

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 EDITION IS SPONSORED LEHATSLACHAT MOSHE BEN RAPHAEL RACHAMIM VECHOL MISHPACHTO.

RABBI JONATHAN TAWIL

DIRECTOR
TAL



IMAGINATION

Blessings are great, but curses, well no one wants to hear those. This weeks Parasha sets out the blessings that will occur when we do the will of our Creator, and Chas Ve Shalom the curses that will occur if we don't.

One of the curses although bad, could seem worse. Venastem V'ein Rodef - and you shall flee when no one will pursue you (26:17). We will feel as if the enemy is chasing after us and we will flee out of fear, whilst in actual fact they won't even be chasing us. This is a curse but wouldn't it be worse were they to really be chasing after us? Surely it's not so bad if at the end of the day there is no enemy really behind us?

The Rambam was the doctor of the Sultan of Egypt.

He held a great position in the country and many of the other Sultan's advisers were jealous of him. Eventually they came to the Sultan asking him to get rid of the Rambam, and place a better Arab Doctor in his stead.

The Sultan called the Rambam and the Arab Doctor and proposed a test to them. Each one was known to be a great physician and had knowledge in medicines and cures. He told them that he would give each one, a week to

nurture up a poison that would be able to kill the other. Each one would also have at their disposal any medicines they wished. Whoever would die, would be the loser and the one who lived through the experience would stay on as the Sultan's doctor.

The Arab doctor went home and started to nurture up an amazing poison, one that would be impossible to cure.

The Rambam on the other hand didn't wish to waste his time, trying to make a poison that could kill. He had much more important things to do. He kept to his daily routine of attending to the long queue of patients waiting outside his house, and concentrating on his Torah teachings. The final day came and the two doctors stood in front of the king. The Arab doctor gave over the poison to the Rambam. The Rambam examined it and before swallowing it made a medicine he deemed right to cure the poison. He then consumed the poison followed by the medicine. It seemed to work, but no one could be sure, as the poison might take a few hours to effect.

Now it was the Arab's turn to consume the Rambam's poison. But the Rambam had no interest in killing the Arab and merely gave him a cocktail of some food he had nurtured for the occasion. Looking at it with great focus the Arab Doctor couldn't define which "poison" it was. Perhaps the Rambam had managed to make some kind of super poison, one whose cure did not yet exist. After a few minutes of examination, he too made a concoction of medicine to counter the "poison". He consumed both the food and the medicine. He saw that nothing happened to him and he was amazed. He was happy with his medicine, but he didn't underestimate the Rambam. He started to think that perhaps the Rambam's poison only takes effect when a person eats meat. ►

THE WEEKLY QUOTE
 «When one door of happiness closes, another opens, but often we look so long at the closed door that we do not see the one that has been opened for us.»

We are thrilled to welcome our Shabbat Guests!

More than 150 Adults & Children to the Inspiring TAL Shabbaton with Rabbi Ephraim Eliyahu Shapiro.

> UPCOMING EVENTS

21ST MAY - RABBI SHAPIRO TALK

30TH - SHAVUOT EVENING @NW11

4TH JUNE - YMC PROGRAM & BBQ EVENING

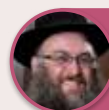
@NW4 (see more info online)



DVAR TORAH

Imagination
RABBI JONATHAN TAWIL

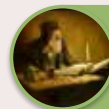
P1



DVAR TORAH

What's in a name?
RABBI AARON LIPSEY

P2



OUR CHACHAMIM

"THE MAHARSHAM"

P3



HALACHOT

RABBI ELI MANSOUR

P3



Q&A AND CARTOON

P4

This newsletter contains Divrei Torah and may contain Sheimot - 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
 כתיבה בריקה תיקון
Certified Scribe
 020 8455 7700
 3 Russell Parade
 Golders Green Road, NW11
 benaroch@soferstancos.co.uk
www.sofersancos.co.uk

He decided not to eat meat. After a few hours he saw that the poison still hadn't reached its climax.

He thought that perhaps it's to do with eating wheat. He decided not to eat wheat.

He stayed like this for a few days, until one day the Rambam met him in the street. The Rambam was concerned to see the doctor looking so pale and started to ask him how he was doing and feeling. Then the Rambam asked him how he felt after he drank milk. The Arabs face turned red, and he thought that the Rambam meant that with milk the poison was supposed to take full effect. He had just drank a glass of milk, and was so concerned that due to his weak status he had a heart attack and died.

The king heard that the other doctor had died, and called for the Rambam to be brought to him. Wow, I knew you were a great physician, but I didn't realise you knew how to make

poison last for so many days before working and killing the man. The Rambam answered the king and told him that he was no killer. Rather the man had died due to his own weakness and anxiety.

Is imagination good or bad? It depends – if we use our imagination to form worlds to create our ideas and fulfil our destiny it is an awesome act. If however we use it to fool us, to convince ourselves of a false world and to place importance in the wrong direction – it could be a curse.

The Torah states that one of the worst curses is to run when no one is really chasing. To imagine people are there, and they really are not. To live in constant fear when there is no need to.

Life is busy, we need to get to work on time, send the right emails out, check our phones, check our bills, speak to the right people at the right times. We are living in a manic world. Yet

are we setting aside time for the real things in life, those that matter most to us? Have we sat down with our spouses and had a good chat like we did in our early days of married life?

Through the current financial downturn, many companies are taking extra time out to evaluate their past present and future. They are cutting down where things least matter and concentrating on the real issues at hand. Perhaps we should apply this to the really important things in life, re-evaluate our standing amongst our children, husbands and wives. Take some extra time to give them the attention they deserve.

Let us utilise our imagination for the good, let us not get fooled by all the false publicity and outside yearnings, let us stay focused on our real goals and use our imagination to form our great destiny. ■

RABBI AARON LIPSEY - UHC OF NEWCASTLE UPON TYNE

DVAR
TORAH



WHAT'S IN A NAME?

The first of this week's double portion is called Behar. Meaning "at the mountain", it refers to Har Sinai, the mountain characterised for its transparent humility, where we received the Torah. Immediately after Hashem's awesome revelation at Sinai, Moshe climbed the mountain for 40 days and nights in order to receive the Luchos. In Moshe's absence, the people sinned by worshipping the golden calf, and so the day after returning, Moshe once again climbed the mountain. 40 days later he came down with the Luchos Sheniyos whereupon Moshe taught many of the laws of the Torah in detail. In all, the Bnei Yisroel spent almost an entire year encamped around the mountain. In fact, counting from Parshas Yisro when the Bnei Yisroel arrived at Sinai, this is the 16th Parsha which is set "at

the mountain." Given this is so, why is this portion in particular chosen to bear this name rather than an earlier one?

This is even more perplexing if we consider the parsha's contents. It opens with the agricultural rules of shemita and then describes the consequences of not keeping these laws: we will seek to sell our possessions, then our inheritance and then our homes. We'll have to borrow on interest and if we still don't get the message we will resort to selling ourselves into slavery, ultimately placing ourselves into the service of idolaters and idolatry. The depths to which we sink if we disobey Hashem's commandments stand in stark contrast with the lofty nature of Har Sinai.

But therein lies the answer and the reassurance. As long as we have Sinai, representing the Nosein haTorah as the focal point of our moral compass we have the strength to maintain and sustain our avodas Hashem. Without the Torah we could not hope to withstand the challenges and obstacles that the world around us puts in our way. Leaving our fields overgrown and unproductive is, on the

face of it, dangerously foolhardy. What will we eat? How can we manage? Nature follows laws of cause and effect and we are prisoners to those rules. As the gemoro in Berokhos (5b) says, "Only a force from without can release someone who is locked within", or as I once heard it put, "you can't raise yourself up by pulling your own hair". It is the Torah that connects us with something far beyond the laws of nature; Hashem's transcendent, infinite will. That's why in parshas Behar the Torah addresses this concern in a very practical way: "and if you will say what we will eat in the seventh year [when the land lies fallow]..." says Hashem, "I will command my blessing for you... and it will yield enough produce for three years."

Naming the portion Behar reminds us how we can keep the Mitzvos; reinforcing the message that if Hashem wills it, we can do it. By adopting the transparent humility of Har Sinai, we can climb to the loftiest spiritual heights. ■

TAL is sponsored by

mojo

THE BUILDING AGENCY

020
8458
1234

phonecity

90 Golders Green Road, London NW11 8LN
02087318887



OUR CHACHAMIM

RABBI SHALOM MORDECHAI HACHOHEN SCHWADRON
"THE MAHARSHAM"

Rabbi Shalom Mordechai Hachohen Schwadron was born in 1835 (5595) and passed away in Berzhan in 1911 (5671). He was among the greatest and most renowned figures of his era. He was known in all the Jewish communities of the world by his numerous works: Da'at HaTorah on the Shulchan Aruch sections of Orah Haim and Yoreh Deah, nine volumes of responsum, Mishpat Shalom on the laws of neighboring, Gilui Da'at on the laws of Shechita and unclean animals, and Techelet Mordechai on the Torah.

The Maharsham was the Rav of the towns of Potok, Jolti, Yoslovitch, and Butchotch, but his renown came primarily from his activities in his last position, in Berzhan, where he stayed for more than 30 years as Rav and director of two flourishing yeshivas that he had established there, Da'at Torah and Tushiah.

The Maharsham was among the greatest authorities of his generation. In the nine volumes of his responsum, one finds more than 3,700 entries, notable for their judicious insight, their impeccable order, the clarity of their exposition, the precision of each detail, and above all by an extraordinary encyclopedic scope.

In his Halachic responses, he also brings precise proofs taken from Biblical passages, Midrashim, and other sources. In one question on the laws of Shechita, he brings an argument from an explanation of Rashi on, of all places, the Book of Job!

This phenomenal scholarship aroused utter astonishment from all the greats of the world. The Ridbaz (the Rav of Slotsk) perfectly expressed this admiration in saying, "We also know how to respond when asked a question, but to find in every question the essential issue and the analogous example that brilliantly clarifies the point in question, the Rav of Berzhan does so to perfection and with great originality, and in this he is unique."

His extraordinary greatness in Torah is well illustrated by the following example. Rabbi Meir of Lublin recounted that in the Maharsham's old age, when he was already sick and no longer left his home, several of the town's important Talmidei Chachamim assembled by the door of his house. There, they began a discussion of Halachah among themselves. The noise of their conversation reached all the way to the Maharsham's room, and so he called Rabbi Meir, who was a member of his family, and asked him what Halachah they were speaking about outside. Rabbi Meir responded, "A Halachah on the parts reserved for the Kohanim." The Maharsham straight away replied, "This is specifically dealt with in Darchei Moshe, on the Halachot for a Mezuzah, chapter [such and such], paragraph [such and such]." He asked that the Tur be brought to him, and he immediately pointed out the place where the subject was found.

To Rabbi Meir's astonishment, the Maharsham showed him what he himself had written in the margin of the Tur: "Today, on [such and such a date], I have completed the Tur for the hundredth and first time." The Maharsham added, "The person who studies one hundred and one times, it is not surprising that he remembers a particular section of Darchei Moshe."

The greatness and holiness of the Maharsham were also demonstrated during his final hours, at a time when one of the members of his household spoke to him, offering a bit of wine to strengthen him. The Maharsham replied, "It is an explicit Halachah that a man who had drunk wine cannot teach, and I am now preparing the first discourse that I shall have to give before the Heavenly Court." ■



HALACHOT

RABBI ELI MANSOUR

BORER – HOW LONG BEFORE A MEAL MAY ONE SEPARATE FOODS?

There are three conditions that must be met for one to be allowed to separate on Shabbat: 1) He must separate the Ochel (desirable food) from the Pesolet (undesirable substance), and not the other way around; 2) this must be done by hand, and not with a utensil; 3) this must be done just before the food is to be eaten, and not for later use. The reason why Borer is permitted for immediate use is because it is then considered part of the process of eating. Just as chewing is obviously allowed on Shabbat, and does not violate the prohibition of Tohen (grinding), similarly, separating the desirable food from the undesirable substance is permitted as part of the process of eating. It is therefore allowed immediately before eating, but not earlier.

How soon before the meal must this be done? When do we consider the Borer (separation) as taking place "immediately" before the meal such that it is permissible?

This issue is subject to debate among the Halachic authorities. The Bet Yosef (commentary to the Tur by Maran Rav Yosef Karo, author of the Shulchan Aruch), in Siman 319, cites the Mordechi (Rav Mordechai Ben Hillel, Germany, 1250-1398) as saying that as long as the separating is done within an hour of the meal, this suffices to allow Borer. The Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909), in Parashat Beshalah (1), takes this ruling literally, and permits separating food up to an hour before the food is to be served.

Others, however, explained the Mordechi differently, claiming that he did not actually refer to a full hour before the meal. The Shebet Halevi (Rav Shemuel Wosner, contemporary) claimed that the Mordechi meant a half-hour before the meal, and thus one may separate only until a half-hour before the food is going to be served. Others rule even more stringently. Rabbi Moshe Halevi (Israel, 1961-2001), in his work Menuhat Ahaba (vol. 2), notes that from the beginning of the Mordechi's comments, it appears that he requires the separating to be done immediately before the food is served. This is the ruling accepted by Hacham Ovadia Yosef, in Hazon Ovadia (p. 180, Halacha 5; listen to audio recording for precise citation), where he writes that Borer is allowed only if it is done within a few minutes of the meal. Hacham Ovadia notes that this was the position of the Hazon Ish (Rav Avraham Yeshaya Karelitz, 1878-1953), who ruled that separating may be done no earlier than five minutes before the meal. He adds that in a situation where one is preparing a very large meal for a large number of people, and many foods need to be prepared, then one may begin the preparations already a half-hour before the meal is scheduled to be served. In an ordinary case, however, when a woman is preparing a meal for her family and simply needs to peel some fruits or vegetables, and perhaps separate the leaves of lettuce from the spoiled leaves, this should be done only within a few minutes of the meal, and no earlier.

This means that a woman should not do separating in preparation for Shabbat lunch before she goes to the synagogue on Shabbat morning. Of course, other preparations are permitted early in the morning, but preparations involving Borer may not be done earlier than a few minutes prior to the meal, or within a half-hour if many guests will be attending, as discussed.

Summary: One is allowed to separate desirable food from an undesirable substance on Shabbat if this is done by hand and within a few minutes of the meal when it will be served. If one needs to prepare for a large meal with many guests, then the separating may be done within a half-hour of the meal, but no earlier. ■

Kid's Time



TEST YOURSELF - Q&A

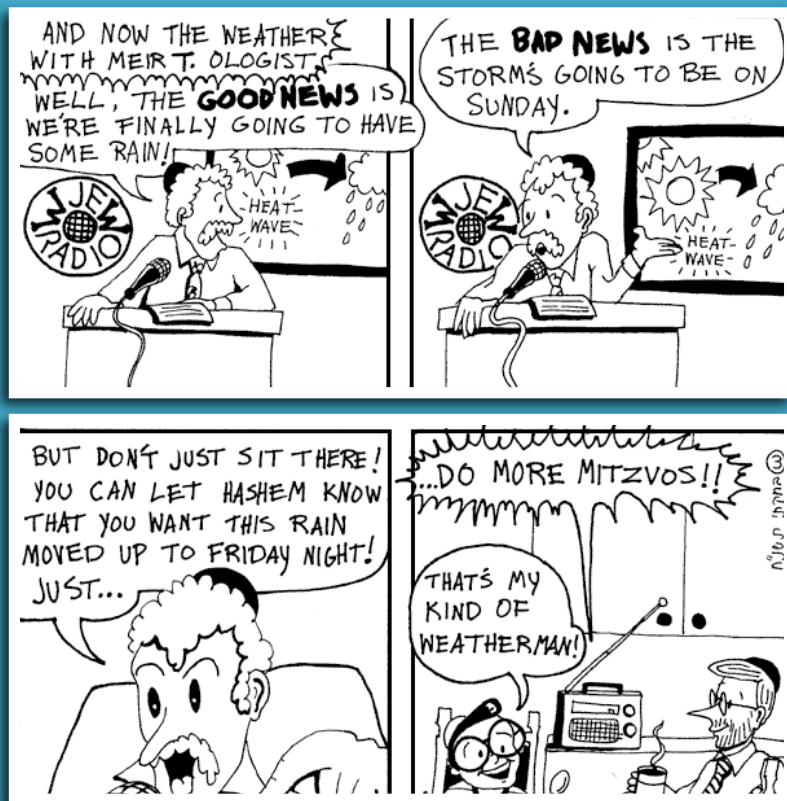
- ❶ If one possesses shemita food after it is no longer available in the field, what must he do with it?
- ❷ From where does the yovel year get its name?
- ❸ List three prohibitions which demonstrate the dignity with which one must treat a Jewish indentured servant.
- ❹ In verse 26:42, why is the word "remember" not used in connection with the name of Yitzchak?
- ❺ When a person redeems "ma'aser sheini" what happens to the food? What happens to the redemption money?

Answer

❶ 26:42 - Because the image of Yitzchak's ashes (who was prepared to be brought as an offering) upon the altar always before Hashem. ❷ 27:31 - The food becomes permissible to him outside of Jerusalem. The redemption money must be brought to Jerusalem and used to purchase food to be eaten there.

❸ 25:7 - Remove it from his property and declare it ownerless. ❹ 25:10 - From the sounding of the shofar. A ram's horn is called a yovel. ❺ 25:39-43 - a) Do not make him perform humiliating tasks; b) Do not sell him publicly; c) Do not make him perform unnecessary jobs.

YOSSEI & Co.



LIFE ISN'T ABOUT FINDING YOURSELF,
IT'S ABOUT CREATING YOURSELF...



LEILUY NISHMAT SHIMON BEN CHAIM SHALOM

21ST MAY 2017

@KNESSET YEHEZKEL, 187 GOLDERS GREEN RD NW11 9BY

MINCHA 7.00PM FOLLOVED BY TALK

MEN & WOMEN WELCOME

www.torahactionlife.com / info@torahactionlife.com

