

THE COMMUNITY Parasha Sheet



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This week's parasha sheet is sponsored by

Daniel and Nava Cohen on the birth of their baby girl
Lirfuat Eliyahu Chaim ben Rivkah Betch Shaar Cholei Yisrael

RABBI JONATHAN TAWIL

DIRECTOR
TAL



FINDING PARKING!

A man was driving to a very important meeting in town. He was late and any more delay could cause him the loss of a multibillion dollar deal.

He arrives near the office only to find that all the parking places were taken. Looking towards the heavens, he cries out to G-d:

"Please G-d take pity on me and let me find a parking spot! I know I have not been to synagogue as much as I would love too, but I assure you from now on I will be going every morning. Please just give me a spot!"

Miraculously as he finishes speaking, a car indicates and makes its way out, right before his eyes. He raises his eyes towards the heavens and says, "it's OK G-d. I have found one!"

Every day we go through experiences; some seem normal, others seem super real, yet do we really believe that it all comes from G-d?

This week, we learn the amazing story of a young boy, Yosef, who is put through trials and tribulations from his youth. Although loved by his father, he has a hard time with his brothers, eventually sold to Egypt and enslaved in a stranger's house. After being tested with Potiphar's wife and not committing adultery, he

is thrown into prison for his 'sin'. Yet throughout these tough thirteen years and even later at the age of thirty when he is eventually brought in front of Pharaoh, Yosef never loses faith in G-d.

A famous Gemara (Yoma 35b) relates how our Rabbis taught that after a long life in this world, we will all be challenged by the heavenly tribunal. There will be those that are rich in this world and those that are poor, those that through their blessings have tougher tests and those with easier circumstances.

When the poor, the rich or the wicked shall appear before Divine Judgment, they will be asked, 'Why didn't you study Torah while you were alive?'

If the poor responds that he was poor and had to earn a living and therefore had no time to study, the heavenly court will say, 'Were you poorer than Hillel the Elder?' Concerning Hillel the Elder, it was said that every day he used to work and earn one Tarpeik [a small sum], half of which he gave away to the guard of the house of learning [for admission] and with the other half he supported himself and his family.

One day, Hillel didn't earn anything and the guard refused him admission because he didn't have any money. He climbed up onto the roof and sat upon the skylight so that he might listen to the words of the living G-d from the mouth of Shemaiya and Avtalyan [the leading Sages of the generation]. This incident occurred on a Friday during the month of Tevet in the winter and snow fell upon him and covered him up.

The next day, on the Shabbat, at dawn Shemayia said to Avtalyan, 'Brother, why is it that every day light is visible in the academy at this time, and today it is still dark? Is it such a cloudy day?' ▶

15 KISLEV 5779

SHABBAT BEGINS: 3:38 PM

SHABBAT ENDS: 4:52PM

> MAZAL TOV

MOSHE AND YUSSEFA
on the birth of a baby boy

AVI AND NOMI ROSENTHAL
on their son Meir Simcha's bar mitzvah



THE WEEKLY QUOTE

"Dreams and dedication are a
powerful combination"

> UPCOMING EVENTS

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check our website
www.torahactionlife.com

- 3rd DECEMBER 2018
Chanukah special shiur
- 5th DECEMBER 2018
Children's Chanukah Event
- 15th DECEMBER 2018
Young Married Couples program
- 18th-20th JANUARY 2019
International weekend for Young Professionals
- 3rd-7th MARCH 2019
Young Professionals Ski Trip



DVAR TORAH

Finding Parking!
RABBI JONATHAN TAWIL

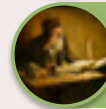
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DVAR TORAH

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Taking Preventative Medication on Shabbat / RABBI ELI MANSOUR

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Q&A & CARTOON

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

They looked up and saw the figure of a man above the skylight. They went up to the roof, and found Hillel covered by three cubits of snow. After removing the snow, they took him down and cared for him, placed him before a fire, and remarked, 'Such a man deserves that even Shabbat should be violated for his sake.'

Thus if you say you were too poor and were busy earning a living, Hashem will point to Hillel who was even poorer but climbed on the roof in the snow to learn Torah.

If you claim you were too rich and too busy handling your affairs, Hashem will point to Rebbi Elazar whose father left him one thousand cities on land and one thousand ships at sea. Yet every day he would take up his satchel and travel from town to town and city to city to study Torah.

If you are busy with your physical desires, and say that it was difficult, after all Hashem made you handsome and you had a tough evil inclination, then Hashem will point to Yosef and ask were you more handsome than him?

He was willing to live life as a slave rather than violate G-d's will.

There will be no excuses in the Olam HaEmet – the True everlasting world.

Upon closer inspection, our Sages tell us that when Yosef was about to sin with Potiphar's wife, he merited seeing his holy father Yaakov in an image; this helped him keep his cool and run away from the sin.

We may ask, if Yosef was helped with this image, then of course he would not sin. Why was he helped, and when we sin, we don't seem to have any holy images come to us? And how is it that G-d compares us to Yosef, if he was able to be shown an image of the Holy Yakov, and we are not?

The answer is found in how Yosef conducted his life.

At the height of his youth, he was sold to a strange land. He was shunned by his brothers and engaged for the rest of his youth and adulthood up to the age of thirty as a slave and prisoner.

The Midrash tells us that Potiphar's wife was constantly imploring him to go with her, yet he would resist. With all her power and beauty, she could not break Yosef's pure and dedicated heart.

When a person is constantly aware and tries hard to be saved – he will be.

The only reason his father's image appeared was because he constantly fought off his evil inclination.

Chanah stated (Shmuel I 2:9) "Raglei Chasidav Yishmor," He guards the ways of the pious. When a person is dedicated to G-d, they will not falter.

Next time you find that parking spot, let out a "Thank G-d!" Show your appreciation and realisation that He constantly runs the world.

As we approach Chanuka - a time of rededication - let us dedicate and commit ourselves to serve G-d and may G-d constantly guard over us. Amen.

■ **Shabbat Shalom**

RABBI BENJI STONE - MAGGID SHIUR MIK'AMCHO



WHO IS TRULY FREE?

"I have been offered a wonderful shidduch (prospective marriage partner) but I am very young and not ready to get married. On the other hand maybe I should go for it in case I never get such a good offer again?"

"I am very busy at work and I do not have capacity to take on new clients. However perhaps I should still accept new clients in case I need the business in the future?"

What does the Torah say about dilemmas such as these?

Before sending the manna to the Jews in the desert Hashem tells Moshe

"The people will go out and gather enough for each dayin order that I can test them to see if they will keep my Torah or not (Shemot 16:4)"

The Jews were to go out every weekday and collect enough manna for that day only. Collecting extra manna for "a rainy day" was forbidden. They were to trust in Hashem that he would provide for tomorrow just as he had provided for today.

Hashem reveals that the adherence to this commandment, regarding the collecting of the manna, would reflect on the wider question of whether the

Jews "will keep my Torah or not". How is it that this single commandment in particular holds within it such significance that it can provide a clue as to whether someone will keep the Torah in general? Clearly the middah of bitachon (trust in Hashem) strikes to the very heart of whether a person is considered a Torah Jew or not.

Yosef had been forcibly uprooted from his homeland and unfairly imprisoned for ten years and yet we find that he did not lose his bitachon.

Yosef points to Hashem as the source of his dream interpreting skills (41:16) whilst later we find that he bears no grudge to his brothers for their callous behaviour towards him, declaring the whole affair to have been divinely ordained (45:5).

Nevertheless we find that Yosef is accused of faltering in this vital area.

When Yosef reveals to the butler that he is to be released from prison he asks him to

"do me a kindness and mention me to Pharaoh so that he should take me out of here"

The medrash tells us that because Yosef placed his trust in the butler he was punished with an extra two years in prison.

Many grapple with the question of exactly what Yosef did wrong – surely everyone needs to do their hishtadlut (take positive action) to achieve their goals and not simply sit back and wait for Hashem to perform miracles?

The Chazon Ish (R' Avraham Yeshaya Karelitz 1878-1953) writes that Yosef's punishment illustrates

a powerful lesson. Whilst it is true that in any area of life at least some hishtadlut might be necessary, not any hishtadlut fits the bill. One needs to make a careful judgement about one's proposed actions to see if they accord with the subtle laws of bitachon. The butler in prison with Yosef was a high flying Egyptian official. Egyptians were generally considered arrogant (Yeshayahu, 30:7) and not the sort who might display the fine character to remember a lowly Hebrew slave in return for a good deed. Seeking to engage the assistance of such a person was the act of a desperate man. Yosef's situation might have seemed hopeless but that did not mean that he should take any and every action to achieve his freedom. According to the laws of bitachon one may only take measures with a reasonable chance of success. In a situation where there is apparently no hope we are required to remain calm and await Hashem's help which could come from anywhere. Whilst Yosef's actual bitachon may not have faltered writes the Chazon Ish, he made an error of judgement in considering his appeal to the butler to be a form of permitted hishtadlut.

We spend days, months and possibly years trapped in the prison of our own worries, never allowing ourselves to let go, trust in Hashem and enjoy life to the full. Yosef was incarcerated in a real life prison and yet his faith never wavered and his mood never dropped. This begs the question; who is the happier one – the "free" person who is imprisoned by their own worries or the baal bitachon who remains in good spirits despite being locked away indefinitely?

■ **Shabbat shalom**

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OUR CHACHAMIM

RABBI YITZHAK TAIEB

Rabbi Yitzhak Taieb had incredible talents that expressed themselves on each page of his written works.

The son of the Gaon Rabbi Haim Faladji recounts that while Rabbi Yitzhak Taieb sat on the rabbinic court and was listening to everyone's arguments, at the same time he also taught and responded to questions that slipped through to him. He also acted in this way while writing decisions themselves, without even having to stop giving responses to questions that he was being asked.

Some people objected to him, asking themselves how a man could be capable of doing two things at once. However, when they saw his judicial verdicts along with the responses he gave at the same time to diverse questions addressed to him, people could see that both were perfectly relevant. His genius, scholarship, and sharpness of mind could be felt in the responses he gave. And the Halachic decisions that he rendered at exactly the same time were clear and worthy of appearing in the Shulchan Aruch.

One of the greats of his generation applied the following verse to him: "The mouth of the righteous man utters wisdom, and his tongue speaks justice" (Psalms 37:30). He merits that at the moment his tongue speaks of justice; his mouth expresses the wisdom of Halachah to respond appropriately.

Rabbi Yitzhak Taieb was great not just in the eyes of his community, but also in the eyes of non-Jews.

The following story confirms this fact more than 100 witnesses ever could. Two Arab neighbours had plots of land that bordered one another, separated only by a row of fruit trees. Once, one of the two men left town to deal with some business matter, not returning for several weeks. When he did come back, he discovered to his great surprise that during his absence the fruit trees had been uprooted and that his neighbour had encroached upon a large part of his land. When he asked him the meaning of this, the other man denied everything, saying that he knew nothing of any uprooted trees. And as for the land in question, according to his neighbour it had always belonged to him! ■

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HALACHOT

RABBI ELI MANSOUR

TAKING PREVENTATIVE MEDICATION ON SHABBAT

Although as a rule it is forbidden to take medication on Shabbat, one whose condition requires him to lie down due to his discomfort is allowed to take medicine. The Sages did not apply their enactment to a person who experiences such discomfort that he must lie down, and so such a person is permitted to take any medication he needs to feel better. The prohibition applies only to those experiencing mild discomfort who can still go about and do not need to lie down.

An interesting question arises in the case of a person with a certain condition that requires him to take preventative medication in order to avoid debilitating discomfort that would require him to lie down. Meaning, the patient feels fully healthy now, but if he does not take his medication on Shabbat, he will experience considerable discomfort which he would need to go to bed in order to alleviate. Is such a person allowed to take his medication preemptively, before the symptoms occur, or must he wait until he experiences the discomfort before taking the medication?

Rav Shlomo Zalman Auerbach (Israel, 1910-1995), in Shulhan Shlomo (328:24; listen to audio recording for precise citation), writes that such a patient has the status of a "Nofel Le'mishkab" - an ill patient who needs to lie down - and may therefore take his medication. He writes this also in his Minhat Shelomo, noting that clearly there is no reason at all to force this person to wait until he suffers pain and discomfort.

The work Nishmat Shabbat suggests drawing proof to this ruling from the Halacha permitting asking a non-Jew to light the fireplace on Shabbat if one's house is cold (Shulhan Aruch, Orah Haim 276). The reason is that all people are considered "sick" with respect to the cold, and therefore, just as Halacha permits asking a gentile to perform Melacha (forbidden activity) for the sake of an ill patient, likewise, one may ask a gentile to light the fireplace so the house would not be cold. Even if the house is still comfortable, one may ask a gentile to light the fireplace if he anticipates the house becoming cold. Rather than wait until the temperature becomes uncomfortably low, one is allowed to ask a non-Jew already now to light the fireplace. By the same token, then, it should be permissible to take medication before one develops serious discomfort, and he does not have to wait until he suffers pain and discomfort before taking the medication.

This is also the ruling of Rav Shlomo Miller (contemporary), in his Shabbat Shlomo, where he adds that this applies even if the discomfort would surface only after Shabbat. Meaning, if a person knows that he will feel well throughout the rest of Shabbat, but will begin feeling serious discomfort after Shabbat, he may take his medication on Shabbat as a preventative measure to avoid feeling pain and discomfort after Shabbat.

Summary: It is permissible to take medication on Shabbat if one's condition requires him to lie down to alleviate his discomfort, and one may also take medication preemptively if he knows that otherwise he would experience this level of discomfort. ■

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Shommer Shabbat

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MONDAY NIGHT SERIES

The Monday night shiurim are a great opportunity for me to learn more about Jewish morals and values from the lovely Rabbi Tawil. There is a very warm and welcoming atmosphere at the shiurim, where one gets to broaden their knowledge on Judaism, whilst being in the company of other nice young Jewish professionals. *By Mickey Dekel Tennis coach*

Kids Time



TEST YOURSELF - Q&A

- ❶ In addition to the brothers, who else knew that Yosef was alive?
- ❷ Why didn't Hashem reveal prophetically to Yaakov that Yosef was alive?
- ❸ For how long did Yaakov mourn the loss of Yosef?
- ❹ Verse 37:35 states "his father wept." To whom does this refer?
- ❺ Who was Tamar's father?

Answer

- ❶ 37:33 - Yitzhak. ❷ 37:33 - Because the brothers had issued a ban against revealing the truth to Yaakov, and Hashem, so to speak, abided by their ban. ❸ 37:34 - Twenty-two years. ❹ 37:35 - Yitzhak, who wept because of Yaakov's suffering. ❺ 38:24 - Shem.

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