

# THE COMMUNITY Parasha Sheet



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This week's Parasha sheet is by David Joseph in the loving memory of Reuven Ben Salem Yossef

## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### HEMA YISRAEL!

Twenty two long years have passed and finally Yosef meets his father: "He [Yosef] fell on his [father's] neck, and wept exceedingly" (46:29). Yosef poured out his heart in a sea of tears at the emotional release of seeing his father after so many years. Yaakov's reaction, however, is not mentioned at all. In fact, at that very moment, the Mefarshim state that Yaakov was reciting the Shema.

On the surface, this seems strange. We know that there are certain times that we have to say the Shema – namely, in the morning Shacharit prayer and at night in the Arvit prayer. Perhaps this was the time to recite the Shema?

But, if it was the time to recite the Shema, then how come Yosef didn't do so? If, on the other hand, it was not the time for Shema, why did Yaakov recite it? R' Moshe Shick z"l ("Maharam Shick"; 1805-1879) answers that it was not the time for reciting the Shema, and Yaakov recited it for a different reason. He explains: One of the basic lessons of the verse Shema Yisrael is that "Hashem is Elokeinu." By saying Shema, we acknowledge that there is only One G-d, despite the fact that we see various manifestations of Him. For example, Hashem is sometimes merciful and sometimes strict. (The Name "Hashem" represents G-d's Attribute of Mercy, while the Name "Elokim" represents G-d's Attribute of

Justice.) Although we rarely understand how this is so, what we perceive as G-d's strictness is ultimately for our own good; in the long-run, it is merciful.

For twenty-two years, Yosef was missing, and Yaakov saw only the strict side of G-d's actions. But when he saw Yosef's royal entourage, he understood that Yosef's disappearance was part of Hashem's plan for saving Yaakov and his family from famine. Ultimately, everything that had happened was for the best: "Hashem is Elokeinu."

Realizing this, Yaakov recited the Shema. Yosef, however, had already learned this lesson when he was freed from jail and appointed viceroy. He had no reason to recite the Shema at this moment. R' Asher Zelig Schwartz z"l offers another answer to the above question: In verse 28, immediately preceding Yaakov's reunion with Yosef, we read: "[Yaakov] sent Yehuda ahead of him to Yosef, to prepare the way ahead of him in Goshen." Rashi explains that Yaakov sent Yehuda to establish a yeshiva for the arriving immigrants. In verse 30, immediately following Yaakov's reunion with Yosef, we read: "Then Yisrael said to Yosef, 'Now I can die, after my having seen your face'. 'What is the connection between verses 28 (establishing a yeshiva), 29 (reciting the Shema), and 30 (being willing to die)?"

Gemara (Brachot 5a) R. Levi b. Chama said in the name of R. Shimon b. Lakish: "A person should always try and stir his yetzer tov against his yetzer hara, as it says: 'Tremble and sin not.'" (Tehillim 4:5) If he defeats it – good, and if not, he should study Torah, as it says: "Reflect in your hearts." (ibid.) If he defeats it – good, and if not, he should recite Shema, as it says: "While on your beds." (ibid) ►

6 TEVET 5779

SHABBAT BEGINS: 3:33 PM

SHABBAT ENDS: 4:50 PM

> MAZAL TOV

Rabbi and Rabbanit Benzaquen on the marriage  
of their Daughter Sari & Gabi Franck

Ofer and Joy Ombalo  
on the birth of their daughter Rina



### THE WEEKLY QUOTE

"Everyday may not be good  
but there is something good  
in everyday"

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- 15<sup>th</sup> DECEMBER 2018  
Young Married Couples program
- 18<sup>th</sup>-20<sup>th</sup> JANUARY 2019  
International weekend for Young Professionals
- 3<sup>rd</sup>-7<sup>th</sup> MARCH 2019  
Young Professionals Ski Trip



### DVAR TORAH

Shema Yisrael!  
RABBI JONATHAN TAWIL

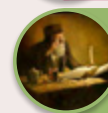
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If he defeats it – good, and if not, he should remind himself of the day of his death, as it says: “Be utterly silent, selah.” (ibid.)

Says R' Schwartz: Yaakov was afraid that seeing Yosef in all his glory as Prime Minister would make him (Yaakov) feel pride, or would bring out some other improper feeling. Yaakov, therefore, took all of the steps suggested by the Gemara: he established a bet Midrash, he recited the Shema, and he imagined the day of death.

R' Schwartz adds: If imagining the day of death is an effective means of conquering the yetzer hara, why is it only the fall-back strategy? Why does the Gemara suggest first learning Torah and reciting Shema? The answer is that we are expected to serve Hashem with joy, something to which the third strategy does not lend itself. For implicit in declaring that “G-d is One” is

acknowledging that “His watchful concern and His ability extend over all and everything” (Sefer HaChinuch) – that His Providence governs what happens in this world. And when we serve Hashem with this knowledge, then we do so out of joy.

The Gur Aryeh answers further and states that a tzaddik harnesses every opportunity and emotion in the service of Hashem. When Yaakov felt a supreme surge of joy and love at the sight of his beloved son, his first wish was to suppress his own personal joy and channel his emotions into a sublime expression of his love for his Creator. Thus, he recited the Shema, the ultimate acceptance of Hashem's sovereignty: “And you shall love Hashem, your G-d with all your heart...” At a moment of supreme and almost unimaginably great joy in Yaakov's life,

he makes sure to connect it back to the One Who gave it, to acknowledge that everything has come, and comes, from Him Alone. “Ma'aseh Avot Siman LeBanim”, the Shema has been a symbol of our existence facing against the odds of time, Jews throughout history have held this slogan high. Whether on their death beds, or in prayer, in the morning and the evening, in their Tefilin and in their Mezuzot, this statement has been exclaimed loud and clear. The next time we say the Shema, may we all try to do the same; to strive to reach the level of Yaakov, who, in all moments of life, “clung to the Source of Life. Shema Yisrael Hashem Elokenu Hashem Echad!

■ Shabbat Shalom

## DAVID JOSEPH

### DVAR TORAH

## HASHEM'S SANCTUARY - MIKDASH ME'AT

The prophet Yehezkel foresaw the demise of the first Beit Hamikdash when the Jewish people were going through a lot of suffering and realized the end was near, he fell on his face and cried out to Hashem to have compassion upon the Jewish people. Hashem replied, that although the Jewish people will be scattered amongst the nations and that there will be tremendous troubles and suffering, there always be a Mikdash Me'at/a small sanctuary where they can run to, pour their hearts out to Hashem. (Yehezkel 11.16)

This is precisely the place where Hashem's presence is located.

The Gemara Megillah 29a questions the meaning of Mikdash Me'at, Rebi Yitzhak answers that this refers to our shuls and Yeshivot. Throughout the course of history we have always had a shul to escape to and converse to the almighty, acting as a conduit to answer our prayers and continuously deliver us through the darkness of exile. Wherever Jews have settled we have always had shuls in every location throughout the world, weather in oppressive regimes or in spiritual wildernesses we have ceaselessly established our Mikdash Me'at as our focal point. Our Mikdash Me'at has customarily been the centre for joyous occasions as well as sorrowful events.

Maran Shulchan Aruch (A'H 150) writes that a shul in its structure should be the most prominent and tallest building in the vicinity, so people should be aware that this is Hashem's residence. When pious Jews of previous generations would enter shuls they would put their hand on the mezuzah, bow down fully and declare the following

“I will come with your abundant lovingkindness enter into your house, I will bow down towards your holy temple in fear of you”. (Tehillim 5.8)

King David wrote in Tehillim 55.15 when approaching the shul he would announce;

“בית אלקים ההלך ברגש” - In the house of Hashem we walked with emotion”, his heart would be set ablaze with deep passion and devotion. Chazal mention the word שגרב/ emotion is the acronym for; ב - בדר/ hail, ר - רוח/ wind, ג - גשם/ rain, ש - שלג/ snow, despite the weather conditions we are determined to come to shul and meet the divine presence.

In recent times there's a particular epidemic that is destroying our shuls, our environment and to some degree our spiritual wellbeing. Maran Shulchan Aruch (A'H 124.7) explicitly writes that a person is forbidden to talk in shul, during the prayers and especially during the repetition of the Amidah as well the reading of the Torah. He writes that if an individual did speak he is called a “חוטא/sinner” to what extent writes Shulchan Aruch “גדול עונו מנשוא” that his sin is too great to tolerate”.

The famed dean of Lakewood yeshiva Rabbi Mattisyahu Solomon mentions that he looked through the entire Shulchan Aruch and only once found the Shulchan Aruch describe “a sin too great to tolerate” – this was in reference to talking in synagogue! This signifies that other sins such eating on Yom Kippur, eating hametz on pesach, desecrating Shabbat, although catastrophic are not sins too great to tolerate as that of talking in shul. Once a person speaks in shul it's not a case of defiling the shul or disrespecting the shul, explains Rabbi Mattisyahu Solomon, rather that if one truly believes that prayer is a conversation with Hashem and the Hazan whom is representing them, cry's out to Hashem to bless us, heal us, provide us with a stable livelihood; then we would never speak in shul. The only reason why a person talks in shul is because Hashem doesn't appear in a form we can relate our conversations too. Instead talking severs our connection to Hashem. We find this concept in a passuk in Tehillim 16.8 ; “שׁוֹיֵתִי ה' לִנְגְדִי תָמִיד” - “I have set the Lord always before me”, since Hashem is

all encompassing, once a person is standing before the King of Kings that person is acknowledging an overwhelming feeling of reverence, admiration and fear of where he's standing and what his intentions are.

In the times of the atrocity of “Tach v'tat (1648/9) when Ukrainian Cossacks massacred an estimated 300,000 Jews (perhaps 30% of the total Jewish population), it was during this terrible time there was a great rabbi called Tosafot Yom Tov who enacted a special prayer refraining from talking in shul. Since these events came about because Jewish people were talking in shuls. He instituted a “Mi Sheberach” blessing, which some communities say until today, for any individuals who were able to guard his lips and who were able desist from talking any mundane matters during the whole course of tefillah.

There is a well known passuk that states;

“ה' ילחם לכם ואתם תחישון” - Hashem will fight for you, and you shall be silent” (שמות 14.14). When Moshe Rabbeinu was at the splitting of the sea and there was no deliverance at sight, Hashem made a solemn promise to Bnei Yisrael that in order to see salvations you must believe in me and remain quiet.

Our Rabbi's of blessed memory mention a segulah that the word “שׁוֹיֵתִי”/ long life is the acronym for -

“שתיקה יפה בשעת התפילה” Silence is good during tefillah”, and the reward for being silent in our Mikdash Me'at is שיבה.

May we merit to find favour and grace in the eyes of Hashem at all times and dedicate our prayers and supplications to Hashem wholeheartedly.

This Dvar Torah is dedicated to my father -

ראובן בן סלאם יוסף וצ"ל who unflinching committed himself to always residing in a Mikdash Me'at.

■ Shabbat shalom

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## OUR CHACHAMIM

### RABBI ELIYAHU ELIEZER DESSLER

Rabbi Eliyahu Eliezer Dessler was born in 5652 (1892) to Rabbi Reuven Dov, the great Tzaddik and main disciple of Rabbi Simcha Zissel of Kelm. Rabbi Reuven Dov was a wealthy man who gave great amounts of money for Tzedakah and Torah. He was, for a long period of time, the main financial support of the famous Kelm Talmud Torah.

In view of his exceptional talents, his father sent him from his earliest years to study in the Kelm Talmud Torah, which at that time was renowned for Torah and Mussar. The young Eliyahu Eliezer was the youngest in his class. He remained there for 18 years and earned a reputation for excellence among its thousands of students. He was extremely diligent in study, sitting in a corner where he studied Torah with extraordinary concentration. It was completely impossible to distract him, and among the small children there was a game that consisted of disturbing "Elinke the matmid" from his studies!

Rav Dessler devoted all his energies to the students he received, but he quickly saw that this was not the best way to proceed. He confided to his close friends, "From among all the 400 children that come to the Talmud Torah, there are perhaps a few who will remember the words of Kaddish, but not more." He arrived at the conclusion that he should devote himself to only the most talented students in order to have an influence

on them. He chose several intelligent students and began to bring them closer to Torah and Mussar. The Rav himself, through his own behavior and sterling character traits, served as an example to them on how a Jew should live.

Rav Dessler had great success in the labor of love that he invested into these students. Several choice figures emerged from this undertaking, among them being men who became great in Torah and the fear of Heaven, and who remained connected to their Rav by bonds of love until his final day.

Rav Dessler's life took a new turn in 5708 (1948). The Gaon Rabbi Yosef Kahaneman, the Rav of the renowned Ponevezh yeshiva in Bnei Brak, invited him to come and be its Mashgiach. Rav Dessler accepted his offer, but only on condition that he could continue his work in England. He therefore divided his time between the two countries.

Rav Dessler quickly became known in Eretz Israel, and a tremendous number of visitors came to the yeshiva to hear him speak. During that time, Rav Dessler elevated himself to an extraordinary spiritual level. His lectures were filled with profound concepts that marveled all his listeners, and everyone considered him to be one of the spiritual leaders of the generation. ■



## HALACHOT

### RABBI ELI MANSOUR

### MAY ONE MOVE CANDLESTICKS ON SHABBAT AFTER THE CANDLES HAVE BURNED OUT?

It often happens that a person wants to move the Shabbat candlesticks, such as to make room on the table or for some other purpose. Similarly, people sometimes wish to move the Hanukah candles on Friday night after the candles have burned out, out of concern that the children might knock them over, or because they are taking up space. Under what circumstances is it permissible to move candlesticks or a Menorah on Shabbat?

Halacha strictly forbids moving candlesticks on Shabbat while the candles are burning. And even after the candles have burned out, the candlesticks remain forbidden to be moved, as they are considered Mukseh. However, one is able to circumvent this prohibition by making a stipulation at the time of the candle lighting. Before the woman lights the Shabbat candles, she should verbally state that the candlesticks should not be Mukseh and should be allowed to be moved after the candles burn out. This is the explicit ruling of the Shulhan Aruch (Orach Chaim 279:4). Hacham Ovadia adds that it suffices to make this condition once a year, stating that for the rest of the year the candlesticks should be allowed to be moved on Shabbat after the flames go out. This is, indeed, a worthwhile custom to adopt in order to enable moving candlesticks on Shabbat without any concern.

There is some debate among the Halachic authorities as to how far this Halacha extends. Several Poskim (including the Mishna Berura and Kaf Ha'haim) maintain that making this stipulation is only effective in rendering the candlesticks a "Keli She'melachto Le'issur." This means that the candlesticks may be moved if they are needed for some permissible purpose, or if the space is needed, but not for the purpose of protecting them (such as if they are in the sun and may become tarnished) or for no purpose. This is also the ruling of Rabbi Moshe Halevi (Israel, 1961-2001), in his work Tefila Le'Moshe. Hacham Ovadia (listen to audio recording for precise citation), however, disagrees, noting that numerous Rishonim (including the Ra'avad, Ramban, Rashba, and Rashbatz), as well as the Hida (Rav Haim Yosef David Azulai, 1724-1806), in his Birkeh Yosef, maintain that the stipulation allows moving the candlesticks for any purpose. And thus by making such a stipulation, the candlesticks are allowed to be moved on Shabbat without any restrictions whatsoever.

**Summary:** It is forbidden to move candlesticks on Shabbat, even after the candles burn out. However, if one makes a stipulation before Shabbat that he wishes to move the candlesticks after the flames go out, he may, and one may even make such a stipulation once a year to cover the entire year. ■

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# KidsTime



## TEST YOURSELF - Q&A

- ❶ Why did Binyamin weep on Yosef's neck?
- ❷ Why did Yosef send old wine to Yaakov?
- ❸ What did Yosef mean when he said "Don't dispute on the way?" What happened to Yaakov when he realized Yosef was alive?
- ❹ Why did G-d tell Yaakov, "Don't fear going down to Egypt?"
- ❺ "I will bring you up" from Egypt. To what did this allude?

### Answer

- ❶ 45:14 - Binyamin wept for the destruction of Mitzhkan Shilo built in Yosef's territory.
- ❷ 45:23 - Elderly people appreciate old wine.
- ❸ 45:27 - His ruach hakodesh (prophetic spirit) returned.
- ❹ 46:3 - Because Yaakov was grieved to leave Eretz Canaan.
- ❺ 46:4 - That Yaakov would be buried in Eretz Canaan.

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