

THE COMMUNITY PARSHA SHEET



PARSHAT NOACH

London's Leading Young Professionals Platform and Jewish Communal Centre



RABBI JONATHAN TAWIL
TAL Founder & Director

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

28TH TISHREI 5783

SHABBAT BEGINS:
17:26pm

SHABBAT ENDS:
18:27pm



DVAR TORAH
The Lazy Son!
By Rabbi Jonathan Tawil



DVAR TORAH
Parsha Insights
By Rabbi David Baadani



DVAR TORAH
Parshat Noach
By Rabbi Danny Fisher



HALACHOT
By Rabbi Eli Mansour



KIDS ZONE
Comic & quiz

Shabbat Shalom



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

THE ORIGINAL COMMUNAL PARASHA SHEET, SERVING THE COMMUNITY FOR OVER 11 YEARS!

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. 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, "AHAAH! 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.



RABBI DAVID BAADANI
Director - TAL Chazanut Program

PARSHAT NOACH

The רמב"ן tells us that when G-d said יהי רקיע or יהי אור it wasn't an actual statement, it was a מחשבה, a thought, a רצון, G-d wanted the light to be created, and there was light.

Rav Haim Freidlander says that this concept is true about us as well. We were created in the image of G-d. Meaning, Hashem gave us that power, the power that with רצון, with a desire we can create. Your desire has an amazing power if it's a real, true, unified desire.

This thought is seen in this week's Parasha. When the nations, the people in that generation of דור הפלגה came together to build a tower to fight Hashem. They were having an incredible amount of success with alarming speed. It was all because they had a unified רצון, because they were united in their desire, unfortunately for them their desire was against G-d's will so Hashem came and dispersed them.

They now spoke different languages, Hashem divided them into separated Nations, confusing them by creating different רצינות. And when they lost their unity and togetherness, when their desires

opposed each other they couldn't build anything anymore.

This is the power of a unified רצון. Let us all come together to accomplish our desire, to build together a strong, heaven-reaching tower, honouring our creator, bringing us closer and closer to the day when we'll all become אחת לעשות with the coming of משיח speedily in our days.

לרפואת סבי הר"ג הרב שמעון בעדני בן חביבה שליט"א



RABBI DANNY FISHER

Director - TAL Boys After School Programs

פרשת נח

In פרשת נח we are introduced to וימת הרן פסוק, אברהם אבינו על פני תרח אביו בארץ מולדתו. באור says that אברהם אבינו was thrown into the fire for destroying his father's זרה עבודה.

Rav Moshe Sternbuch asks, if אברהם אבינו was able to destroy all his fathers' זרה עבודה and then willingly jump into the fire as a punishment, an act that required huge amounts of מסירת נפש, why doesn't the תורה itself tell us about it. Why is it only told to us in רש"י. The act of מסירת נפש which אברהם אבינו displayed in אור was seemingly greater than that in the עקידה. It was אברהם אבינו himself, with his own free choice who decided to destroy the idols, he himself was willing to take the risk and be killed for it, compared to the עקידה when he was commanded by ה' to offer up his son.

Rav Moshe Sternbuch explains that there are times when ה' instruction does not seem to make sense to us. During those times it requires more effort on our part to listen and carry out what ה' has commanded us. We see this with the ה' עקידה. ה' had promised אברהם אבינו, "כי ביצחק יקרא לך" and now He is instructing אברהם אבינו to take up to the מזבח as a קרבן, how does this make sense. Furthermore it was אברהם אבינו who taught the world that ה' is the source of רחמים, yet the instruction of the ה' עקידה seems just the opposite. ה' אברהם spent years teaching the world that ה' doesn't desire human sacrifice, yet he was about to do just that.

It is easy to see that from a human's perspective, the instruction of the ה' עקידה does not make sense. Yet herein lies the test, and this was where the most amount of מסירת נפש was required. It says שלא מחשבותי" thoughts are not like our thoughts. The act of מסירת נפש in אור made complete sense to

אברהם אבינו, it was obvious what was required if him and yes it demanded some effort. However the very fact that the עקידה seemed to contradict everything that ה' had personified up until now, the very fact that it seemingly did not make intellectual sense is what made it so great an act. That is why it required so much more מסירת נפש.

My grandparents were Holocaust survivors who miraculously came through the war with their אמונה intact. Even after this, they found themselves trapped behind the iron curtain during a time in history when people unfortunately worked on Shabbos, for if not they would be without a job. My grandfather ב' had the strength to withstand this huge test and never worked on Shabbos knowing that he was risking his income and livelihood. He never questioned or doubted what was required of him and remained steadfast in his service of Hashem. Good Shabbos



HALACHOT BY RABBI ELI MANSOUR

Asking a Non-Jew on Shabbat to Do Something That Could be Done in a Permissible Way

The prohibition of "Amira Le'akum" forbids asking a non-Jew on Shabbat to perform an activity which is forbidden for a Jew to perform on Shabbat. However, it is permissible to ask a non-Jew on Shabbat to do a task which can be done in a permissible way, even if one knows that the non-Jew will do it in a manner which is forbidden for a Jew. In such a case, the non-Jew performs an act which is forbidden for a Jew on Shabbat, only for his own convenience; the Jew did not ask him to perform that act. As such, this is permissible.

One example would be ordering from a non-Jewish waiter in a hotel on Shabbat. Even though the guest sees the waiter with a pen and paper in hand, and he knows the waiter will

write down his order, it is nevertheless permissible to place the order. Since it is possible for the waiter to commit the order to memory, rather than write it down, the Jew in this case does not ask the waiter to perform an act which is forbidden on Shabbat. The waiter writes only for his own convenience, because this is easier than remembering the order. Therefore, since the Jew does not ask the non-Jew to perform an act that is forbidden on Shabbat, this is permissible. (It would be forbidden, however, to specifically tell the waiter to write down the order to ensure he does not forget it.)

Likewise, it is permissible to ask a non-Jew to bring something from a room on a high floor in a building, even though one knows that the non-Jew will take the elevator. Since it is possible for the non-Jew to take the stairs,

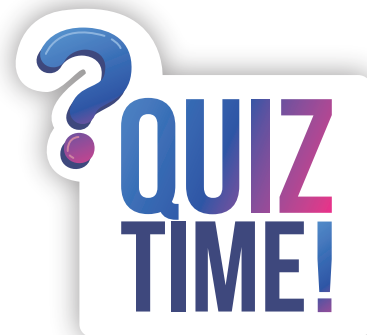
and he takes the elevator only for his own convenience, this is permissible. Another example is asking a non-Jewish housekeeper to wash the dishes on Friday night so they will be ready Shabbat morning. The housekeeper can wash them by hand, and so even if the Jew knows that the housekeeper will place them in the dishwasher and turn it on, this is permissible. The same applies if the housekeeper will wash the dishes by hand with hot water. Since the Jew does not ask her to turn on the hot water, this is permissible. Likewise, one may ask a non-Jewish housekeeper to wipe the table even if the housekeeper will use a wet cloth and perform an act of Sehita (squeezing), which is forbidden on Shabbat. Since the table does not need to be cleaned in this fashion, such a request may be made.

Another application of this Halacha is asking a non-Jewish custodian to clean the carpet in the synagogue after services. Since it is possible for the custodian to clean the carpet by hand, or with a broom, he may be asked to clean even if it is known that he will use a vacuum cleaner. Although it would be inappropriate for him to run the

vacuum cleaner while the congregants are still present in the synagogue, it is permissible to ask him to clean after they leave, even though he will use a vacuum cleaner.

Summary: It is permissible to ask a non-Jew on Shabbat to do a task which can be done in a manner which is permissible for Jews, even if it is clear

that the non-Jew will do the task in a manner which is forbidden for Jews. For example, a hotel guest may place an order on Shabbat with a non-Jewish waiter even though he will definitely write down the order, and one may ask a non-Jewish housekeeper on Shabbat to wash the dishes even if she will definitely use the dishwasher



1 What did the olive branch symbolize?

8:11 - Nothing. It was a leaf, not a branch. (The olive leaf symbolized that it's better to eat food "bitter like an olive" but which comes directly from Hashem, rather than sweet food provided by humans.)

2 How long did the punishment of the flood last?

8:14 - A full solar year.

3 A solar year is how many days longer than a lunar year?

8:14 - Eleven days.

4 When did humans receive permission to eat meat?

9:3 - After the flood.

5 What prohibition was given along with the permission to eat meat?

9:4 - The prohibition of eating a limb cut from a living animal.

6 Why does the command to "be fruitful and multiply" directly follow the prohibition of murder?

9:7 - To equate one who purposely abstains from having children to one who commits murder.

