

THE COMMUNITY Parasha Sheet



To receive this via email or for sponsorship opportunities please email us info@torahactionlife.com www.torahactionlife.com

This week's Parasha Sheet is sponsored **Lehastslachat Harav Yitzckak Ben Moshe Hacohen veChol Mishpachto**

RABBI JONATHAN TAWIL

DIRECTOR
TAL



WHAT ARE YOU CHASING?

A banker was vacationing in a small coastal village. While walking near a pier, he observed a small boat with just one fisherman. Inside the boat with the fisherman were several yellow-fin tuna. The businessman complimented the fisherman on the quality of his catch and asked how long it took to catch them. "Only two hours," he replied.

The businessman then asked why he didn't stay out longer and catch more fish. The fisherman said he had enough to support his family's immediate needs. "But what do you do with the rest of your time?" the banker asked. The fisherman responded, "I sleep late, fish a little, play with my children, take a nap in the afternoon, and stroll into the village each evening with my wife where we relax and sing and I play guitar with our friends. I have a full and busy life."

The businessman scoffed, "You should spend more time fishing and with the proceeds, buy a bigger boat and with the proceeds buy a fleet of boats. Instead of selling your fish to a middleman, you could sell directly to a processor. You could eventually open your own cannery. You would control the product, processing and distribution. You could leave this small village and move to a big city where you could run your expanding enterprise."

The fisherman asked, "But how long will this take?" The businessman replied, "15 to 20 years!" "But then what?" asked the puzzled fisherman? The banker laughed and said, "That's the best part. You can sell your business and retire and move to a small coastal fishing village where you could sleep late, fish a little, play with your kids, take afternoon naps, stroll to the village in the evenings with your wife where you could relax, sing and play guitar with your friends. You would have a full and busy life."

The fisherman smiled at the businessman, quietly gathered his catch and walked away. What are you chasing after in life?

Some people are chasing money, others work, leisure, friends or spouses! Yet the Torah interestingly informs us to chase something else. The Sfat Emet explains that the only time the Torah commands us to chase, is in this week's Parsha.

Tsedek Tsedek Tirdof - Chase after justice! The Targum Unkelos translates this Pasuk to mean pursue "truth" (kushta). We are taught to always pursue truth.

Why not simply tell us to speak the truth? What's the idea behind pursuing truth?

We live in a world termed by our Sages as a false world - 'Alma DeShikra.' Rav Dessler ZT"L quotes the Zohar which explains that the original sin of Adam and Chava was due to a lie.

The snake approached Chava and said "Do you know why you can't eat from this tree?" She had no response. The snake continued: "It's because G-d ate from this tree and through this was able to create worlds. He does not want you to be in the same situation." Of course this was a blatant lie aimed at enticing Chava to sin. But it was through this lie that Adam and Chava sinned and punishment was wrought on the world.

It is for this reason that this world which is influenced by the Yester Hara is called Alma Deshikra - a world of lies. For us to get to the truth it's a constant battle. It does not come easy and it's very difficult to achieve, hence we have to pursue it.

Whenever the Torah wishes to forbid something it merely tells us that it is forbidden. There is one instance in which the Torah goes out of its way to tell us that not only is it forbidden but one must also set a distance from it - "Bidvar Sheker Tirchak - distance yourself from a lie. "Thus we must **chase truth** and **run far from lies**.

An old Midrash brings the story of Rabbi Shimon Ben Shetach (one of the earliest Tannaim) who was approached by a man in need.

He had grown up in a good home, but been badly influenced and had ended up joining a band of robbers. He led a life of sin, until one day whilst robbing, he came across a child whose fierce words penetrated his heart. ►

> MAZAL TOV TO

Mazel tov to Levi Chapper on the occasion of his Bar Mitzvah

” **THE WEEKLY QUOTE**
"The best way for a person to have happy thoughts is to count his blessings and not his cash."

> UPCOMING EVENTS

23rd SEPTEMBER
TAL SEPHARDI UNITED SELICHOT
(see more info online)



DVAR TORAH

What are you chasing?
RABBI JONATHAN TAWIL

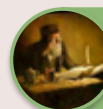
P1



DVAR TORAH

The Need for Inner and Outer Consistency
RABBI ALEX CHAPPER

P2



OUR CHACHAMIM

RABBI MEIR LEIBUSH ZATZAL
"THE MALBIM"

P3



HALACHOT

Opening Vessels on Shabbat
RABBI ELI MANSOUR

P3



Q&A AND STORY

P4

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

B.R.E.
BRAMPTON REAL ESTATE
SALES - RENTALS - MANAGEMENT
Tel: 020 7101 3737
www.bramptonrealestate.co.uk
Shommer Shabbat

PROUD SPONSORS OF TAL

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

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

'The wrath of the Almighty is turned to the doers of evil to erase their memory from the earth,' shouted the child.

The man was shaken and eventually took leave of the band of robbers, resolving to find honest work and redeem himself. However, as time passed he was tempted to return to his evil ways. He was now approaching Rabbi Shimon to beseech him for guidance and help. Rabbi Shimon commended him on his wish to do good and told him that his future success lay in promising never to lie again. 'Keep from falsehood. That is the key!' said Rabbi Shimon.

The robber was shocked: "Is this all you are going to tell me? Is there not more powerful advice and help to give?" "You will see," replied Rabbi Shimon. "If you but listen and keep from falsehood, you will not steal again."

The man was still unconvinced, but he had no choice but to go to the room he rented and hope that Rabbi Shimon was correct.

That night, he grew very hungry and went to the apartment of the lady from whom he was renting his room. He knocked,

hoping to get some food. Since there was no answer, he opened the door and walked in.

The apartment was empty as the family had left, but in the corner was a great wooden chest. Walking over to it and opening it, the man gasped as he saw a whole treasure of jewellery and other valuable items. Hastily pocketing a handful of valuables, he tip-toed back to his room and lay down on his bed. He thought to himself;

"If the woman comes to me and asks if I was home during the theft, I will simply say that I was out and know nothing about it."

Suddenly, however, the man remembered the promise that he had made to Rabbi Shimon that he would always speak the truth. How then could he lie to the woman and say that he was out during the theft? On the other hand, if he did not lie, he would become the primary suspect.

Then it dawned upon him. This was what Rabbi Shimon meant! It would be impossible for him to steal if he never lied. Jumping up from his bed, he ran back to the woman's apartment and returned the property he had stolen.

"Bless Rabbi Shimon," he said. "He is indeed a wise man. Now I know that if I but adhere always to tell the truth and never tell a lie, I will be saved from the sin of robbery."

Such is the power of truth - and falsehood. It can change our lives for good or evil depending upon whether we are true or false to ourselves and to others. When someone wants to sign an important document, their signature represents their presence. The Gemara (Shabbat 55) tells us that the seal of the Almighty is Truth.

Hashem desires that we turn away from lies and pursue the truth.

The day that Adam and Chava sinned was none other than Rosh Hashanah. That is the day that we are all judged. We will stand in front of the Almighty and there will be nowhere to hide from our falsehood.

The original sin that caused so much sorrow to the world emanated from a lie. It is up to us to correct it via pursuing truth. We must garner the strength and stamina to talk truth to all those around us. We have less than a month to chase after something real - let's get going! ■

RABBI ALEX CHAPPER - BOREHAMWOOD AND ELSTREE SYNAGOGUE & CHILDREN'S RABBI - www.childrensrabbi.com

DVAR TORAH



THE NEED FOR INNER AND OUTER CONSISTENCY

In preparing the Jewish people for the future without him, Moses warns them not to adopt the practices of the surrounding nations.

Amongst the specifics of this, we find a general piece of advice, namely, "You shall be wholehearted with Hashem your G-d" (Devarim 18:13)

This is a bold statement but what exactly does it mean in reality?

We know that the Torah comprises of 613 mitzvot; 248 positive laws and 365 negative prohibitions which correspond to the same number of limbs and sinews in the human body. According to the Divrei Emet (18th century Chozeh of Lublin) this split also

parallels our dual make-up of body and soul and so we must involve our whole being in developing our connection to G-d. In other words, being wholehearted with Hashem means putting our heart and soul into our relationship with the Divine.

The expression 'wholehearted' is understood by the Chizkuni (13th century French rabbi) to mean "to have an exclusive relationship with either man or G-d." We cannot flirt with any alternatives. The opposite of this occurred with the nations that were made to live in Israel as exchange for the Ten Tribes which the Assyrians had exiled. They professed to follow the Jewish way of life, but without abandoning their own religion. As a result, they became victims of the lions invading their part of the Land of Israel. (Compare Kings II 17 & 33)

In the introduction to his 11th century classic work, Duties of the Heart, Rabbeinu Bachya says that this verse requires our exterior and interior to be equal and consistent in the service of G-d, so that the testimony of the heart, tongue, and limbs be alike, and that they support and confirm each other instead of differing and contradicting each other.

Bachya continues by saying that it is well known, that whoever exhibits conflicting or contradictory behaviour in word or deed - people do not believe in his integrity and have no confidence in his truthfulness. Likewise, if our exterior conflicts with our interior, if our heart's intent conflicts with our words, if our physical activities are not consistent with the convictions of our soul - our service to our G-d will not be whole, for He will not accept fake service from us.

From here we can understand the genius of Moses' leadership which, amongst other things, was to arrange a comprehensive scheme for Jewish life. Not only did he set out the details but he also provided a broad stroke so that we are cognisant of our obligations and the requisite attitude that we must develop to accompany them.

The call to be "wholehearted with Hashem" urges us to be sincere in everything we do both physically and spiritually, to act with integrity so that our actions reflect our thoughts and we commit fully to our relationship with G-d. ■

TAL is sponsored by

mojo

020
8458
1234

THE BUILDING AGENCY

phonecity

90 Golders Green Road, London NW11 8LN
02087318887



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

OPENING VESSELS ON SHABBAT: SODA CANS, YOGURT CUPS AND BOTTLES

The Poskim discuss whether one may open a soda can on Shabbat. This Halacha is contingent on Maran ruling (314:1) that it is prohibited to make a "nice opening" in a vessel. Doing so is considered "Metaken Manah"-fixing a vessel. One may not assume that puncturing the opening of the can also forms a nice, smooth opening, and should therefore be prohibited. Nevertheless, the Poskim, including Hacham Ovadia and Rav Shlomo Zalman Auerbach (Jerusalem, 1910-1995), say that Maran was only referring to vessels which will be used repeatedly in the future. When opening a soda can, one merely wants to remove the liquid, and has no intention of fixing the vessel for further use. Therefore, it is permitted to open a soda can, and there is no problem of "Metaken Manah."

The Menuhat Ahaba (Rabbi Moshe Halevy, Israel, 1961-2001) writes a Chidush that it is problematic to drink directly from the can, because it is considered that the vessel itself was fixed and rendered a temporary cup. Hacham Ovadia (Hazon Ovadia, Vol. 5, p. 384) rejects this approach and permits drinking directly. Rav Shlomo Zalman was also lenient on this issue.

The Poskim also discuss whether it is permitted to separate yogurt cups that are attached together. The Menuhat Ahaba, is strict, basing himself on Rambam, whereas Hacham Ovadia and Rav Shlomo Zalman are lenient. Hacham Ovadia (Halichot Olam 4:254) argues that each cup is distinct and is designed to be separated; thus, there is no similarity to the case of Rambam. Hacham Bension is also lenient (Or Lesion 27:7) comparing this case to the Gemara's case of "Hotlot Shel Temarim"- a reed basket, which may be ripped open. This flimsy type of packaging is considered nothing more than a shell which wraps the nut.

Similarly, it is permitted to rip open a potato chip bag and the like. It would also be permitted to separate tea bags which are attached to each other. There is no violation of "Mehatech" (ripping) because there is no intent to rip according to a specific measure, and therefore that prohibition does not apply. However, there may be an issue of the Melacha of Koreah, and therefore, some Poskim say that it should be ripped with a Shinui (unusual method).

There is an issue of opening a bottle which has a cap attached by a ring. When the cap is twisted, the ring separates and falls to the neck of the bottle. This may constitute a violation of Shabbat, since the act of twisting the cap now enables the cap to function as such. Before, it was a seal of the bottle, and now it is a separate vessel. Rav Shlomo Zalman distinguishes between metal and plastic bottle tops. The metal caps have a ring which is an integral part of it, attached by perforation. Twisting it open creates a new entity. The plastic ones are not a part of the cap itself, and do not constitute a problem. Some Poskim, such as the Menuhat Ahaba, say that neither variety is problematic, since it was always considered a cap. However, he rules that it should not be used to cover a different bottle, since that is already a new function.

SUMMARY :

It is permissible to open a soda can on Shabbat and drink from it.

It is permissible to separate attached yogurt cups and freeze pops.

It is permissible to open bottle tops attached with a ring, although it is recommended to open them before Shabbat, especially the metal type. ■

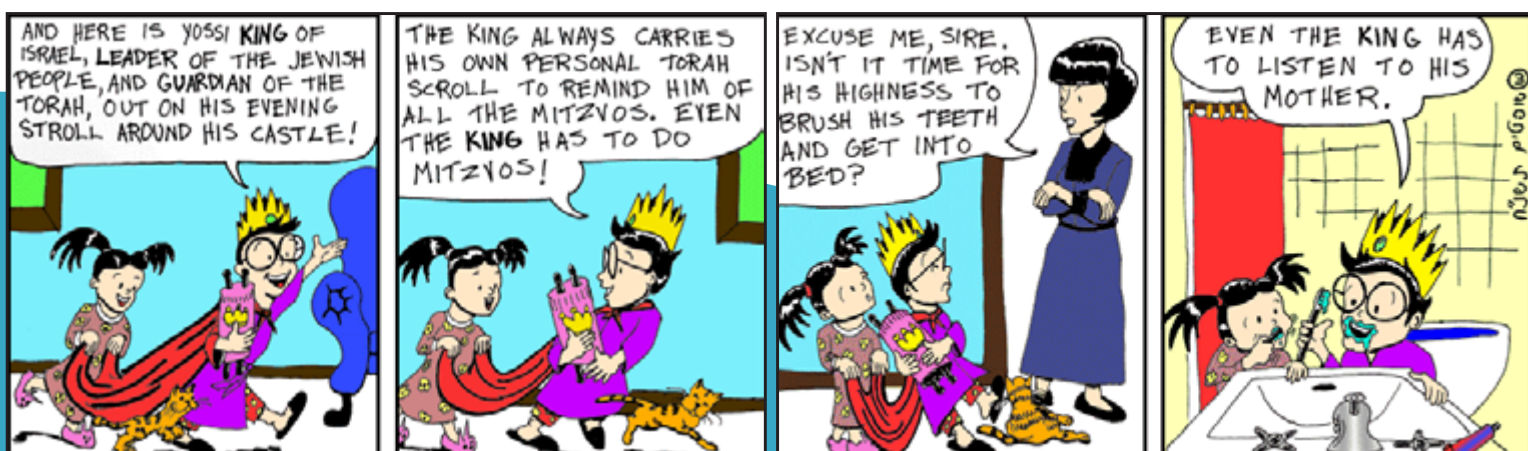


- ❶ “You will come to...the judge who will be in those days.” It’s impossible to visit a judge living at a different time, so why must the Torah add these apparently extra words?
- ❷ What does Hashem promise a king who doesn’t amass much gold, doesn’t raise many horses and doesn’t marry many wives?
- ❸ How many Torah scrolls must the king have?
- ❹ How was King Shaul punished for disobeying a minor command of the Prophet Shmuel?
- ❺ Certain kosher animals are not included in the law of “chazeh, shok, and keiva.” Which ones?

Answer

❶ 17:9 - To teach that although a judge may not be as eminent as judges of previous generations, we must obey him nevertheless.
 ❷ 17:18 - That his kingdom will endure. ❸ 17:18 - Two. One stays in his treasury and one he keeps with him.
 ❹ 17:20 - He lost his kingship. ❺ 18:3 - Chayot (non-domestic-type animals).

YOSHI & Co.



Kids STORY

Our friend Avi is sitting in the classroom, taking a science test, thinking to himself . . .

Boy, this test sure is hard. I thought that I studied well, but some things I don’t remember and others I just don’t understand.

He reads the next two questions on the test.

“How far away is the moon from the earth?”

“How often does the moon circle the earth?”

I remember studying that but I just can’t remember the answers. Oy vey. I studied so much and I’m not going to do well on this test. I’ll be so embarrassed. Mom and Dad will be upset with me. What am I going to do?

Suddenly, Avi comes up with an idea.

I know what I’ll do. In my pocket are the index cards with my study notes written on them. I will ask the teacher to be excused for a minute. When I am outside the classroom, I can take the cards out of my pocket and find the answers! No one will ever know.

“Excuse me, Mr. Warfield, may I please be excused?”

“Of course, Avi.”

Once outside, Avi takes the cards out of his pocket. Much to his surprise, he finds his notes from “Parshat Hashavua” class instead of science class. He reads the first card.

“**Tzedek tzedek tirdof**” You shall pursue righteousness (Devarim 16:20). The Torah commands us to be just and fair in all of our deeds.

Avi reads the words over and over again. “The Torah commands us to be just and fair in all of our deeds. Just and fair in all of our deeds.” He thinks to himself . . .

What is unfair about looking at my notes? After all, I did study the material. I just can’t remember a couple of answers. Do I have to suffer a bad grade just for that? And whom am I hurting. No one will suffer if I get a good grade. My parents will be very happy and proud of me. What’s wrong with looking at my notes?

Avi is about to look at his science notes. He stops a moment and continues thinking . . .

Looking at notes is against the rules. The teachers had good reasons for making the rules. Some of the reasons we understand. If we were allowed to look at notes, no one would study. Then no one would learn anything. But I already studied and learned, so why can’t I look at the notes? Because it is against the rules. If I break the rules, I will corrupt the system. Worse than that, I will corrupt myself. It was no accident that I pulled out the index card with “Parshat Hashavua” written on it. “Tzedek tzedek tirdof.” We must be righteous and just in all of our deeds.

Avi returns to the test without looking at his notes.

I guess I’ll answer the questions that I know and the others leave blank. Wait a minute! I just remembered something! The moon is 240,000 miles from the earth! The moon circles the earth once every 29 1/2 days. Thank G-d!

Avi happily thinks to himself . . .

I’ve learned a big lesson from all of this. I must always do the right thing. No matter how easy and harmless it seems to break the rules. Breaking the rules is wrong to do. And we have to do . . . The right thing.