

# THE COMMUNITY Parasha Sheet



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## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### THE THIEF'S ANSWER!

Imagine a fantastic life where children are conceived and born on the same day. A newborn child is immediately able to stand and walk with the ability to speak. The land is filled with abundance and great produce. People possess enormous physical strength and live for hundreds of years. Sounds great!? Isn't that what we are trying to achieve through scientific advances?

Well, that was the situation in Noach's generation. Although mankind no longer lived in Gan Eden, their life style before the flood still resembled that of Gan Eden. Yet this affluence led them to depart from G-d and focus on themselves.

Our Sages relate that the generations before the flood worshiped idols, killed and committed immoral acts. These sins alone however, didn't warrant the flood. It was only due to their 'Chamas' that Hashem stated "The end of all flesh has come before me." (Bereishit 6:13) What was this Chamas and why was it such a powerful sway of judgement?

Rashi explains Chamas with the word Gezel - stealing. The Midrash Rabba (31:5) relates that in those days, when a man brought out a basket full of peas, he would soon be surrounded by a mob snatching them away. Each one cleverly took a small amount worth less than a Pruta (small coin). The man's basket was soon empty. Yet the victim was unable to present the matter to a judge because each culprit could claim that he had stolen an amount so minute that he was not liable to punishment by law.

The people of that generation would steel such a small amount from each other that no one could take them to court. Society was crumbling. There was no punishment for their wrong actions, and the unfortunate situation was that this was rampant.

The Ben Ish Chai asks a fascinating question.

We can understand that the person who was stealing should be punished, but why should the store owner be punished? It's not his fault that people are constantly stealing beans from his shop?

He answers with a wonderful Mashal.

A thief was caught in the act and the King ruled that he be put to death.

He was offered a last wish.

He turned to the king and crying in a sincere voice exclaimed "if you kill me, then my secret will be lost forever. Let me explain your honour." He said to the king.

"I am sorry for what I did, and accept my punishment, but if you are going to kill me then my secret will be lost forever."

"What is your secret?" asked the king.

"I know how to take a seed, cook it with special ingredients and plant it in the ground, within a few minutes a tree will grow and give delicious fruits lasting forever."

The king was impressed, and said go ahead, let's see this work.

The thief asked for the ingredients to be brought to him and after a few hours began to make this special potion.

"Now it's ready", exclaimed the thief. "There is only one thing left. This needs to be planted in the ground by someone that has never stolen before in his life.

I unfortunately can't plant this seed.

But perhaps the honourable Treasurer of the King can plant the seed," he said facing towards the Treasurer.

The Treasurer was surprised and said, "Why give me such a great honour. I deal with so much money, who knows.....I suggest you ask the Prince."

The Prince without blinking an eyelid said that he was not worthy, with all his endeavours amongst the people, perhaps he too had stolen.

The thief, looked to the right of the king, and asked if the education minister who was standing there, could plant the seed.

He too refused, "I must be honest your Majesty, when I was a young teenager I once stole from a store. I cannot plant this."

The thief turned to the king and said, "The Prince doesn't have clean hands, the Treasurer can't insure he hasn't stolen and the education minister has stolen in the past - and only I am going to the gallows? Didn't you all steel too!!

The Ben Ish Chai explains in the generation of Noach, that the owners of the shops shouted out to stop the thieves, but at the same time they too were culpable of the crime of stealing. They themselves had stolen miniscule amounts many times. ►

## > MAZAL TOV TO

FORTHCOMING MARRIAGE OF :

Ariel Levy & Sasha Rae  
Calanit Rajwan and Eliot Gold  
Richard Bellau and Samatha Gerber



## THE WEEKLY QUOTE

"Tefilla is not a «spare wheel» that you pull out when in trouble, but it is a «steering wheel» that directs the right path throughout life."

## > UPCOMING EVENTS

• 10<sup>TH</sup> NOVEMBER 2017  
FRIDAY NIGHT YP DINNER  
(see more info online)



### DVAR TORAH

The Thief's answer!  
RABBI JONATHAN TAWIL

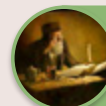
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This was a generation rampant in steeling. There is a glaring question that must be asked. If the generation was so successful, if they were so physically strong and had abundance in produce, why did they steel? And why such miniscule amounts? There is a custom that a special Tehillim is read in the house of mourners.

Tehillim Chapter 49 which generally deals with our task in life and the idea that we do not take our physical possessions with us into the next world. In its initial words it states "Haazinu Kol Yashvei Chaled – listen all the inhabitants of the world."

The word Chaled is very interesting, as normally we would expect to use the word Yashvei or Ezrachei for inhabitants. Our Sages (in the Yerushalmi) offer a most amazing insight into this word.

When a lion is hungry it tears away at its prey. It devours and eats what it needs and leaves the rest, moving on once satisfied.

The Chulda – weasel, however, gathers in all food that it encounters on its way. As much as it can hold, no matter how satisfied it is, if it comes upon prey it will gather and gather until it can't hold any more.

The Sages explain that the word Chaled has its root in Chulda. The inhabitants of the land are always seeking to gather and make more and more physical possessions, yet these will not be with them forever.

In this world, if you want something, then money buys. In certain countries it can buy you votes, it can buy you power and life.

But says the Tehillim when the time comes, even the greatest billionaire cannot buy himself out of the end.

Money is great and is needed to be used, saved, invested and spent wisely, but not just to be gathered and gathered forever.

This Tehillim is read in the mourners' house to send home the message that the physical world is temporary and the real focus remains the ever lasting Olam Habah.

The people in Noach's generation were affluent. They had it all. Yet 'all' wasn't enough.

They reasoned: "If we can get some free beans, then so be it. If it means we are steeling, well that doesn't matter, so long as according to the law we will not be punished, its ok." Their whole reasoning was warped.

Sometimes affluence leads to major sins, but at the same time it can affect a person's behaviour. People start to think

that they deserve everything, and they will do whatever it takes to get what they want. They decipher new ways to get round the laws, strengthening loopholes in order to better their standards. Selfishness at a ridiculous level causes society to tamper and the interaction between people brakes. When that happens the world comes crumbling in.

Hashem created a world and a society in order that we work together in unity. Each person can think and desire for themselves, but that doesn't negate the effect of a cohesive society in which people care for each other as brothers and sisters.

In our times we have experienced the most amazing boom the world has ever seen in technology and wealth advancement. On the other hand, we are now experiencing a downturn that is affecting millions worldwide. We have been through the good and the bad, but what must always stand is the values of society and caring of others.

Rabban Shimon ben Gamliel said: The world stands on three things: justice, truth, and peace. Lets make sure the world stays standing!

Shabbat Shalom ■

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

### DVAR TORAH



### PARSHA INSIGHTS

***"And Noach the man of the earth profaned and he planted a vineyard and drank from the wine and he became drunk"***

***"Vayachel"*** Rashi explains that he profaned himself as he should have first planted something else. The Midrash Rabbah says that Noach drank without a measure, meaning he became drunk.

Rav Menachem Min Ashkenasi explains this Midrash. The Gemara in Avoda Zara mentions that the flood took place in the year 1656 after the creation of the world. The following year when Noach came out of the ark it was 1657. Rav Ashkenasi calculated by including the Shmitta and Yovel years, we find that the year that Noach planted the vineyard was a Shmitta year. This was forbidden according to Halacha.

The Gemara (Sanhedrin 26a) states that the Kohanim were suspected of not keeping Shmitta because they would reason that since they are allowed to eat Teruma and the Kodshei Kodashim, even Shmita is allowed for them, and there are some who hold

that Noach was a Kohen and thus he thought it is permitted to plant during the Shmitta year.

The Gemara (Ta'anit 17a) learns that a Kohen nowadays is forbidden to drink wine because the Beit Hamikdash may be rebuilt and the Kohen will need to perform the service in the Beit Hamikdash and if he drinks wine it is forbidden. The Gemara asks but he can sober himself up with some sleep or with a brisk walk? The Gemara answers this will only help if he drinks a small amount but if he is very drunk this will not help.

According to this explanation we understand the Midrash that he profaned himself, as this was the Shmitta year and it is was forbidden to plant vines. But we could say according to the opinion that Noach was a Kohen he thought it was permitted. But then the Midrash says that he drank excessively and therefore in any case he did not act correctly because if Hashem would have built the Beit Hamikdash he would not have been able to perform the Avoda as he was excessively drunk.

***"And Noach and his sons came into the ark - because of the waters of the flood"***  
(Bereshit 7:7)

Rashi says that Noach was lacking faith, he believed and he did not believe that the flood would happen and he did not go into the ark until the flood forced him to enter.

The Meforshim ask how could Noach doubt that Hashem would bring the flood upon the world when Hashem himself told him He would bring the flood. How is it that Noach whom the Passuk writes about

him that he did everything Hashem commanded him to do, who spent 120 years building the ark and Hashem said about him he was a Tsaddik that walked in front of Hashem, how could it be that he doubted the word of Hashem?

The Be'er Yosef explains that Noach's uncertainty was based on the fact that Hashem has mercy on His creations and He would not destroy them as the Gemara says in Sanhedrin on the Passuk "And at the end of seven days the flood came upon the world" What were these seven days?

Rashi explains that Hashem gave them 120 years to repent but they did not do so; He then gave me them another chance of 7 days to repent. So the reason that Noach did not enter the ark is because he thought that Hashem was merciful and he would wait for them to do Teshuva.

However Noach made a mistake because Hashem commanded him to enter the ark, therefore he had to enter even if it was possible that Hashem would have mercy. We also find that with Moshe Rabbenu Hashem told him that you did not believe in me to sanctify me amongst the bnei yisrael, as Moshe should have fulfilled the command of Hashem. That is why it is written about Noach that he believed and he did not believe, he believed in Hashem's mercy but this was called lacking in faith. ■

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## OUR CHACHAMIM

### RABBI YEHIA LAHLO

Near Tefilalet, on the high peaks of the Atlas Mountains, can be found the tiny village of Ktsar-el-Souk. There rests the venerated Tzaddik Rabbi Yehia Lahlo.

About 400 years ago, Rabbi Yehia Lahlo was an emissary to Morocco from Israel. He settled in the village of Ktsar-el-Souk, and there he taught Torah and ethics to children, developed teachers and shochatim (ritual slaughterers), and was preoccupied with improving the material and spiritual lives of Jews in the region. The name of Rabbi Yehia became famous as a great Tzaddik and benefactor, and his home was the center of attraction for numerous crowds. If a resident was suffering from any illness, the first thing that he did was to go see Rabbi Yehia, for he had the conviction that because of the Tzaddik's prayers, which moved the heavens, his recovery would not delay.

Rabbi Yehia passed away on the day of Purim and was laid to rest where he had lived, in Ktsar-el-Souk. Since then, the Jews of Morocco celebrate the Hilloula of Rabbi Yehia on Shushan Purim.

One day, a Jew from Marrakech went to pay a visit to his relatives who lived in the vicinity of Tefilalet. On the way he was attacked by thieves, who tied up his hands and feet and dragged him along to their secret hideout near Ktsar-el-Souk. In the middle of the night, the poor Jew murmured a last prayer of penitence, for he was convinced that his final hour had come.

The thieves traveled on the route by which Rabbi Yehia Lahlo had been laid to rest, and when the Jew noticed the tomb of the saint, he raised his eyes towards the sky and said, "Master of the world, by the merit of the Tzaddik Rabbi Yehia, deliver me from the hands of these thieves!" He also vowed to make a Seuda for the poor at the gravesite of the saint if he managed to escape.

Several hours later, in the middle of the night, a company of French soldiers suddenly appeared. When the thieves noticed the soldiers, they saved themselves and thus abandoned the Jew, hands and feet tied up. Because they could not see well in the dark, during their escape the thieves fell into a ravine that was in their path.

The Jew stayed this way all night, hands and feet tied up, for the French soldiers had not seen him. It was only in the early morning that some Jews who were passing by freed him from his bonds. He arrived at the village of Ktsar-el-Souk and made a great meal for the poor as a sign of thanks. His mouth did not cease thanking and praising the Holy One, blessed be He, for having delivered him by the merit of Rabbi Yehia Lahlo. ■



## HALACHOT

### RABBI ELI MANSOUR

#### THREE PREPARATIONS NEEDED BEFORE EATING MEAT AFTER DAIRY

The Halachot of eating meat after dairy are different from the waiting required between eating dairy after meat. Three actions are required to insure that no residue of dairy remains when eating the meat. First, "Netilat Yadayim"—one must wash his hands to remove any remaining dairy residue. This does not mean the Netilat Yadayim performed with a cup, but washing the hands. Second, "Kinuah"—eating Pareve food to cleanse the mouth of remaining dairy. Finally, "Hadaha"—drinking a liquid to wash one's mouth out. After these three preparations, it is permitted to eat meat.

Similarly, the Halacha prohibits eating fish and meat together. This is relevant to Shabbat when fish is served before the meat. The same process is required before eating the meat. One must first wash his hands, eat some bread and take a drink before continuing to eat the meat.

The same Halacha applies to those who follow the Ben Ish Hai and Hacham Ovadia and do not eat fish and dairy together. They must also perform these three preparations before eating fish after dairy or vice versa.

The Poskim discuss whether Netilat Yadayim is required in cases when the first dish was eaten with a fork, without contact to the hands. The Kaf HaHayim (Rav Yaakov Haim Sofer, Baghdad-Israel, 1870-1939) was strict and rules that nevertheless, one should wash his hands. His reasoning may be because of "Lo Plug Rabanan"—the Rabbis instituted the Halacha without exception. Moreover, even if one eats with a fork, it could quite possibly occur that he touches the food with his fingers. This is the Halacha. However, there is room to be lenient and forgo Netilat Yadayim after drinking milk from a glass where, it is certainly not likely that one touches the liquid in the glass.

#### SUMMARY

In order to eat meat after dairy, one must wash his hands, eat and drink something to prevent residual dairy from coming in contact with the meat. The same applies to eating meat and fish, as well as dairy and fish. ■

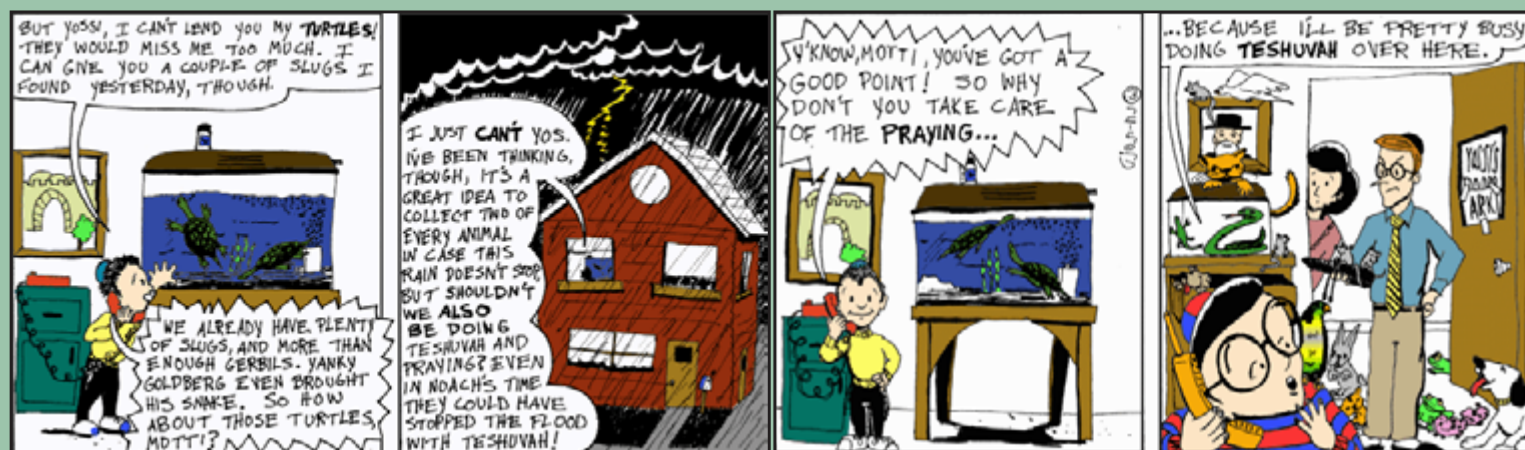


- ① The ark had three levels. What function did each level serve?
- ② Why did Hashem postpone bringing the flood for seven days?
- ③ What grouping of creatures escaped the punishment of the flood?
- ④ How deeply was the ark submerged in the water?
- ⑤ How long did the punishment of the flood last?



### Answer

① 6:16 - The top level housed the people, the middle level housed the animals, and the bottom level, the refuse. ② 7:4 - To allow seven days to mourn the death of Mesushelech. ③ 7:22 - The fish. ④ 8:4 - Eleven amos. ⑤ 8:14 - A full solar year.

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