



TorahActionLife

COMMUNITY PARASHA SHEET

SHEMOT

21st Tevet 5776

Shabbat begins: 15:47

Shabbat ends: 16:57



RABBI JONATHAN TAWIL
DIRECTOR, TAL

Share The Pain!

The Gemara Sotah (11a) tells us that Pharaoh had three advisers: Yitro, Iyov and Bilam. Pharaoh wished to decide how to deal with the Israelite "problem". He sought the opinion of each of his three advisers.

Bilam was an evil man and relished the prospect of eradicating the Jewish people. He advised Pharaoh to kill the male Israelites.

Iyov was opposed to any plan to destroy the Jewish nation. Rather than display his true feelings on the issue, he refrained from offering any opinion and he remained silent.

Yitro on the other hand, vocally rejected Pharaoh's idea of exterminating the Jewish people. Yitro believed it was wrong that these people should be made to suffer for no crime other than being Jewish. Yitro's loud protests angered Pharaoh and Yitro had to flee Egypt in order to save his life.

The Talmud continues by telling us that each of the three advisers were rewarded or punished according to his deed. Bilam was killed by the very people he sought to exterminate. Iyov, who remained silent in the face of Jewish oppression, was afflicted with a life of pain and suffering. Yitro, who fled because of his opposition, sacrificing his position of leadership and life of comfort and

wealth in Egypt, eventually became the father-in-law of Moshe and his descendants merited serving as prominent judicial leaders in the Sanhedrin.

Hashem dealt Mida Keneged Mida – measure for measure with all three of them. On retrospection one can understand both Yitro and Bilam's reward and punishment, yet it is difficult to comprehend why Iyov's punishment was so severe. In fact, even if Iyov had objected, Pharaoh would have still enacted his decree. Iyov's only sin was remaining silent. Why then did he have to suffer such a harsh life, where tragedy followed tragedy?

**YOUR BELIEFS DON'T
MAKE YOU A BETTER
PERSON. YOUR
BEHAVIOUR DOES.**

The Mishnah in Pirkei Avot lists 48 ways to acquire Torah. We are taught for example that studying, listening and minimising one's sleep are all ways of acquiring the Torah. One way out of the 48 seems to stand out. The 39th way is - Nosei Be'ol Chaveiro – participating in the burden of one's fellow. Why should participating in the burden of one's fellow enable us to acquire Torah?

Hashem gave Am Yisrael the Torah as a nation. We were all there at Har Sinai, in fact all the future souls of our nation were there. The Torah was not handed down to one individual; rather it was handed to the na-

This week's edition is sponsored by Ruth Menashy in honour of her late father - Leiluy Nishmat Menashy ben Yezekiel Ezra Z'l.



1. Who was the first and last sheivet to die in Mitzrayim?
2. Rashi (2:14) brings that Moshe killed the Mitzri with Hashem's Name. How then did Doson and Avirom then know that Moshe and not someone else had killed him? What evidence is there by simply seeing someone's lips moving?
3. Rashi (2:1) brings that Yocheved was 130 years old when she gave birth to Moshe. Why then does the possuk not mention this miracle (like it does by Soro)?
4. What is Shovavim Tat?
5. The daughter of Paro saved Moshe and converted to Judaism. Who did she marry?
6. What can we learn from the evil plan of Paro (Shemos, 5:9) to increase the workload?
7. Why was Sheivet Levi not subject to slavery in Mitzrayim (see Rashi, 5:4)?

Answers On Page 3

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tion. One of the intrinsic messages in this action was that in order to uphold and learn this Torah, there needs to be unity. One needs to see himself as part of the other person, one big family.

Choosing a leader isn't easy. When it came to redeeming Am Yisrael, Hashem chose Moshe from the tribe of Levi. What actions reveal Moshe's potential as a leader, and what was so special about the tribe of Levi?

When the Torah relates the lineage of Reuven, Shimon and Levi (Shemot 6:14-16), the Torah states the sons of Reuven... The sons of Shimon... yet when it comes to Levi, the Torah states "These were the NAMES of the sons of Levi..." Why does the Torah emphasize the names of Levi, whilst those of Reuven and Shimon are seemingly ignored?

The Sh'lah HaKadosh (Rav Yeshayahu HaLevi Horowitz) explained that in Egypt the nation were subjugated to servitude. The tribe of Levi however were not. One might have expected them to enjoy this status and "forget" about their brothers.

It is to this that the Torah emphasises the names of Levi's children. He named his sons after his brothers' bondage. "Gershon" -- for they were "Gerim" (aliens) in a foreign land. "Kehat" -- for they gritted their teeth in their suffering. "Merari" -- for their lives had been embittered (Maror). Levi wished to actively participate in his brothers' anguish, identifying with them in their times of stress

and he named his sons accordingly. It is for this reason the Torah stresses their names.

Similarly, the Torah relates that "Moshe grew up, and he went out amongst his brethren and he saw their suffering" (Shemot 2:11). Moshe was a prince in Pharaoh's palace. He had everything going for him. Yet he knew his identity and he yearned to relate to his people.

The Midrash comments that Moshe saw their suffering and cried: "How my heart goes out for your suffering! If only I could die for you, to spare you your suffering." Moshe removed his princely garments and went out into the field to try to help his brethren make the bricks and mortar, just so that he could be a part of their pain.

According to the Midrash, Hashem said to him: "You left your comforts to participate in the pain of Israel as an equal; I will leave the company of the Higher Ones so that I may speak with you."

It is for this reason that Moshe was chosen as a leader. A leader must be able to see beyond the physicality to delve deep and feel the emotional suffering as if that suffering is happening to him. Moshe felt it, he was distressed and he acted accordingly.

The Alter of Kelm comments that earlier we find the Torah relates that "Hashem Saw and Hashem Knew" (that the time had come for redemption) (Shemot 2:28).

Rashi, explaining this verse, uses virtually the same expression as he did concerning Moshe: "G-d placed his eye upon them and did not remove his heart from them." The Alter of Kelm explains that G-d was inspired - as it were - by the actions of Moshe. It was

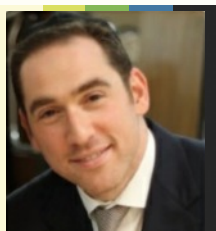
Moshe's own similar actions that triggered G-d's looking at and taking to heart, so to speak, the troubles of the Jewish people. Such is the power of Am Yisrael, when we are together, when we truly feel for our brothers and sisters; then Hashem's redemption is sure to follow.

We can now understand why Iyov suffered for his silence. Iyov was not sure what possible good would come out of him voicing resistance to Pharaoh's evil edict. He reckoned it would not change anything. Even if Pharaoh would not change the edict, he still should have voiced his opinion. When Iyov personally suffered, then he did not remain silent, rather he raised his voice beseeching G-d.

Thus Iyov's punishment stirred him to react in a manner that in turn demonstrated the error of his failure to raise his voice in protest against Pharaoh's heinous plan.

I was once in Yerushalayim talking to a Gadol Hador when an ambulance with its sirens wailing whizzed by. The Gadol stopped in the middle of talking to me, and with his eyes closed started to say a prayer. At first it didn't hit me, but then I realised what had happened. The Rav didn't see the ambulance as a piece of scenery in the background. He saw it as a person in distress, a person who is being rushed to hospital, a person in need of help. This is how we must approach the suffering of our fellow Jews.

Just as we share in our nations sorrow, so too may Hashem Bless us to always share in our people's Simcha Bekarov. Amen



RABBI JOSEPH DWECK

SENIOR RABBI OF THE S&P SEPHARDI COMMUNITY

SHEMOT:

Failure Is An Option

"Freedom is not worth having if it does not include the freedom to make mistakes." — Mahatma Gandhi

Over two centuries have passed in our story from the close of Bereshit. Yosef and his brothers have died, and their family of seventy has grown into a plentiful nation.

But they are not free in the land in which they have multiplied. Under the whips of taskmasters and whims of a tyrannical king,

crucible of captivity, yearned for a life of freedom. From under the weight of their labour they called out to the G-d of their fathers hoping for deliverance.

One peril that comes with freedom is the threat of failure. With each opportunity for choice and action that a free life brings, there is a possibility of defeat

And their pleas for help went up to the Lord from the bondage. (2:23)

G-d hearkened to their cries...G-d listened to the Children of Israel. G-d knew. (2:24-25)

And so began the complex processes necessary to create a nation of free people who could shape their own futures. Freedom is not easily achieved, and it brings with it many dangers that threaten safety. With true freedom the consequences of our actions, no matter how dangerous, are real and they reach us. We allow for vulnerability knowing that when we act freely we will expose ourselves to, and be



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responsible for, the repercussions, whatever they may be.

One peril that comes with freedom is the threat of failure. With each opportunity for choice and action that a free life brings, there is a possibility of defeat. In this light, it is intriguing that the Bible's first story about Moshe, the agent of freedom, is one of failure. G-d sends him to negotiate the people's redemption with Pharaoh. With severe reluctance ^[1], Moshe finally accepts the job but insists on going about it on his terms. G-d grants Moshe the liberty of choosing his own approach, and that very license facilitates Moshe's failure. By the end of the parasha, even with all of the special signs

that he asks G-d to send him, Moshe loses the negotiation with Pharaoh, and, to add to the pain, Pharaoh doubles the difficulty of the slaves' labour ^[2]. As a result, the people lose faith in Moshe, and reject him.

They confronted Moshe and Aharon, stationing themselves to meet them when they came out from Pharaoh. They said to them: 'May G-d see you and judge you for making our smell reek in the eyes of Pharaoh and his servants, giving a sword into their hand to kill us!' (5:20-21)

Failure is a stepping stone towards success, and an integral element of freedom. One

cannot be free without failing. Freedom comes with possibilities and options, and not all options lead to successful ends. When we fear failure, we not only keep ourselves from success, we miss doors that are open to us and we lock ourselves into a life of restriction. Moshe could have protested after his initial misfire and quit the endeavour altogether. Instead, he took responsibility for his choice, and the resulting pain, in order to deliver a proud and free nation.

Shabbat Shalom

^[1] 3:11,13; 4:1,10,13.

^[2] 5:7-19

Electrical Appliances (continued)

As mentioned last week, electrical appliances need to be immersed before use.

Is there any other option for electrical appliances?

If you are able to dismantle the device and render it useless, once put back together it is considered a new vessel made by a Jew. This *new* vessel would not require tevillah. However if the device can be very easily taken apart, without any technical competency, it may not be considered a new device, since anyone can do it.

There is also an option to give the device to a Non-Jew and subsequently borrow it back from him. Ownership will be discussed in more detail later.

Do I need to immerse the whole appliance in water?

If the parts which come in to contact with food can be separated from the main appliance, you only need to immerse those parts. However if it's one unit which can't be disassembled, you need to immerse the whole appliance.

How about the cable and plug?

The cable and plug do not need to be immersed.



HALACHA
RABBI DOV LEVY
KOLLEL NETZACH YISRAEL

Tevilat Keillim



1. The first one to die was Yosef and the last sheivet to die was Levi, when the start of the slavery in Mitzrayim started.
2. The Gur Aryeh answers that the killing with Hashem's Name only works when accompanied with some small form of hitting.
3. The Ramban (Vayigash, 47:15) brings that a miracle that was told over beforehand by a messenger that it will happen is recorded in the Torah. However, miracles done to assist a tzaddik or punish a rosha are not explicitly mentioned. The Gur Aryeh (Shemos, 2:1) answers that since Hashem made this miracle of birth special in Mitzrayim (e.g. they unnaturally had so many children in one go) therefore Yocheved's miraculous birth is also not singled out for mention.
4. It is an acronym for many of the Parshios in Sefer Shemos. It is a special time for teshuva in the areas of negativity that the Jews were exposed to in Mitzrayim. With the going out of the Jews with special help from Hashem in these parshios, so too each Jew can have special help to free themselves from sins of aroynous seen in leaving Mitzrayim.
5. Bisya married Kolev (Gemora Megilla 13a).
6. The Mesillas Yeshorim (Chapter 2) brings that Paro's plan was that the Jews would be so busy working that they would not have time to think and plan how to oppose it. We learn from here that this same thing applies to the evil inclination who tries to make a person so busy with other things that they do not have time to stop, think and analyse their lives.
7. There were special rules for the priests in Mitzrayim (see Vayigash, 47:26). Sheivet Levi as the tribe of priests for the Jews were therefore exempt from the decrees. The Chizkuni (5:4) brings that Paro went out to work and told everyone else to join with him. Since the king commanded them, all the Jews complied except for Sheivet Levi. Only those who had first worked with Paro were then made into slaves.

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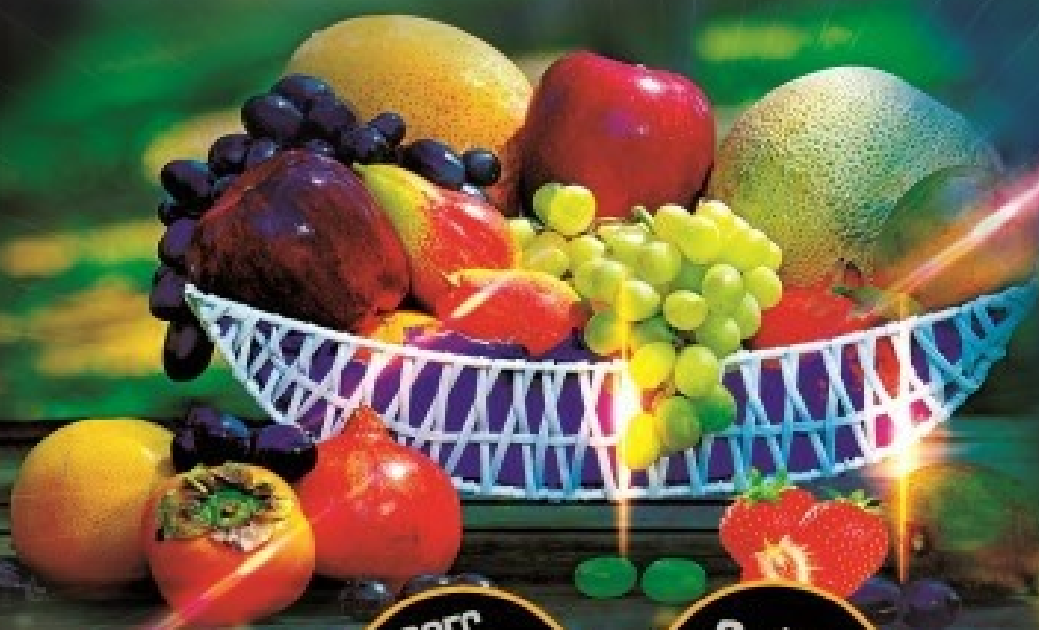
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