

# THE COMMUNITY Parasha Sheet



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## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### THE LAZY SON!

How are you feeling this week?

Exhausted!?!?

Why?

Well, where do I start? After a month of waking up early for Selichot, two deep days in prayer at Rosh Hashanah, ten days of repenting followed by a beautiful fast on Yom Kippur, a further few days building a Succah and searching for that perfect Lulav and Etrog, followed by seven days spent outdoors living in a Succah, and two final days dancing with all our energy for Simchat Torah!

Wow! What a manic two months!

So, what's next??

Shall we shut our eyes? Where are we heading to now?

It's interesting to note that the next month Cheshvan is void of any festivals.

After such commotion, we seem to be left with a void. How are we to proceed after such a successful run?

In life, we are faced with many challenges. Sometimes, these challenges start small. We garner the courage and outweigh these. We can do it!

Yet at other times, we are faced by a barrage of challenges one after the other, slowly hitting us and eroding away at our faith.

It is at times like these that we need to dig deep into our heap of faith, be strong and face these challenges with a strong hand.

Our Parasha relates how the whole world was flooded; only Noach, his immediate family and the animals in the Ark survived.

It must have been tough, but Noach exits from the Ark and aims to rebuild.

The Midrash Tanchuma explains that Noach began and planted a grapevine. On a single day it grew, he harvested it, crushed the grapes, drank from it, got drunk and his embarrassment was publicized.

The Torah relates that whilst his son Cham took advantage of his father's situation, his other brothers Shem and Yefet came to his father's aid and covered his nakedness.

Eventually, when Noach sobered up, Cham was cursed whilst Shem and Yefet were blessed.

Interestingly, Shem received a bigger blessing than Yefet.

Rashi, commenting on this narrative (9:23), notes that the Torah describes Shem and Yefet's response with the singular form "Vayikach (not Vayikchu) Shem VaYefet Et Hasimla", indicating that one of the two brothers played the primary role in this Mitsva.

Citing the Midrash (Tanchuma 15, Bereishit Rabba 36:6), Rashi explains that "Shem exerted himself in the Mitsva more than Yefet." Shem's greater role in this incident, Rashi adds, is reflected in the eternal reward granted to his descendants, Am Yisrael. We are given the Mitsva of tzitzit – corresponding to the garment used by Shem to cover his father. The reward for Yefet, by contrast, was the burial that the nation of Magog – who descend from Yefet (10:2) – will receive in the future (Yechezkel 39:11). Shem's descendants received a greater reward because Shem played a greater role in dressing Noach.

Although Shem and Yefet seemed to act similarly, yet at the end due to their exertion of the action they both received different rewards.

Sometimes, we perform Mitzvot with lacklustre. We don't understand that the extra effort that we put in could be the jackpot – it could end up making all the difference.

There is a fascinating story of a lazy young man who grew up at home with everything being prepared for him. He never worked, always rising from his bed at 2pm. His mother prepared him brunch daily, catered and pampered him. ▶

### 5<sup>th</sup> Cheshvan

SHABBAT BEGINS: 5:36 PM

SHABBAT ENDS: 6:37 PM



### THE WEEKLY QUOTE

"Push yourself, because no one else is going to do it for you."

### > UPCOMING EVENTS

- ▶ 25<sup>th</sup> Oct BAT MITZVAH PROGRAM
- ▶ 26<sup>th</sup> Oct MONDAY NIGHTS WITH RABBI TAWIL
- ▶ 29<sup>th</sup> Oct COOKING WITH TAL – LIVE ON FB

For our upcoming events check our website [www.torahactionlife.com](http://www.torahactionlife.com)



### DVAR TORAH

The Lazy Son!  
RABBI JONATHAN TAWIL

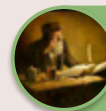
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This newsletter contains Divrei Torah and may contain Sheimot - Please dispose of accordingly



Yet as he grew older, his father was starting to worry. "What is going to be with you? How are you going to settle down, get married? You need to go out into the real world and work!"

The son, of course, took no notice until one day, the father put his foot down.

"Son, if by tomorrow night you don't go out to work and come back with at least £20, I am throwing you out of this house. No roof over your head and no food!"

The son knew that the father was serious and that night went to sleep worried.

He arose the next day at 2pm as usual. Time was against him. He waded down to the kitchen and begged his mother to give him £20!

"Please mum! If you don't, dad will kick me out. Give me £20! You don't have to tell him, and I will pretend I worked".

The mum had mercy on her child and handed over £20.

That night, when the dad came back from work, his son happily rushed to him with £20.

The father looked at the money and tore it up.

The son was startled, but didn't say anything.

The father looked to his son and said, "Tomorrow I want at least £20 or you are out!"

The next day, the son found himself in the same situation. He arose at 2pm, ran to the kitchen, begged his mother and received £20. That night, he handed it to this father who again tore it up.

The third day, the son arose and ran to the kitchen. "Mum! Did you tell dad that you paid me £20?" asked the son.

The mother answered with an emphatic "No".

So why does he keep tearing it up, he thought. Nevertheless he continued to ask his mother for £20.

This time, however, the mother said that she had run out of cash, and wouldn't be able to help till next week.

He was in hysterics. Not knowing what to do, he ran to his local food store and begged for the chance to perform some cheap deliveries for them. They agreed and that night he returned tired with £20.

He then handed it over to his father, who proceeded to tear it up.

"DAD, DON'T DO THAT!" screamed the son.

The father now turned to his child and said, "AHAH! Finally, NOW I know you worked!"

On the first two occasions, the son never worked for the money and didn't really react when the father tore up the £20. Only on the third occasion did he really react, because it was only on that time that he actually worked hard to gain the money.

Shem went out of his way, put in that extra effort and was eternally rewarded.

We don't realise the reward for every small action; were we to realise, our efforts would change for ever.

This is the lesson that we can take as a bridge from the busy Chagim we have experienced to the seemingly empty month of Cheshvan.

Over the past months, we have experienced real energy. Now it's up to us to take that energy and input it into our daily lives. ■ **Shabbat Shalom**

## RABBI MORDECHAI OVADIA - MEAM LOEZ KOLLEL, RAMAT BEIT SHEMESH



### PARASHA INSIGHTS

*"And Noach the man of the earth profaned and he planted a vineyard and drank from the wine and he became drunk"*

"Vayachel" Rashi explains that he profaned himself as he should have first planted something else. The Midrash Rabbah says that Noach drank without a measure, meaning he became drunk.

Rav Menachem Min Ashkenasi explains this Midrash. The Gemara in Avoda Zara mentions that the flood took place in the year 1656 after the creation of the world. The following year when Noach came out of the ark it was 1657. Rav Ashkenasi calculated by including the Shmitta and Yovel years, we find that the year that Noach planted the vineyard was a Shmitta year. This was forbidden according to Halacha.

The Gemara (Sanhedrin 26a) states that the Kohanim were suspected of not keeping Shmitta because they would reason that since they are allowed to eat Teruma and the Kodshei Kodashim, even Shmitta is allowed for them, and there are some who hold that Noach was a Kohen and thus he thought it is permitted to plant during the Shmitta year.

The Gemara (Ta'anit 17a) learns that a Kohen nowadays is forbidden to drink wine because the Beit Hamikdash may be rebuilt and the Kohen will need to perform the service in the Beit Hamikdash and if he drinks wine it is forbidden. The Gemara asks but he can sober himself up with some sleep or with a brisk walk? The Gemara answers this will only help if he drinks a small amount but if he is very drunk this will not help.

According to this explanation we understand the Midrash that he profaned himself, as this was the Shmitta year and it is was forbidden to plant vines. But we could say according to the opinion that Noach was a Kohen he thought it was permitted. But then the Midrash says that he drank excessively and therefore in any case he did not act correctly because if Hashem would have built the Beit Hamikdash he would not have been able to perform the Avoda as he was excessively drunk.

*"And Noach and his sons came into the ark - because of the waters of the flood" (Bereshit 7:7)*

Rashi says that Noach was lacking faith, he believed and he did not believe that the flood would happen and he did not go into the ark until the flood forced him to enter.

The Meforshim ask how could Noach doubt that Hashem would bring the flood upon the world when Hashem himself told him He would bring the flood. How is it that Noach whom the Passuk writes about him

that he did everything Hashem commanded him to do, who spent 120 years building the ark and Hashem said about him he was a Tsaddik that walked in front of Hashem, how could it be that he doubted the word of Hashem?

The Be'er Yosef explains that Noach's uncertainty was based on the fact that Hashem has mercy on His creations and He would not destroy them as the Gemara says in Sanhedrin on the Passuk "And at the end of seven days the flood came upon the world" What were these seven days?

Rashi explains that Hashem gave them 120 years to repent but they did not do so; He then gave me them another chance of 7 days to repent. So the reason that Noach did not enter the ark is because he thought that Hashem was merciful and he would wait for them to do Teshuva.

However Noach made a mistake because Hashem commanded him to enter the ark, therefore he had to enter even if it was possible that Hashem would have mercy. We also find that with Moshe Rabbeinu Hashem told him that you did not believe in me to sanctify me amongst the bnei yisrael, as Moshe should have fulfilled the command of Hashem. That is why it is written about Noach that he believed and he did not believe, he believed in Hashem's mercy but this was called lacking in faith.

■ **Shabbat Shalom**

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## OUR CHACHAMIM

RABBI YEHIA LAHLO

Near Tefilalet, on the high peaks of the Atlas Mountains, can be found the tiny village of Ktsar-el-Souk. There rests the venerated Tzaddik Rabbi Yehia Lahlo.

About 400 years ago, Rabbi Yehia Lahlo was an emissary to Morocco from Israel. He settled in the village of Ktsar-el-Souk, and there he taught Torah and ethics to children, developed teachers and shochatim (ritual slaughterers), and was preoccupied with improving the material and spiritual lives of Jews in the region. The name of Rabbi Yehia became famous as a great Tzaddik and benefactor, and his home was the center of attraction for numerous crowds. If a resident was suffering from any illness, the first thing that he did was to go see Rabbi Yehia, for he had the conviction that because of the Tzaddik's prayers, which moved the heavens, his recovery would not delay.

Rabbi Yehia passed away on the day of Purim and was laid to rest where he had lived, in Ktsar-el-Souk. Since then, the Jews of Morocco celebrate the Hilloula of Rabbi Yehia on Shushan Purim.

One day, a Jew from Marrakech went to pay a visit to his relatives who lived in the vicinity of Tefilalet. On the way he was attacked by thieves, who tied up his hands and feet and dragged him along to their secret hideout near Ktsar-el-Souk. In the middle of the night, the poor Jew murmured a last prayer of penitence, for he was convinced that his final hour had come.

The thieves traveled on the route by which Rabbi Yehia Lahlo had been laid to rest, and when the Jew noticed the tomb of the saint, he raised his eyes towards the sky and said, "Master of the world, by the merit of the Tzaddik Rabbi Yehia, deliver me from the hands of these thieves!" He also vowed to make a Seuda for the poor at the gravesite of the saint if he managed to escape.

Several hours later, in the middle of the night, a company of French soldiers suddenly appeared. When the thieves noticed the soldiers, they saved themselves and thus abandoned the Jew, hands and feet tied up. Because they could not see well in the dark, during their escape the thieves fell into a ravine that was in their path.

The Jew stayed this way all night, hands and feet tied up, for the French soldiers had not seen him. It was only in the early morning that some Jews who were passing by freed him from his bonds. He arrived at the village of Ktsar-el-Souk and made a great meal for the poor as a sign of thanks. His mouth did not cease thanking and praising the Holy One, blessed be He, for having delivered him by the merit of Rabbi Yehia Lahlo. ■



## HALACHOT

RABBI ELI MANSOUR

### THREE PREPARATIONS NEEDED BEFORE EATING MEAT AFTER DAIRY

The Halachot of eating meat after dairy are different from the waiting required between eating dairy after meat. Three actions are required to insure that no residue of dairy remains when eating the meat. First, "Netilat Yadayim"- one must wash his hands to remove any remaining dairy residue. This does not mean the Netilat Yadayim performed with a cup, but washing the hands. Second, "Kinuah"-eating Pareve food to cleans the mouth of remaining dairy. Finally, "Hadaha"- drinking a liquid to wash one's mouth out. After theses three preparations, it is permitted to eat meat.

Similarly, the Halacha prohibits eating fish and meat together. This is relevant to Shabbat when fish is served before the meat. The same process is required before eating the meat. One must first wash his hands, eat some bread and take a drink before continuing to eat the meat.

The same Halacha applies to those who follow the Ben Ish Hai and Hacham Ovadia and do not eat fish and dairy together. They must also perform these three preparations before eating fish after dairy or vice versa.

The Poskim discuss whether Netilat Yadayim is required in cases when the first dish was eaten with a fork, without contact to the hands. The Kaf HaHayim (Rav Yaakob Haim Sofer, Baghdad-Israel, 1870-1939) was strict and rules that nevertheless, one should wash his hands. His reasoning may be because of "Lo Plug Rabanan"-the Rabbis instituted the Halacha without exception. Moreover, even if one eats with a fork, it could quite possibly occur that he touches the food with his fingers. This is the Halacha. However, there is room to be lenient and forgo Netilat Yadayim after drinking milk from a glass where, it is certainly not likely that one touches the liquid in the glass.

#### SUMMARY

In order to eat meat after dairy, one must wash his hands, eat and drink something to prevent residual dairy from coming in contact with the meat. The same applies to eating meat and fish, as well as dairy and fish. ■



# KidsTime



## TEST YOURSELF - Q&A

- ❶ The ark had three levels. What function did each level serve?
- ❷ Why did Hashem postpone bringing the flood for seven days?
- ❸ What grouping of creatures escaped the punishment of the flood?
- ❹ How deeply was the ark submerged in the water?
- ❺ How long did the punishment of the flood last?

❶ 6:16 - The top level housed the people, the middle level housed the animals, and the bottom level, the refuse. ❷ 7:4 - To allow seven days to mourn the death of Mesusheleach. ❸ 7:22 - The fish. ❹ 8:4 - Eleven amos. ❺ 8:14 - A full solar year.

Answer

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7:02

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AVAILABLE ON ZOOM

SCHEDULE

Week 1 Sunday 18th October  
Week 2 Sunday 25th October  
Week 3 Sunday 1st November

Week 4 Sunday 8th November  
Week 5 Sunday 15th November

## Story

"Grandpa, I always love coming to your home."  
"Avi, the pleasure is all mine. You are a wonderful grandson and a joy to be with. What do you want to do today?"  
"Can we look at pictures Grandpa?"  
"Of course Avi. I have many photo albums. Which pictures would you like to see?"  
"How about the ones of your father and mother. I like to see how they looked when they arrived in America, 100 years ago."  
"Avi, you give me such nachas. Do you know how many boys do not even want to visit their grandparents? When they do visit, they go straight to the television and all but ignore them. But you are different. Not only do you come to visit me, but you take the time to sit together with me and learn about our family history."  
"Thank you so much, Grandpa."  
"Here are the pictures of Great-grandpa and Great-grandma."  
"Everything is so old. It looks like a different world."  
"It was a different world, Avi. In many ways."  
"Really? Can you tell me about it Grandpa?"  
"My pleasure, Avi. When my father arrived in America, it was very difficult for a Jew to observe Shabbos. Everyone worked six days a week and was off on Sunday. If you told your boss that you wanted to take off from work on Shabbos, he would fire you on the spot."  
"What did Great-grandpa do?"  
"He got a different job every week."  
"That's unbelievable."  
"He would work five days and then not come on Shabbos. When he returned Monday morning, he received his pay and was told to leave."  
"That must have been so difficult, Grandpa."  
"It was not easy, Avi. But two things kept Great-grandpa going. His love of G-d and the mitzvos, and his love of Great-grandma and the kids. He knew that keeping the mitzvos, and especially the Shabbos was the most important thing in the world. He also knew that his wife and children were dependent upon him to support them.

Therefore he kept the Shabbos, and he kept working."  
"What a hero he was."  
"True, Avi. There were many unsung heroes like him in America then. They kept the flame of Torah burning in those difficult days."  
"He loved the mitzvos, and he loved his children. Was Great-grandpa related to Rav Moshe Feinstein?"  
"I don't think so. Why do you ask, Avi?"  
"Because Rav Moshe writes about loving mitzvos and loving you children in this week's parsha."  
"How fascinating, Avi. Please tell me about it."  
"The verse says, 'These are the offspring of Noah. Noah was a tsaddik (righteous person), perfect in his generation' (Bereshis 6:9). Rashi comments that the main offspring of tsaddikim are their good deeds. The Torah could have used a different example to illustrate the point that good deeds are very important. Why did it compare them to offspring?"  
"That is a good question, Avi."  
"Rav Moshe explains that we should love our good deeds (mitzvos) as we love our children. Sometimes a person takes a mitzvah lightly or does not perform it at all because he feels that it is not so important. Would he take the same attitude toward his child? Of course not. A person makes sure that his children have the very best that he can possibly give them. He should take equal care to make sure he performs his mitzvos with his very best efforts."  
"Avi, that is exactly how Great-grandpa lived his life. He took wonderful care of us, and he took great care to perform the mitzvos to the best of his abilities. Now, look at the fruits of his labors. He has merited to have a wonderful great grandson."  
"That is how G-d rewarded him. He loved the mitzvos like children, and he merited to have children, grand-children, and great- grand-children who love the mitzvos just as he did."  
"Avi, I am sure that this very moment he is smiling down upon you from Heaven."  
"Grandpa, you're wonderful."  
"Avi, so are you."