

# THE COMMUNITY Parasha Sheet



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

## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### POWERFUL WORDS!

Have you ever been in a group having a conversation, when you notice that the person that is speaking the most might be speaking a lot but deep down there seems to be no meaning emanating from him? Some people like to speak at great length, when they could easily shorten their sentences. They speak more because it gives them a sense of authority and ability to convince others, rather than because they wish to portray a real view.

Our Sages consider silence to be a sign of greatness. King Solomon wrote, "The voice of a fool is in many words" (Kohelet 5:2). And Mark Twain once remarked; "Better to remain silent and appear dumb than to open your mouth and remove all doubt."

The more someone says and the louder he says it, the less likely his words are worth listening to (which is of course why he has to say them so loud).

Speech is a gift -- not to be wasted or overused. In Pirkei Avot our Sages teach us "say little and do much" (1:15). We are ultimately judged, both by G-d and by man, not by our big talk and brash promises but by our deeds and accomplishments.

Speech is a uniquely human trait, a Divine gift specially entrusted to mankind. When Hashem created man (2:7) the Torah states: "And the L-rd G-d formed man, dirt from the earth; He blew into his nostrils a living soul, and the man became a living being." Onkelos, a sage of the period of the Mishna, in his Aramaic translation of the Scriptures, translates "a living being" as "a speaking being."

Clearly, our ability to speak is one of the most basic aspects of our humanity, distinguishing us from the rest of the animal kingdom.

In this weeks Parasha we are taught about the Metsorah – person that has received Tsaraat (loosely translated as spiritual leprosy). The Gemara relates that one of the key causes to receiving Tsaraat was speaking Lashon Hara – literally "evil language." Interestingly, the Torah calls "evil language" anything negative, even if it's true. (Slander -- malicious, false information is called motzi shem ra, literally "giving another a bad name.")

When Hashem created the world, the Torah relates how Hashem spoke and the world came into being. (For example - when Hashem spoke and said 'Let there be light' – light was created.) The process of creation of the universe was through speech. We have similarly been given the ability to create worlds through our speech. If we use our speech correctly to connect to others, unite and serve Hashem, we are building this world and the next. If we misuse the power of speech then we can cause much destruction. As Shlomo Hamelech stated "Life and death are in the power of the tongue, and those who love it (Lashon hara) will eat its fruit." (Mishlei 18:21).

The Talmud (Arachin 15b) explains that negative speech is even worse than a sword - since it kills many people, even at great distance. ►

29<sup>th</sup> ADAR II 5779

SHABBAT BEGINS: 7:22 PM

SHABBAT ENDS: 8:33 PM

### > MAZAL TOV

Leah Ezekiel & Udi Ibgui  
on their engagement

Sarah Steel & Allan Bailey  
on their wedding

Audelia Marciano  
& Jonathan Msika  
on their forthcoming wedding

Rina & Eliyahu Sellam  
for their son Moishe's Bar Mitzvah  
Rabbi Fhima & his Rebebetzen  
& Family Dresner  
on the engagement of their  
children Racheli & Yehuda



### THE WEEKLY QUOTE

*"A person accomplishes more  
with patience than all the  
anger in the world."*

### > UPCOMING EVENTS

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

• 12<sup>th</sup> APRIL

Young Professional Friday Night Dinner



#### DVAR TORAH

Powerful Words!  
RABBI JONATHAN TAWIL

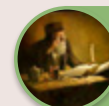
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RABBI ELI MANSOUR

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The Chafetz Chaim relates how our brain orchestrates the whole body. The legs and hands only move forward once they receive an order from the brain.

Yet when a person talks, there are several organs in action at once. The throat, tongue, teeth and lips are all set in motion at the same time to produce the word.

He explains that it is a wonder of creation and a kindness from Hashem that we can simultaneously utilise all these organs in order to speak so fast.

This kindness exists in the world in order to allow us to achieve so much in this wonderful world.

The mouth can be very constructive.

We are taught by our Rabbis that Talmud Torah Keneged Kulam – when one learns Torah it is as if he/she has performed all 613 Mitzvot. The Mitzvah of learning Torah carries much weight.

The Chafetz Chaim explains that every letter of a word of Torah is a Mitzva that is equal to all other Mitzvot put together.

With a bit of mathematical help he estimates we speak an average of 200 words per minute. At around 5 letters per word, we learn/say 1,000 letters a minute.

That's a total of  $613 \times 1,000 = 613,000$  Mitzvot worth a minute!

The Gemara relates how most people sin with Lashon Harah. It is tough to keep away. Yet the antidote can be found in the same organ used to sin. If we learn Torah, listen to Shiurim we can create a better environment and help fix the damage caused by Lashon Harah.

In this manic generation when everyone is busy and apparently have 'no time' to learn, what are we supposed to do? Ideally we should fix a time at least once or twice a week when we learn

Torah. But even if that is out of reach, then we can learn on our way to and from work.

If for example we choose to spend our daily commute listening to a Torah lecture on our iPod, we could be performing up to 45,000 Mitzvot on a 45 minute ride.

In roughly two years, if we were to make this a daily habit, then we would learn the Torah and Code of Jewish law twice, the entire Books of The Prophets, and every Mishnah that comprises the Oral Law. We would still have those nine hours a day to make a living. Its all about putting things into perspective and keeping focussed to maintain a fixed schedule.

Our mouths are powerful, lets utilise them to the best.

■ **Shabbat Shalom**

## RABBI YEHONATAN SALEM - SHALOM LAAM DIASPORA



### HOW TO "DO FOR OTHERS"

At the beginning of the perashah the Torah teaches us the laws concerning a lady who gives birth. After waiting the prescribed time for purification, she must bring an offering of a sheep, and a dove or a pigeon.

The Baal Haturim makes the following observation. Everywhere else in the Torah, when it says that doves or pigeons may be used for a required offering, pigeons are mentioned before doves. Here however, the Torah specifies the dove first. What is the reason for this? He answers that everywhere else offerings require bringing two birds of the same kind. Here, however, the mother who gave birth is only required to bring one bird. It is a known fact that if a dove loses its mate, it will find another one. A pigeon, however, will mourn its first mate forever and will not seek another partner. Hence, the Torah states that since only one bird is offered, it is preferable

to take a species that will mate again, as opposed to one that will not.

This teaches us an important concept. When deciding whether a certain action should be taken, firstly, check if it is correct and appropriate. Then, ascertain the correct way of doing it, bearing in mind one's motives and the sensitivities of the parties involved. Even if ulterior motives play a part in one's decision, nevertheless, this does not disqualify the act. For example, if a person wishes to give charity in order to receive honour, although this may not be

the highest level of giving, it is nonetheless a commendable act. If however, the intended action will cause one to act inappropriately or harm someone else, e.g. standing on someone else's toes in order to achieve one's aim, although essentially the action is a positive one, it is nevertheless not justified. I remember once hearing about a host who told a guest: "You should come more often. My wife prepares such delicious food when we have guests!"

The Gemara states that if by giving charity the recipient will become embarrassed, it is

better not to give. Similarly, although it is a mitzvah to rebuke a wrongdoer, nevertheless, reprimanding him in public for a transgression that he committed, thereby causing him humiliation is no mitzvah. The objective of reprimanding one's fellow man is to help him better his ways. If one acts incorrectly by embarrassing him, even if he happens to better himself, the method used is unacceptable. We must remember that according to the Torah "ends do not justify the means". The way to achieve something positive is only through means that do not harm anyone.

Before we embark on a positive action, let us consider the best way to do it. Let us evaluate the ramifications of our actions and consider how other people will be affected by it. If we say something to our friend in a friendly and thought-out way, he will be encouraged and come away with a smile, as opposed to if we say it in a way or in a tone of voice that will break him.

■ **Shabbat shalom**

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## OUR CHACHAMIM

### RABBI MEIR LEIBUSH ZATZAL - "THE MALBIM"

Rav Meir Leibush ben Yechiel Michel (the Malbim) is universally known in all Jewish communities as one of the great commentators of the Bible. Almost all Jewish homes possess his commentary. He was a genius, an extraordinary man who knew every field of Torah perfectly well. He was 20 years old when he was given the title "The Prince of Torah," and all the great of his era regarded him with great esteem.

Rabbi Yossef Dov Soloveitchik, the Rav of Brisk, once said that the Malbim's explanation of the verse that states, "When I shall seize the appointed time, I shall judge with fairness. The earth and all its inhabitants are melted. I have firmly established its pillars" (Psalms 75:3-4) would have been impossible for a man to formulate unless Ruach Hakodesh rested on him.

The Malbim began to write his commentaries and explanations on the Bible and Talmud at the age of 13. In the introduction to his book Artsot HaHaim he wrote, "When I was 13 years old, as a solitary bird in the nest of wisdom, my soul was awakened to the enchanting voice of the love of study, a voice that sang in my ear. The spirit of Torah that had always accompanied my fathers had awoken my mind from its sleep, and thus the rapid plume of a scribe was in my right hand. I wrote and brought forth new explanations, and the hand of G-d gave me strength."

Due to his great reputation in Torah and the strength yet gentleness of his words, he was accepted as the Rabbi of Warsaw in 1839. He stayed there seven years, during which time he established numerous organizations aimed at strengthening religious life.

During the course of his life, he was appointed as Rabbi of different communities: Kempen, Prussia (for his contemporaries, he was known as "the Kempener"); Bucharest, the capital of Romania; Koenigsberg, Germany; and Mohilev, Russia. His many travels from town to town and from country to country testified to the fact that he found no satisfaction in the rabbinate, for by his nature he was courageous. He was a man of truth, a man with firm opinions, and a man who never flattered those who could help him. He fought against the atheists who introduced "reform" into religion, as well as against the rich who did not give enough for the poor. All this brought him many enemies, men who pursued him without giving him rest. He was also denounced as an "enemy of the state," however Rabbi Meir Leibush did not let himself be distressed by this, and he continued to lead the fight for truth and honesty. Those people who understood the purity of his heart and his way of life loved him enormously. They came to see him in droves in order to hear his talks and to take advantage of his holy words.

The Malbim lived 69 years, and his name is forever enshrined among the great commentators of the Bible. ■



## HALACHOT

### RABBI ELI MANSOUR

### RECITING KADDISH FOR A PARENT

It is customary for one to recite Kaddish as a source of merit for one's deceased parent after the parent's passing, even if the parent was exceedingly righteous. Hacham Ovadia Yosef explains in Halichot Olam (vol. 7, p. 508; listen to audio recording for precise citation) that although the parent certainly earned Gan Eden through his piety, nevertheless, the child's recitation of Kaddish has the ability to elevate the parent's soul to even greater heights in Gan Eden.

When Yahrzeit is observed for a parent, the child begins reciting Kaddish at Arbit on Friday night before the day of the Yahrzeit, through Mincha on the day of the Yahrzeit. Hacham Ovadia writes that if the Yahrzeit falls on Shabbat, then one begins reciting Kaddish on Friday night the week before the Yahrzeit, and thus ends up reciting Kaddish on two Shabbatot.

Hacham Ovadia notes that it is preferable when observing a Yahrzeit to receive the Aliya of Maftir. Based on the Zohar, and the Ben Ish Hai (Toldot, Shana Shenya, 21), he explains that the Aliya of Maftir brings greater satisfaction to the departed parent's soul than other Aliyot, even the Aliya of "Mashlim," which includes a Kaddish recitation.

Hacham Ovadia in this context addresses the unusual situation of a father who does not want his son to recite Kaddish after the passing of the son's mother, thinking that this might bring "bad luck" and cause the father to die. Of course, this is not true at all, but nevertheless, Hacham Ovadia rules that the son in this case is obligated to obey his father's wish, and should not recite Kaddish. He should instead spend extra time learning Torah as a source of merit for his mother's soul.

**Summary:** One recites Kaddish after a parent's passing, Heaven forbid, even if the parent was very righteous, in order to elevate the parent's soul to even greater heights. Each year after a parent's passing, one recites Kaddish from the Friday night before the Yahrzeit through Mincha of the Yahrzeit, and if the Yahrzeit falls on Shabbat, then he begins Friday night the previous week. One observing a Yahrzeit should try to receive the Aliya of Maftir. If one's father asks him not to recite Kaddish after his mother's passing, he should obey his father's wish and spend extra time learning Torah in place of reciting Kaddish. ■



## LUNCH & LEARN AT IMMANUEL COLLEGE

My lunch and learn experiences with TAL have been inspiring. Everyone are always looking forward for Rabbi Tawil's lunch and learns as he generously brings along an amazing lunch and gives us a brilliant drasha on the upcoming parasha or chag. I was also privileged to be a part of the fundraising event hosted by Rabbi Tawil for the new TAL centre, everyone showed determination and passion for the idea of having a Jewish community centre. Looking forward to making the dream a reality.

By Gilad Benjamin

# KidsTime

## STORY

### THE TRICKSTER

"Please, my friend, come. You look like a stranger in town."

The stranger was very happy to be welcomed by such a friendly individual. He indeed was visiting in town and needed a place to eat and stay. Little did he know that his "friend" was really a trickster.

"Come, please let me show you around town and help you get settled. I will arrange a place for you to sleep tonight. But first, I am sure that you are hungry. Please, come with me for a bite to eat."

The trickster proceeded to take the stranger to a fancy restaurant. They entered and were shown to their seats.

"Please order whatever you like," said the trickster. "I will pay for everything." We will work out the bill some other time.

The items listed on the menu all sounded delicious and were very expensive. "This man is very generous," thought the stranger. "It is my good fortune that I met him."

The two men proceeded to order a sumptuous meal, complete from soup to nuts. The food was served in all of its courses, and they enjoyed themselves tremendously. As they finished eating and drinking, the trickster excused himself for a few minutes. He slipped away out the back door of the restaurant. The

waiter then came and presented the guest with a huge bill.

"Yes, just a moment. My host will be returning to pay this."

They waited and waited, but the trickster was nowhere to be found. The owner of the restaurant came to help the waiter.

"But, but, my friend was supposed to pay this bill," the man pleaded.

"Your friend is not here, but you are. You ate this food and must pay for it."

The guest, realizing that he had been tricked, sadly took out his wallet and paid the expensive bill for the meal.

This is a parable from the Chofetz Chaim zt"l. What is the message? While the guest was eating, he thought the trickster was his friend. It was only after the meal that he realized that he was only out to harm him. So too with loshon hora. Someone may want to tell you the deepest secrets that he knows about other people. How honored and flattered you feel to be so close to a person who will share secrets with you. However, after 120 years we will see that your closeness to such a person caused you to hear loshon hora. That "friendship" just like the meal at the restaurant, will cause you a great loss. Don't let the trickster fool you. Be smart and stay away from "friends" like the trickster.

## TEST YOURSELF - Q&A

- 1 On which days is a kohen not permitted to give a ruling on tzara'at?
- 2 In areas of the body where collections of hair grow (e.g., the head or beard), what color hair is indicative of ritual impurity?
- 3 In areas of the body where collections of hair grow, what color hair is indicative of purity?
- 4 If the kohen intentionally or unintentionally pronounces a tamei person "tahor," what is that person's status?
- 5 What signs of mourning must a metzora display?

**Answer**  
 1 13:14 - During the festivals; and ruling on a groom during the seven days of feasting after the marriage. 2 13:29 - Golden. 3 13:37 - Any color other than golden. 4 13:37 - He remains tamei. 5 13:45 - He must tear his garments, let his hair grow wild, and cover his lips with his garment.



## FRIDAY NIGHT BANQUET YOUNG PROFESSIONALS

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