

# THE COMMUNITY Parasha Sheet



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## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### WHERE WAS DINA?

Yaakov was preparing for his encounter with Esav. He transferred the entire family across the river. Yet the Torah seems to miss out the mention of one person – Dina.

Rashi (32:23) commenting on the transfer, states that Dina was hidden by Yaakov in a box.

Yaakov didn't want Esav to set his eyes on his daughter, he was worried that they might end up together; he therefore hid her so Esav would never see her.

This would seem to be the right thing for Yaakov Hatsadik to have done. Yet our Chachamim fault Yaakov. Rashi mentions - for refusing to allow Dina to marry Esav in a permissible fashion, Dina was eventually taken in a forbidden fashion by Shechem.

We are told that had Yaakov allowed her to marry Esav, then perhaps she would have inspired him or future generations to be close to Hashem.

By not allowing Esav to meet Dina, Yaakov closed the door on his potential return via her influence.

This is an astounding Chazal and has perplexed many commentators.

Even granting the tremendous effect that a righteous wife can have on the most sinful

husband, it is difficult to understand the drastic consequences of Yaakov's seemingly innocent act.

Why is it that Yaakov Avinu's actions which seem much warranted, given the situation, are faulted?

Let us first take a look at why specifically Dina could have had the right effect on Esav.

Rav Avraham Yitzchak Barzel, in his Iyunei Rashi, sights the Gemara Berachot (60a), which states that Dina was initially conceived as a male foetus.

Leah had prophetically foreseen that there would be 12 sons to Yaakov. She had already given birth to six. Bilha and Zilpa, Yaakov's concubines, already had two sons each, and Rachel only had one. If she were now to have a seventh son, that would mean that Rachel would have less than even the concubines. She therefore prayed to Hashem that He miraculously transform her foetus to a female and she indeed delivered a baby girl instead of another son.

Thus Dina was born through an outright miracle, a Heavenly Intervention. This Rav Barzel suggests, afforded her a degree of spiritual protection upon which Yaakov could have relied in the hope that she could positively influence Esav.

Yet we can still ask, was he really supposed to rely on the fact that maybe Esav would change through marrying his daughter, surely the risk was too high for his daughter.

A further answer is given by the Netziv. He offers an interesting insight suggesting that Yaakov's fault was not the fact that he hid her in a box, but rather the way in which he hid her in the box.

His fault lay in the way in which he banged in the nails so to speak, with happiness. He was happy not to give his daughter to Esav. ►

KISLEV 15<sup>th</sup> 5780

SHABBAT BEGINS: 3:33 PM

SHABBAT ENDS: 4:50 PM

### > MAZAL TOV

Leah Kelaty on her bat mitzvah  
& to the parents Freddy and Alexi Kelaty



### THE WEEKLY QUOTE

"Go as far as you can see when  
you get there, you will be able  
to see further."

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### DVAR TORAH

Where was Dina?  
RABBI JONATHAN TAWIL

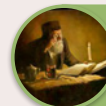
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Food... / RABBI ELI MANSOUR

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### Q&A & CARTOON

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Rather than looking at the sad side that his brother was such a Rasha, and how sad it was that he was unable to give his daughter to him, he was happy.

I would like to suggest a further reason to this complex situation.

The night before Yaakov met Esav, he was attacked by Esav's arch angel. There was a wrestle between them the entire night. Esav's angel eventually yielded to Yaakov, and although Yaakov came out with an injury to his thigh (Shelah Hakadosh and Radak both say this was a hint to the fact that Dina would be abused), he was successful in defeating the angel and even receiving a blessing.

Why is it that Esav's angel came to attack Yaakov now? Surely he had other previous times in Yaakov's life in which he could have attacked.

Our sages explain that this fight was a spiritual fight representing the war in the upper worlds. Nothing occurs in this world, unless it is first determined above.

Esav was about to meet Yaakov the next day, and the outcome was being determined in heaven. That outcome would depend on this fight. Yaakov won and hence the next day we find that Esav did

not try to attack.

In fact when Esav finally meets Yaakov we are told, (33:4) "And Esav ran towards him (Yaakov) and he embraced him and fell upon his neck and he kissed him and they cried."

Why did Esav kiss him, why did they weep? Is that what we were all expecting of a seemingly war monger intent on destroying his enemy?

Rashi, noting that above the words (written in our Sefer Torah) "and he kissed him" are dots, gives two differing explanations. The first is to show that Esav didn't kiss him with his whole heart. It was a kiss, but his heart was not fully pro this action.

Rabbi Shimon bar Yochai, however explains it otherwise. He states that "it is a given law that Esav hates Yaakov. But at this time his mercy was aroused and he kissed him with all his whole heart". According to Rabbi Shimon Bar Yochai, it is known that Esav hates Yaakov, but there are times including this one, where his love and affection are aroused.

Furthermore our Sages ask why was Esav crying?

The Chatam Sofer notes that when Esav saw the righteous Yaakov, his entire family and the wealth he amassed he came to a realisation that

perhaps his ways were wrong. After all a man can be righteous, fulfil Hashem's will and live a good life. He wondered if all the years that had passed had been to waste - it is for this reason that he cried?

Perhaps our sages fault Yaakov for not allowing Esav to see Dina, for the setting was ripe. Esav's emotions were moved, he was crying at the lack of fulfilling his potential. He kissed his brother, (according to Rashbi) full heartedly. This was the time to act. Had he have seen Dina and wanted to marry her, then she would have had the perfect stand to build on, she could have built on these emotions and taken off from there.

Life is full of trials and tribulations, yet we are all blessed at some time in our history in this world to see the spark of Hashem. The question is do we initiate and eternalise that spark, do we work from there, or do we let it float by us and continue our lives as if nothing happened.

Let us work to build on the positive energies we receive, on the good times, on the times we clearly see Hashem in our lives and build a strong foundation and future Amen.

■ **Shabbat Shalom**

## RABBI JOSEPH PEARLMAN - MEVASERET ZION, YERUSHALAYIM, IR HAKODESH



### YAACOV'S HUMILITY

Why does Yaacov belittle himself by referring to Esav (32:5) as his "master" and to himself as Esav's "servant" when he was not even speaking to Esav nor was he in his presence of anywhere near within earshot and were there any subsequent consequences resulting from this?

Ibn Ezro explains that Yaacov made his men call Esav his master to ensure that they realised he did indeed consider Esav to be such and they would subsequently address him in a befitting manner. The only way to prevent bad language in public is to make sure you do not use it in private. Otherwise it has a nasty habit of slipping out inadvertently. Similarly when preparing Kerias HaTorah one should say the Shem properly for this reason (quite apart from the other reasons for doing so). Yaacov therefore wanted to ensure that they would all treat Esav with the respect which he wanted to afford him. The only way of making sure of this, was to do so throughout. Similarly, children cannot be expected to show proper respect to Rabbonim, teachers or

parents unless they see such respect shown by their own teachers and parents at all times even in private.

Ramban in his alternative explanation explains similarly Yaacov was warning them not to mention Esav disrespectfully even outside his presence. They would learn this lesson by example from Yaacov. He says that Yaacov's reason for doing this was out of fear and for the purpose of removing the hatred from Esav's heart. It was necessary for this purpose for Yaacov to demean himself in this manner since it was customary for a younger brother to bestow great honour to the first born in similar manner to one's father, as we find that the Torah tells us that 'Vov le-Rabos Ochicho HaGodol' - The older brother must be honoured, derived from the extra vov in the fifth commandment. Yaacov wishes to prove to Esav that notwithstanding the sale of the birthright, he was not yet laying any claim to it.

Netsiv in Haamek Dovor follows this view and adds Yaacov had to be cautious even in his own camp, so that no report should leak out to Esav of any disrespectful attitude towards him. Some Midrashim however criticise Yaacov for calling Esav his master and as he did so on eight occasions there would be eight kings from Esav (mentioned at the end of the sidro), and for calling himself Esav's servant five times there were subsequently five wards with his sons.

Taking this idea of the medrash of Yaacov's five-fold

mention of Avdecho, we find that Yehudoh called his father Avdecho 5 times when talking to Yoseph in Mitzrayim.

Not all the medroshim agree however that Yaacov's action in calling Esav 'Odon' or himself 'Eved' was necessarily wrong. On the contrary, there are other midroshim which compliment him for his humility. Thus the Zohar and Ramban (in his first explanation) emphasises his sincerity throughout. The Baal HaTurim, Rabbenu Bachye and Radak explain that Yaacov was only mistrusting his men in how they were to address Esav when they were in his presence for one must show respect for Royalty.

When Yaacov said "Kotonti" (32:11) it is teaching us a lesson in humility. The Vilna Gaon explains, sighting the Gemoro in Sota 5a which states that a person is allowed to have "Shiminish ShebeShiminish of Gaavah" - 1/8 of an 1/8 (1/64) of arrogance.

The Gemoro means the 8th Pasuk in the 8th parsha. Parshas VaYishlach is the 8th parsha and "Katonti Mikal HaChasadim" is the 8th Pasuk. A person's level of haughtiness must be on the level that he is unworthy of anything. - "I have been diminished by all the kindness and all the truth you have done for me." Whatever Hashem does and will do for me is not coming to me. It is a gift from Hashem, "Katonti" - I am unworthy!

So Yaacov conducted himself in the appropriate manner. ■ **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

#### IF A PERSON EATS A KE'ZAYIT OF "MEZONOT" FOOD AND A LESSER AMOUNT OF FRUIT

There is a debate among the Rishonim as to the precise volume of a "Ke'zayit," the amount of food which requires the recitation of a Beracha Aharona. One view (Tosafot) identifies a "Ke'zayit" as 27-28 grams, while others (Rambam, Rif) maintain that a "Ke'zayit" is 18 grams. The Shulhan Aruch accepts the first opinion, and thus one does not recite a Beracha Aharona unless he had eaten an amount of 27-28 grams.

Rav Moshe Feinstein (1895-1986), in his Iggerot Moshe (Orah Haim, 2:109), addresses the case of a person who ate, for example, 30 grams of "Mezonot" food, such that he must recite "Al Ha'mi'ha," as well as, for example, 20 grams of fruit of the special species of Eretz Yisrael (grapes, figs, pomegranates, olives or dates). This person is thus clearly required to recite "Al Ha'mi'ha," since he ate 30 grams of "Mezonot" food, and is not required to recite "Al Ha'etz" over the fruit, since he ate less than 27 grams of fruit. However, the amount of fruit he ate does suffice to require "Al Ha'etz" according to one view among the Rishonim. The question thus becomes whether he should add the words "Al Ha'etz Ve'al Peri Ha'etz" to the Beracha he recites in order to satisfy all opinions, or if adding this phrase would constitute a "Hefsek" (impermissible interruption) in the Beracha. Rav Moshe ruled that indeed, it is proper to add "Al Ha'etz Ve'al Peri Ha'etz" in the Beracha Aharona in order to satisfy all opinions, and this addition does not constitute a "Hefsek."

This ruling also applies in the case of one who ate 30 grams of "Mezonot" food and drank a quantity of wine that requires a "Beracha Aharona" only according to some opinions. Although we follow the view that the Beracha of "Al Ha'gefen" is recited only after drinking a Rebi'it of wine, the Shulhan Aruch brings an opinion that this Beracha is recited after drinking a smaller amount – a Ke'zayit. Therefore, if a person ate an amount of "Mezonot" food that definitely requires a Beracha Aharona, and also drank a Ke'zayit, but not a Rebi'it, of wine, then he should add "Al Ha'gefen Ve'al Peri Ha'gefen" in his Beracha Aharona, in order to satisfy all opinions.

This ruling was accepted also by Hacham Ovadia Yosef, in his Hazon Ovadya – Berachot (pp. 199-202).

Another application of this ruling is a case where one ate a "Ke'zayit" of "Mezonot" food as well as a whole small grape. The Talmud Yerushalmi maintains that if a person eats a "Beriya" – a whole entity, in the form in which it grew, such as a whole grape – then he recites a Beracha Aharona regardless of the food's size. Halacha does not follow this opinion, and therefore one who eats grapes does not recite "Al Ha'etz" unless he ate 27 or 28 grams, even if he ate a whole grape in its original form. Nevertheless, if one ate a whole grape and in any event is required to recite "Al Ha'mi'ha," then he should add "Al Ha'etz Ve'al Peri Ha'etz" in the Beracha in order to satisfy the view of the Yerushlami.

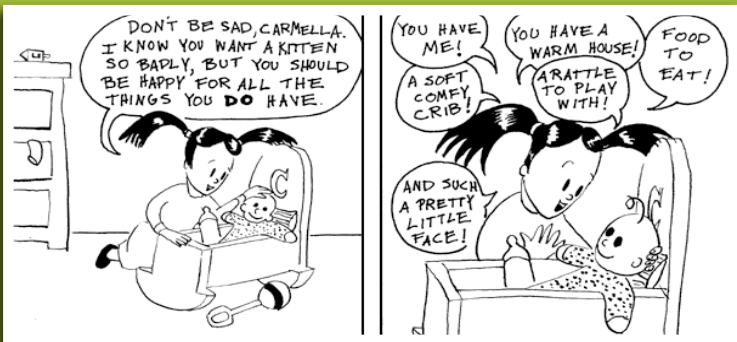
Rav Yisrael Bitan notes this Halacha in the English edition of Yalkut Yosef – Berachot (p. 220). He adds, though, that it is clearly preferably to avoid this situation, and not eat a quantity of food that requires a Beracha Aharona according to some opinions but not according to others.

Summary: The minimum amount of food that must be eaten for a Beracha Aharona to be required is 27-28 grams. Some opinions require a Beracha Aharona after eating just 18 grams, but Halacha does not follow this view. Nevertheless, if a person ate between 18-27 grams of a fruit from the special species – for example, dates – and he must in any event recite "Al Ha'mi'ha," then he should include the words "Al Ha'etz Ve'al Peri Ha'etz" in his Beracha, in order to satisfy all opinions. ■



# KidsTime

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## TEST YOURSELF - Q&A

- 1 What happened to the 400 men who accompanied Esav?
- 2 Why does the Torah refer to Dina as the "daughter of Leah" and not the "daughter of Yaakov?"
- 3 Whom should Shimon and Levi have consulted concerning their plan to kill the people of Shechem?
- 4 Who was born along with Binyamin?
- 5 What does the name Binyamin mean? Why did Yaakov call him that?

the only son born in the Land of Israel, which is south of Aram Naharaim.  
 35:17 - His two twin sisters. 35:18 - Ben-Yemin means "Son of the South." He was outgoing like her mother, Leah. 34:25 - Their father, Yaakov. 33:16 - They slipped away one by one. 34:1 - Because she was

Answer



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