

# THE COMMUNITY Parasha Sheet



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This weeks parasha sheet is donated by Daniel and Carine Levy on the birth of the new baby boy .  
May we wish Aharon Yehuda a long life and that he should be Zocheh to grow up to Torah ,Chuppah and Maasiam Tovim

## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### MARRIAGE Two Wives!

Are you married? No? What you waiting for, join the club!

Yes – for how long? Has it been a while since you were under the chupa with your spouse to be? How's married life treating you?

When we are young we all desire to settle down with the perfect spouse. Yet when we hear adults talking about married life, it doesn't seem all that desirable. In a generation of high divorce rates and many singles around, how can we put the impetus back into marriage?

This week's parsha relates the law of a man who married two wives. The Torah hints that in such a case, one of the wives will be loved and the other despised. It's not an ideal situation.

The Torah continues to discuss the laws of the children of these two wives. When both these wives have children and the father wishes to give his inheritance to the Bechor (first born), it is to the first born of the despised wife - Vehaya Ben Habechor LaSenia. The Torah does not say 'Im' – if the first born is born to..., rather it states 'Vehaya' – the first born will be born to the hated wife.

What is the Torah teaching us?

Hashem is Kel Rachum Vechanun, a merciful G-d. He is a G-d full of love and care. We are taught VeHalachta Bedrachav – that we should emulate His deeds, just as He is loving and merciful so too

should we be. Hate should not exist between us, especially between husband and wife.

The Sefer Torer Devorah is relatively small yet it is embalmed with potent words of wisdom. The Sefer authored by the Saintly Rabbi Moshe Kordovero is built on the 13 attributes of mercy mentioned at the end of Micha. (Mi kel Kamocha). The Torer Devorah explains that the twelfth mida is Asher Nishbata Lavotenu – The Merit of our Forefathers – Zechut Avot. Hashem looks down towards us with certain aspects of mercy. There are times that we are not worthy, and all we have going for us is the Zechut Avot. Our forefathers merits' have weight until today, and help carry through even those that are not worthy.

We are taught to emulate Hashem's attributes. Thus we are also obligated to view others, (even if we think they are not worthy) as worthy. For they carry the merit of their fathers. This is how Hashem's mercy extends towards us and this is how we should view others. When we don't like a certain person, when we think that they are worthless, we should remember that they too descend from Avraham Yitzchak and Yaakov, they too carry this merit and we must love them as Hashem loves them.

There exists a further attribute of mercy. The Thirteenth attribute is Mimei Kedem.

What does that mean? Mimei Kedem refers to the early years. Observing children can be fun. They are so cute and innocent. Their early years and limited understanding cause us to look favourably upon them. It's difficult to really punish a cute kid.

Hashem says, when you sin, I don't punish you straight away, I take into account your youth. I remember your cute early years – when you were relatively innocent and free from sin.

Similarly we too are taught to look favourably at others. To remember that not long ago in the early days of our relationship we viewed them differently. ►

## > MAZAL TOV

Daniel & Carine Levy  
on the brit of Aharon Yehuda.



## THE WEEKLY QUOTE

"You are never too old to set another goal or to dream a new dream"

## > UPCOMING EVENTS

- 3<sup>RD</sup> SEPTEMBER  
ROSH HASHANAH SPECIAL TALK AND DINNER (Free)
- 5<sup>TH</sup> YOUNG MARRIED COUPLES PROGRAM
- 8<sup>TH</sup> SEPTEMBER  
UNITED SEPHARDI SELICHOT AT OD YOSEF CHAI
- 16<sup>TH</sup> SEPTEMBER  
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- 12<sup>TH</sup> OCTOBER  
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### DVAR TORAH

MARRIAGE : Two Wives!  
RABBI JONATHAN TAWIL

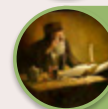
P1



### DVAR TORAH

Parasha Insights  
RABBI MARC OVADIA

P2



### OUR CHACHAMIM

RABBI ISRAEL YEHOSHUA TRONK

P3



### HALACHOT

THE KLAUF USED FOR SEFER TORAH, TEFILLIN AND MEZUZOT / RABBI ELI MANSOUR

P3



### Q&A & CARTOON

P4

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Do you remember the first date? The man probably got out of the car and opened the door for the lady. He listened to every word she had to say that night. She was so excited to speak to him. They saw the potential of building a great family together. That potential several years later still exists and should be close to reality.

Hashem deals mida keneged mida (Sanhedrin 90). In the same way as we judge others, we will be judged. Thus, when we look favourably upon others, Hashem looks favourably upon us.

When we get into an argument with our spouse, children or friends, do we look at them with the eye of these attributes. Do we remember their Zechut Avot, does it enter our minds at the heat of an argument to remember that these are holy individuals who were once free from sin (mime Kedem).

Does a husband remember the days when his wife followed him with trust of his every move. Does he remember the difficulties she went through to serve him and respect his every wish.

Does he recall the pain of pregnancy. Does the wife remember the way the husband turned his timetable upside down to please her, how he spent his monthly salary delighted to please his wife?

These are the Yemei Kedem. This is the way Hashem deals with us. It's difficult, but it's not impossible. If we look at people with a different light, then many of the futile arguments and problems fall aside.

When Yaakov was conned into working seven years for Rachel, the Torah states (Bereishit (29:20)) they were in his eyes like yamim achadim – they passed by quick with his love for her.

Our sages are surprised by this statement. If you love someone and are told you have to work seven years, then time passes by very slowly, it should have said that the years were like forever for Yaakov who was eager to get married. Why does it say they passed by quickly?

The answer is that for Yaakov, due to his love of Rachel, seven years for him were a cheap price to pay for such a wonderful kalla! He appreciated her so much that the time was worth it and passed by quickly.

Rav Dessler Ztsl used to give sound advice to every Chatten and Kalla. So long as you think about giving to the other person, your marriage will be constantly steady and successful. The moment either side thinks about taking that's when the challenges come.

In an age where singles are the norm and marriages need fortifying, let us take the message from the Torah; let us emulate Hashem. Open your eyes, remember that first love, remember the merit of our forefathers, respect our spouses and build wonderful families for the next generation. Let us shine new light on our marriages and may Hashem deal with us in kind. Amen.

■ **Shabbat Shalom**

## RABBI MARC OVADIA - MEAM LOEZ KOLLEL, RAMAT BEIT SHEMESH



### PARASHA INSIGHTS

The Torah speaks about a wayward son who does not listen to his parents, he is judged now for his future actions. Rashi explains that he is killed now for the future sins that he will transgress- he will steal his father's money and he will end up killing people in order to fulfil his desires, so it is better that he dies innocent now than guilty later.

Rav Eliyahu Mizrachi asks the question why is this wayward son judged based on his future actions and Yishmael in Parshat Vayera 21:17 it says that when Avraham banished Hagar and Yishmael from his home and they were in the wilderness, they ran out of water. The Torah tells us that Hashem heard the voice of Yishmael, and miraculously provided them with a well of water. The Torah tells us that Hashem listened to Yishmael "just as he was there". Rashi explains that Yishmael was judged based on his current and not on his future actions. The Angels protested someone who's descendants

are going to kill your children by not providing them with water you are going to provide with a well of water. Hashem answers them is he now a Tsaddik or a Rasha? They responded a Tsaddik. Hashem says I judge him according to his current actions.

Rav Mizrachi asks why the wayward son is judged based on his future actions and Yishmael is judged based on his current actions?

A further question arises, that the angels responded that Yishmael was a Tsaddik, but the Pasuk 21: 9-10 tells us that the reason Avraham banished Yishmael from his home was because that Sara saw Yishmael "Mesachek". Rashi translates this as he was committing the 3 cardinal sins: Murder, idol worship, and Immorality, so it appears that he was not such a Tsaddik. The answer is that Hashem punishes a person measure for measure meaning if a person commits a sin in a certain area he is punished in the same area, for example the Egyptians drowned the Jewish children in the River Nile so Hashem drowned the Egyptians in the red sea. Yishmael had not committed a sin to do with water so he was not punished with the sin of water. However, the wayward son he had started to fulfil his

lusts with meat and wine and he was going to continue to steal and kill people in order to continue fulfill his desires so he is punished now based on his similar future actions.

The Minchas Yehuda gives a further answer that the Heavenly Court does not punish based on future actions so that is why Hashem could not let Yishmael die of thirst but the Beit din shel Matta which is our Beit Din can punish based on future actions so that is why the wayward son is punished now for his future actions.

The Maharsha answers that a person is judged now on his future actions, that is why the wayward son is judged, but Yishmael is only judged for his own future actions but not for the actions of his descendants.

Rav Ginsburg answers that Yishmael at the end of his life he did Teshuva so he cannot be judged on his future actions as he did not complete his life as a wicked person.

May we merit always finding favor in the eyes of Hashem and always be judged favorably.

■ **Shabbat shalom**

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## OUR CHACHAMIM

### RABBI ISRAEL YEHOSHUA TRONK · “THE RAV OF KUTNA”

Rabbi David Tronk was a simple, G-d fearing man and a skillful teacher who carried out his work to perfection. Rabbi Zalman Posner, a wealthy man and Torah scholar, offered him a position as the private tutor of his children, and Rabbi David accepted on condition that his young son, Israel Yehoshua, could also participate in the lessons.

On Shabbat, the Torah scholars of the town would usually gather at Rabbi Zalman's home to discuss Torah matters. He would oversee the discussion and expound on some ideas that he had come up with during the week.

One Shabbat Rabbi Zalman gave a long, profound talk that impressed many of his listeners, who complimented him greatly on his wisdom. All of a sudden, little Israel Yehoshua got up from his chair and began to present numerous problems with what Rabbi Zalman had said. In the beginning he tried to resolve these difficulties, but in the end he had to admit that the boy was right.

Following that particular Shabbat, Rabbi Zalman left on a business trip to Warsaw. On the way, some ideas came to mind pertaining to the boy's objections, and he ordered the driver to immediately return home. Arriving at midnight, the residents of his home were already asleep and the door was locked for the night. Thus he began to knock until everyone awoke. Quite frightened, his wife asked him, “Why did you come back? What happened?”

Rabbi Zalman replied, “I returned because of Yehoshua. I have an answer to give to his objections.” Rabbi Zalman then explained his ideas to the boy, who listened attentively to his words. Yet even before Rabbi Zalman could finish, Yehoshua swiftly demolished all the counter-arguments that he had devised on route. At that point Rabbi Zalman let out a deep sigh and said to the boy, “I tired myself out for nothing to get back home. Have you no pity on me?”

This young boy ended up becoming renowned and fondly known by all as Rabbi Yehoshuali Kutner. When he grew up and became famous, he often spoke very highly of Rabbi Zalman, saying of him: “He held meticulously to the words of the Torah.”

Rabbi Israel Yehoshua was born in 5681 (1820), and from his earliest years people discovered that he had exceptional gifts. All those who knew him testified to the fact that he was a child prodigy, destined for greatness.

By the age of 14 he already had received numerous offers to marry, but it was the Gaon Rabbi Meir Posner of the Schottland congregation in Danzig (the author of Beit Meir) who prevailed, and he thus married his daughter. Rabbi Israel Yehoshua remained with his father-in-law for six years, during which time he studied Torah day and night. His renown spread to every community, and people from the city of Schrensk named him as their Rav, at which time he was only 20 years old.

He was the Rav of several towns for a short period, passing quickly from one to the other, among them being Gombin, Wourki, and Poltousk. In 5621 (1861) he was named as the Av Beit Din of the splendid community of Kutna, which merited giving him the name by which he is known today, Rabbi Yehoshuali Kutner.

In Kutna, he founded a yeshiva that many young men in the surrounding areas attended in order to listen to his teachings. He

became famous as a Torah instructor and an author of superb commentaries. He knew how to attract the hearts of young listeners, and he implanted in them a love for Torah and a fear of G-d.

What follows is an explanation he gave for the passage, “Train the youth according to his ways; even when he grows old, he will not swerve from it” (Proverbs 22:6): “The ways of a youth designate what he is capable of, not what gives honor to his teacher. That being the case, even when he grows up he will not depart from it, for what the boy has learned in accord with his personality will always remain with him. On the other hand, if he was not educated in accordance with his own personality and ways, he will abandon it all when he grows up.”

There were profound bonds of affection between himself and Rabbi Avraham of Sochachov, the Gaon and author of Avnei Nezer, who always spoke well of the Rav of Kutna. From time to time, he even went to visit the Rabbi of Kotzk, the father-in-law of Rabbi Avraham.

Rabbi Israel Yehoshua's love for Eretz Israel is a story in itself. He loved the land with all his heart and worked for its good with all his soul and all his possessions. In 5655 (1895), he left for Eretz Israel with his son-in-law, the Gaon Rabbi Chaim Elazar Wax (author of Nefesh Chaya and the Av Beit Din of Kalish). There they were welcomed with great honor, and they had 10,000 rubbles on hand that they been entrusted with by a wealthy man who wanted these Tzaddikim to use it for the poor however they best saw fit. With this money they purchased a few buildings in Jerusalem, and they drew lots to select observant Jews to live there for a period of five years, with the drawing occurring again in five years. They also purchased a large orchard at Kfar Chitin, near Tiberias, and planted etrogim there.

They held talks with all the Torah greats to try to convince them to give preference to the etrogim of Eretz Israel over those of the Diaspora. Before the holidays, they themselves sold etrogim to vendors.

When they returned from Eretz Israel, they encouraged several wealthy people to purchase land there, but only on condition they also go and live in the land.

One day, a wealthy man came to Rabbi Israel Yehoshua to ask for his advice on establishing a large business venture in Eretz Israel. “Do you plan on living there?” the Rav asked him. “No,” replied the man. “I want to send money to Eretz Israel so that the Rav's friends can do business there.” The Rav, who knew that it was impossible to always depend on others, and who was afraid that this wealthy man might begin to speak ill of the land if he lost his money there, replied with a biting witticism: “I know some wealthy people who abandon their money in the Diaspora and go settle in Eretz Israel and get buried there, but I never saw or heard of a man who lives in the Diaspora and sends his money to get buried in Eretz Israel!” Rabbi Israel Yehoshua remained in Kutna for 32 years, all while enlightening everyone around him. All the people, from the least to the greatest, knew and heard of this great Rav of the generation. He left this world on Tammuz 25, 5653 (1893) at the age of 72.

He left us with three books: Yeshuat Israel on Choshen Mishpat, Yavin Da'at on Yore Deah, and Yeshuot Malko on the Rambam. ■



## HALACHOT

### RABBI ELI MANSOUR

#### THE KLAF USED FOR SEFER TORAH, TEFILLIN AND MEZUZOT

The Torah (Shemot 12:13) teaches, in the context of the commandment to don tefillin, “And it shall be to you as a sign upon your hand and as a remembrance between your eyes, in order that the law of the Lord shall be in your mouth.”

The gemara (Shabbat 108a) derives from this verse that the parchment, upon which the sofer writes the parshiot, must be produced from a species which is “mutar beficha” (permitted to eat). Therefore, one must use the hides of a kosher animal (behema tehora or haya tehora) or a kosher bird (of tahor). The gemara refers to the species of the animal; however, the animal does not need to be ritually slaughtered (shehita). Also, one may not use the skin of a kosher fish.

Are certain parchments preferred over others? Interestingly, some of the Posekim (see Rama MiPano 37, as well as the Kaf HaHaim) write that it is preferable to write on the skin of an unborn calf (an embryo taken from its mother after being slaughtered), known as ‘or shalil’. This skin is soft and easy to write on. Also, some add that the skin of the young calf is preferred as it has not benefitted from, nor sinned in this world.

The Aharonim also question whether other sefarim (books of the Tanach) may be written on the hides of non-kosher animals? Some (see Beur Halacha 32:12) write that ‘the names of God which may not be erased’ must be written on parchment made from a kosher animal. If the names, however, are only abbreviated, or alluded to, such as a ‘dalet’, then they may be written even on the hides of non-kosher species. ■

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## TEST YOURSELF - Q&A

- ❶ What will become of a ben sorer u'moreh if his parents don't bring him to court?
- ❷ Why is it a degradation to Hashem to hang a criminal's body on the gallows overnight?
- ❸ What do you do if you find a lost object that costs money to maintain?
- ❹ Why does the Torah forbid wearing the clothing of the opposite gender?
- ❺ Why does the Torah link the mitzvah of sending away the mother-bird with the mitzvah of making a railing on the roof of your house?

### Answer

❶ 21:22 - He will eventually rob and kill to support his physical indulgences.  
 ❷ 21:23 - Because humans are made in Hashem's image; and because the Jewish People are Hashem's children. ❸ 22:2 - Sell it and save the money for the owner. ❹ 22:5 - It leads to immorality. ❺ 22:8 - To teach that one mitzvah leads to another, and to prosperity.

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