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COMMUNITY PARASHA SHEET

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Leiluy Nishmat David ben Masuda z"l

VAYEIRA

18th Cheshvan 5776

Shabbat begins: 16:23

Shabbat ends: 17:24



RABBI JONATHAN TAWIL

Alarm Bells Ringing!

The alarm rings, its six thirty in the morning, your head is spinning, you wonder to yourself what day is it? After a few seconds you realise its Thursday and that Shul awaits you. You convince yourself, just another a few minutes in bed, its warm and cosy; after all it only takes you a few minutes to get ready. A few minutes pass, and if you are still conscious you convince yourself that a further few minutes can only do good. Surely you need extra strength for the day ahead; a few more minutes in bed will help your day so much more!

Before you know it, you awaken to a thump, your ears hearken to your fathers yell, and you realise - yet again you are late for Shul. For most of us this has happened more than once in our lifetime. Waking up is not easy. In this generation of overworked and strained energy, everyone is tired. Yet when it comes to Torah and Mitzvot, the great sage, Yehuda ben Tema said: Be bold as a leopard, light as an eagle, swift as a deer, and strong as a lion to carry out the will of your Father in Heaven. (Prikei Avot 5:23)

We must make that extra effort.

Our body might feel tired, yet our intellect is constantly battling to have us up and on the move in search of life's beauty.

Some of us are conscious and take on the laziness, yet others prefer to lay back and give in. Shlomo Hamelech (in Mishlei) states: "A lazy person considers himself wiser than seven sages."

The lazy person finds it hard to get out of his routine. He is in the right; everyone else is in the wrong. It is difficult for him to take any criticism and thus improve.

On the other hand, those that possess the opposite character to laziness (- that of Zerizut - zeal and energy,) race to fulfil G-d's commandments.

We are told that the angels were blessed with Zerizut.

Concerning them it says: "Mighty in power, they do His word, to listen to the voice of His word." Our Sages explain from this Pasuk that; 'They do His word even before hearing his word.'



True, man is no angel, and it is therefore impossible for him to ever attain the sort of strength that an angel possesses, yet certainly we must strive to come as close as possible to reaching this level.

When King David wished to anoint his son Solomon as his successor, he told Benayahu the son of Yehoyada to take Solomon down to the Gihon River and anoint him there as king over Israel. Benayahu answered, saying: "Amen, let G-d say so." The Sages seem to find Benayahu's comment problematic. What kind of prayer was this? Surely David had already designated Solomon as the future King, so why say let G-d say so? Our Sages explain "Many a prosecutor will appear between here and the Gihon."

If an act is not carried out immediately, who knows what sort of disturbances will appear and prevent it being carried out at all? It is for

this reason that Benayahu prayed that David's will be fulfilled.

Acting on a good thought and putting it to immediate practice can be crucial.

Yet there are times when Zerizut and acting fast can be detrimental.

The Torah states that for every sacrifice that was offered, the Chelev (certain animal fat) and Dam (blood) are not to be eaten. Instead they must be offered up on the altar.

Our Sages explain that the blood represents the zeal of man; it is constantly flowing and gives life to the animal's body. The Chelev represents heaviness; that which slows man down.

The Torah's message is to use both of these to the best ability in the



1. Why is it called Akeidas Yitzchok and not attributed to Avrohom as it is counted as one of his ten nisyonus?
2. Why is it called "Akedea"? What does this mean?
3. Where did the Akeida take place?
4. What do we have from the actions of sacrifice of Avrohom by the Akeida?
5. What does the Akeida have to do with Rosh Hashana and where do we see this?

Answers on Page 3

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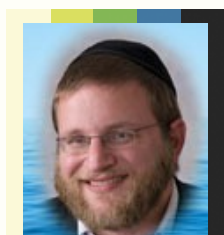
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service of Hashem. There will be times when acting slow is good, perhaps someone makes a sly comment at you, and you chose to ignore it, not reacting immediately. Alternatively it could be that someone offers you the chance to do an enticing Avera and you are slow to act. In these cases it is as if you have sacrificed the Chelev. You are acting slow in face of wrong doing. Then there are cases in which one must act fast; getting out of bed to go and serve Our Creator, running to fulfill the needs of our parents. These times are represented by sacrificing the blood on the altar. The story is told of a tailor who decided that he would go every morning and study in the Bet Hamidrash and work in the afternoons. He specifically told his wife not to accept anyone in the morning. One morning

a rich merchant came to his house looking to do a large deal. The wife told the merchant that the husband was not available. The merchant decided to go elsewhere. When the husband returned that afternoon and heard what happened he yelled at his wife asking her why she hadn't sent the merchant to the Bet Hamidrash. A few months later the Tax man turned up at this mans house in the morning, asking to see him. The wife told the man he was not at home but he could find him in the Bet Hamidrash. Needless to say when the man got home, he was furious with his wife. 'When we could have earned money you turned the merchant away, and when we are going to lose money you send me the Tax man!?!' Hashem has granted us so many great qualities, but we must make sure that we

focus them in the right direction – zeal to fulfil Mitzvot and laziness in the face of Averot. In this week's Parsha Avraham is tested to the full. He is told to sacrifice his designated child – Yitzchak. He could have many questions arising in fulfilling this command, yet we see his reaction is immediate; he will do whatever it takes to fulfil the command of Hashem. Not only did he perform this hard task, but, Vayashkem – he arose early in the morning, he was Zariz Lidvar Hashem. It is for this reason that Avraham was the father of us all; he had the power in him to constantly fulfil Hashem's Will with such eagerness that the repercussions of his positive actions are still felt today. Next time we hear the alarm clock ringing, let us try and make that extra effort, fight of the laziness and rise and shine for a fulfilling day.



RABBI RAPHAEL GOLDBLATT

Kollel Netzach Yisrael

Sarah's Fear

Towards the beginning of this week's parsha, a very surprising thing occurs.

Sarah Imeinu, renowned in divrei Chazal for her prophecy and righteousness, is accused of having laughed in disbelief upon being informed that she will bear a son.

This itself is unexpected, but we can explain this by pointing out that Sarah had no reason to assume that the informant was other than an itinerant, welcomed into their tent by her husband Avraham.

What is more troubling is her response to the accusation.

The passuk tells us "*vatechachesh Sarah lemor lo tzachakti, ki yarea*" - "Sarah denied the accusation, saying "I did not laugh," for she was afraid." This is extremely baffling! How can it be that a woman who, together with Avraham, spent her life disseminating the knowledge of HaShem as the only G-d, could deny the accusation, and not understand that obviously HaShem knows the truth of what occurred, and her denial could achieve nothing more than exacerbate the offence.

Interestingly, the Targum Yonasan on the passuk gives a slightly different explanation. The passuk continues, "*vayomer lo, ki tzachakt*" - "and he said "not so, rather you did laugh." According to most mefarshim,

this is merely the contradiction of her denial. However, the Targum Yonasan translates the word "*ki*" not merely as "rather," but as "correctly." That is, that according to the Targum Yonasan the continuation of the passuk is not refuting her denial of her guilt, but in fact affirming that what she did was correct, and that there was nothing sinful about her having laughed.

This explanation must assume that her laughter was joyous rather than disbelieving, as Rashi explains about the laughter of Avraham at the end of last week's parsha. However, it is difficult to understand what exactly HaShem was accusing Sarah of doing wrong, if He immediately afterwards tells her that she did nothing wrong all along, and most mefarshim do not follow this understanding.

This explanation must assume that her laughter was joyous rather than disbelieving, as Rashi explains about the laughter of Avraham at the end of last week's parsha.

The Ohr HaChaim makes a very interesting suggestion. The word "*yir'ah*," generally translated as "fear," also means "awe." The distinction between these two concepts with reference to Yiras Shamayim is often worded as "*yir'as ha'onesh*" - "fear of

retribution," and "*yir'as haromemus*" - "awe of G-d's supremacy."

The simple meaning of our passuk ascribes to Sarah "*yir'as ha'onesh*" "fear of retribution," and we understand this to mean that her fear of punishment made her deny the accusation. The Ohr HaChaim suggests that this is not what it means. Sarah's elevated level of recognition of HaShem made her aware of man's subservience to HaShem. She was totally conscious of this fact, and her every act was performed with the feeling of being HaShem's devoted servant. Although Sarah definitely was fully aware of G-d's omniscience, and that of course HaShem knew of her laughter, and the falsehood of her denial, nevertheless, she could not bring herself to utter the words that would speak out explicitly that she had sinned against her Master. He says that for someone in so much awe of his master, it is virtually impossible to utter those words, even when in full recognition that the master knows the truth and that the denial achieves absolutely nothing.

Despite this, HaShem's response is "not so, rather you did laugh." The Ohr HaChaim explains that at this point HaShem is teaching us a fundamental rule of teshuva. Throughout the tefillos of the Yom Kippur we confess our sins to HaShem. The mefarshim explain that despite all the detail in the confession, the main point is the one word "*chatai*" - "I have sinned." It is the basis of all teshuva that the sinner should confess explicitly that he has sinned, that he has abrogated the will of HaShem.

However difficult it is to state before G-d that one has sinned against Him, without this explicit statement there cannot be a full teshuva.

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Mi K'Amcho

Toys & Games On Shabbat (Series)

Noisemakers

All items which make a noise, such as bells, rattles and musical instruments are considered muktzeh and cannot be used or played with on Shabbat by those over the age of 4 or 5. Rav Shlomo Zalman Auerbach does, however, permit moving them even though doing so will make a noise (Shulchan Shlomo p. 280). It is certainly permissible for an adult to give such a toy to a young child although some poskim write that if

the child is capable of picking it up by himself then one should place it in front of them rather than directly into their hands. An adult should not personally use a rattle, etc. to entertain a baby unless there is a necessity, such as to calm a crying baby and even then one should do so in an unusual manner.

Toys whose primary function is not for noise, such as a merry-go-round that clicks as it turns may be used on Shabbat (Rav Simcha Bunim) and a rattle, etc. that is suspended in or above a cot is not considered muktzeh because it is there for the baby to look at as well as listen to (Shevet Halevi 9:78 and Shalmei Yehuda 5:15).

Puzzles

Some poskim allow doing puzzles on Shabbat while others rule that it is forbidden. Rav Bentzion Abba Shaul wrote that it is not considered writing or building since it's only for the purposes of a game and having fun and because it's only temporary. He held that there is also no issue of borer since one takes the pieces he wants and uses them immediately (one should be careful when choosing pieces to only take those that he wants to use immediately). This is also the position of the Beer Moshe, Rav Chaim Pinchus Scheinberg and the Menuchat Ahava. Those who held that it is forbidden include Shemirat Shabbat KeHilchata, Rav Elyashiv and Sefer Tiltulei Shabbat.

Swings

It is perfectly permissible to use ordinary climbing frames and swing sets on Shabbat. A swing that is suspended from a tree, however, poses a problem as one is not allowed to use a tree in any form on Shabbat. One may use such a swing only if the swing is attached indirectly to the tree, e.g. it is suspended from hooks that are attached to the tree AND the tree is sturdy enough that it will not shake when the swing is being used (Aruch HaShulchan Orach Chaim 336:16, 339:2-3; Mishnah Berurah 336:63; Shemirat Shabbat KeHilchata 26:11-17).



1. Perhaps the idea here is that Yitzchok was willing to keep up his life for Hashem and with death it would finish. However, the pain of Avrohom, a father who was willing to kill his long awaited special son and go on living with it is much greater. (This is like people say: Living for Hashem is more difficult than dying for Hashem because it is for much longer.)

2. "Akeida" means "tied". It refers to a special tying of hand and feet together as was done to Yitzchok (See Gemora Shabbos 54a).

3. The Akeida was done on the mizbayach at a special place where many other people did sacrifices. The Rambam (Hilchos Beis Habechira, 2:1-2) lists this place as the same one where Noach brought up his sacrifices after leaving the tayva and the altar where Kayin and Hevel brought their offerings as well as where Odom brought his sacrifice. It was also the place of the mizbayach of the first Beis Hamikdash.

4. R' Chaim Volozhin (Ruach Chaim, 5:3) explains the phraseology and emphasis of Avrohom Ovinu, our father. All his actions, nisyonos, were the first of such done by man and therefore to him they were extremely difficult. However, after doing them, to his descendents they are now part of our nature and therefore much easier for us to do. The moshol to this is like the electrician who puts in the wiring and then afterwards everyone can just press the light switch to work it. Perhaps what we come out of the Akeida with is the ability to chose the love of Hashem over the love of our children.

5. Since the Akeida is such a source of merit for the Jew's it is mentioned in many places and several times on Rosh Hashana. Some of them: The ideal shofar to take is from a ram to remember the ram used by the Akeida (see O.C. 586:1). Some people eat the head of a sheep to remember the ram brought in place of Yitzchok (O.C. 583:2). The reading from the Torah on the second day of Rosh Hashana is about the Akeida.

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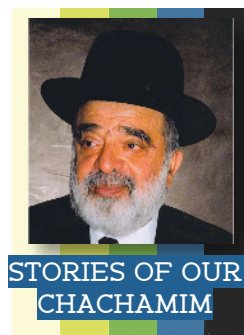
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Rav Ben Tziyon's ability to freely give advice and blessings was a natural outgrowth of his great Ahavat Yisrael. That Ahavat Yisrael was coupled with an equally great sense of humility.

Rav Ben Tziyon Mutzafi, Rosh Yeshiva of the Bnei Tziyon Yeshiva and the son of the kabbalist Rav Suleiman Mutzafi, told the following stories to illustrate Reb Ben Tziyon's humility:

"In 5723, the Porat Yosef Yeshiva decided that all of its rabbis and teachers had to wear long rabbinical coats. Reb Ben Tziyon was very upset by this decision.

"You'll get used to it. Everyone will wear them," his colleagues consoled him.

"That's not the point," he replied. "How can I wear a rabbinical coat when I am not a talmid chacham?"

"His humility," Rav Mutzafi continued, "was even more apparent one Purim when, with every sip of wine, secrets seep out. What was the secret he revealed as he fulfilled the mitzva of the day? In front of his guests, he said, 'Pray for me, my friends. Pray that I merit to know at least one halacha perfectly.'

"The same unassuming, self-effacing manner was evident one evening when someone accidentally locked the doors to the yeshiva's kitchen," Rav Mutzafi added. "A hundred and twenty students were destined to go hungry that night, and the bitul Torah would have been great.

"What do you suggest we do?" I asked him.

"Taking some money out of his pocket, Reb Ben Tziyon said, 'Send a student to the bakery for pitas, and another one to buy falafel balls and some tomatoes.' A short while later, Reb Ben Tziyon could be seen in one of the rooms, rapidly cutting the pitas and filling them with falafel balls and tomato slices. How stunned the students were when he personally served each a portion, along with wishes to 'enjoy it.' With breakneck speed, he finished his work and returned to his studies. That evening, the students studied with added enthusiasm.

"When he recovered from a serious stroke," Rav Mutzafi concluded, "he nonetheless came to the weddings of his students. At one wedding, his arrival aroused much excitement. Forming circles, the students began to sing 'Yamim al yemai melech tosfif, 'Add days to the life span of the king.'

"Reb Ben Tziyon felt uncomfortable being honoured in that manner. Pointing to the groom, he said, 'Chosson domeh l'melech-A groom is like a king. They are singing in his honour.'"



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