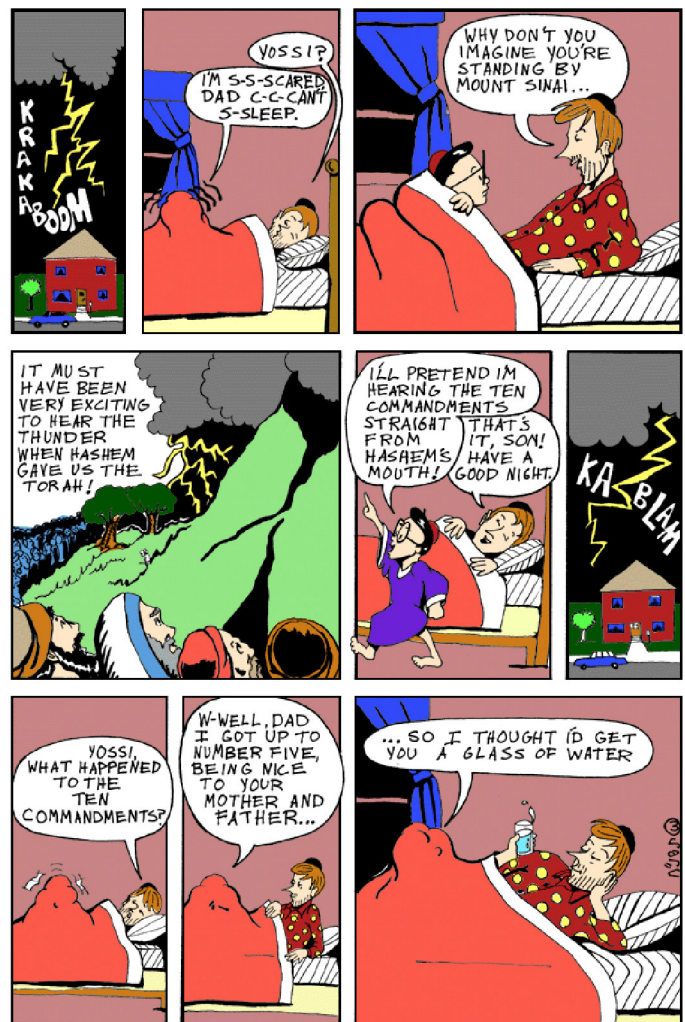
Tikun Leil: 12:00 - 4:00am  
 Shacharit and breakfast: 4:00am  
 Mincha & Az Harot: 6:45pm  
 Early Candle lighting: 7:28pm  
 Arvit: 7:30pm

## TUESDAY 3RD JUNE

Shacharit: 9:00am  
 Mincha: 8:45pm  
 Shavuot ends: 22:14



WWW.TORAHACTIONLIFE.COM | 07792 460986



# LEIL SHAVUOT

JOIN US AT TAL FOR AN ELECTRIFYING NIGHT OF TORAH, INSIGHT AND INSPIRATION

• 1ST JUNE 2025 •

Featuring Rabbi Tawil, Rabbi Fisher, Rabbi Markovic & Rabbi Stone

Learning from midnight  
going strong until 4:00am

Shacharit at 4:00am  
followed by a delicious, well-earned break

REFRESHMENTS SERVED ALL NIGHT LONG | MEN & BOYS

WWW.TORAHACTIONLIFE.COM | 07792 460986

## S-EXPRESS

SHABBAT SERVICES AVAILABLE

Support Your Local Minicab Service

### 5 WAYS TO BOOK!

- 📞 0208 458 4444
- 🌐 s-express.co.uk
- 📞 +44(0)7712 301 017
- ✉ booking@s-express.co.uk

ANDROID APP ON  
Google play

Available on the  
App Store

SCAN ME

## BEST PRICES TO ALL AIRPORTS!

LUTON FROM £35!