

THE COMMUNITY Parasha Sheet



To receive this via email or for sponsorship opportunities please email us info@torahactionlife.com www.torahactionlife.com

This week's Parasha Sheet is sponsored in honour of the birth of Maurice Tamman & Simcha-Shira's twin boys

RABBI JONATHAN TAWIL

DIRECTOR
TAL



PARSHA INSIGHTS

"And Yithro came..." (18:1)

The Talmud (Zevachim 116a) discusses what made Yithro, a gentile priest, come to join our nation? R. Yehoshua says it was the war of Amalek; R. Elazar HaModai says the giving of the Torah; R. Eliezer says the splitting of the sea!

R. Nathan Ordman z.t.l. asks that surely Yithro (originally one of Pharaoh's advisors) heard all about the Ten Plagues, the famous exodus from Egypt, and the splitting of the sea – these were such famous events that they no doubt became the talk of the world! If so, why does R. Elazar HaModai suggest that only the later giving of the Torah stirred Yithro to come?

He offers to us the following suggestion. Originally, Yithro most certainly heard about the plagues and the exodus. As a result he abandoned his idolatrous ways, and strengthened his belief in

G-d. However, Yithro mistakenly felt that he could remain a believer in G-d whilst remaining in his hometown Midyan. Although surrounded there by idolaters, he would be different, and would remain a staunch believer in G-d. R. Elazar HaModai however understood the question of the Talmud "What did Yithro hear and come" as expressing not merely what made him believe, but what made him move and join the Jewish people in the wilderness, leaving behind all his hometown luxuries! What made him realise that to be a faithful Jew entails living together with the community amongst other Jews, in an environment encouraging and fermenting spiritual growth in Torah and Mitzvot!

Our Torah is a living Torah! Yithro saw that by G-d giving over His Torah to our nation this implies that He wishes us to relate to Him. It is insufficient merely to acknowledge His existence, which could be carried out at home in Midyan! G-d gives us a unique way of life, demonstrating to us how to live holy lives with Him, emerging a treasured nation! The Torah calls for us to put our knowledge of G-d into practice, studying His Torah, involving ourselves with His Mitzvot! When the Torah was given, our people stood encamped by Mt. Sinai unified "like one man with one heart" (Rashi (19:2)) ►

> MAZAL TOV TO

Tanya Cuby & Yaakov Ohana
on their wedding



THE WEEKLY QUOTE

"We must let go of the life we have planned, so as to accept the one that is waiting for us."

> UPCOMING EVENTS

- LEGENDARY SKI TRIP IN SLOVAKIA
21ST- 25TH JAN (see more info online)
- TU B'SHVAT COCKTAIL PARTY
30TH JAN (see more info online)
- GALA DINNER
26TH FEBRUARY (See more info online)



DVAR TORAH

Parsha insights
RABBI JONATHAN TAWIL

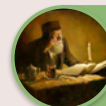
P1



DVAR TORAH

The only true kindness in this world
RABBI RAPHI GARSON

P2



OUR CHACHAMIM

RABBI TSEMAH TSARFATI

P3



HALACHOT

Shabbat: Is it Permissible to...?
RABBI ELI MANSOUR

P3



Q&A AND CARTOON

P4

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

B.R.E.
BRAMPTON REAL ESTATE
SALES - RENTALS - MANAGEMENT
Tel: 020 7101 3737
www.bramptonrealestate.co.uk
Shommer Shabbat

PROUD SPONSORS OF TAL

elias
LONDON'S PREMIER DRY CLEANER
www.eliascleaners.co.uk

COMPUTER CHECKING AVAILABLE
✓ Supply
✓ Check
✓ Repair

סופר סת"ם
כתיבה בריקה תיקון
Certified Scribe
020 8455 7700
3 Russell Parade
Golders Green Road, NW11
benarroch@soferstam.co.uk
www.sofertam.co.uk

with one united goal - to serve G-d in the best possible manner! Yithro now understood that to accept upon himself Torah lifestyle demands leaving the corrupt Midyan, and moving to the barren wilderness together with the thriving committed Jewish community!

Many people mistakenly think that it is sufficient to theoretically believe in G-d and be 'a Jew at heart'! The Torah teaches us that true belief must be put into practice! Belief is no theoretical fact! Our Torah is a living Torah, a way of life! The true commendable 'Jew at heart' is one who takes to heart his beliefs, performing and acting in accordance! Living in an environment

that encourages communal spiritual growth in the traditional Torah mode is a most vital step enhancing us towards achieving our goal!

"On this day they came to the Wilderness of Sinai" (19:1).

Our verse opens the famous Chapter dealing with the Divine Revelation at Mt. Sinai. The Torah uses the present phrase on this day rather than the expected "on that day". Rashi explains to us that the Torah is teaching us that we must view every moment as if we are just now receiving the Torah anew! Our Torah affects every single moment of our lives. From the moment that we wake up in the morning, hundreds of

religious laws and customs lead us through the day. Every step in life has its Torah solution! There is infinite wisdom and greatness contained in our holy Torah. When we sit down and study Torah, we must beware of the danger of "habit" turning our lifestyle into mere routine. Every moment of Torah study must be fresh! Every word of Torah should be approached with great excitement and enthusiasm! We must appreciate and cherish the great merit that we have to involve ourselves in studying G-d's holy Torah! ■

RABBI RAPHI GARSON - OHR YISRAEL SHUL, THE HEART OF HERTFORDSHIRE

DVAR
TORAH



THE ONLY TRUE KINDNESS IN THIS WORLD

As Yaakov takes leave of this world, he beseeches his son Yoseph with the following request "and do for me kindness and truth, please don't bury me in Egypt".

Rashi mentions that kindness one does with the dead is termed "chesed shel emet" – kindness of truth, as one does not expect any form of repayment.

The Sefer Vayomer Abraham elaborates on this them. It is norm that when a poor person approaches our door for a loan or a donation, even if we agree to give the donation, our minds are dubious of the individual asking. "Does he really need it? Will he just spend it on cigarettes? Is he legitimate cause?"

This sentiment is echoed in the Talmud: "One should be grateful to the Raamayim/Faudsters, for without them we would be sinning daily." Rashi explains that they allow us to have a defence – we turned a blind eye from giving Tzedaka because there are so many impostors.

And so it is with all other areas of kindness that we perform, doubts creep in that perhaps this is not "chesed shel emet". For most acts of chesed done during one's his life are not "pure," it carries within itself some of the complexities of human interaction. Maybe I owe him a favour and am uncomfortable in refusing him, or perhaps we think he owes me one. This corrupts what chesed is really all about. For chesed by definition is "something for nothing."

Thus the act of burying a dead person is called chesed shel emet – "true kindness." The unassuming dedicated staff that form the chevra kadisha in every community, are guaranteed that their work is "chesed shel emet". It is the truest act of kindness, since one cannot be thanked by the recipient.

Most people would not want to spend their weekend in a Beit Tahara– (where the dead are prepared) or even their mornings moving a body from a morgue to the cemetery, but for the thousands of chevra kadisha volunteers worldwide, it is not about what you want to do, but rather what has to be done.

In fact the word Emet – truth, encapsulates this mitzvah. Emet is made up of three letters: Aleph, Mem and Taf.

Aleph = Aron / the casket

Mem = Mitah/ the bed or final resting place.

Taf = Tachrichin/ the shrouds.

We need to be grateful to those who involve themselves with this holy work.

But may it be Hahsem's will, that all those in the chevra kaddisha, should become unemployed, speedily in our days. ■

TAL is sponsored by

mojo

020
8458
1234

THE BUILDING AGENCY

phonecity

90 Golders Green Road, London NW11 8LN
02087318887

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

CityPrinting
LTD

City Printing Ltd
City House
171-173 Hornsey Road
London N7 6RA

Providing a service
to the Jewish
community





OUR CHACHAMIM

RABBI TSEMAH TSARFATI

Rabbi Tsemah Tsarfati was the leader of the Rabbanim of Tunis. He founded a great spiritual center and taught Torah to numerous students that came to imbue themselves with his wisdom. Rabbi Tsarfati renewed the study of the Gemara with the Tosafists and implanted in his students a love of study for various commentators.

On the eve of every holiday and Shabbat, he would pass by the shops and pressed merchants to close their businesses in order to tranquilly welcome Shabbat. Rabbi Tsarfati united in his person astonishing wisdom with purity and holiness. His courteousness and nobleness were well-known, to the point that even non-Jews respected and esteemed him well.

Rabbi Tsemah devoted his days and nights to the study of Torah. Yet every night, when he prepared himself to study quietly, the problem of lighting confronted him. It was difficult for him to obtain a new tallow candle or a little oil for a wick each time that he needed it.

One night, Rabbi Tsemah did not have a way to light his candle. Yet he was not about to forsake a long night of study. He went outside in the darkness, headed to the nearest bakery, and asked the baker's assistant to help him light his candle. The assistant joyfully did so, and Rabbi Tsemah began to feel reassured: Hashem had come to his aid and he had not lost hours of study in vain!

While he was walking back, the candle blew out. Rabbi Tsemah returned to see the employee and, excusing himself for bothering him, asked him to kindly light the candle once again. The candle blew out several times while on route, and each time the employee relit it. Eventually, sadness began to take hold of Rabbi Tsemah's heart. Perceiving that such was the case, the employee took the candle and brought it himself to the Rav's home in order that it not get blown out while on route. "For a commandment is a lamp and the Torah is light," and the tiny flame warmed Rabbi Tsemah's heart. He placed his hands on the head of the employee and uttered a blessing, wishing him great wealth.

One day, while Rabbi Tsemah was traveling through Istanbul on his way to Eretz Israel, Hashem placed an extremely wealthy Jew on his path – none other than the baker's assistant! In his generosity he gave the Tzaddik a donation, a sizeable amount in fact, so that he could settle peacefully in Eretz Israel and study Torah.

One year, a trying epidemic struck Tunis, producing numerous victims. Cries of distress rang out from every home. There was not one house that was not touched by illness.

Rabbi Tsemah, who could no longer tolerate seeing the suffering of his people, invited the Angel of Death to come to his Beit Midrash. His students were stunned when he signaled to them with his hand that the angel had arrived. Rabbi Tsemah rebuked the angel in front of everyone, and while holding a bag of beans in his hand, he ordered him to immediately leave the city and its inhabitants alone for as many years as there were beans in the bag.

Pushed by curiosity, one of the students dared to ask the Rav for the bag in order to count the number of beans inside. Eighty were found.

That same day, the epidemic ceased and the inhabitants of Tunis breathed easier. They had seen with their very eyes that "the Tzaddik decrees and G-d executes."

And in fact, eighty years later the epidemic once again struck the city, but Rabbi Tsemah was already in the world where only goodness reigns.

Near the end of his life, Rabbi Tsemah fell gravely ill. He suffered terribly for two years, without any remedy for his ills being found. The Jewish community implored Hashem, Who heals the sick, and begged Him to have pity on their Rav.

Rabbi Tsemah himself related that during those difficult times, the Prophet Elijah appeared to him and gave him the remedy to his sickness: If he studied Gemara and the Poskim on the eve of a Brit Milah in the home of the baby's mother, he would be healed.

Rabbi Tsemah agreed to do this, and he was quickly healed. From that day on, he wandered near the doors of the Jews of his city and was invited into each home in which a boy was born. There he prepared himself to study Torah until daybreak.

Since that time, the custom among the Jews of Tunis has been to gather a minyan of Chachamim in the home of the baby and to study until daybreak.

To the great regret of all those that loved him, Rabbi Tsemah Tsarfati passed away in Jerusalem in 5477 (1717), receiving at his death all the honors due a Tzaddik. ■



HALACHOT

RABBI ELI MANSOUR

IS IT PERMISSIBLE TO EAT SOUP THAT WAS REHEATED ON SHABBAT?

A question recently arose concerning the situation of a guest who was served hot soup during Shabbat lunch. The guest was surprised to see hot soup being served on Shabbat day, as Halacha forbids reheating cold liquid on a Blech or hotplate on Shabbat, a law known as "Yesh Bishul Ahar Bishul Be'lah." It turned out that the hostess mistakenly thought that one may reheat hot soup on Shabbat, and thus accidentally violated this Halacha. The question thus arose as to whether the soup was permissible to be eaten. Generally speaking, Halacha forbids deriving benefit from prohibited acts committed on Shabbat. Seemingly, then, it would be forbidden to eat the hot soup, as one would thereby be deriving benefit from a Shabbat violation.

However, Hacham Ovadia Yosef, in his Hazon Ovadia (vol. 4, p. 422; listen to audio recording for precise citation), ruled that the soup may be eaten in this case. He writes that although food that has been prepared in prohibited fashion on Shabbat is forbidden for consumption, this applies only when the act in question is forbidden according to all authorities. When, however, the permissibility of the act is subject to a debate among the Halachic authorities, then the food is not forbidden. Hacham Ovadia writes that in such a case we may apply the rule of "Safek De'rabbanan Le'kula" (we may act leniently in situations of doubt concerning a Rabbinic prohibition). Since deriving benefit from food cooked on Shabbat is forbidden only by force of Rabbinic enactment, the food is permissible if there is some question concerning the act that was performed. This important principle applies in the case of liquid that was reheated on Shabbat. Although the Shulhan Aruch rules that it is forbidden to reheat liquid on Shabbat, and this is the accepted Halacha, there were some Rishonim (Medieval Halachic scholars) who held that once a liquid had been cooked, it may be reheated on Shabbat even after it had completely cooled. As mentioned, we do not follow this position, but nevertheless, since this issue is subject to debate, if soup was reheated on Shabbat it does not become forbidden.

Summary: It is forbidden to reheat cold soup on Shabbat, but if one mistakenly did reheat soup, it may be eaten. ■

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

PROUD SPONSORS OF TAL
SHALOM MOTORS
TEL: 0208 806 2528 MOB: 07889 052 301
OFFERING YOU QUALITY, LOYALTY AND A PROFESSIONAL SERVICE SINCE 1967
FREE PICK UP AND DELIVERY
SERVICE
REPAIRS
BODY SHOP
SALES

**WHITE HOUSE HENDON
& GOLDERS GREEN**
Are proud supporters of TAL

KidsTime

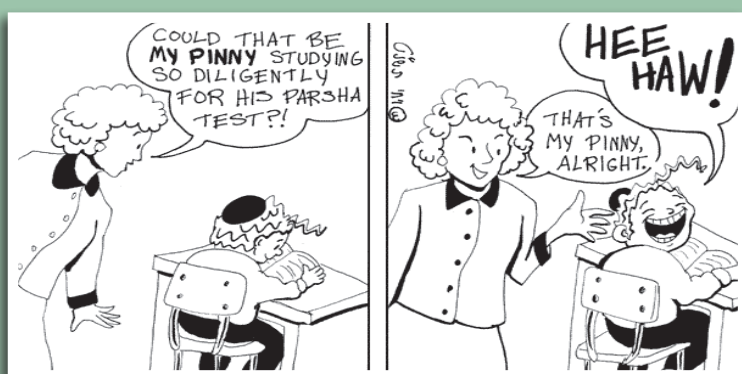
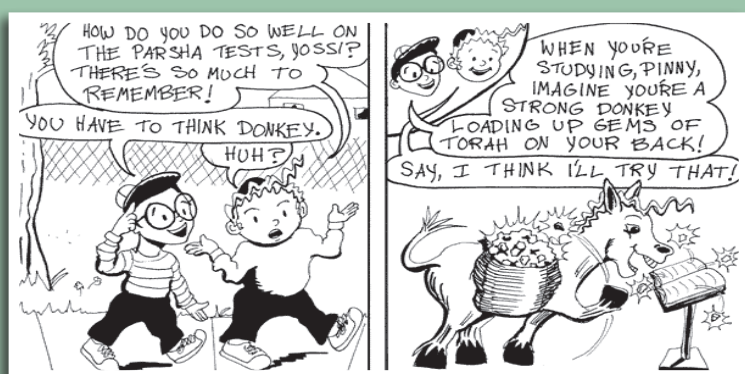
Y^וSSI & Co.

TEST YOURSELF - Q&A

- ❶ Why is kindness towards the dead called “chesed shel emet”? Kindness of truth?
- ❷ Give three reasons Yaakov didn't want to be buried in Egypt.
- ❸ How do you treat a “fox in his time” (i.e., a commoner who rules)?
- ❹ “When I was coming from Padan, Rachel died on me... I buried her there on the way to Efrat...” Why did Yaakov say all this to Yosef?
- ❺ Initially, why was Yaakov unable to bless Ephraim and Menashe?

Answer

❶ 47:29 - Because the river expects no reward from the recipient. ❷ 47:29 - a) Egypt's ground was to be plagued with lice; b) At the time of the resurrection, those buried outside Israel will suffer; c) So the Egyptians wouldn't make him into an idol. ❸ 47:31 - Bow to him. ❹ 48:7 - Yaakov thought Yosef harbored resentment since Yaakov had not buried Yosef's mother, Rachel, in the Ma'arat HaMachpela. ❺ 48:8 - The Shechina departed from him.



Upcoming EVENTS & Lectures

TAL Torah Action Life

Anshei Shalom Together with TAL

TU B'SHVAT Party

Delicious Desserts & Cocktails
Tuesday 30.01.18
@ 8:15pm
£10 Early Bird by 19th Jan
£15 Thereafter
NW8 9NG

Ages 21-33

www.torahactionlife.com

TAL Torah Action Life

בס"ד

Europe's Most Thrilling Jewish YP & Student Ski Trip

SKI TRIP

Celebrating our 7th year on the slopes

Slovakia

21st - 25th January 2018

Including Great Hotel accommodation with swimming pool, Flights, delicious Kosher meals, 3 Day Ski Pass, Ski hire, **ONLY £550!!!***

Ages: 21 - 35

Early Bird SOLD OUT

www.torahactionlife.com
events@torahactionlife.com

***Early Bird price subject to application & availability, £750 Thereafter**