

# THE COMMUNITY PARSHA SHEET



PARSHAT KEDOSHIM

London's Leading Young Professionals Platform and Jewish Communal Centre



**RABBI JONATHAN TAWIL**  
TAL Founder & Director

## REVENGE!

Your child is playing on the beach with his friend making a sand castle. He makes the most magnificent edifice with four towers, a moat of water and great structures. After four hours of hard work, he runs to tell you about it. As you both stare at the wonderful sand castle, his 'friend' goes over and by mistake steps on it crushing it down. It's left in ruins and your son yells out a cry of anguish.

What is your reaction to your son? You feel for him, but at the end of the day, the castle wasn't going to last forever. These things come and go, and anyway, before long you would be going back to your home leaving it all behind. But the child doesn't understand that. He thinks he has been wronged. He is furious at his friend and won't let it go.

In this week's Parasha we are taught: "You shall not take revenge and you shall not bear a grudge against the members of your people; you shall love your fellow as yourself – I am Hashem" (19:18).

How do you view revenge?

There is a famous story recounting the words of an American politician, Senator Henry Clay, made to his antagonist Virginia's John Randolph, right before their infamous duel in April of 1826. The two were walking towards each other on a narrow footpath with little room to pass. One would have to give way. "I never make room for scoundrels," sneered Randolph. "I always do," Clay smiled as he stepped off the paved path to let Randolph pass!

Of course there is a lot more to learn here.

What does the Torah mean, "You shall not take revenge and you shall not bear a grudge," what is the difference?

Rashi explains: If Moshe says to David "Lend me your sickle", and David replies, "No!", and the next day David says to Moshe, "Lend me your hatchet", and Moshe retorts, "I am not going to lend it to you, just as you refused to lend me your sickle" - this is avenging; and what is "bearing a grudge"? Rashi continues. "If Moshe says to David, "Lend me your hatchet", and David replies "No!" and on the next day David says to Moshe

"Lend me your sickle", and Moshe replies "Here it is; I am not like you, because you would not lend me your hatchet" - this is called "bearing a grudge" because he retains enmity in his heart although he does not actually avenge himself."

Both revenge and bearing a grudge are Torah prohibitions.

But the Kli Yakar asks, why does the Torah specify Amecha –one is not allowed to do this to his people – i.e. specifically to another Jew. This implies that to a non-Jew this would be permitted? Is that really the case?

The Kli Yakar explains that we are not allowed to take revenge or bear a grudge on anyone. However the Torah is highlighting that when someone comes against you in a non-Jewish form and attacks your Neshama (soul) then you are allowed to and should bear a grudge. You have to feel the affront and defend your spirituality.

On physical matters, however, one should not feel an affront (Yuma 22b)...

The Kli Yakar brings the beautiful idea mentioned above of a child building; there is no point getting upset, after all, it's only a temporary building.

Everything in the world is temporary, thus if someone acts unwittingly against another, they should not bear a grudge, they should realise everything is from Hashem, take it on their chest and move on.

How can someone be on such a level that although they are hurt physically, they don't bare a grudge? Perhaps the answer lies within the story of the Kli Yakar himself.

Ephraim son of Aaron was born in the city of Luntschitz in what is today central Poland, around the year 1550. He studied under the famed Maharshal (Rabbi Shlomo Luria) and became Rabbi of the city of Lvov where he served for 25 years.

From an early age he was recognized as a star orator and was renowned for his fiery sermons. In 1601, Rabbi Ephraim became deathly ill. During the course of his illness he added the name Shlomo to his name and thereafter signed his name Shlomo Ephraim. He also vowed that if he survived his illness he would compose a commentary to the Pentateuch.

Rabbi Shlomo Ephraim survived his illness and the very next year wrote and published his

This weeks Parsha Sheet is sponsored Lirfuat  
*Moshe Ben Mazal*  
Betoch Shaar Cholei Yisrael

3RD IYAR 5784  
SHABBAT BEGINS:  
20:24pm  
SHABBAT ENDS:  
21:36pm

Join our weekly TAL Mincha services on Friday and Shabbat Minyan.

- Mincha followed by Kabbalat Shabbat: 7pm
- Shacharit: 8:45am

**DVAR TORAH**  
Revenge!  
By Rabbi Jonathan Tawil

**DVAR TORAH**  
Parshat Kedoshim  
By Rabbi Yehonatan Salem

**OUR CHAHAMIM**  
Rabbi Shabtai Hacohen

**HALACHOT**  
By Rabbi Eli Mansour

**KIDS ZONE**  
Quiz & Comic

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

commentary, named Kli Yakar. The commentary became immediately popular throughout the Jewish world and was his most famous publication, to the point that he is now known simply as the Kli Yakar. More than 400 years later the Kli Yakar remains popular and is printed alongside the commentary of Rashi and many others in Chumashim.

The year after the Kli Yakar's publication, he was appointed Chief Rabbi of the great city of Prague, where he also served as Rosh Yeshiva and Head of the Beit Din. Rabbi Shlomo Ephraim passed away in 1619. His son and other descendents followed in his footsteps, also holding the esteemed position of the Chief Rabbi of Prague. Amongst his most famous students was Rabbi Yom Tov Lipman Heller, also known as Tosfot Yom Tov.

The Kli Yakar's father Aharon was once in trouble with the local count. He rented a place from him and had come across hard times, unable to pay the rent. He assured the count that by the end of the month he would be able to repay all his bills and more, but the count hated the Jews and took this as a good excuse to punish Aharon. He was

thrown into an underground pit (cell) with his pregnant wife. They were left there without any food and immediately yelled to Hashem for help. Their prayers were answered shortly afterwards as one of the counts' men, Yohan, had pity on them and fed them secretly.

Time passed by and the wife's pregnancy advanced. She started to complain to her husband. What were they going to do? She begged her husband. But Aharon surprisingly put on a happy face and started to sing.

"We are going to die and you are singing?" she said.

Aharon replied, "I have faith in Hashem, all will be ok. He is with us even here in the low pit, everything is from Hashem."

"Yes but I am about to give birth, and probably the baby will die, and maybe even me!" she exclaimed.

Aharon was troubled on the inside, but his faith prevailed and he prayed vehemently for their health and a good baby. He prayed hard and kept singing with faith that Hashem was in charge.

A few weeks later amazingly a healthy baby boy was born. The mother survived the

terrible ordeal, and when Yohan was passing by he heard the screams of the baby. He was touched and approached the count to have mercy on them.

The count agreed, let them free, but took the baby for himself.

The child was raised in his house and he reached the age of 13 he started hearing voices at night – "you are a Jew run away." At first he tried to ignore them. Then one day he went to Prague escorted as usual by two guards. He managed to lose them, and went to visit the Maharal of Prague. The Maharal of Prague took the child under his wing and this child grew up to be the Kli Yakar!

We can now understand where the Kli Yakar got his Peshat (understanding) in the above mentioned Pasuk.

His father had such faith in Hashem, he saw Hashem everywhere and in full control of events, realising that all that happens to us is from Him. With that kind of outlook we can understand the Torah's command not to take revenge.

Everything in this world withers away, all the tough things thrown at us come from Hashem so what room is there for revenge?



## RABBI DAVID BAADANI Director - TAL Chazanut Program

### PARSHAT KEDOSHIM

קדושים תהיו כי קדוש אני ה' אלקיכם. You shall be holy, for I, your G-d ה' am holy. Our Sages say, קדשים תהיו, You shall be holy. You might think you can be as holy as G-d? תלמוד לומר, We learn otherwise, since it is stated, I כי קדוש אני ה' אלהיכם, your G-d ה' am holy. קדושתי למעלה מקדושתכם. My holiness is above your holiness: the simple understanding of the Midrash is that truly no human being in their materiality can sanctify themselves as the holiness of the Creator will be blessed because 'his holiness is above'.

But from the very wonder of the sages 'can like me?!' It can be understood that there

really is some reality to reach the holiness of the Creator.

According to this, the Baal Ha'Meor Einayim' (a disciple of the holy Baal Shem Tov and the Maggid of Mezrich) explains the words of the Midrash in a different way. This is the content of his words: 'You shall be holy for I am holy'. It means that the Torah foretells us that you will surely be holy and not lose one soul from Israel.

Rabbi Menachem Nahum of Chernobyl says that being a ממשל ממשל, part of the Divine, and as far as our souls are connected to the eternal Godliness, just as the Creator is holy, so every Jew will be corrected and even raised from the bottomless pit to be holy.

In the same way, the author of דגל מחנה אפרים (the grandson of the holy Baal Shem Tov) explains the Midrash, 'can like me'. Not

in bewilderment but in ease. We were, every person can be as holy as the name BH so to speak. Because the soul is a part of God from above and can be the whole part which is the ultimate purpose. And where will we learn this? That Israel, in their good deeds, gives power and holiness in the entourage of the Most High.

Rabbi Yisrael of Rozin (the grandson of the Baal HaMaor Einayim) adds a practical way in which a person can sanctify himself according to the same midrash. 'Be holy.' G-d commands the people of Israel, and truly, 'can like me' can you be as holy as I really am. And in what? Learn to say, that is, teach yourself to say, 'for I am holy!' A holy Jew, you are a part of God from above, you are a messenger of the Holy One, Blessed be He in his world



## OUR CHAHAMIM Rabbi Shabtai Hacoen – the Shach

In the year in which our revered teacher Rabbi David Halevi (the Rosh Yeshiva of Lvov, who at the time was already advanced in age) completed writing his book Turei Zahav (Taz) on the Shulchan Aruch, Yore Deah, another

important book was also being written. In Vilna, a young man of 24 years of age wrote Sifte Cohen (Shach), which was also on the Shulchan Aruch, Yore Deah. The most surprising thing about the work of the young Rav was that it was very well received. Up to

our day, Sifte Cohen is a Halachic source for all that concerns the laws of Kashrut.

One day this young Rav, Rabbi Shabtai (known by the name of his work, the Shach) and the elderly Rabbi David, author of the Taz, met one another. Rabbi Shabtai asked Rabbi David,

"Please explain to me how you proceed. When exactly do you study and when do you write your commentaries?" The Taz replied, "I normally study during the night and formulate my thoughts then. The next day in yeshiva, I expound on my ideas with my students and write them down."

"I do everything completely differently," replied the Shach. "During the day I study and develop my commentaries, and at night I write them down. The next day I carefully go over what I wrote the night before, erasing quite a few things. I end up keeping only the best and most true."

The Taz got up, kissed him on the head, and said, "I am certain that your book, Sifte Cohen, will be used to render Halachic decisions."

Rabbi Shabtai was born in 1621 in Vilna, where his father Rabbi Meir was Rav. His father began to teach him Torah while still young, and from his earliest years he surprised all who knew by with his sharp mind. One story goes that at around the age of five (while he was a cheder with other little boys of his age) his class was reviewing the parsha of the week, Chayei Sarah, with Rashi's commentary. The boys came to the story of Abraham's servant Eliezer, who was telling Rebecca's parents, "I came today to the spring" (Genesis 24:42). They repeated to their Rav what Rashi said on this passage: "Today I left and today I arrived, which teaches us that the route was shortened in a miraculous way." One child got up and asked, "How could Eliezer recount such a strange story to Rebecca's parents? Maybe they wouldn't believe it?"

The instructor didn't know what to say. Then the little Shabtai stood up and answered, "Some verses further on, what Eliezer told them is mentioned: 'Sarah, my master's wife, bore my master a son after she had grown old, and he gave him all that he possesses' [v.36],

and Rashi says that Eliezer showed them a document proving that Abraham had allotted him these things. By means of this document, which was written on the same day that Eliezer left, he proved that he had actually arrived in a miraculous way."

Even before adolescence, he had acquired a deep understanding of the Talmud and the commentators. His father sent him to Tiktin, Poland to study with the author of Meginei Shlomo, and after that he also studied at the great yeshiva of Rav Heschel of Krakow. In Vilna, Rabbi Wolf (the grandson of the Rema) took him as his son-in-law and provided for all his material needs. Rabbi Shabtai then settled in Vilna to devote himself entirely to Torah. During his twenties, he joined the Beit Din of Rabbi Moshe Lima, author of Chelkat Mechokek, and it was at that time, at the age of 24, that he wrote his immense Sifte Cohen on the Shulchan Aruch, Yore Deah.

In the introduction of his book, he wrote: "Honestly, for years I have invested a great amount of work ... without leaving place for sleep. ...I examined each case from every side, not once or twice, but rather a hundred and one times."

Eighteen of the greatest rabbanim of the generation gave their approbations for the printing of his book. He also wrote a second volume of Sifte Cohen on the Shulchan Aruch, Choshen Mishpat.

His works made a great impression throughout the world, and the rabbanim very quickly began to use them to render Halachic decisions, thus fulfilling the words of the passage: "For the lips of the priest [sifte cohen] should safeguard knowledge, and people should seek teaching from his mouth" (Malachi 2:7).

An interesting story concerning Rabbi Shabtai goes as follows:

Rabbi Shabtai once had a financial dispute with one of Vilna's prominent men. They both agreed to present their arguments to one of the greatest rabbanim of the generation, someone who lived far from Vilna and didn't know Rabbi Shabtai. They agreed on the Rav of Novardok, who was known for his scholarship and honesty. Before leaving to appear before him, Rabbi Shabtai, author of the Shach, reviewed all the relevant passages of the Talmud and the commentators, arriving at the conclusion that he was in the right. When they reached Novardok and presented their case to the Rav, he decided that Rabbi Shabtai was in fact wrong, thus agreeing with the other person. Rabbi Shabtai was stunned by this decision, for in his opinion it was not in agreement with Halachah. He therefore asked the Rav to explain his reasoning to him.

The Rav went towards his library and took out the book Sifte Cohen on Choshen Mishpat, which had just come out the year before, and he showed Rabbi Shabtai that he had based his decision on the opinion expressed in this new book. Rabbi Shabtai then revealed himself as the author of the book and said, "How great are the words of the Sages. A man never thinks that he is wrong!"

Many legends surround the character of the Shach, testifying to the great admiration that people had for him. According to one of these, one day he was taking a walk, completely immersed in his ideas and filled with Torah thoughts. During this time he didn't notice that he was approaching the edge of a steep slope, and that a deep chasm stretched before him, there being nothing but a hair between him and death. At the exact moment that he arrived at the edge of the precipice and continued onwards, a miracle occurred and the mountain in front of him approached, allowing the Shach to pass by without mishap.



## HALACHOT BY RABBI ELI MANSOUR

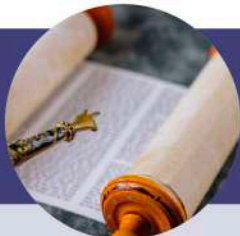
Is it Permissible to Refer to One's Father or Rabbi by His Name if He Adds a Title?

The Shach (Rav Shabtai Ha'kohen, 1621-1662), in discussing the laws of respecting Torah scholars (Yoreh De'a 242), writes that it is forbidden to address one's Rabbi by his first name in his presence even if he adds a title. For example, if one's Rabbi's name is "Baruch," he may not refer to him in his presence as "Hacham Baruch." When one is not in his Rabbi's presence, however, this is permissible. The Shach's ruling would apply to a parent, as well. If one's father's name is Abraham, for example, it is forbidden to refer to him as "Father Abraham" in his presence, but this would be allowed when not in his presence. Many other Halachic authorities, however, rule more leniently, and permit referring to one's Rabbi or parent by his name when prefacing the name with a respectful title, even in the presence of the Rabbi or parent. The Kessef Mishneh (commentary to the

Rambam's Mishneh Torah by Rav Yosef Karo, author of the Shulchan Aruch) draws proof from the fact that Yehoshua, the disciple of Moshe Rabbenu, once addressed Moshe by calling to him, "Adoni Moshe" – "My master, Moshe" (Bamidbar 11:28). Apparently, it is permissible to address one's Rabbi by his name – even in his presence – by prefacing the name with a respectful title, such as "Adoni." This is the ruling of the Peri Hadash (Rav Hizkiya Da Silva, 1659-1698), and this is the position accepted by Hacham Ovadia Yosef. Thus, it is permissible to address one's Rabbi or one's parent by his name even in his presence, as long as he uses a respectful title, such as "Rabbi," "Hacham," or "Father." According to one view (cited by Pit'eh Teshuva, Yoreh De'a 240), if somebody is asked who his father is, he must add a title before mentioning his father's name – such as "Father" or "Rabbi." However, Hacham Ovadia Yosef draws proof from many

passages in the Midrashim that this is not necessary. For example, one passage tells of Moshe Rabbenu identifying himself as "the son of Amram," without saying "the son of my father, Amram." Likewise, Rabban Yohanan Ben Zakai identified himself as "the son of Zakai." Apparently, Hacham Ovadia explains, since one is identifying himself as the child, there is no need to add a respectful title, as it is clear that he intends no disrespect. This is, indeed, Hacham Ovadia's conclusion, as cited in Yalkut Yosef (Kibbud Ab Va'em, p. 449; listen to audio recording for precise citation).

**Summary:** It is permissible to refer to one's father or Rabbi by his name – even in his presence – as long as he adds a respectful title, such as "Rabbi Yosef," or "my father Yosef." If one is asked whose son he is, he may simply state his father's name, and does not need to add a title.



# WEEKLY PARSHA OVERVIEW

## Parshat Kedoshim

The nation is enjoined to be holy. Many prohibitions and positive commandments are taught:

Prohibitions: Idolatry; eating offerings after their time-limit; theft and robbery; denial of theft; false oaths; retention of someone's property; delaying payment to an employee; hating or cursing a fellow Jew (especially

one's parents); gossip; placing physical and spiritual stumbling blocks; perversion of justice; inaction when others are in danger; embarrassing; revenge; bearing a grudge; cross-breeding; wearing a garment of wool and linen; harvesting a tree during its first three years; gluttony and intoxication; witchcraft; shaving the beard and sideburns; tattooing.

Positive: Awe for parents and respect for the elderly; leaving part of the harvest for the poor; loving others (especially a convert); eating in Jerusalem the fruits from a tree's fourth year; awe for the Temple; respect for Torah scholars, the blind and the deaf.

Rabbi Sinclair, [Seasonsofthemoon.com](http://Seasonsofthemoon.com)

# KIDS ZONE QUIZ TIME!

**1** When rebuking someone, what sin must one be careful to avoid?

19:17 - Causing public embarrassment

**2** It's forbidden to bear a grudge. What example does Rashi give of this?

19:18 - Person A asks person B: "Can I borrow your shovel?" Person B says: "No." The next day, B says to A: "Can I borrow your scythe?" A replies: "Sure, I'm not stingy like you are."



**3** The Torah forbids tattooing. How is a tattoo made?

19:28 - Ink is injected into the skin with a needle

**4** How does one fulfil the mitzvah of "hadarta p'nei zaken?"

19:32 - By not sitting in the seat of elderly people, and by not contradicting their statements.

**5** What punishment will never come to the entire Jewish People?

20:3 - "Karet" -- being spiritually "cut off"

## WEEKLY

## TIMETABLE AT TAL



Sundays	Mondays	Tuesdays
10am-12pm   Girls <b>LEADERSHIP PROGRAM</b>	10am   Ladies <b>YOGA CLASS</b>	1pm   Boys/Men <b>UCL 1-2-1 LUNCH &amp; LEARN</b>
5.30pm   Boys <b>CHAZANUT PROGRAM</b>	11am   Ladies <b>CAFFEINE FOR THE SOUL</b>	<b>BUSINESS LUNCH &amp; LEARN</b>
	7-10pm   Girls <b>6th FORM PROGRAM</b> <i>Chavrusa, Dinner &amp; Shiur</i>	8-10pm   YP'S <b>YOUNG PROFESSIONALS EVENING</b>
Wednesdays	Thursdays	Friday & Shabbat
9am-12pm   Mothers <b>MOTHER &amp; BABY PROGRAM</b> <i>With Music</i>	1-2pm   Immanuel Boys <b>LUNCH &amp; LEARN</b>	<b>FRIDAY NIGHT DINNERS</b>
1-2pm   Immanuel Girls <b>LUNCH &amp; LEARN</b>	4.30-6pm   Hasmoo Boys <b>AFTER SCHOOL PROGRAM</b>	<b>WEEKLY MINYAN</b> <i>with Delicious Kiddush</i>
7-10pm   Lads <b>CHAVRUTA PROGRAM</b>	6-7pm   Boys <b>KRAV MAGA</b>	

