

THE COMMUNITY Parasha Sheet



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This week's Parasha sheet is sponsored **Lehatslachat Shaul Yonatan Ben Moshe Vechol Mishpachto.**

RABBI JONATHAN TAWIL

DIRECTOR
TAL



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. ▶

5TH Iyar 5779

SHABBAT BEGINS: 8:20 PM

SHABBAT ENDS: 9:41 PM

> **MAZAL TOV**

Naomi Sassoon & Daniel Ragol Levy
on their engagement



THE WEEKLY QUOTE

"The best view comes after the hardest climb."

> **UPCOMING EVENTS**

For our upcoming events
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- 13th MAY
Monday Night Series Program
- 23rd MAY
Lag Baomer BBQ
- 8th JUNE
June Shavuot Learning Program



DVAR TORAH

Revenge!

RABBI JONATHAN TAWIL

P1

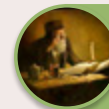


DVAR TORAH

Loving your neighbour

AHARON GABBAY

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OUR CHACHAMIM

RABBI SHABTAI HACHOHEN

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HALACHOT

Is it Permissible to Refer to ...?

RABBI ELI MANSOUR

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Q&A & CARTOON

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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 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 descendants 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?

■ Shabbat Shalom

AHARON GABBAY - KOLLEL ZICHRON CHANA VERACHEL - JERUSALEM



LOVING YOUR NEIGHBOUR

In this week's portion we read the famous words that are running on every Jew's mouth. **וְאָהַבְתָּ לְרֵעִי כַּמּוֹךְ** - you should love your neighbour as you love yourself. In fact, the Parasha is overflowing with commandments between man and his friend and it is essential for every Jew to follow in these ways. Rabbi Akiva says that this rule is the most general in the whole Torah. Similarly, the Gemara in Shabbat (31a) brings a story of someone who approached Hillel and asked him to teach him the whole Torah whilst standing on one leg. Hillel told him "whatever you don't like done to you, don't do to others. That is the whole Torah". The Kli Yakar asks that the Gemara in Makkot (24a) says the whole Torah boils down to one general idea - faith in Hashem. Why are we being told that loving your neighbour is essential? The Kli Yakar answers that it is well known that the entire Torah is split two ways: 1) commandments between man and Hashem. 2) Commandments between man and man. The main focus of 'man to G-d' commandments is faith in Hashem and

the main focus of 'man to man' commandments loves your neighbour.

Rav Moshe Shapiro asks that the second set, man to man, is also another way of connecting to Hashem and bonding, so in essence they are also between man and Hashem, why should there be a second group? Rav Shapiro continues that if you want to suggest that there are also sub-categories of serving Hashem, and then there should be many more sub-categories such as man to his land, man to his animals etc. and no such sub-categories exist. What is it that makes commandments of man and man synonymous to serving Hashem?

The answer can be understood in the following parable. When a person begins driving, he has to learn all the rules of the road, how to manoeuvre the car, how to follow all instructions of signs etc. Everything has to be taken in and applied to at the correct moment and it is essential to get it right in order to ensure safe and successful driving. However, that can all be accomplished in an empty car park. When you add other drivers onto the road, it becomes a whole new ball game. One needs to anticipate, react and respond in accordance to how other drivers are driving as well. It becomes almost a whole new driving.

In avodat Hashem we have commandments where we must learn and follow all the rules that Hashem has given us and apply them to our lives.

These rules are essential and primary in our lives. However, there is another level of avodat Hashem that is to follow the rules while others are doing the exact same thing. It becomes much more of a challenge as we have to anticipate, react and respond in accordance to other people. That is why we have two levels, one is connection with Hashem and the other is connecting without being at the expense of someone else. Other people's feelings and opinions must be taken into account before acting the will of Hashem. It becomes almost a new avodat Hashem.

We are currently counting the Omer which is a somber time for the Jewish people as 24000 pupils of Rabbi Akiva died. The Gemara says that the reason they deserved the punishment was because they did not have respect for one and other. It is not enough to be learned and know the whole Torah. One also has to know how to treat and react to other people at the same time. May we strengthen ourselves in these areas and have the balance of serving Hashem and truly loving your neighbour.

■ Shabbat shalom

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OUR CHACHAMIM

RABBI SHABTAI HACHOHEN – 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 Siftei 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, Siftei 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, Siftei 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 Siftei 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 Siftei 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 [siftei 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 Siftei 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

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'heh 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 Av 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. ■

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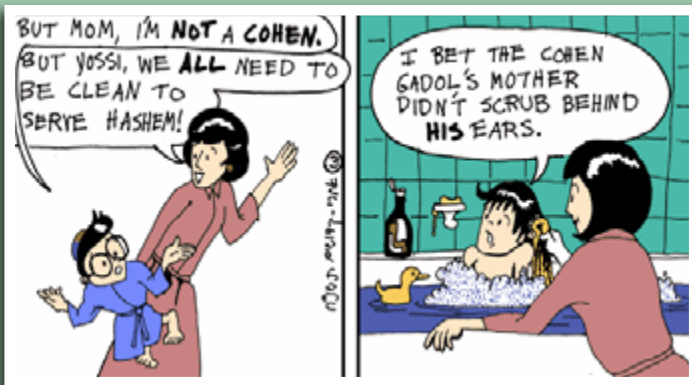
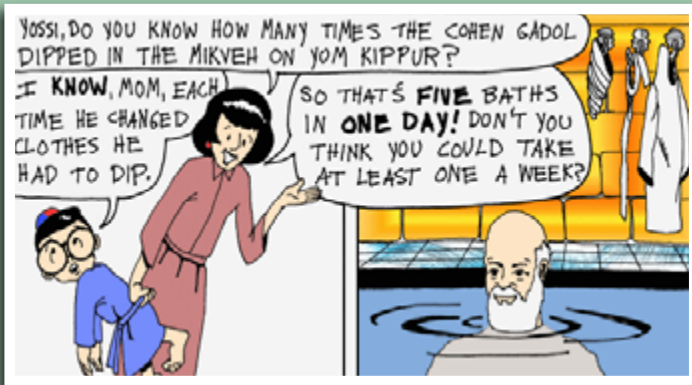
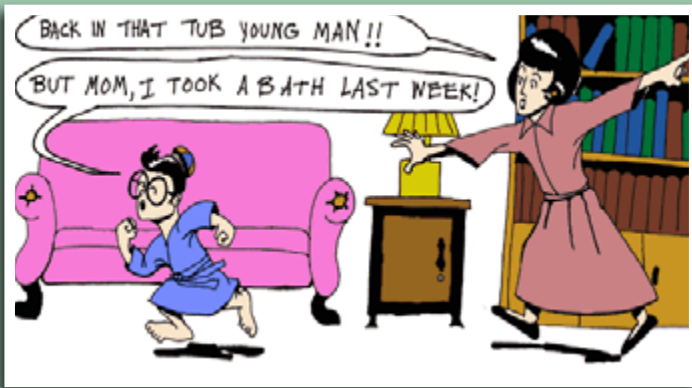


- ❶ When rebuking someone, what sin must one be careful to avoid?
- ❷ It's forbidden to bear a grudge. What example does Rashi give of this?
- ❸ The Torah forbids tattooing. How is a tattoo made?
- ❹ How does one fulfil the mitzvah of "hadarta p'nei zaken?"
- ❺ What punishment will never come to the entire Jewish People?

Answer

❶ 19:17 - Causing public embarrassment. ❷ 19:18 - Person A asks person B: "Can I borrow your shawl?" 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." ❸ 19:28 - Ink is injected into the skin with a needle. ❹ 19:32 - By not sitting in the seat of elderly people, and by not contradicting their statements. ❺ 20:3 - "Karet" - - "being spiritually cut off."

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