

# 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?

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

This weeks Parsha Sheet is kindly sponsored Lirfuat  
*Liora Yehudit Bat Mazal Tov*  
Betch 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)

22ND TAMMUZ 5785  
SHABBAT BEGINS:  
20:54pm  
SHABBAT ENDS:  
22:08pm

To receive weekly emails from TAL with all our programs and exciting updates please subscribe to our email:  
<https://torahactionlife.com/subscribe/>

**DVAR TORAH**  
What Makes a True Leader?  
By Rabbi Jonathan Tawil

**DVAR TORAH**  
The 42 Journeys of your Life  
By Rabbi David Baadani

**TEHILLIM FOR OUR TIMES**  
By Rabbi Benji Stone

**HALACHOT**  
By Rabbi Eli Mansour

**KIDS ZONE**  
Quiz & Comic

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

**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 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*

**THE 42 JOURNEYS OF YOUR LIFE**

"These were the journeys of the Israelites..." (Numbers 33:1)

The Torah doesn't just tell us stories about people who lived long ago. It tells our story. Your story.

The Ba'al Shem Tov, as cited by his grandson in Degel Machane Efraim, teaches that every person goes through 42 journeys from the day they're born until the day they leave this world. Just as the Israelites left Egypt, each of us is born into a narrow place – limited, confined. And from there, we travel: through successes and setbacks, through inspiration and frustration, through moments of

clarity and times of confusion. These journeys aren't random. They're not detours. They are necessary steps toward your promised land – your redemption and perfection.

Some of these places even have names. "Kivrot Hattaaavah," the graves of lust, is where you learn to bury your self-destructive desires, not because you force yourself, but because you're too close to something holy to care about them anymore. "Tavera" means burning – the place where your heart catches fire with love for G-d, where indifference simply can't survive.

The Or HaChaim points out that Moses recorded these journeys as they happened, before G-d told him to include them in the Torah. Why? Because every journey matters. Rabbi David of Lelov goes further: just as Moses wrote the journeys of the Israelites, Eliyahu HaNavi

writes the journeys of every Jew. Every time you struggle, every time you rise above your limitations, every time you fall and get back up – it's all written. And at the time of redemption, we'll see the whole story. We'll finally understand how each obstacle was really an opportunity, how every detour brought us closer to where we needed to be.

This is what the Torah is telling us: "These were the journeys of the Israelites" – these are your journeys. Your story, with all its ups and downs, its victories and failures, is worthy of being written down. It matters. And it isn't just about reaching the end; it's about who you become along the way.

Because your promised land isn't just a place. It's who you are when you finally get there. And that journey, your journey, is sacred.



## RABBI BENJI STONE, TAL Chavruta Program

למה יהיה תעמך ברחוק תעלים לעתות בצרה: - Chapter 10 Tehillim for Our Times

### FOR YOUR SAKE - NOT OURS - PART 2

King David also chooses to inform us of a surprising and somewhat shocking phenomenon; The rasha's victim might look at his attacker and believe that that he acted independently, that he was not subject to Hashem's will. He might also feel envious of the success of the rasha, secretly coveting his way of life. King David tells us that it is precisely this way of thinking which will cause him to fall prey to the rasha – "The poor person will be considered to have had evil plans" (10,2)

Wheeling back to the point we made at the beginning of this piece, King David pleads with Hashem to defeat the Rasha - but not simply for his own benefit or the benefit of mankind in general. In line with the theme of previous chapters, King David cannot accept a world in which Hashem remains unnoticed, deprived of appropriate respect - a world in which people can claim that Hashem plays no

role. Why should the evildoer be able to claim

"You do not seek out (your people)" (10,13).

King David concludes with a plea that when Hashem decides to exact justice it should be done in a manner in which the onlooker would be unable to deny His involvement. He asks;

"Break the arm of the evildoer", (10;15) - Yourself, Hashem, without an intermediary.

Indeed we depend on Hashem's direct involvement in our affairs as a pre-requisite to our salvation. King David compares the Jewish people to an orphan boy who have been brought up by the king. For as long as the king's servants could remember, the king himself would take care of all the needs of his young charge. As a result the servants busied themselves with other matters within the palace. If the king would one day decide to sit back and allow others to look after the young boy he would end up neglected.

King David tells Hashem that "Your army (the Jews) have placed their hope in You only" (10;14).

Unlike other nations, we are subject to a direct relationship with Hashem. If He

does not personally help us, the angels or mazalot (constellations) will not step up to the task as they usually have no involvement in our affairs.

How relevant is this final plea to the period in which we find ourselves.

We have just seen Israel pull off an extraordinary military success in routing the nuclear capabilities of Iran. How quickly do we point to the efficiency of the army or the secret service, or indeed the weakness of the enemy. We hit "hi-fives" as we reflect on the fact that a lorry load of drones had been planted under the noses of the enemy for years, ready to be activated at the right time. Instinctively, we marvel at the skill of the puppets instead of focusing on the One pulling the strings. Yes the IDF appear to be more intelligent than others. But who gave them their impressive talents and abilities?

At the time of writing the news has just come in that the United States have dropped bunker-busting bombs on Iran's main nuclear facility at Fordow, their first intervention in this conflict. Our small country, surrounded by enemy states receives the help it needs, at just the right time. Baruch Hashem.



## HALACHOT BY RABBI ELI MANSOUR

Which Arm Should a Person Use for Tefillin—And What If He Is Left-Handed, Ambidextrous, or Disabled? (Part 2)

### What If One Arm Has Been Amputated?

If someone is missing one of his arms, this too affects how Tefillin is worn.

- If a right-handed person has had his left arm amputated, then the usual placement of the Tefillin Shel Yad is impossible.
- If there remains some muscle or upper-arm area, and the strap can be wrapped around it, the Tefillin may be placed there.
- If nothing usable remains, the Tefillin Shel Yad cannot be worn – but the person should still wear the Tefillin

Shel Rosh.

This is a rare case, but one that arises. The general rule is that Tefillin must be placed on the upper arm in a specific position. If there's no limb, the Misva simply doesn't apply in that case – but one still fulfills the Misva of the Shel Rosh.

### Does This Apply Equally to Tefillin of Rabbenu Tam?

Absolutely. Whether one is wearing Tefillin of Rashi, Rabbenu Tam, or both, the choice of arm follows the exact same rule. We don't differentiate based on which Tefillin you're wearing. The arm is chosen based on your dominant hand – period.

### SUMMARY:

- Tefillin are worn on the weaker arm: left for righties, right for lefties.
- The writing hand determines which arm is considered dominant.
- Ambidextrous people are generally treated as right-handed and wear Tefillin on the left arm.
- If a person permanently loses use of their dominant hand, the Halacha may shift and reclassify their status.
- In cases of amputation, Tefillin are worn if possible on remaining muscle. If not, the Shel Rosh should be worn without the Shel Yad.
- This applies equally to both Rashi and Rabbenu Tam Tefillin.



# 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.

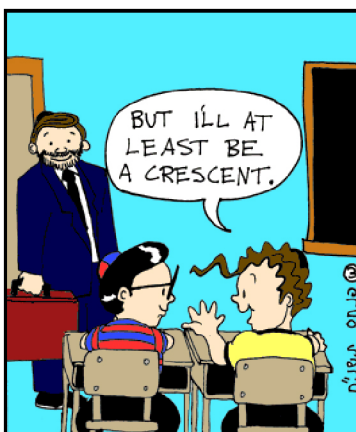
**Rabbi Sinclair,**  
Seasonsofthemoon.com

### Q

1. Why was Pinchas not originally a kohen?
2. Why was Moav spared the fate of Midian?
3. What does the yud and hey added to the family names testify?
4. Korach and his congregation became a "sign." What do they signify?
5. Why did Korach's children survive?

### A

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.
2. 25:18 - For the sake of Ruth, a future descendant of Moav.
3. 26:5 - That the families were truly children of their tribe.
4. 26:10 - That kehuna was given forever to Aharon and his sons, and that no one should ever dispute this.
5. 26:11 - Because they repented.



## S-EXPRESS בס"ד 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




**SCAN ME**



## BEST PRICES TO ALL AIRPORTS! - PROUD SUPPORTERS OF TAL -