

# THE COMMUNITY Parasha Sheet



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This weeks Parsha Sheet is sponsored Lirfuat Mazal Tov Bat Ruchama Betoeh Shaar Cholei Yisrael.

## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### REFINERY!

This week's Torah portion, Metsora, discusses the laws of various forms of Tumah [spiritual defilement] that result from certain discolorations on the body, clothing, or one's home, as well as certain discharges.

Removing the impurity is not always a simple matter; it is a long process, and immediate success is not guaranteed.

Though these impurities are spiritual and not subject to the laws of nature, one cannot help but wonder why it is so difficult to remove them. As they are hardly visible to the human eye, why is this extensive effort needed to purify oneself?

Furthermore, Tsaraat was a miraculous occurrence. It only happened to the Bnei Yisrael and only whilst in Israel.

Surely if G-d Almighty cherishes us as His people, there are more efficient and easier ways to show it? Why such a tough punishment?

Imagine a person that supplies precious metals to his customers. These are not the typical gold, silver or platinum; they are ultra-refined metals and far more valuable. His clients are mainly the US military who requires these metals for top-secret projects, NASA, and others involved in specialized research. A single item can run in excess of \$300,000 and only a few orders are needed each year to maintain profitability. The primary expense lies in refining the metal to

such a degree that no amount of impurity can be detected.

Usually, this process is exacting but smooth. But one day, disaster strikes. One of his workers, a highly-trained employee, accidentally allowed the tip of one finger to come in contact with the two-inch strip of metal being prepared. This was an emergency. Immediately, the owner rented out a special lab and hired an expert in removing all traces of impurity. The expert toiled for two weeks attempting to remove all traces of human contact. Special chemicals and equipment were required. The total bill for the repair was \$75,000.

Finally the owner was assured that the product was ready for delivery. Unwilling to risk shipping it via a third party, he hand-delivered the item to his client in Washington and returned home with the promise of payment as soon as the product cleared quality control. When two weeks passed and payment was still not forthcoming, he phoned his client to inquire about the delay. The response he received was, "We're sorry to inform you that we are still unable to forward payment. It seems that quality control detected a slight trace of human contamination and we're unsure whether this item will be acceptable for our purposes." It took another few weeks of research before the client accepted the metal and forwarded payment.

If incidental human contact that lasted less than a single second required such superhuman intervention to be removed, it should come as no surprise to us that spiritual contamination, too, cannot so easily be removed. The Neshamah (Jewish soul) is a highly precious entity that must maintain an elevated degree of purity in order to achieve its pure goals.

The small sin stains it, and only with an intensive cleansing process can it truly be removed.

Sometimes we think the sin is small, but it can leave everlasting contamination on our soul.

We can conceptualise this idea through the spiritual disease of Tsaraat. ►

## > MAZAL TOV TO

Mr Elkouby on the birth of a grandson in Israel,  
a son to Nathan & Simcha Richie.

Mazal Tov to great grandparents  
Mr & Mrs Shimon Elkouby

## THE WEEKLY QUOTE

*"Don't under estimate me.  
I know more than I say, think more than  
I speak and notice more than you realise"*

## > UPCOMING EVENTS

- TAL IS JOINING THE SHUK**  
23th April 2018 (More info check online)
- YOUNG MARRIED COUPLES PROGRAM**  
25th April 2018 (More info check online)
- LAG BA'OMER BBQ**  
3rd May 2018 (More info check online)
- ARABIAN FRIDAY NIGHT DINNER YP**  
11th May (More info check online)



### DVAR TORAH

Refinery!  
RABBI JONATHAN TAWIL

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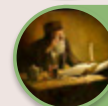


### DVAR TORAH

### DVAR TORAH

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At times we are faced with challenges and tend to speak of others in a derogatory way. Through a simple act of speech a person can build or destroy worlds.

Our sages offer a fascinating insight from King David.

When King David (Tehilim 36:7) sang the praise of Hashem he said:

“Tzidkascha K’har’ray Kel” - Your righteousness (unbounded kindness) is like the mightiest of mountains.

“Mishpatecha K’t’home Rabbah” - your judgment is like the vast deep waters.

Strangely, Rav Papa applies this verse to Tsaraat!

“Your righteousness is like the mightiest of mountains” refers to the one week period for man.

“Your judgment is like the vast deep waters” refers to the three week period for houses.

Rashi explains that it’s a show of kindness that man is only left ‘hanging’ for a week.

The Maharsha explains that the kindness to man is that Hashem vents his judgments against the houses.

However, as Rabbi Isaac Sher asks, the entire world is saturated with Hashem’s kindness and is scrutinized by Hashem’s probing judgment. Is there no greater example of Hashem’s kindness and judgment than leprosy!?

Rabbi Sher explains in the following manner. The Torah is revealing to us that we are the dearest, most beloved children of Hashem. At the same time, realize that the same love that He has for you, He also has for others.

It is because Hashem cherishes us so dearly that we are commanded not to speak badly of anyone else.

Our parsha shows just how careful we must treat every child of Hashem.

Realize the lengths that the Father is going to in order to deal with the child that bad-mouthed His other children; to try to correct and guide that child. This clearly shows the love and confidence the Father has in that child. The same love that Hashem has for others, He also has for him. Even after his having done what he did, the Father wants nothing more than for the son to return.

What an incredible gift for a person. Such “Tzidkascha”! Within the span of a week, to recognize and learn from the mistake he made and thereby be restored from death to life. In the place of the “Mishpatecha K’t’home Rabbah” for his belittling one of Hashem’s beloved children, comes the “Tzidkascha K’har’ray Kel” with the realization that he too is a beloved child of Hashem. ■

Shabbat Shalom.

## GUEST WRITER

### DVAR TORAH

#### THE BEIS HALEVI

The Beis HaLevi, Rov of Brisk had an interesting custom. While receiving his townspeople in his study and offering them his sage advice and counsel, he would regularly open a small silver snuff box, peer inside, and then close it.

This behaviour mode continued for many years and the townspeople were curious, what was their beloved Rov looking inside his snuff box - as he never used any snuff at all?

One man in the city could no longer contain his curiosity and one day, he peered inside the box. But what he saw made him even more perturbed. There were six Alef Beis letter neatly inscribed, and they weren’t the initials of the Rov!

The letters were Shin Peh Vov Shin Mem Nun.

The curious man begged the Beis HaLevi for an explanation - and Reb Yoshe Ber smiled. Those letters are acronyms for the six famous words in Tehillim : Shoimer Piv Ulshono, Shomer Mitzoras Nafsho!

A constant reminder to guard ones mouth!

The Ba’al Shem Tov makes this point from the Mishna in Ovos Perek Alef - where we are instructed to judge our friends favourably.

The Besht explains that we tend to see faults in others - however, it is HKBH’s way of showing us our very own failings.

HKBH wants to see how we would judge others, our own verdict, the judgement that we passed onto others; and then HKBH uses that very ruling for ourselves. We are our own judges.

As we tearfully recite on the Yomim Noraim, in the moving Tefilla of Unesane Tokef : “Vechoisom yad Kol Odom bo” - we have signed our own decree.

Isn’t it thus admirable to do as the Mishna teaches us, to judge others favourably? We are then the winners!

Perhaps it is even deeper...

HKBH deliberately allows us to see the failings in others - in order for us to pass judgement - on ourselves!

In Mishlei Perek Daled, Shlomo Hamelech declares: “einecho lenochach yabitu, afapecho yaishiru negdecho”. The author of the Nesivos Hamishpot, Reb Yaakov of Lisa explains that although ones eyes tend to face others, we should contemplate deeply within ourselves that scene that we have witnessed as it is a personal and direct message from Above.

In fact, on Chol Hamoed, Reb Isser Zalman Meltzer zatza’l insisted on writing this Possuk

before members of his Kehilla came to greet him; and he told his Talmid, that seeing this Possuk in front of him, when his congregants would be there - was Pikuach Nefesh, it would save his life from thinking the worst about others!

This message resonates deeper, when we realise that after WW2, the Tzadik Reb Aharon of Belz settled in Tel Aviv and witnessed many occasions of Chillul Shabbos.

Yet, his reaction was astounding. Every time he saw a vehicle driving on Shabbos - he would joyfully exclaim that there must be another woman going into Hospital to have a child!

To a Tzadik it was inconceivable to consider the possibility of Chillul Shabbos - as that was an option far removed from him!

It didn’t exist in his mindset, he was so far removed from Chillul Shabbos - that he never saw any actions as the desecration of our Holy day!

This behoves us to rethink our own thoughts and actions when we see others behaving in a questionable manner.

If we are Shomer Piv Ulshono - then we can merit the blessing of Shomer Mitzoras Nafsho! ■

Shabbat shalom

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## OUR CHACHAMIM

RABBI BEN-ZION HALBERSTAM • "THE BOBOVER REBBE"

The chassidim recount that Rabbi Chaim Halberstam of Zanz, the author of Divrei Chaim, once went to see his grandson Rabbi Shlomo, the founder of the Bobov dynasty. There he saw his great grandson, the infant Ben-Zion, in a cradle with his tiny legs sticking out. He looked at the baby's legs for a moment, then said, "What I did not have the time to correct during my lifetime, my great grandson Ben-Zion will correct with these legs of his." In actuality, the baby did not disappoint his great grandfather Rabbi Chaim. He grew to occupy a lofty position within Polish Jewry, becoming a faithful leader of Chassidus.

Rabbi Ben-Zion Halberstam was born in 5634 (1834) in the Galician town of Bokovsk, where his father Rabbi Shlomo served as Rav. He was Rabbi Shlomo's only son, and following the advice of Rabbi Shlomo's grandfather (the author of Divrei Chaim), he was named Ben-Zion.

When the baby grew up, it quickly became apparent that he possessed remarkable talents in addition to outstanding character traits. At the age of twelve he almost drowned in a river, and after he was rescued he was asked by his uncle, the Rav of Schinaveh, what he thought of as he was drowning. The young Ben-Zion replied, "I thought of my great grandfather, Rabbi Chaim, the Divrei Chaim." His uncle then asked him, "Why did you not think of the Creator of the world?" and the boy immediately replied, "I thought of a man who was the servant of the Creator of the world."

When he was almost 13 years old, his father brought him to see Rabbi Yehoshua, the Rebbe of Belz. The Rebbe asked him to sing some verses from the Psalms: "A song of Ascents. I lift my eyes to the mountains" (Psalms 121:1). When the Rebbe heard the boy singing, he said, "His singing is filled with the fear of Heaven."

After the death of his father Rabbi Shlomo, the Bobover Rebbe, Rabbi Ben Zion was crowned as Rebbe in his place in 5665 (1905). Thus at the age of 31, he became the leader of thousands of Bobover chassidim.

His first concern was to strengthen the famous Viznitz yeshiva that his father had established as Rav of that city. Under his leadership, it reached an elevated level and become famous as a center of Torah, fear of Heaven, and Chassidus. It was a yeshiva from which great rabbis, scholars, and pious and active students emerged.

Rabbi Ben-Zion devoted the vast majority of his time to his yeshiva students, and he was attached to them with all his heart and soul. He prayed with them, studied with them, ate with them morning and evening, and spoke to them as friends. He took an interest in the specifics and personal situation of each student, to the point that everyone felt that the Rebbe was a father who shared their worries and sufferings – as well as their joys – with each of them. The Rebbe considered himself to be responsible not only for the spiritual development of his students, but also for their physical health. It is therefore not surprising that Bobov students were devoted to their Rav and loved him wholeheartedly.

Songs and music occupied an important place among the chassidim of Bobov, and the Rebbe is considered to be one of the great composers of Chassidic melodies. Through his prayers and songs, he helped many people return to the right path. All that a person needed was to step across

the threshold of the Rebbe's home in order to become a different man. Throughout the year rabbis, great scholars, and ordinary Jews would come to Bobov, and every Torah utterance emanating from the Rebbe's mouth entered the hearts of his listeners. His influence over his chassidim was tremendous and profound.

When his students became too numerous, the Bobover Rebbe was forced to open more branches of his Etz Chaim yeshiva in other cities, and over the course of time six yeshivot were established in western and central Galicia. People loved the Bobover Rebbe, and he was always among those who fought for the Torah. He maintained a correspondence with Rabbi Chaim Ozer Grodzinski, the Rav of Vilna and recognized leader of Orthodox Jewry at that time. He also shared in the misfortunes of the community and was concerned with the fate of his Jewish brothers who were persecuted and imprisoned.

Other than his wisdom and greatness in Torah, Rabbi Ben-Zion Halberstam was also familiar with the affairs of this world, and he knew how to perfectly clarify the law concerning dealings among men. His face shined with wisdom, and his entire persona witnessed to his splendor.

Once a resident of a small town, a non-Jewish meat dealer, was found murdered. Suspicions centered on his associate, who was then arrested. Yet soon afterwards, some non-Jews accused a Jew of being guilty of the crime. Since the two accused men denied having any connection with the murder, and since the police chief did not know what to do, the judge in the case was at a loss on how to proceed. Now the Bobover Rebbe was famous for his wisdom and uncommonly good sense, and so the judge asked him for advice. The Rebbe counseled him as follows: The judge should bring the two accused men to the victim's grave and have the coffin opened, then each of the accused should approach the body and extend his hand to it. When the true murderer would extend his hand, the corpse would seize his hand by force and not let him go.

The judge accepted this advice. The two accused were brought to the grave, and the Jew was the first to approach the open coffin. He put his hand on the hand of corpse, and nothing happened. Then came the time for the accused non-Jew. He approached the open coffin, but then dropped to his knees as his whole body trembled. He made the sign of the cross with his hands, as Christians do, and said: "I murdered him. I ask for forgiveness." With that, the name of the Rebbe was extolled throughout the country.

With the Nazi's invasion of Poland and the start of the Holocaust, the Bobover Rebbe fled with his sons and sons-in-law to the city of Lvov, which was then in the Russian sector. Bobover chassidim throughout the world tried to save him and bring him to the United States, but their efforts were unsuccessful. In July 1941, the Germans entered Lvov, took the Jews from their homes, and led them to their death. The Rebbe was among them. It was Friday before sundown, and he was wearing his Shabbat clothes. The cruel soldiers began to beat him on his head with their rifle-butts, and his kippah fell to the ground. From time to time the Rebbe bent over to pick it up, and they beat him even more. His pure and holy soul ascended to Heaven, together with his sons and sons-in-law, on the fourth of Av 5701 (1941). May Hashem avenge their blood. ■



## HALACHOT

RABBI ELI MANSOUR

### SQUEEZING FRUITS OVER FOODS ON SHABBAT

It is prohibited from the Torah to squeeze grapes and olives for their juice. The Hachamim extended this prohibition to include any fruit or vegetable commonly squeezed for its juice. Today, this would apply to a very wide range of fruits and vegetables.

The Shulhan Aruch in Siman 320 brings the Halacha that permits squeezing any fruit, including grapes and olives, if the juice is extracted directly over a solid food. For example, one may squeeze a lemon over a piece of fish or a salad, (even according to the opinion that the prohibition of squeezing applies to lemons, which is not the accepted ruling for Sepharadim, who hold there is no problem to squeeze lemon juice directly into an empty cup.) Similarly, it is permitted to press a piece of bread onto an oily piece of fish to extract its liquid directly into the solid food.

However, Maran proceeds to bring the opinion of Rabbenu Hannanael who is strict and does not permit squeezing juice onto solid foods, and one who does so is liable to bring a Korban Hatat. Maran did not bring this strict opinion in the "Stam" (unattributed opinion), only as a "Yesh Omrim." Therefore, clearly Maran is lenient.

Nevertheless, Hacham Bension writes that since Rabbenu Hannanael is one of the foremost earliest Rishonim, his opinion cannot be discounted altogether. Therefore, he rules that "Hamachmir Tavo Alav Beracha"-one who is strict and refrains from squeezing fruit over solid foods is worthy of blessing. This is the opinion of the Mishna Berura, as well.

### SUMMARY

Although it is permitted to squeeze fruit over solid foods, one who refrains from doing so is praiseworthy. ■

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## 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

## TEST YOURSELF - Q&A

- 1 When may a metzora not be pronounced tahor?
- 2 In the midbar, where did a metzora dwell while he was tamei?
- 3 Why does the metzora require birds in the purification process?
- 4 In the purification process of a metzora, what does the cedar wood symbolize?
- 5 During the purification process, the metzora is required to shave his hair. Which hair must he shave?

### Answer

1 14:2 - At night. 2 14:3 - Outside the three camps. 3 14:4 - Tzarat comes as a punishment for leprosy. 4 14:4 - The cedar is a lofty tree. It alludes to the fact that tzarat for leprosy. Therefore, the Torah requires the metzora to offer birds, who chatter constantly, to atone for his sin of chattering. 5 14:9 - Any visible collection of hair on the body.

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.




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