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RABBI JONATHAN TAWIL

DIRECTOR
TAL



HASHEM MELECH!

At a Brit in Jerusalem a great Rabbi stood up to speak and wish well to the grandfather, an accomplished Talmud scholar, on the occasion of the Bris of his first grand-child, "Mazel Tov" he said, "today you are a human being!" Everyone was stunned. Maybe there is some hidden insult implied here. Until now he wasn't human?

Then he went on to explain that in the animal kingdom it is common to find creatures that have an instinct to protect its young.

However, only by humans does a grandparent demonstrate love and care for his or her grandchild and grandchildren have feelings for grandparents. This is symptomatic of real soulfulness, to see one's self in a grander historical or familial context. The greater one's spiritual development the broader is his grasp of the importance of the historical relevance of his life, and its mission.

The Gesher HaChaim lists a number of major differences between a human being and an animal. Amongst the items spoken about there is man's unique ability to perceive past, present, and future, and to see himself as a creature of history.

The Sephardim mention daily the words "Hashem Melech Hashem Malach Hashem Yimloch Leolam Vaed" - Hashem is King, Hashem, was King, and Hashem will be King forever! We state that HASHEM is the King in the past, present, and future.

The Ben Ish Hai (Rabbi Yosef Haim of Baghdad, 1833-1909), (Vayigash) writes that whenever we recite this verse, we recite it twice. This verse expresses our acceptance of G-d as King over us, and we recite it twice to emphasize that we accept the Almighty's kingship over both our bodies

and our souls. The precedent for this practice is found in the Book of Melachim I (18:39), where we read that Bnei Yisrael declared their loyalty to G-d by declaring, "Hashem Hu Ha'Elokim Hashem Hu Ha'Elokim" ("Hashem is G-d, Hashem is G-d"). Just as Bnei Yisrael repeated this declaration, so must we repeat "Hashem Melech" in order to express our commitment of both body and soul to the Almighty.

The Shulchan Aruch (OH 5:1) states that whenever we make a blessing and mention G-d's Name it is important to contemplate about the way we pronounce His Name (Adnut) as well as the way we read His Name (YHVH). Thus we should ponder each time that He is the Master of everything (Adnut) and He always was, is and will be (YHVH).

It is interesting to note that in Hashem Melech we start with the present -- Hashem is the King. Whereas when relating the kavanot we are supposed to have when saying G-d's Name we are supposed to think, He was, is and will be.

In this case we are thinking about the past first. Why the difference?

In this week's Parasha Hashem tells Moshe that He had made Himself known to the forefathers only as Kel Sha-dai but never revealed himself as Hashem- (spelt Yud, Heh, Vav, Heh -YHVH).

It was now time to make use of this new revelation.

There are many different explanations of the distinction between these two names of G-d.

On a simple level the idea of YHVH is the concept of the Eternal. The name is a shortened version of "Haya, Hove, V'yehiye" (was, is and will be). G-d is not only powerful, great, kind etc. but as well He is Eternal. He has made us promises in the past and despite the fact that we have not always seen their fulfilment immediately, we have full confidence in what the future holds. Promises were made to Avraham, Yitzchak and Yaakov and now the time has come for fulfilling them.

Times can be tough, but we should always know that there is a long term plan and there is a Master of the world. Moshe had questioned why G-d sent him at this time if it made Pharaoh increase the burden on the Bnei Yisrael. G-d's reply was that the forefathers never asked, Ushmi Hashem Lo Nodati Lahem - they never needed Me to explain to them the essence of My Name - that I was, am and will be. Rather they lived my Name in comprehensively and understood and felt G-d constantly even in the tough times. ►

27 TEVET 5779

SHABBAT BEGINS: 3:47 PM

SHABBAT ENDS: 5:04 PM



THE WEEKLY QUOTE

*"One Child, one teacher,
one book, one pen can
change the world."*

> UPCOMING EVENTS

For our upcoming events
check our website
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• 18th-20th JANUARY 2019

International weekend for Young Professionals

• 3rd-7th MARCH 2019

Young Professionals Ski Trip



DVAR TORAH

Hashem Melech!

RABBI JONATHAN TAWIL

P1

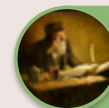


DVAR TORAH

Divine Providence

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OUR CHACHAMIM

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HALACHOT

Shabbat - Using Eyedrops for Lubrication...

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Q&A & CARTOON

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The Gemara (Ta'anit 25) relates the famous story of Rabbi Chanina ben Dosa. One Friday evening, he came in to see his daughter looking very sad because she accidentally lit Shabbat candles with vinegar (which doesn't normally burn) instead of oil. He consoled her saying not to worry, because it made no difference—Hashem can command the vinegar to burn the same way He commands the oil to burn. The Gemara relates the miracle that the candle lit the entire Shabbat!

The Ben Yehoyada asks: What was she worried about? After all, she had already lit the candles, and she SAW that they were burning from the vinegar! He explains that she was concerned because it is forbidden to derive benefit from miracles, and this was clearly a miracle. Perhaps she was had not fulfilled the mitzvah with these Shabbat candles?! However, Rabbi Chanina ben Dosa answered her—there's no difference! The fact that oil burns is also a miracle! What we perceive as nature is, indeed, a miracle as well. The law forbidding us to benefit from a miracle only applies where the miracle is perceived as something out of the ordinary,

and supernatural. However, when one's Emuna is so strong and clear to see that EVERYTHING is under Hashem's control, then there is no difference between miracle and nature.

Every time we say a blessing we are supposed to have two ideas. First to internalise that G-d is the Master of the world and only then proceed to ponder that He is, was and will be. Once we have made him Master of the world then we can think of past present and future.

With regards the saying of Hashem Melech – we are in fact coronating G-d with our very words. We are emphatically stating He is the King. We must know first that He is the King, only then can we speak about past and future.

It is this constant knowledge and understanding that existed with the Avot and that Hashem now portrayed to Moshe.

Tosfot (Berachot 11a) asks an interesting question: Why don't we repeat Birchot HaTorah each time we learn during the day, just like on Succot we make the blessing "Leishev BaSuccah" every time we sit in the Succah for a meal?

Tosfot explains that Torah study is different from the other commandments because one's mind does not abandon thoughts of Torah. Since a person's obligation to study Torah applies all day long, as the verse states "Vehagita Bo Yomam Valaylah" (– you should meditate in it [the Torah] day and night), it is as if one's learning is not interrupted during the day.

That is the ultimate way forward. Having G-d on our mind constantly – Shiviti Hashem Lnegdi Tamid.

This was the message to Moshe at the outset in redeeming Am Yisrael, a journey that would be supernatural and majestic.

Let us live and exclaim the words Hashem Melech – He is our King.

There is no difference between miracle and nature it all emanates from Hashem and through this realisation we will be able to experience both.

■ **Shabbat Shalom**

RABBI YEHONATAM SALEM - SHALOM LAAM DIASPORA



DIVINE PROVIDENCE

As we proceed through the book of Shemot, we read about the slavery and persecution that the Jews suffered under Egyptian rule. G-d warned Pharaoh, through his emissaries Moshe and Aharon, that if he does not free the Jews, he and his people will suffer terrible plagues. Essentially, Pharaoh believed that G-d had created the world, but thereafter, had left its running in the hands of powers of idolatry. He reasoned that it is below the dignity of G-d, the Creator of the world, to be involved in such mundane matters. The lessons of the supernatural plagues and the miraculous redemption of the Jewish People taught Pharaoh that, on the contrary, G-d is directly involved in the running of the world on a daily basis.

This is why our redemption from Egypt plays such a major role in our religion: Every recital of the shemah, each time we wear tefillin, and every kiddush of Shabbat and festivals reminds us about our exodus from Egypt. Through the miracles of our redemption, G-d made the following statements in a very clear manner: He created the entire world from nothing, He supervises the actions and

destiny of every single individual, and He remains the supreme Ruler of the world, not championed by anyone.

It is part of our basic emunah – faith, to realize that G-d is constantly involved in the life of every single Jew. A person will not bang his finger unless it has been decreed from Above.

All the more so, events greater than this, change of circumstances, trials and tribulations are all tailor-made specifically for each person, to learn from them and grow spiritually. A person who thinks about what happens to him in his life and does not merely assume that "it is all a coincidence," will be able to develop a closer and more personal relationship with Hashem, since he appreciates that he is being guided by Him.

For example, a man may travel abroad on business, and unexpectedly, meet his intended wife. Thus, what he thought was to be a business trip, G-d had planned otherwise. The Zohar teaches that if a needy person stretches out his hand to us for help; it is not because he needs our help, but rather, we are in need of an opportunity to give. G-d has many ways to take care of people, so if He sent this person to you, that is because you need the merit of giving. When we internalise this approach

to life, believing and trusting that G-d runs the world, events will take on a totally different meaning.

People may ask: where are "the daily miracles" that we mention and pay tribute to G-d for them in our prayers? The answer is that if we pay attention to the events in our daily lives, we will see that our lives are literally one long miraculous process. Thinking about the sequence of events, "why I just happened to be there at that time", and "just happened to meet him", or, "didn't meet him", may help us unravel some of the mystery behind the guiding Hand of G-d, that is interwoven into every step of our lives.

Let us start keeping a diary, recording daily any occurrence or incident from which we see G-d's directly-intervening Hand. With time, we will see that there is too much to write! The more we look for Hashem in our daily lives, the more we will become aware of His providence towards us and enjoy our personal relationship with Him.

■ **Shabbat shalom**

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OUR CHACHAMIM

RABBI YESHUA BESSIS

Rabbi Yeshua Bessis occupies a special place among the great men of Tunis. Numerous extraordinary stories have circulated about him that reveal the miracles and wonders that he performed. He knew Torah perfectly and had also mastered Kabbalah. With tremendous kindness and great purity, he brought healing to all ills and helped his people when they found themselves in difficulty. In the year 5533 (1773), he became famous in the Jewish world.

The morning of Sukkot, the Jews of the city arrived very early at the market to purchase the myrtle in order to finish their Sukkahs. Imagine their surprise when the merchants displayed their prices. They went from one merchant to another, but everywhere the price had been increased by at least seven times. The Jews were not ready to accept this outlandish price increase, and so they began to confer with one another. However the merchants had all agreed among themselves on the new prices, and none was willing to lower it. After discussing the matter at length, the Jews decided to go to see Rabbi Yeshua Bessis. They immediately chose representatives who hurried towards the home of the Rav.

The news of the silhouette in the sky spread in a few minutes to the king's palace. King Albai, who recognized the power of the Jews' Rav, immediately sent his most important ministers to the him, as well as a horse-drawn coach so that the Rav could come to the palace.

Out of respect for the royalty, Rabbi Yeshua accepted the invitation without delay. The king told him, "My friend, I know that all this commotion has come from you. Tell me why you have so wronged that man." The Rav replied that he had simply asked the man to go up and bring his merchandise to the loft, and that this merchant did go up ... and up into the air.

"Don't hide anything from me," the king declared. "No harm will come to you."

Rabbi Yeshua saw that the king was sincere and that he wanted to help him. He began by recounting the Jews' misfortune in the city because the merchants had decided to increase their prices, and that no member of the community could afford it.

"Here is that man who is coming down towards you," the Rav added. "He will confirm what I have said." ■

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HALACHOT

RABBI ELI MANSOUR

SHABBAT – USING EYEDROPS FOR LUBRICATION, AND LOTIONS FOR CHAPPED SKIN

If a person on Shabbat needs drops to lubricate his eyes – such as for inserting contact lenses – he may use eyedrops for lubrication. This is the ruling of Hacham Ovadia Yosef, as cited in Yalkut Yosef (Shabbat, vol. 4, p. 110). Since this is not done for medical purposes, but simply to keep the eyes lubricated, it is permissible.

Hacham Ovadia permitted under certain circumstances the use on Shabbat of creams that are absorbed into the skin, despite the Shabbat prohibition of Memare'ah – smoothening a thick substance. This lenient ruling was based on the theory advanced by the Magen Abraham (Rav Abraham Gombiner, 1633-1683) that Memare'ah forbids smoothening a substance on a surface (such as applying wax to the cover of a barrel to seal it), but not when it is absorbed into the surface. Hacham Ovadia thus permitted the use of lotion for an infant's rash, and for somebody suffering from a painful backache. However, the Mishna Berura Tiferet (328:76) notes that it is uncertain whether Hacham Ovadia would have also permitted applying hand cream to heal chapped skin on Shabbat. It is very possible that Hacham Ovadia allowed relying on the lenient position of the Magen Abraham only for the sake of a child, or in cases of severe pain. Therefore, it is proper to avoid the use of hand cream on Shabbat. By the same token, one should not use olive oil to treat chapped lips or chapped skin on Shabbat. Since olive oil is used on skin today exclusively for medicinal purposes, this would be forbidden on Shabbat due to the prohibition of Refu'a (taking medicine on Shabbat).

Summary: One who needs to lubricate his eyes on Shabbat (such as to insert contact lenses) may take lubricating eyedrops. Although it is permissible on Shabbat to apply lotion to an infant's rash, and to use lotion in cases of considerable pain, it is proper to avoid using on Shabbat lotions or olive oil to treat chapped lips or chapped skin. ■

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By Tanya Ohana

KidsTime



TEST YOURSELF - Q&A

- 1 How long did the plague of blood last?
- 2 Why did the frogs affect Pharaoh's house first?
- 3 What did Moshe mean when he told Pharaoh that the frogs would be "in you and in your nation?"
- 4 What are "chamarim."
- 5 Why didn't Moshe strike the dust to initiate the plague of lice?

1 7:25 - Seven days. 2 7:28 - Pharaoh himself advised the enslavement of the Jewish People. 3 7:29 - He warned that the frogs would enter their intestines and croak. 4 8:10 - Piles. 5 8:12 - Because the dust protected Moshe by hiding the body of the Egyptian that Moshe killed.

Answer

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