

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. 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. ►

15 KISLEV 5779

SHABBAT BEGINS: 3:44 PM

SHABBAT ENDS: 4:56PM

> MAZAL TOV

JOANNA & NISSIM NISSIM
on the birth of their baby boy

LILI & RAPHI SHASHA
on the birth of their baby girl

ELIYAHU & RINA SELLAM
on the birth of their baby boy



THE WEEKLY QUOTE

*"Live your life
and forget your age"*

> UPCOMING EVENTS

• 26th NOVEMBER 2018
101 Judaism Series Learning

• 5th DECEMBER 2018
Childers Chanukah Event

• 18th-20th JANUARY 2019
International weekend for Young Professionals

• 3rd-7th MARCH 2019
Young Professionals Ski Trip
For our upcoming events check our website
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DVAR TORAH

Where was Dina?
RABBI JONATHAN TAWIL

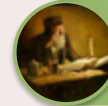
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DVAR TORAH

G-d's Munificence towards Man
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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 YEHONATHAM SALEM - SHALOM LAAM DIASPORA



G-D'S MUNIFICENCE TOWARDS MAN

This week's perashah relates about Yaakov Avinu's confrontation with his brother Esav, and the prelude to this historic meeting. Yaakov was very worried, since he knew that Esav was waiting to take revenge for receiving "his" blessings from their father Yitzchak. Eventually though, when they finally met up, Esav's feelings of mercy were aroused and he kissed Yaakov and wept on him. Then, the verse (Vayishlach 33:5) states that Esav noticed Yaakov's wives and children. Astounded, he asked: "What are all these people to you?" to which Yaakov answered: "They are who G-d has graced your servant." By his choice of words, Yaakov Avinu was teaching us a great lesson: A man's wife and children are not given to him because he rightfully deserves it, but rather, his wife and children are presents, given out of G-d's graciousness.

Similarly, we find concerning Moshe Rabenu who stayed on Mount Sinai for forty days, in

order to learn the Torah. Even within this time frame, it was impossible for him, with his limited human intellect, to fully grasp the divine will as defined in the Torah. Therefore, the verse states that at the end of this period G-d graced Moshe with the understanding of the Torah as a present, in the same way as a bride is given to her groom.

Essentially, a man's wife is a gift to him that he does not deserve in his own right. When a man appreciates this fact, he will learn to cherish his wife, love her, take care of her and take pride in her being associated with him. A person who humbles himself and realises that really he does not deserve anything, and all that he has is by the graciousness of G-d, will not find it difficult telling his wife that "she is the best present he has ever received."

Furthermore, G-d in His munificence, besides giving men their wives as a gift, also prepares the spouses in their formative years so that they should be compatible to each other.

The Medrash relates how Rabi Yosi Bar Chalafta once told an aristocratic Roman lady that G-d, having finished creating the world, now involves

Himself with making shidduchim - matching up couples. The Roman lady did not understand what was so difficult about doing that, and why it was necessary for G-d to be involved in it. She was convinced that she could do the job just as well. She took a thousand male servants and a thousand female servants and paired them up as spouses. The next day, however, a lot of them came to her with broken bones and others injuries, complaining about their incompatibility with their partners. She then understood that there was more than that, to matching up couples successfully. G-d arranges that every girl is born specifically to her parents, within her family set-up, receives her particular education, and has her unique trials and tribulations. These are "tailor-made" for her to become a suitable helping-hand for her future husband. Who could have designed such a perfect gift, if not G-d Himself! This is the Divine present with which every married man is endowed.

The more we appreciate that our wives are a present to us, granted by the graciousness of G-d, we will come to expect less from them and to appreciate them as they are.

■ **Shabbat shalom**

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OUR CHACHAMIM

RABBI BEN-ZION HALBERSTAM • "THE BOBOVER REBBE"

The chassidim recount that Rabbi Chaim Halberstam of Zanz, the author of Divrei Chaim, once went to see his grandson Rabbi Shlomo, the founder of the Bobov dynasty. There he saw his great grandson, the infant Ben-Zion, in a cradle with his tiny legs sticking out. He looked at the baby's legs for a moment, then said, "What I did not have the time to correct during my lifetime, my great grandson Ben-Zion will correct with these legs of his." In actuality, the baby did not disappoint his great grandfather Rabbi Chaim. He grew to occupy a lofty position within Polish Jewry, becoming a faithful leader of Chassidus.

Rabbi Ben-Zion Halberstam was born in 5634 (1834) in the Galician town of Bokovsk, where his father Rabbi Shlomo served as Rav. He was Rabbi Shlomo's only son, and following the advice of Rabbi Shlomo's grandfather (the author of Divrei Chaim), he was named Ben-Zion.

When the baby grew up, it quickly became apparent that he possessed remarkable talents in addition to outstanding character traits. At the age of twelve he almost drowned in a river, and after he was rescued he was asked by his uncle, the Rav of Schinaveh, what he thought of as he was drowning. The young Ben-Zion replied, "I thought of my great grandfather,

Rabbi Chaim, the Divrei Chaim." His uncle then asked him, "Why did you not think of the Creator of the world?" and the boy immediately replied, "I thought of a man who was the servant of the Creator of the world."

When he was almost 13 years old, his father brought him to see Rabbi Yehoshua, the Rebbe of Belz. The Rebbe asked him to sing some verses from the Psalms: "A song of Ascents. I lift my eyes to the mountains" (Psalms 121:1). When the Rebbe heard the boy singing, he said, "His singing is filled with the fear of Heaven."

After the death of his father Rabbi Shlomo, the Bobover Rebbe, Rabbi Ben Zion was crowned as Rebbe in his place in 5665 (1905). Thus at the age of 31, he became the leader of thousands of Bobover chassidim.

His first concern was to strengthen the famous Viznitz yeshiva that his father had established as Rav of that city. Under his leadership, it reached an elevated level and become famous as a center of Torah, fear of Heaven, and Chassidus. It was a yeshiva from which great rabbis, scholars, and pious and active students emerged. ■



HALACHOT

RABBI ELI MANSOUR

SHOULD ONE STAND OR SIT FOR THE FRIDAY NIGHT KIDDUSH & DRINKING OF THE WINE?

When a person recites Kiddush on Friday night, should he be standing or seated? And should he stand or sit when he drinks the wine after reciting Kiddush?

The Shulhan Aruch (Orah Haim 271:10; listen to audio recording for precise citation) writes that one should stand before beginning "Vayeichulu," and implies that one should remain standing for recitation of "Boreh Peri Hagefen" and the Beracha of Kiddush. The Rama (Rabbi Moshe Isserles of Cracow, 1525-1572), in his glosses to the Shulhan Aruch, writes that one may sit for the recitation of the Berachot after "Vayeichulu," and that it is even preferable to do so. He then adds that the custom among Ashkenazic communities is to sit even for "Vayeichulu." Sefaradim, however, follow the ruling of the Shulhan Aruch, that one should stand for the entirety of Kiddush. This is also the position of the Kabbalah, as mentioned in Sha'ar Ha'kavanot and codified by the Kaf Ha'haim (Rav Yaakov Haim Sofer, Baghdad-Israel, 1870-1939), who writes (271:22) that one should stand while reciting Kiddush in honor of G-d and in honor of Shabbat.

The reason behind the position requiring sitting for Kiddush is that when people sit together, they are more united and the setting is more formal. When people stand, they are not necessarily all in place at the table, as some may be roaming around the room, and the setting is thus more casual. In light of this concern, the Mishna Berura (Rabbi Yisrael Meir Kagan of Radin, 1839-1933), commenting on this Halacha in the Shulhan Aruch (listen to audio recording for precise citation), writes that those who stand for Kiddush must ensure to all stand in place by the table, in order to lend the Kiddush the formality it requires.

According to all opinions, one should sit while drinking the Kiddush wine. Thus, even though Sephardic practice is to stand for Kiddush, one should sit down before drinking the wine. This is the proper practice according to both Halacha and Kabbalah, as mentioned in the writings of the Arizal (Rabbi Yishai Luria of Safed, 1534-1572), and by the Ben Ish Hai (Rabbi Yosef Haim of Baghdad, 1833-1909), in Parashat Bereshit (Shana 2, 29). The Ben Ish Hai writes that it is not respectful to stand while drinking, and emphasizes that it is proper to be vigilant in this regard and ensure to sit for drinking the Kiddush wine.

Summary: According to Sephardic practice, one should stand for the entire recitation of Kiddush on Friday night, and everyone must ensure to stand in place at the table. The wine should be drunk, however, in a seated position. ■

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STUDENT FRIDAY NIGHT DINNER

I attended the student Friday night dinner this week and like always it was a wonderful experience! The ambiance always makes you feel welcomed, the cuisine always satisfied and the shuirim inspired! TAL brings together people of all backgrounds and nationalities and it is so nice to get the opportunity to meet each of those individuals. This is what makes Tal and I am so happy to be a part of it!

By Rutie Sonia Gross - BSc Human Nutrition

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TEST YOURSELF - Q&A

- ❶ What sort of messengers did Yaakov send to Esav?
- ❷ Why was Yaakov both “afraid” and “distressed?”
- ❸ In what three ways did Yaakov prepare for his encounter with Esav?
- ❹ Where did Dina hide and why?
- ❺ After helping his family across the river, Yaakov remained alone on the other side. Why?

Answer

- ❶ 32:25 - He went back to get some small containers he had forgotten.
- ❷ 32:23 - Yaakov hid her in a chest so that Esav wouldn't see her and want to marry her.
- ❸ 32:9 - He sent gifts, he prayed, and he prepared for war.
- ❹ 32:4 - Angels.
- ❺ 32:8 - He was afraid he would be killed. He was distressed that he would have to kill.




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3rd MAR - 7th MAR 2019

AGES: 18 - 33

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