

THE COMMUNITY Parasha Sheet



LONDON'S LEADING PLATFORM FOR STUDENTS AND YOUNG PROFESSIONALS

This week's Parasha sheet is sponsored Leiluy Nishmat Mazal Bat Gratsia Z'I on her Yartseit
May this Torah publication be an Iluy for her Neshama.

RABBI JONATHAN TAWIL

DIRECTOR
TAL



SEEING IN THE DARK

How will the most expensive divorce in history affect Amazon?

The world's richest man Jeff Bezos is splitting from his wife of 25 years - Mackenzie.

Amazon's founder Jeff is worth \$134 billion, but a 50:50 split would mean he would no longer be the world's richest man. The flipside would be that Mackenzie would become the world's richest woman with a potential share of \$67 billion making her the fifth richest person in the world!

Of course one can argue, when they were married they were a strong unit – the richest in the world. Splitting only seems to ruin each individual's position, especially when children are involved.

This week's Parasha we learn about a different splitting – the splitting of the Sea of Reeds (Yam Suf)

One of the world's most mystifying miracles. The Egyptians were chasing after the Bnei Yisrael who had triumphantly left Egypt; Millions of people surrounded by the sea on one side and the Egyptians on the other, found themselves now cornered with nowhere to go.

Whilst Jeff and Mackenzie split might be difficult and complicated, nothing seems "difficult" for G-d. Yet the Rabbis comment that two areas of life are as "difficult" as the splitting of the Yam Suf: securing a livelihood, and finding a spouse (Sota 2a).

Why are these two areas in a person's life considered difficult for G-d?

Let's take a time machine and imagine being there at the time. Around you are men women and children who had delighted in the exodus, now witnessing their treacherous tormentors angrily approaching. The site of the ten plagues seemed too far away and a new reality dawned in. What would your reaction be?

Our ancestors were believers. They didn't question whether G-d would intervene rather they questioned how.

Perhaps G-d would bring another hailstorm upon the pursuing Egyptian army; or, maybe He would bring some deadly disease that would kill or incapacitate their pursuers. The last thing they could have possibly expected was that the waters in front of them would split and they would cross to safety. This was not an option they considered; many different possibilities likely crossed through their minds at those moments, but the splitting of the sea most certainly was not one of them.

This miracle thus demonstrated to the Bnei Yisrael more clearly than any other the limitless nature of Divine Power, the fact that G-d can intervene in any manner, even in ways that one could not possibly have imagined.

The Midrash [Bereishit Rabah 60] says that there were four people in history who made improper requests. Three of these people were fortunate, in that even though their request was articulated improperly, G-d answered them kindly. The fourth person received a terrible response. These four people were Eliezer, Kalev, Shaul, and Yiftach.

Eliezer said "And it will be the girl that says 'Not only will I give you to drink, but I will give your camels to drink' will be the girl who will marry my master's son." [Bereishit 24:14] The Midrash says that this was not an appropriate way to ask. What if a maidservant had come out and met all of Eliezer's conditions? Fortunately, G-d sent Rivkah.

Kalev promised to give his daughter in marriage to the person who would capture the city of Kiryat Sefer [Yehoshua 15:16]. Kalev did not know what kind of person would conquer the city. What if a slave would have conquered the city? Fortunately, Otniel ben Kenaz conquered the city.

Shaul promised his daughter to the person who would kill Goliath [Shmuel I 17:25]. Again this was a rash promise, but again G-d was kind and David killed Goliath. ►

12th CHEVAT 5779

SHABBAT BEGINS: 4:07 PM

SHABBAT ENDS: 5:22PM

> UPCOMING EVENTS

- 7th FEBRUARY
Young Married Couples
- 3rd-7th MARCH 2019
Young Professionals Ski Trip

> MAZAL TOV

Sauli & Naama Nathan
for the birth of their baby boy

Jeremy & Rivka Reuben
for the birth of their baby boy



THE WEEKLY QUOTE

"Our greatest glory is not in never falling. But in rising every time we fall."

WE HAVE A BIG WEEKEND

TAL WELCOMES THE 250 YOUNG GUESTS
TO OUR INTERNATIONAL SHABBATON IN LONDON

We look forward to inspiring, connecting and forging great relationships together.

Thanks to all the TAL TEAM for all their hard work.



DVAR TORAH

The most expensive split in history!
RABBI JONATHAN TAWIL

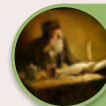
P1



DVAR TORAH

The Second splitting of the sea and it's ramifications / RABBI MARKOVIC

P2



OUR CHACHAMIM

RABBI YOSEF TZVI CARLEBACH

P3



HALACHOT

Walking Beyond the "Tehum Shabbat" to Perform a Berit... / RABBI ELI MANSOUR

P3



Q&A & CARTOON

P4

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

However, there was one man whose improper request resulted in tragedy. Yiftach was praying for success in battle against Ammon. Yiftach said to G-d, "If You deliver Ammon into my hands, the first thing that comes out of my house to greet me, I will offer as a sacrifice..." [Shoftim 11:31] Unfortunately, his daughter was the first to greet him. (According to the commentaries, Yiftach either sacrificed his daughter or sent her away for the rest of her life. Either way, this was a punishment for Yiftach's improper request.)

The Beit Av asks; Eliezer, Kalev, and Shaul also asked improperly. Why were they fortunate and why was Yiftach struck with tragedy?

He offers a beautiful insight. The common denominator of Eliezer, Kalev, and Shaul was that their requests all involved marriages. When it comes to finding a proper mate, that is one area regarding which a person can legitimately say "G-d -- take care of me!" When it comes to finding a person's life mate, the rule is that this comes from the Hand of G-d [Yalkut Shimoni 117]. Regarding searching for a spouse one is allowed to play with Providence and rely on G-d's intervention.

Yiftach's pledge had nothing to do with a marriage. When one utters an irresponsible pledge like that, anything can happen.

In a very famous pair of verses in Tehilim (121:1-2), King David exclaims, "I raise my eyes to the mountains; from where does My assistance come? My assistance comes from G-d, Maker of the heavens and earth." Some commentators explain that King David drew inspiration during times of crisis from the mountains. He looked to the mountains and contemplated the fact that G-d brought forth the mountains from sheer nothingness. Before creation, nothing at all existed; G-d produced everything from a vacuum. Thus, David exclaims, "I raise my eyes to the mountains -- My assistance comes 'Mei'ayin!'" Although "Mei'ayin" is generally understood to mean "from where," it could also mean "from nothingness." David came to the realization that divine assistance can surface "from nothingness," even in dilemmas with no foreseeable solution. Just as the mountains emerged from nothingness, so does G-d's assistance come in ways that could never have been anticipated.

Livelihood and finding a spouse are 'difficult' for G-d because they represent the needs to overcome the

preference to leave the world to ostensibly natural flow of cause and effect. When G-d engages in obvious suspension of nature that is called 'difficult'.

At TAL we take pride in bringing people together, inspiring and connecting them with Jews around the world. Last week we celebrated two TAL engagements. Ask the couples and they will admit they never saw it coming. The greatest split in history is not in our times; rather it occurred 3331 years ago at the Sea of Reeds. It taught us that although we each have difficult areas in our lives, problems and dilemmas for which we can see no realistic solution, nevertheless by reminding ourselves of God's ability to provide assistance through the most unforeseeable means, we can feel confident in His ability to find solutions to even life's most unsolvable dilemmas, and help us surmount even the most 'impossible' obstacles.

Always expect the unexpected.

It's when we least conceive it that G-d shows us His Hand Print onto our future. ■ **Shabbat Shalom**

RABBI MEIR MARKOVIC - ROSH KOLLEL NER AVROHOM



THE SECOND SPLITTING OF THE SEA AND ITS RAMIFICATIONS

'Daber el Bnei Yisroel veyoshvu veyachanu... veomar Phaorah levenei yisroel nevuchim heim boaretz' 'Speak to the Children of Israel and let them turn back and encamp...Pharaoh will say to the Children of Israel they are confined in the land' (CH 14, V 2,3)

How could Pharaoh speak to the Children of Israel if they had already left Egypt?

Rashi explains it to means about the children of Israel instead of to the children of Israel.

Targum Yonason interprets the verse literally, 'Pharaoh will say to Dosson and Avirom, the Children of Israel that remained behind in Egypt.

In the beginning of the parsha we are told that only a fifth off Jews came out of Egypt, the remaining four fifths having died during the plague of darkness including those who didn't

want to leave Egypt. If Dosson and Avirom remained in Egypt it must have meant they didn't want to leave so why did they not die with the rest of the Jews? Secondly we know that these two people caused trouble with the Mon as well as joining in the rebellion of Korach, so when did they cross the sea and rejoin the Jews.

The Torah at the end of parshat Shemos tells us that Moshe and Aron asked Pharaoh to let my people go, Pharaoh responded by making them work harder. He stopping giving them the straw to create bricks yet still demanded the same daily quota. It was the taskmasters job to educate the Jews about the new edict and take responsibility thus if the Jews couldn't manage to complete their quota, the jewish guards got beaten. Dosson and Avirom complained to Moshe and Aron that their interference had made it worse and that Hashem should judge them. The Medrash explains that Dosson and Avirom were part of the Jewish guards who took beatings on behalf of the Jews, the reward being that they became the Elders of the nation .

Dosson and Avirom who had this tremendous zechus of being beaten for the sake of Bnei Israel, were not able to join and be part of the Elders of the Jews due to their wicked

ways. When Pharaoh left Egypt to bring back his slaves - the Jews, he took along Dosson and Avirom along with him. They crossed the sea together with the Egyptians but when the sea unsplit and the Egyptians drowned, in the merit of the beatings that Dosson and Avirom undertook for the sake of their brother jews, the Mahril Diskin explains that they were saved during the plague of darkness and Hashem made a second splitting of the sea just for them.

We can learn from here that although Dosson and Avirom were wicked and their relationship to God bein adam L'Makom was lacking/non-existent their bein adam lachavero was exemplary and this merited them to their own personal Keriat Yam suf. People who appear to be bad often have good points as it says 'Poshei Yisrael are full of mitzvot like a rimon' (Chagigah 27a) , unfortunately the merit of Dosson and Avirom's good deeds didn't save them in the end as they got involved in the conflict of Korach which led to their ultimate downfall. ■ **Shabbat shalom**

S. EXPRESS
24 HOUR CARS, MPV's & COURIERS ת"ס
Edgware 020 8952 4444
Hendon 020 8203 4444
Golders Green 020 8458 4444

phonecity
90 Golders Green Road, London NW11 8LN
02087318887

Get in touch
0207 561 6600
michael@cityprinting.co.uk

CityPrinting
LTD
City House
171-173 Hornsey Road
London N7 6RA

Providing a service
to the Jewish
community

What could
City Printing
do for you?



OUR CHACHAMIM

RABBI YOSEF TZVI CARLEBACH • “THE RAV OF HAMBURG”

Rabbi Yosef Tzvi, the last Rav of Hamburg, was an extraordinary and radiant man. He had special charm and possessed uncommon spiritual strength, and a Torah of truth was in his mouth. He was filled with wisdom and knowledge, a pure fear of G-d, and sterling character traits. His was a beautiful soul in every sense of the word, and he embodied the spirit of his times and the heart of youth. His good name as an exceptional educator preceded him from one end of the country to the other.

Rabbi Yosef Tzvi's father was the one who educated him. Although he had teachers who taught him Torah, it was primarily his father who influenced him, teaching him Gemara and Mussar every day. When he grew older and became the disciple of Rabbi Esriel Hildesheimer, the image of his father continued to accompany him. He said, “During my childhood, the image of my father was my symbol and example of a humble and pure man, one whose heart was open to all, and who was even concerned with criminals in prison.”

Rabbi Yosef Tzvi knew that if he was going to influence young Jews who were already cut off from Torah and tradition, he had to study secular subjects. Thus he left for Berlin and entered university, where for four years he studied physics, mathematics, and chemistry, receiving a doctorate in these subjects. In Berlin he taught Torah in the Adath Israel community school, which was under the direction of Rabbi Esriel Hildesheimer.

It was during this time that he was invited to teach mathematics and the natural sciences in Jerusalem's Beit Midrash L'Morim (teacher's seminary). His Rav, Rabbi David Tzvi Hoffman (the Chief Rabbi of Germany), convinced him to accept this offer. He also asked his father for advice, who wrote him back, “Why are you asking whether you can go in the best conditions to the Holy Land? Even if I had a son who was a beggar in the streets of Jerusalem, I would still be inclined to thank the Creator every day for such an immense merit.”

Rabbi Yosef Tzvi taught in the holy city for three years. He was welcomed among the greatest rabbis of Eretz Israel, including Rabbi Shmuel

Salant (the Rav of Jerusalem) and Rabbi Avraham Yitzchak Hacohen Kook (the Rav of Jaffa). Because he was obligated to serve in the German army, he was forced to return to Germany. However before his departure, Rabbi Shmuel Salant thanked him for the positive influence he had on the young of Jerusalem and Eretz Israel as a whole. Upon returning to Germany, he wrote remarkable articles entitled Eretz Hakodesh, in which he described the years that he spent in Jerusalem and the impressions it left on him.

With the death of his father, Rabbi Yosef Tzvi was called upon to replace him as the Rav of Lubeck. However he served in that capacity for only three years, being appointed as the headmaster of Hamburg's Talmud Torah secondary school in 1921. Rabbi Carlebach quickly demonstrated that he was also an expert in education, transforming a 120-year-old school into a modern institution. He was the first to introduce the study of Hebrew as a living language into the school. His approach to teaching was to instill a love for Torah and Eretz Israel, the land of Torah, into his students. Not long afterwards, Hamburg's Talmud Torah school became famous as an orthodox educational center in Germany.

The fame of Rabbi Yosef Tzvi spread throughout the country, and he received many offers to become the Rav of various communities. In 5826 (1926), he became the Rav of Altona, and there he quickly revealed himself as a great leader and faithful shepherd of his community. Despite his greatness and scholarship, he remained a man of the people. He made no distinction between Sephardic and Ashkenaz Jews, between Mitnaged and Chassid, or between rich and poor.

Rabbi Yosef Tzvi remained in Altona for 12 years. From there he was appointed as the Rav of Hamburg, and the Jews of the city were delighted to have him as their Rav and guide. This period of his life was marked by poverty and tragedy, for it was during that time that Hitler, yemach shemo, came to power and the Nazis began persecuting the Jews of Germany. The Rav demonstrated extraordinary courage in every difficult situation. During one of his sermons, delivered in the presence of a Gestapo agent who was in the synagogue watching the congregation, Rabbi Yosef Tzvi said: “People speak of Hitler's 1,000 year reich. That this will last 1,000 years, I doubt. Yet one thing is clear to me: Even after 5,000 years, we will still be reciting Shema Israel and our Torah will forever remain a Torah of Truth.” ■



HALACHOT

RABBI ELI MANSOUR

WALKING BEYOND THE “TEHUM SHABBAT” TO PERFORM A BERIT ON SHABBAT OR YOM TOB

Hacham Ovadia Yosef was asked whether it would be permissible for a Mohel to walk on Shabbat (or Yom Tob) beyond the point where walking is allowed on Shabbat, in order to perform a Berit. The prohibition of “Tehum Shabbat” forbids walking beyond a certain distance (2000 Amot) outside one's town on Shabbat, and the question thus arises as to whether this prohibition is overridden in the case of a Berit which is to be performed on Shabbat. In some rural regions, where people live in small towns which are situated at a distance from one another, it might be necessary for a Mohel to walk beyond the “Tehum Shabbat” limit on Shabbat in order to perform a Berit in a different town. Would this be allowed?

Hacham Ovadia cites a discussion in the Talmud Yerushalmi (Rosh Hashanah 2:3) from which it emerges that walking beyond “Tehum Shabbat” is allowed for a Berit Mila on Shabbat only according to the minority position of Rabbi Eliezer. Rabbi Eliezer maintained that just as the act of Berit Mila overrides the Shabbat prohibitions on a child's eighth day, similarly, all “Machshireh Mila” – preparations that need to be done for the purpose of a Berit – also override the Shabbat prohibitions. According to Rabbi Eliezer, the Yerushalmi indicates, a Mohel would be allowed to walk beyond the “Tehum Shabbat” limit on Shabbat in order to perform a Berit. The clear implication of the Gemara is that according to the accepted view, that preparations for a Berit do not override the Shabbat prohibitions, this would not be allowed. And thus Hacham Ovadia Yosef concludes that it is forbidden for a Mohel on Shabbat or Yom Tob to walk beyond the “Tahum Shabbat” in order to perform a Berit. Hacham Ovadia notes that this was the position taken by Rav Tzvi Pesach Frank (1873-1960), in his work Har Sevi.

However, Hacham Ovadia makes an exception in the case of a Berit that is to be performed on Yom Tob Sheni Shel Galuyot – the additional day of Yom Tob observed in the Diaspora. He notes that this day of Yom Tob is observed only Mi'de'rabanan – on the level of Rabbinic enactment – and according to some authorities, the prohibition of “Tehum Shabbat” is also Rabbinic in origin. Therefore, given the lower level of stringency of “Tehum Shabbat” on Yom Tob Sheni, Hacham Ovadia allows a Mohel to walk beyond “Tehum Shabbat” on Yom Tob Sheni to perform a Berit. (Hacham Ovadia adds that this applies even to walking a distance of 12 “Mil,” which is generally treated more stringently, since some opinions maintain that walking even this distance on Shabbat or Yom Tob is forbidden only “Mi'de'rabanan.”)

Summary: Although the Misva of Berit Mila on a child's eighth day overrides Shabbat, it is forbidden for a Mohel to walk beyond the “Tehum Shabbat” outside his town for the purpose of performing a Berit on Shabbat or Yom Tob, though this is allowed on the second day of Yom Tob added in the Diaspora. ■

Kids Time

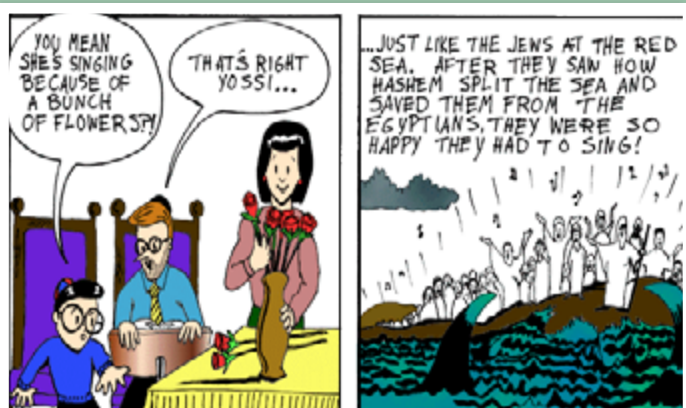
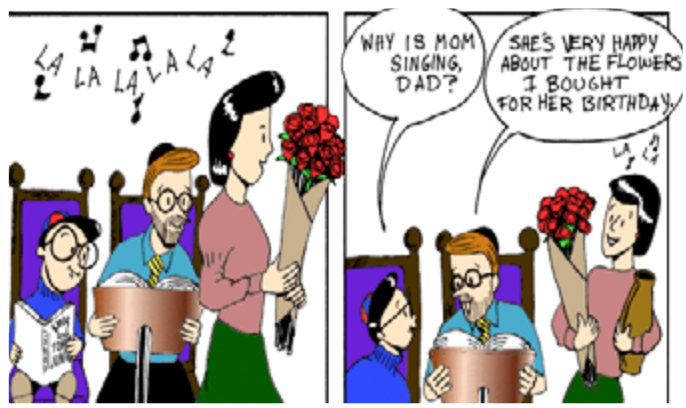


TEST YOURSELF - Q&A

- 1 What was Pharaoh's excuse for not releasing the Jewish children?
- 2 How did the locusts in the time of Moshe differ from those in the days of Yoel?
- 3 How did the first three days of darkness differ from the last three?
- 4 When the Jews asked the Egyptians for gold and silver vessels, the Egyptians were unable to deny ownership of such vessels. Why?
- 5 Makat bechorot took place at exactly midnight. Why did Moshe say it would take place at approximately midnight?

Answer
 1 10:11 - Since children don't bring sacrifices there was no need for them to go. 2 10:14 - The plague brought by Moshe was composed of one species of locust, whereas the plague in the days of Yoel was composed of many species. 3 10:22 - During the first three days the Egyptians couldn't see. During the last three days they couldn't move. 4 10:22 - During the plague of darkness the Jews could see and they searched and found the Egyptians' vessels. 5 11:4 - If Moshe said the plague would begin exactly at midnight, the Egyptians might miscalculate and accuse Moshe of being a fake.

YOSSI & Co.



TORAH

Join us Feb 6th
at 8:15pm for

YMC

Young Married Couples

at

Sophies 295 Hale Lane, Edgware

3 Course Dinner & Guest Speaker.
£35 per couple.

Limited tickets,
please RSVP.

www.torahactionlife.com

