

# THE COMMUNITY Parasha Sheet



LONDON'S LEADING PLATFORM FOR STUDENTS AND YOUNG PROFESSIONALS

This week's Parasha sheet is sponsored **Lehatslachat Shaul Yonatan Ben Moshe Vechol Mishpachto.**

The Parasha Sheet is available and read by thousands weekly. Its simple and only costs £250 to dedicate it in honour or memory of a loved one. Email us for more info.

## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### IT'S KOSHER!

We live in a privileged generation. Whereas our grandparents found it hard to keep a kosher home, we are spoilt for choice. Kosher outlets and restaurants are opening across the country, food is being produced with flavours that were unheard of, and we have even merited drinking tea with "Parev" milk together with a meaty meal!

In this week's Parsha we are taught about the laws of Kashrut.

We must abide by those laws and are told that this is what distinguishes us from the nations of the world, and allows us to gain and implement a high level of holiness.

What seems strange however, is the seemingly strong use of language written in the Torah when it refers to non kosher animals.

Back in Parshat Noach, Rabbi Yehoshua Ben Levi derived that the Torah goes out of its way to teach us the importance of clean speech. The Torah tells us that "Noach took sets of seven males and females of each the Tahor (kosher) animal species, and one set of two Non-Tahor (non-kosher) animal species" (Bereishit 7:8-9).

Rabbi Yehoshua asks why the Torah did not just use one simple word to describe the non-kosher animals – "Tamei", why did it say "Non Tahor"?

He explains that this is to teach us the importance of clean speech. The Torah goes out of its way, even though it is lengthier in explanation, to use cleaner speech. It prefers to avoid calling creatures, even non-kosher ones, Tamei (impure). Rather it labels them as animals that are not classified as Tahor.

So it is always good to go out of our way and say things in a cleaner way rather than using less appropriate language, even when talking about non kosher animals.

Yet in our Parsha, it seems that the Torah does not go to these lengths, rather it clearly calls non kosher animals – Tamei. It does not label them as animals that are not Tahor. It calls them Treif! Why the change? What happened to the gentle etiquette so beautifully professed by Rabbi Yehoshua?

The governor of a group of small villages decided to make an official visit to one of the more backward farm communities of his province. The mayor of the village, a simple farmer who had no idea of social graces nor etiquette, received him. The farmer's wife made tea, the water of which was scooped from a muddy stream and set to boil. Upon sipping the first bit of the dirt-filled libation, the governor immediately spit it out and shouted, "What did you serve me? This is terrible!" The governor proceeded to show the mayor and his wife exactly how to strain water through cheese-cloth in order to make a proper glass of tea. Amazed, both husband and wife accepted the advice gratefully. ▶

22<sup>nd</sup> ADAR II 5779

SHABBAT BEGINS: 6:10 PM

SHABBAT ENDS: 7:20 PM

### > MAZAL TOV

Solomon Edery & Sophia Raymond  
on their engagement

Daniel Hamburger & Chani Broder  
on their upcoming wedding



### THE WEEKLY QUOTE

*"We can't control what other people do; We can only control what we do."*

### > UPCOMING EVENTS

• 12<sup>th</sup> APRIL

Young Professional Friday Night Dinner

For our upcoming events  
check our website  
www.torahactionlife.com



#### DVAR TORAH

It's Kosher!  
RABBI JONATHAN TAWIL

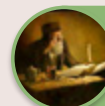
P1



#### DVAR TORAH

Parsha insights  
RABBI JONATHAN SHOOTER

P2



#### OUR CHACHAMIM

RAV SAADIA GAON

P3



#### HALACHOT

Respecting Parents When it Entails Great Difficulty / RABBI ELI MANSOUR

P3



#### Q&A & CARTOON

P4

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

**elias**  
LONDON'S PREMIER DRY CLEANER  
www.eliascleaners.co.uk

### EverywhereK

'UK's largest online  
Jewish community'

EverywhereK.com | 020 3006 2351



CERTIFICATE  
CHECKING  
AVAILABLE  
✓ Supply  
✓ Check  
✓ Repair  
020 8557 0100  
Specialists in  
תקנת חפצי  
Call No 0800 701

סופר סת"ם  
כתובה בדיקה ותיקון  
Certified Scribe  
020 8455 7700  
3 Russell Parade  
Golders Green Road, NW11  
benaroch@soferstank.co.uk  
www.sofertank.co.uk

A few weeks later, there was a fire in the village. Reports to the governor said that though there had been ample water, manpower, and time to contain the blaze, for some reason the fire had managed to destroy most of the town. The governor arrived at the home of the mayor to inquire what, exactly, went wrong. "You see, dear governor," beamed the hapless mayor, "the men were going to use the muddy brook-water to extinguish the blaze, but I stopped them! I showed them how to filter the water, and remove the small rocks and dirt. Since your visit, we never used filthy water again!"

"You fool!" shouted the governor. "You filter for tea, not a fire! When a fire is raging you must put it out immediately - even with dirty water!"

The story of Noach is a narrative. The Torah can well afford to classify the non-kosher animals in a positive light. After all, for the sake of the story it does not make a difference if the animals are referred to as Tamei or not Tahor. The Torah chose the gentler way. However when

telling us the Halacha to avoid eating animals which are not kosher, the Torah does not offer circuitous etiquette, it declares boldly - "they are Treif!"

There is a time and place for every expression. When etiquette will work, it must be used; but when a fire is burning and the situation demands powerful exhortation, any water, even if it is a little muddy, must be used.

The Seforno asks why the laws of Kashrut are placed after the inauguration of the Mishkan, what is the connection? He answers by saying that the purpose of the Mishkan was to enable Hashem's Shechina to rest within the people - Veshachanti Betochem. Not just among them, but actually within each and every one of us. Similarly the Torah is teaching us (by placing the laws of Kashrut together with the Mishkan) that a prerequisite of the Shechina resting within us is to guard what we let within us; ensure that our food is Kosher.

Our Rabbis (Sotah 12b) explain that when Batya, the daughter of Pharaoh found Moshe in the waters, she first tried to have him nursed by Egyptian women. Baby Moshe refused to cooperate because years later he would be a prophet and speak to Hashem. His body could not consume anything impure, for he was destined to speak to Hashem.

In the time of Mashiach, Hashem will infuse His spirit into all the people, "Venibu Beneichem Uvenoteichem" - "and your sons and daughters shall prophesy" (Yael 3:1).

We are living in the times of Mashiach, the world changes around us. With Hashem's help, eating kosher has been made easier; let us respond to this kindness and ensure our bodies are kept spiritually healthy. And may we all merit very soon, the ability to hear Hashem.

■ **Shabbat Shalom**

## RABBI JONATHAN SHOOTER - KOLLEL MIDRASH SHMUEL



### PARSHA INSIGHTS

There is an interesting contrast between the language used when Hashem instructed Noach to take the animals with him into the ark, and that which is used in our parsha when explaining the laws of kashrus. Regarding Noach the Torah says "and of the beast that is not-clean, two" (Bereishis 7:2). The scripture uses a non-derogatory term "not-clean" for the impure animals, effectively adding letters to the Torah, yet in our parsha it refers to these animals as "tamei", "unclean" a shorter form. How can we account for this difference? The Dubno Maggid cites a parable. In a certain town lived two people both called Yosel. One was a wise man, well versed in Torah, whilst the other was completely ignorant, and was known as Yosel the Boor, to distinguish him from the other. One day a man came to the house of the learned Yosel and asked his servant if he knew where the other Yosel could be found.

The servant replied "You mean Yosel the Boor?" When his master heard him talking

like that he reprimanded him "You must not call any man a boor, people only call him that to distinguish us, but in my house there is no excuse for this, I will not have people think I look down on one of my neighbours". A while later a shadchan came to the scholarly Yosel, suggesting a shidduch between his daughter and the son of the ignorant Yosel.

Yosel was furious at him even for suggesting it; "My daughter, married to the son of Yosel the Boor, not while I'm alive". After the shadchan left the servant asked his master why a while earlier he had been told off, yet the master himself had used such uncomplimentary terms. Yosel explained the difference. "If someone asks you where someone lives, you are not required to give any information about his character, simply giving the address will do. When I receive a marriage proposal for my daughter, I have to be straight and to the point why I object. It is my duty to explain to the shadchan that my daughter will not marry the son of one who is known for being an ignoramus." The same applies in the Torah. With Noach, the impure animals were being listed only for the purpose of information, to identify who should and shouldn't go into the ark.

Therefore it was sufficient to use the terms clean and not-clean. In our parsha, the laws of kashrus are set out and a line is being drawn between what is and what isn't permissible. Yisroel has a special status and has to retain holiness, therefore the Torah has to be blunt and call the non-clean animals what they are; tamei.

A student once asked Rav Elchonon Wasserman why he used such harsh words for those he held to be wicked. He asked; "surely if the Torah used extra letters (as above) in order to avoid impure expressions, surely it would oblige the Rabbi to do so, with all due respect?" Rav Elchonon answered with the above idea, that when the Torah wanted to tell Yisroel which animals were fit to be eaten, it calls them "impure" without trying to use a nicer expression. So too, when it is time to defend the faith against the destroyers and underminers of religion, there is no reason to try and be more polite. He is quoted as saying "This is especially true at a time when there are those who seek to purify that which is treif. It is obligatory to point out that the Torah considers them impure."

■ **Shabbat shalom**

**S. EXPRESS**  
24 HOUR CARS, MPV's & COURIERS 1"ס  
**Edgware 020 8952 4444**  
**Hendon 020 8203 4444**  
**Golders Green 020 8458 4444**

**phonecity**  
90 Golders Green Road, London NW11 8LN  
02087318887

Get in touch  
0207 561 6600  
michael@cityprinting.co.uk

**CityPrinting**  
LTD  
City House  
171-173 Hornsey Road  
London N7 6RA

Providing a service  
to the Jewish  
community

What could  
City Printing  
do for you?



## OUR CHACHAMIM

### RAV SAADIA GAON

Rav Saadia Gaon was the Rosh Yeshiva of Sura in Babylon. He was very wealthy, but also merited teaching Torah to numerous disciples.

The story that we shall recount occurred in the month of Nissan. There was much work to be done in the home of the Rav. As part of his duties, one of the Jewish servants journeyed to the river located at the other end of the city. He went there to immerse some cutlery in order to make them usable for Passover. In arriving by the river, he set down some precious crystalware, but before having time to immerse them, he saw a large wave arise from the river and carry them off into the depths. The servant looked on stunned as he saw them disappear, his heart filled with grief. However he quickly reassured himself by thinking, "Certainly no one will notice the loss of a few plates at my master's home. He has a great deal of cutlery, and who will think to look for these exact ones? Besides, even if someone notices that they're lost, why would anyone suspect me? It's better if I keep all this to myself and that I relate it to no one." He continued to immerse the rest of the cutlery, and when he was finished he went back to the Rav's. Several days passed, and no one figured out the servant's secret. He himself almost forgot the incident.

When the holiday of Passover returned the next year, he was again sent to immerse the cutlery in the river. Immediately, the incident of the previous year came to mind, and he was seized with freight that this should happen to him again. When he went down to the river, what should he see in the current but some crystal cutlery floating and making its way the shore, finally being tossed up onto land! The servant approached, and he saw that it was the same actual cutlery that had sunk into the depths the year before. What's more, not one of them was missing!

His joy was immense, but his surprise was greater still. He decided to recount everything when he went back to his master's. When he arrived at the house, he went to find Rav Saadia Gaon and admitted everything to him. At the end he added, "Apparently, success smiles upon the Rav. He has merited having everything of his recovered." Now instead of the joy that the servant expected, a large sigh escaped the Rav's lips, and his servant remained mute with astonishment.

Not long afterwards, Rav Saadia Gaon began to become poor, to the point that he no longer had anything to eat and had to resort to charity. When his house was seized, his servants found themselves dispersed, and the servant mentioned above went down to Egypt, where he settled and established a flourishing business.

One day, during the course of his travels, Rav Saadia Gaon arrived at the home of his servant in Egypt, who, appalled at seeing him in poverty, invited the Rav to stay there with him. The invitation came from the heart, and the Rav accepted. The servant gave him a special room and provided him with everything he needed, yet tranquility did not last. As soon as the next day, the Rav became sick with a grave disease, one that brought him to the threshold of death. The host cared to the utmost for the needs of his guest and called in the best doctors, but without success. One day, the doctors ordered that he should drink a very concentrated broth in which several fattened chickens were repeatedly cooked, concentrated to the point that it was boiled down to a single spoonful. Without discussing these instructions any further, the concentrate was prepared and brought to nourish the patient, his heart filled with hope. Yet at the exact moment that the spoon was brought to his mouth, a cobweb fell into it from the ceiling, and the solution that had been so carefully prepared was lost.

The residents of the house began to lament over having done all this work for nothing. The servant looked upon Rav Saadia with disappointment, yet there he was with a smile on his lips! At that moment, the servant recalled the previous incident – the Rav's sigh when he told him the story of the cutlery that had washed ashore. He could not contain his curiosity, and so he asked, "May the Rav explain two astonishing things to me: The first, why he sighed at that moment; and the second, why he is smiling now, when the precious solution has been lost."

The Rav answered, "I know that in the same way that riches are not forever, neither is poverty. When you told me the story of the crystal cutlery that the river had returned, I understood that this was a supernatural occurrence, and I feared that I had arrived at a summit of wealth and had benefited of too many good things. I realized that the wheel risked turning at any moment, and that is why I sighed."

"Now, however," continued the patient, "when the medicine was ruined after all the trouble we had gone to, I suspected that I had arrived at the height of my suffering and henceforth salvation would arrive. That is why I smiled."

This is effectively what happened, as the Rav was healed a few days later. He immediately got up and left for Sura, his city, and at the end of a short time he regained his exalted position, that of Gaon of Israel, of whom he was the glory. ■



## HALACHOT

### RABBI ELI MANSOUR

### RESPECTING PARENTS WHEN IT ENTAILS GREAT DIFFICULTY

The obligation of Kibbud Ab Va'em (respecting parents) applies even if fulfilling one's parents' needs entails a great deal of difficulty. "Sa'ar" – distress – exempts one from the obligation to reside in a Sukka on Sukkot, but not from the obligation to respect one's parents. Therefore, if, for example, one has aged parents who require constant care, and caring for them entails immense effort and hardship, one is nevertheless obligated to provide the care they need, even if this includes difficult and time-consuming jobs. However, one is allowed to find somebody else to perform these tasks on his behalf in order to alleviate the burden of caring for the parents.

One is not required to provide care for his parents if this would cause him to become ill. Although one must endure hardship for the sake of respecting his parents, the Misva to respect parents does not require performing tasks that would be detrimental to one's health. If such a task is needed, one should try to find somebody else to perform the given the task.

All this applies to caring for the parents' needs – such as feeding them, bathing them, dressing them, and other tasks which benefit the parents. If a parent asks the child to do something that does not directly benefit the parent, then he does not have to obey the wish if the request entails a considerable hardship and difficulty.

**Summary:** One must care for his parents' needs even if this entails a great deal of hardship, though one may find somebody else to perform the needed tasks in order to alleviate the burden. One is not required to perform tasks for his parents that would be harmful to his health, and he should find somebody else to perform such tasks. ■



# KidsTime

## STORY

### YOU ARE WHAT YOU EAT

Hi Avi! How are you doing?

Thank G-d, Chaim.

Do you want to come with us to the hospital today?

I generally try to avoid hospitals, Chaim.

I am talking about going to the hospital to do a mitzvah.

Which mitzvah is that Chaim?

Bikur Cholim, the mitzvah of visiting the sick, Avi.

Sure, Chaim. I'll be happy to go. When it comes to doing mitzvos, I'm always ready to lend a helping hand.

While walking down one of the corridors of the hospital, Avi and Chaim overhear the doctor speaking to a woman.

Mrs. Cohen, the prognosis looks good. Your husband stands a good chance of making a complete recovery.

Thank G-d, Dr. Friedman.

He will have to go on a very strict diet, however. It may be very time consuming for you to prepare his special food.

Whatever you say, doctor. My husband's recovery is more important than anything else.

He will have to avoid salt, sugar, fried foods, microwaved foods, fats, high cholesterol foods and dairy products. I will give you a detailed report of precisely what he can and cannot eat before he is ready to leave the hospital.

Thank you so much Dr. Friedman.

Chaim and Avi continue visiting patients in the hospital. A short time later, they overhear the same Dr. Friedman speaking to another woman.

Mrs. Black, I have some not-so-good news for you.

Oh no, doctor, what is it.

The prognosis does not look very good for your husband.

But doctor, isn't there anything you can do to help him? Perhaps a special diet?

You can try but I don't think it will make a difference. I am sorry Mrs. Black.

Chaim and Avi think about the doctor's words.

The diet will help Mr. Cohen, but not Mr. Black.

You know, Avi, there is something very important that we can learn from this.

What is that, Chaim?

If you look in this week's Torah portion, Parshas Shemini, you find two lists of animals. One is the list of kosher animals that are permissible to eat, and the other is the list of non-kosher animals. Why are some foods forbidden to eat? They seem perfectly nutritious and appetizing. The Midrash Rabba, a commentary on the Torah written by our great Talmudic sages explains with a story. There were two patients: one was going to live, and the other was not. The one who was going to live, needed a special diet to nurse him back to health. The other had no hope, so there was no point restricting his diet.

Chaim, that's just like the two conversations we overheard here in the hospital today.

Exactly my point, Avi. The Torah puts us on a special diet called "Kashrus". It is for our own benefit, to insure a long and productive physical and spiritual life. WE'RE GOING TO LIVE! However, we have to follow the diet, to guard our health.

You know what they say, Chaim. "You are what you eat." Eating kosher is a must for those who strive to learn Torah and keep mitzvos.

Avi, all of this talk about food is making me hungry.

Me too, Chaim. Let's go home and eat a good lunch so we can have more energy to do more mitzvos.

"Bi-te-avon", Avi.

What does that mean, Chaim?

Have a good appetite.

## TEST YOURSELF - Q&A

- 1 Name the three chatat goat offerings that were sacrificed on the day of the inauguration of the Mishkan.
- 2 Which he-goat chatat did Aharon burn completely and why?
- 3 Why did Moshe direct his harsh words at Aharon's sons?
- 4 Moshe was upset that Aharon and his sons did not eat the chatat. Why?
- 5 Why did Hashem choose Moshe, Aharon, Elazar, and Itamar as His messengers to tell the Jewish People the laws of kashrut?

**Answer**  
 1 10:16 - The goat offerings of the inauguration ceremony, of Rosh Chodesh, and of Nachshon ben Aminadav. 2 10:16 - The Rosh Chodesh chatat: Either because it became tamei, or because the kohanim were forbidden to eat from it while in the state of aninut (mourning). 3 10:16 - Out of respect for Aharon, Moshe directed his anger at his sons and not directly at Aharon. 4 10:17 - Because only when the kohanim eat the chatat are the sins of the owners atoned. 5 11:2 - Because they accepted the deaths of Nadav and Avihu in silence.



## FRIDAY NIGHT BANQUET YOUNG PROFESSIONALS

**12TH OF APRIL**   
**7 PM**   
**THE AVENUE**

**EARLY BIRD £25**  
**THEREAFTER £30**

**AGES 19 TO 35**

**TAL** Torah Action Life  
 The Exilarch's Foundation Series

**TO SPONSOR  
OUR POPULAR PARASHA SHEET**

**CONTACT US**

**07792460986**

**info@torahactionlife.com**



**WORLD REMOVAL**  
**SHIPPING TO ISRAEL**  
**020 8338 3999**  
**www.kingsremovals.com**

**WHITE HOUSE HENDON**  
**is proud Supporter**  
**of TAL**