

THE COMMUNITY Parasha Sheet



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RABBI JONATHAN TAWIL

DIRECTOR
TAL



LEAVING A TRUE LEGACY!

Since the day Adam Harishon was created and then moved on to the higher worlds, a theory about life has been made. Everyday people take their lives for granted. But after they have faced mortal loss or life-threatening situations, their attitude towards life change.

They soon come to understand that the gift of life is to be appreciated and not taken for granted.

There may be no single thing that can teach us more about life - than death itself!

A person can live until 120 years of age—and die leaving no legacy, making it as if he never existed. A person can build monuments to himself, but they will only matter to the pigeons after he is long gone if what he started wasn't worth continuing. But a person can die young, G-d forbid, and be eternal by leaving something eternal behind.

"For the living know that they shall die" (Kohelet 9:5): these are the righteous who in their death are called living ... "But the dead know nothing" (Shmuel 2:23:20): these are the wicked who in their lifetime are called dead. (Berachot 18a).

How can a person who is physically dead still be considered alive? Why would a person who is physically alive be considered dead?

It all comes down to what you consider to be life and what you consider to be death.

The Torah defines both: I call heaven and earth to witness against you this day that I have set before you life and

death, the blessing and the curse. Therefore choose life that you may live, you and your seed, to love G-d your G-d, to listen to His voice and to cleave to Him. For that is your life and the length of your days, so that you may dwell in the land which G-d swore to your fathers, to Avraham, to Yitzchak, and to Yaakov, to give them. (Devarim 30:19-20)

The creation of man testifies to the eternal life of the soul. The Torah says, "And the Almighty formed the man of dust from the ground, and He blew into his nostrils the SOUL of life" (Bereishit 2:7). On this verse, the Zohar states that "one who blows, blows from within himself," indicating that the soul is actually part of G-d's essence. Since G-d's essence is completely spiritual and non-physical, it is impossible that the soul should die. (The Chizkuni says this why the verse calls it "soul of LIFE.")

That's what King Solomon meant when he wrote, "The dust will return to the ground as it was, and the spirit will return to G-d who gave it." (Kohelet 12:7)

What brought death into the world in the first place? The distance created between man and G-d from the first sin back in the Garden of Eden. Separation from G-d is like pulling the plug of an electrical appliance out of an electrical socket. Won't it die?

Cleaving to G-d is life itself. But, not just the kind that keeps the body functioning, but the kind of life that allows a person to live beyond his physical limitations so that even after his body has expired his life has not. That is a person's true legacy.

The Torah informs us of Miriam's death immediately after enumerating the laws of the Para Aduma, (red heifer) whose ashes were used for purification.

The Gemara asks why is the death of Miriam juxtaposed to the laws of the Para Aduma?

To teach that just as the Para Aduma brings atonement, so too, the death of the righteous brings atonement. (Mo'ed Katan 28a) ►

> MAZAL TOV TO

Ahuva & Meir Sellam
on the birth of their baby girl



THE WEEKLY QUOTE

"Those who judge will never understand, and those who understand will never judge."

> UPCOMING EVENTS

• LAG BA'OMER BBQ

3rd May 2018 (More info check online)

• ARABIAN FRIDAY NIGHT DINNER YP

11th May (More info check online)



DVAR TORAH

Leaving a true legacy!
RABBI JONATHAN TAWIL

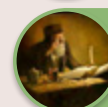
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In what way does the death of Tzadikim atone for the people?

The principal benefit that comes from the death of Tzadikim is the spiritual and moral awakening that takes place after they pass away. When a Tzadik is alive, his acts of kindness and generosity are not always public knowledge. True Tzadikim do not promote themselves. On the contrary, they often take great pains to conceal their virtues and charitable deeds. It is not uncommon that we become aware of their true greatness and nobility of spirit only after they are no longer with us. Only then do we hear reports of their selfless deeds and extraordinary sensitivity, and we are inspired to emulate their ways. In this way, the positive impact of the righteous as inspiring role models increases after their death.

Our sages explain that this was the case in regards to the two sons of Aharon (Nadav and Avihu) that are mentioned in this week's parsha as passing away.

The Torah presents a strange "conversation" between Moshe and Aharon (Parshat Shemini):

"Then Moshe said to Aharon, This is what G-d said: 'I will be sanctified in those that come near to Me (bi-kerovai ekadeish), and before all the people I will be glorified (ekaveid).' And Aharon was silent." (10:3)

Moshe told Aharon that he knew something was going to happen on this auspicious day and thought that it would happen to himself or to Aharon. Only now did he realise how special Aharon's sons were, for it was them that were sanctified.

It was only after they passed away that Moshe realised how holy they really were.

This also helps explain the first Pasuk in our parsha where it says "And G-d spoke to Moshe after the death of Aaron's two sons, when they drew near before the L-rd, and they died."

Why does the Torah need to mention the fact that they died twice? If G-d spoke to Moshe after their

death, surely we don't need to be told "and they died".

Our Sages explain that there is the initial time when a person is told that someone has passed away, the myriads of thoughts and memories of that person enter one's mind. But then there is a further long term effect, where after a person has internalised all, he/she will hear so many stories and amazing events that the deceased was part of.

The death of the sons of Aharon was not just a normal death, it was a death that had a long term effect and the longer time went on the more people understood what amazing personalities the Bnei Yisrael had really lost.

Always show appreciation. What's taken for granted will eventually be taken away. Then you end up missing most what you least appreciated. ■

Shabbat Shalom

RABBI DOV LEVY - PORAT YOSEF SYNAGOGUE

DVAR TORAH



THE KEY TO HOLINESS

"And you shall keep my statutes and do them; I am Hashem who sanctifies you. For any man who curses his father and mother shall be put to death, for cursing his father and mother he shall be stoned." (Vayikra 20:8-9)

In Parashat Kedoshim we have a section dealing with penalties for many grave transgressions. Some way into the section, the Torah precedes the sin of cursing one's parents with a general instruction to keep the Torah's laws.

Why interject with a general warning at this point?

Furthermore, the literal translation of the second Passuk seems difficult, "For any man who curses", as if cursing is a reason for the general instruction of keeping His statutes.

Why is one dependant on the other?

The Netziv explains that a person's youth is the most formative period of one's life, when efforts to learn Torah and keep Mitzvot have a

profound and lasting effect on a person. The Mishnah in Pirkei Avot compares a child's learning to writing on a fresh canvas, which is clear, easy to read and doesn't fade.

However the Yetzer Hara works extra hard during these years to discourage and distance him from using his time properly and making good decisions-hoping to limit the impact and do as much damage as possible.

The single greatest support a child has to overcome his distractions and bad influences are his parents who are charged with encouraging, guiding and teaching their children, to counteract the Yetzer Hara and help the youth realise his potential.

The Torah therefore warns that one must make every effort to keep Torah and instil in oneself commitment to Hashem. It follows that respecting one's father and mother allows one to be influenced for good and guided on the right path.

Treating parents' advice and guidance without appropriate veneration, disrespecting and worse cursing them undermines every effort made to serve Hashem and keep his Mitzvot.

May Hashem help us seek and follow guidance and save us from bad influences so we become more holy-as the Passuk finishes off, for I am Hashem who sanctifies you! ■



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OUR CHACHAMIM

HILLEL THE ELDER

We all know that the patience, gentleness, and humility of Hillel the Elder has become proverbial. It was only on one occasion that he was seen getting angry, and it was precisely his humility – the feeling that he had of his own lowliness – that had ignited his anger in front of the idleness of so many competent men. In brief, the story goes that Hillel had been questioned on a law, yet had to admit that he once knew it, but had since forgotten. This had happened to him under the influence of anger. Later, he remembered what he had forgotten (see Pesachim 66a for details). Yet anger should be censured.

The Sages bring remarkable examples of the unflinching patience and gentleness of Hillel the Elder.

One day, someone wagered that he could make him get angry. The bet was 400 pieces of gold. It was just before Shabbat and Hillel the Elder was preparing for its arrival. The man therefore rushed to Hillel's home and cried, "Hillel the Elder! Where's Hillel the Elder?" At the time, Hillel was washing himself, and so he interrupted his preparations, wrapped himself in his clothes, and went to the one who was calling him. "What do you want, my son?" he asked.

"I have a question to ask you."

"Ask me then."

"Why are the heads of Babylonians so round?"

And Hillel the Elder, himself Babylonian, answered him with a smile. "You have asked a profound question, my son, and I will answer you. It is because they have bad midwives that don't know how, when a baby is born, to give the head a good shape."

The man didn't reply. Later, he again asked Hillel a question: "Why are the people of Tadmor weak-eyed?"

"Because they live in a sandy country," Hillel the Elder replied.

After a certain time, the man came back and asked, "Why do Africans have such wide feet?"

With inexhaustible patience, Hillel the Elder answered: "Because they live in a marshy land."

"I still have many questions to ask you," said the man, "but I am afraid of making you angry."

"Ask on, my son," said Hillel the Elder, "ask me everything you want to know."

Although Shabbat was arriving, Hillel the Elder sat down in order to be more attentive to the anthropological and ethnographic questions that this stranger, a man that he had never before seen, wanted to ask.

"Are you really Hillel," said the man, "whom they call a prince in Israel?"

"Yes, that is correct my son," he replied.

"Well, I hope that here are not many more in Israel like you!"

"And why not, my son?" asked Hillel.

"Because of you," said the man, "I have lost 400 pieces of gold, for I wagered that I could make you angry."

"Be warned for the future," said Hillel the Elder. "Better that you should lose 400 pieces of gold, and 400 more after that, than it should be said of Hillel that he lost his temper!"

In that time of trouble and distress, it was Israel's great fortune to have a man as kind and gentle as Hillel the Elder as a prince. He could thus guide the young through all of life's pitfalls by means of Divine teachings and preserve the Torah for generations to come. Herod, the descendant of Idumean slaves, had been raised to royalty with the support of the Romans and had assassinated the remaining offshoots of the Hasmonean dynasty. As for the members of the Sanhedrin, he had them executed, as Shemiah had foretold them. All Israel was filled with hatred for the abhorred tyrant, yet the rage of Herod was broken by the gentleness of Hillel. ■



HALACHOT

RABBI ELI MANSOUR

ARE COLORFUL BOWL CLEANSERS PERMISSIBLE ON SHABBAT?

One of the thirty-nine prohibited Melachot on Shabbat is "Seviah"-dyeing. When the dyeing is permanent it is an Isur D'oraita (Torah prohibition) and when it is temporary, an Isur D'rabanat (Rabbinic Prohibition). The Menuhat Ahaba (3:13) discusses the case of a toilet bowl cleaning device which releases a colored detergent. Every flush causes the water in the toilet bowl to become colored. Does this present a problem of Seviah on Shabbat? He first establishes that at worst, it would be an Isur D'rabanat, as the color remains only temporarily.

He presents several reasons to permit their use. First, the dyeing is not apparent, as the water was already blue from before Shabbat. Each flush merely continues the previous state and does not change the pre-existing color. Secondly, one does not have Kavana-intent to dye the water. Moreover, the dyeing happens indirectly as a result of flushing water, which renders the action a "Gerama." Based on all these reasons, he permits flushing a toilet which has such a device already affixed from before Shabbat.

Shulhan Aruch writes that one must "be careful" not to wipe off residue of colored berries from one's hands or face with a towel. Such an action dyes the cloth and constitutes a prohibition of "Seviah." Hacham Ovadia rules in accordance with Maran, even though his source is the lone opinion of the Yere'im. It is better to first rinse his hands or face with water to remove the residue and then wipe with the towel. The Mishna Berura Halacha (Rav Yisrael Meir Kagan of Radin, 1839-1933) concedes that if a person has no choice, he may wipe his face directly. Similarly, the Hida (Rav Haim Yosef David Azulai, 1724-1807) points out that the language of Maran is "Yesh L'Hizaher"-one must be careful-which means that it is good to be strict, but it is not an absolute requirement of the Halacha. This is also the conclusion of Menuhat Ahaba, who also explains that there is no concern that his face and hands became stained by the fruit, as there is no issue, D'oraita or D'rabanat, of "Seviah" on the body.

SUMMARY

There is no problem to flush a toilet containing a bowl cleaner that colors the water.

One should rinse his face and hands to remove colorful fruit residue before wiping them on a towel. If there is no choice, he can wipe the residue off directly. ■

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TEST YOURSELF - Q&A

- ❶ Why was Parshat Kedoshim said in front of all the Jewish People?
- ❷ Why does the Torah mention the duty to honor one's father before it mentions the duty to honor one's mother?
- ❸ Why is the command to fear one's parents followed by the command to keep Shabbat?
- ❹ Why does Shabbat observance supersede honoring parents?
- ❺ What is "leket?"

Answer

- ❶ 19:2 - Because the fundamental teachings of the Torah are contained in this Parsha.
 ❷ 19:3 - Since it is more natural to honor one's mother, the Torah stresses the obligation to honor one's father.
 ❸ 19:3 - To teach that one must not violate Torah law even at the command of one's parents.
 ❹ 19:3 - Because the parents are also commanded by Hashem to observe Shabbat. Parents deserve great honor, but not at the "expense" of Hashem's honor.
 ❺ 19:9 - "Leket" is one or two stalks of grain accidentally dropped while harvesting. They are left for the poor.

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