

THE COMMUNITY Parasha Sheet



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May we all be blessed with happiness and good health.

RABBI JONATHAN TAWIL

**DIRECTOR
TAL**



REPENTANCE OUT OF LOVE

The festival of Succot is a happy festival. We celebrate the fact that Hashem took us out of Egypt and sheltered us in booths, as well as placing us in a special defence force of Ananei Hakavod – Clouds of Glory. These surrounded the Jewish nation in the wilderness and protected them from their enemies.

The Tur – Rabenu Yakov Ben Asher- is famous for codifying Jewish law. In his book, he asks why we celebrate Succot now at this time of year. Surely, if we are celebrating the fact that Hashem protected us in the wilderness and the booths that the Bnei Yisrael built, the correct time to celebrate should be Pesach. In fact we should really be eating Matza in a Succah!

Our Sages state that there is a process of repentance that begins in Elul and ends on Hoshana Rabah (the last day of Succot).

In Elul we say Selichot, at Rosh Hashana we are all judged, ten days later at Yom Kippur we are forgiven and stamped, yet Hashem is all Merciful and there is still time to do Teshuva until Hoshana Rabah, when the Petakim go out – the

angels are sent with their mission in their hand to enact the edicts.

The Ben Ish Chai relates that the whole process is a total of 51 days and is hinted at in the word Hosha – NA (numerical value 51) – for Hashem saves us in these 51 days.

Looking back in history, at what point did the Jewish Nation achieve their highest level?

When the Bnei Yisrael reached the Mountain of Sinai and prepared themselves to receive G-d's Torah, they emphatically stated those famous words Naaseh Venishma - We will do and we will listen. They stated their unequivocal belief in Hashem and His Torah.

Furthermore, it was not just a few people that made this statement. Rather we are told Vayichan Yisrael – the entire nation stood there like one man with one heart (Rashi). There was unity.

Our Sages (Gemara Shabbat) state that the Bnei Yisrael achieved such a high level of spirituality that Paska Zuhmatan – they were no longer susceptible to death. Their unity and faith in Hashem led them to the highest achievable level being that of Adam before he sinned.

It is to this level that we must try and aspire as a nation.

But it seems so difficult. How are we going to achieve the unity and the faith necessary? ►

TIMES

14th Tishrei – 23rd Tishrei 5780

Yom Tov

2ND OCT LIGHTING 18:22

3RD OCT LIGHTING 19:21

4TH YOM TOV ENDS 19:20

Yom Tov

9TH OCT LIGHTING 18:01

10TH LIGHTING 19:07

11TH YOM TOV ENDS: 19:04

> UPCOMING EVENTS

► New Bat Mitzvah Program starting 18th October

For our upcoming events check our website www.torahactionlife.com



DVAR TORAH

Repentance Out Of Love
RABBI JONATHAN TAWIL

P1-2



DVAR TORAH

The light at the end of the tunnel
AHARON GABAY

P.2



DVAR TORAH

Are we in control...?
RABBI AMOS AZIZOFF

P.3



DVAR TORAH

A Message from the Sukkah
RABBI MEIR MARKOVITCH

P.4



DVAR TORAH

Sukkot
BENJAMIN STONE

P.5



OUR CHACHAMIM

RABBI MEIR SHAPIRA

P.6



HALACHOT

Asking a Gentile to Write... Shabbat
RABBI ELI MANSOUR

P.6



KIDS TIME

P.7

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Hashem in His great Mercy has implanted in creation a way for us to achieve this level yet again.

There is a famous Gemara that tells us of the rewards of the two different types of repentance.

Resh Lakish said: Great is repentance, for because of it, premeditated sins are accounted as errors (unintentional sins). The Gemara brings another quote by Resh Lakish that seems to contradict this. Resh Lakish said that repentance is so great that premeditated sins are transformed into merits. The Gemara reconciles these stating that there no contradiction: One refers to a case [of repentance] derived from love, the other to one due to fear (Yuma 86b).

Rav Dessler explains that when a person repents out of fear, they are able to cleanse themselves of their sins, but only to a level of unintentional sin. However, when a person repents out of love of Hashem, then their original sin is a vehicle for their repentance and ends up acting as a merit in their favour!

Throughout the Yamim Noraim – we are in fear of Hashem. The Shofar is blown to instil trepidation in our hearts, to awaken us to our current situation. On Yom Kippur, we fast and cry to Hashem begging for mercy. We come to a realisation that we are nothing and that Hashem the Great and Almighty G-d is in charge. In effect we repent out of fear.

Yet there is a further additive to this process and that is Succot.

On Succot, we come together in a much happier atmosphere. Succot is at a time when the farmers are bringing in their produce, counting their blessings. It's at a time when we unite as unit and celebrate our newly forgiven status.

It is a time ripe to appreciate Hashem and all that He does for us and hence repent out of love.

We take the Lulav Etrog Hadasim and Aravot that represent the different members of our community and bring them together in unity. We enter our Succot to show our faith. No matter what the weather (unless we are Mitsaer – harmed by it) we go out, leaving the luxury of our homes entering a temporary dwelling for seven days.

We are surrounded by the Succah representing newly found Kedusha. As our Sages note the numerical value of the word Succah is 91 which represents Hashem's Name (written plus pronounced). We are sitting in Hashem's shadow.

Pesach time is a time of spring, the birds are out, the sun starts to shine, and people might get carried away and lose sight of the real reason we enter the Succah. Therefore, Hashem placed Succot at a time of year, when people are generally preparing to enter their houses not leave them, in order that we show our faith. More importantly, it comes at a time when we have achieved our repentance of fear and we can now build on that to gain repentance out of love, thus terminating a process that began 51 days earlier.

■ **Chag Sameach!**

AHARON GABAY

KOLLEL ZICHRON CHANA VERACHEL - JERUSALEM



THE LIGHT AT THE END OF THE TUNNEL

In the recent months, there have been epic moments of bonding with Hashem. A variety of emotions have filled our hearts. We have toiled through a powerful month of Elul consisting of cries to our Creator, building up to Rosh Hashanah, where we declared the kingship of Hashem. And then Yom Kippur, where our slate was wiped clean because of our yearning to be one with Hashem. Chag Sukkot is merely a conclusion of an outstanding journey of building ourselves.

A parable is told of a man who has a shop full of antiques. One day, his young child negligently runs into the room and knocks over numerous of the priceless possessions causing great damage, making most of the stock worthless. The father is distraught and approaches his son, but before any rebuke leaves his mouth, the son raises his head and engages eye contact with his beloved father displaying realisation of his mistake and regret of his actions. At that moment, the father cannot help but embrace his son with love. The father explains that he forgives the son full heartedly but requests that he help him clear up the mess. Once the store is spotless, the father takes his son by the hand, leads him out of the shop and they spend the rest of the day in unison.

The father is Hashem and we are the son. We are unfortunately responsible for many sins and damage in this world. We then approach Elul and fill our hearts with regret and remorse. After realising where we should be standing, we identify our father in heaven that we love dearly and show Him that all we yearn for is to do His will; this is Rosh Hashana. On Yom Kippur and Hashem tells us all we have to do is clean up the mess, and so we spend a whole day fasting and crying our hearts out for forgiveness.

Chag sukkot is where Hashem takes us by the hand and walks us outside so we are exclusively with Him!

There is an opinion in the Gemara that the schach (roof) of the succah resembles the 'ananei ha'kavod', the clouds of glory which would protect the Jewish people from snakes, scorpions, arrows and would even lower mountains and fill valleys to enable them to walk on straight ground. When we enter our succahs we are reminded of the security and warmth that is generated for us and we should feel that our Creator would never abandon His precious child. Succot is also the only festival referred to as 'zman simchatenu', time of happiness - there is no greater happiness than the reassurance that a father is there for his son.

During the days of succot we are commanded to leave the house and enter a realm where we are united with Hashem, so He can show us that no matter what happens, he will be watching over us like father to son. Succot gives an underlining message of the unconditional love that is shared with us and to help us realise that we are never alone.

■ **Chag Sameach**

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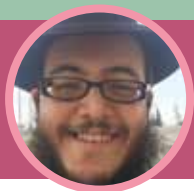
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ARE WE IN CONTROL OR ARE WE CONTROLLED BY OTHERS?

When the Torah gives us the mitzvah of the four species on Sukkot it says “ulekachtem lachem bayom harishon” — “you shall take for yourselves on the first day the fruits of a beautiful tree” — which the Sages define as the etrog — “the branches of date palms” — the lulav, “twigs of myrtles” — the hadassim and “brook willows” — the aravah (Vayikra 23:40).

Since it says “ulekachtem” — “and you shall take” — the halachah is that one must take them into his hand. If one has before him the four species but does not take them in his hand, he has not fulfilled the mitzvah. For this reason the berachah recited is al netilat lulav — the taking of the lulav — and not al mitzvat lulav to emphasize that the mitzvah is fulfilled only when they are taken in the hand. (See Orach Chaim 651)

Why does the Torah insist that they be taken in one’s hand? Why is looking at the four species insufficient?

According to the Midrash Rabbah (30:14), the four species represent different parts of the human body. The etrog resembles a heart, the lulav (palm branch) represents the spine, the hadas (myrtle) has small leaves which are like eyes, and the aravah (willow) resembles the lips.

With the mitzvah of “ulekachtem” — “you shall take” — the Torah is conveying a message of great importance: these four major body parts must be taken in hand, that is, be under man’s control.

The heart sometimes lusts for dangerous things. Man must learn to control the desires of his heart. At all times there must also be mo’ach shalit al haleiv — the brain ruling over the desires of the heart (Zohar, Vayikra 224a).

According to halachah, the lulav must be firm and upright. It should not be loose, curved, or bending to all sides. The spine provides major support for body and the spinal cord controls it. A weak spine can, G d forbid, cause a person to be paralyzed or of bent stature. Taking the lulav in hand means that a Jew must be firm in his convictions, walk upright, and be proud of the fact that he is a Torah observant member

of the Jewish people. He must never “bend” — compromise or yield — in his Torah observance.

The hadas leaves, resembling eyes, must grow upright on their stems. This teaches us that a Jew must always look up to G d in Heaven with optimism and not look down upon other people.

The message implied by the halachah requiring that the hadas be taken in the hand is that one must learn to control his eyes and also to be happy with one’s lot and not look enviously on other people’s good fortune.

The leaves of the aravah must be smooth and not have sharp serrated edges. The mitzvah of taking it into the hands emphasizes the importance of controlling one’s lips. In particular, one should be careful not to make biting remarks; rather one should speak words of Torah and speak well of a fellow Jew.

The halachah that the four species must be held in one’s hand teaches us that it is imperative that man be in control of himself, his ideals and ideas.

From the halachah pertaining to the need to grasp the four species in one’s hand we learn the importance of being in the driver’s seat. We should not be content to merely “be in the back seat” and be controlled by others. When one is in control of himself and not controlled by the dictates of secular society, his entire year is zeman simchateinu — a life of joy and happiness. May we merit to reach this true level of Simcha.

■ Chag Sameach



A MESSAGE FROM THE SUKKAH

It says in Parshat Pinchos, 'Bayom Hashemini Atzeret Tiheyeh Lochem'. Targum Yonason translates this as 'We should gather ourselves from the Sukkah to our homes, besimcha' - i.e. the essence of the day of Shemini Atzeret is that we are not in the Sukkah. What does this mean?

The first time we find a mention of Sukos and Shemini Atzeret in the Torah is in Sefer Vayikro, Parshat Emor. Although the festivals of Pesach and Shavuot are mentioned in Sefer Shemos where we find 'Chag Haosif', - 'the time we gather in the fruits from the fields', no mention of Sukos or Shemini Atzeret is made (see Shemos chp 22 v 16, chp 34 v 22). Why is this so?

The Yom Tov of Sukos was given in order for us to remember the chesed of HKBH, how He enclosed us with the Clouds of Glory when we left Egypt, a protection from our enemies and elements around. The commentators ask this question - 'since God took us out of Egypt at Pesach time which took place in the spring, why do we commemorate this chag in the autumn? Would it not be better to remember this chesed by making Sukos for our Seder/ Pesach?'

The Vilna Gaon in his commentary to Shir Hashirim gives the following answer. When the Jews sinned with the golden calf the Clouds of Glory were taken away from them. Moshe Rabeinu ascended to the heavens firstly to daven for atonement and then to receive the second Luchot. This period ended on Yom Kippur when Moshe descended with the Luchot.

On the following day, in order to prove to the Jews that Hashem had forgiven them, Moshe commanded the Jews to build the Mishkan. For the following two days - the 12th and 13th of Tishrei - the Jews were busy donating the items required to Moshe. On the 14th of Tishrei the Chacham Lev - the builders of the Mishkan - took the gold and other items and on the 15th of Tishrei they started to build it. On that day the Clouds of Glory came back and since the Clouds of Glory came back on the 15th of Tishrei that is why we celebrate Sukos in the autumn and not in the spring.

Rabbi Meir Simcha Hacohen from Dvinsk takes this concept further in his classic sefer, the Meshech Chochma, in the portion of Mishpatim. He explains that prior to the sin of the golden calf, there was no mitzvah of Sukos. There was a Yom Tov of Chag Haosif to give thanks to HKBH for the successful harvest but no mitzvah of Sukos.

This can be explained by examining the cause of the sin of the Calf. Moshe had told the Jews that he would be returning after 40 days. The Jews felt they knew better - Moshe was not coming back thus they felt they needed a new leader - so they went and created the golden calf. They sinned against Moshe and more importantly against HKBH as Moshe's will was God's will.

In order to atone for this sin, we were given the commandment of the Paroh Adumah, the Red Heifer, which is a mitzvah we can't understand. King Solomon, the wisest of men said regarding this mitzvah 'It is beyond my understanding...' therefore when we fulfill the mitzvah of Paroh Adumah we are telling Hashem that although we don't know what we are doing as we don't understand this mitzvah, we simply want to fulfill your will unlike by the golden calf where we fulfilled our own will. Hence the Red Heifer comes as an atonement for the calf.

Similarly the mitzvah of Sukos was only given after the sin of the golden calf, since previously we had a much closer relationship with HKBH but once we sinned we required a Sukkah, which is a resting place for the Shechina. Furthermore by going into a Sukkah, a temporary dwelling, a man sees that he's fragile and needs to come on to HKBH to protect him. Through the Sukkah he gains a closeness to Hashem, which is the exact opposite of the sin of the golden calf.

This maybe the intention of the Meshech Chochma, that prior to the sin of the calf there was no need for mitzvah of Sukkah. Thus the Torah only speaks about Chag Hosif in the book of Shemos as the mitzvah of Sukos was only given later on.

Through seven days of sitting in the Sukkah, a temporary dwelling- stripped of the luxuries of his house, a person comes to realise that all he owns comes from Hashem, and without Him he is nothing. Once he has internalised this message, the Torah gives us the Yom Tov of Shmini Atzeres, the day we go back into our homes. Explains the Targum Yonason, after internalising this timeless message of leaving our homes and living in the Sukkah, Shmini Atzeret is a Yom Tov of moving back home, carrying the message and mindset of sukkah that HKBH is always with us and looking after our best interests.

May we merit speedily to sit in the Sukkah of the leviyoson.

■ Chag Sameach



SUKKOT

During Yom Kippur we restored our relationship with Hashem. On Sukkot we learn how that relationship should affect our everyday lives.

The principal lesson we learn is that Hashem has made comprehensive provision for all our needs. This lesson is multi - faceted.

In the first instance we learn that Hashem will take care of our material requirements. We are instructed to sit in a succah during the season when farmers are gathering in their crop to show that we should not look to our own abilities as our source of income. The succah reminds us of the shelter provided directly by Hashem to our ancestors in the midbar (wilderness) with no effort required on their part (Kli Yakar; Vayikra 23,42).

In the mitzvah of the arbah minim lies the message that we have been given all the tools we need to make the contribution required from us.

The etrog has three distinctive features:

1. It is a "pri" (fruit).
2. It grows on a tree.
3. It is described in the Torah as "hadar" (splendid; Vayikra; 23,40). This description refers not just to its appearance, but also to the fact that the etrog and the tree on which it grows are identical in taste (Succah 35a).

R' Shimshon Rafael Hirsch z"tsl notes that each of the other three minim display or symbolize only one of these characteristics.

The lulav frond comes from the fruit bearing date palm. However the lulav itself clearly does not taste like the fruit it helps produce. It symbolizes the "pri" without the "hadar".

The haddass is hadar in precisely the same way as the etrog is hadar. Aside from its pleasant, ordered appearance the fragrance held in its leaves extends throughout the shrub from which it is picked. However the haddass is not a "pri" and has no connection to fruit production.

The aravah displays none of the above characteristics. It is neither pri nor hadar. It is simply etz (wood).

These singular characteristics possessed by the three minim in fact signify three distinct stages in the development of the etrog. The aravah points to the tree on which the etrog is to grow. The haddass stores a fragrance or taste which it might transmit to a fruit but does

not. Finally the lulav passes all its flavour to a fruit - without retaining any residual flavour itself.

The etrog symbolizes creation perfected, whilst the other minim symbolize the developmental stages in that creation. Through commanding us to take these minim at the same time as the etrog, the Torah is telling us that the factors which combine to form the glorious creation are as important as the creation itself.

Rav Hirsch z"tsl writes that the minim are a metaphor for different types of individual. The aravah is the simple, modest person with no special attributes. He may go about his life without much obvious success at all. The haddass alludes to the individual who displays and contains inherent beauty and substance. The lulav points to the individual who works tirelessly and productively, without receiving recognition.

Just as each of the minim themselves represent a crucial stage in the development of the etrog, so too the individuals which they symbolize are to realize that their lot in life is all that they require to play their part in Hashem's masterplan.

Another aspect of the central lesson of sukkot is the idea that a person is sure to get what has been set aside for him. No-one can touch the portion that has been pre-ordained for another.

An interesting Hasidic custom exists whereby the Rebbe lobs a number of apples towards his congregation at the conclusion of Simchat Torah. The first Klausenburger rebbe, Harav Yekusiel Yehudah Halberstam z"tsl (Shefa Chaim) explains this custom as being based on the above-mentioned idea. The apple that you catch - if you indeed catch one - is the one that has been destined for you.

The Rebbe relates how the son in law of the Shinover rebbe was once extremely unwell over Simchat Torah. Not wishing to miss out he requested that his bed be carried into the adjoining room of the bet hamedresh so that he could at least follow the proceedings by ear. As the festivities progressed he noticed that the noise level had increased considerably. It occurred to him that the Rebbe was about to dispense the apples, the climax of the chag. This heightened his disappointment at not being able to be present and tears began to seep from his eyes. Suddenly as his despair was mounting an apple arched its way over the crowd, smashed the window of the room in which he was sitting, and arrowed on to his bed.

This episode served to emphasize the lesson of the apple throwing ceremony itself; that a person will receive what has been set aside for them no matter what. ■

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OUR CHACHAMIM

RABBI MEIR SHAPIRA • “THE RAV OF LUBLIN AND CREATOR OF DAF YOMI”

It was the 3rd of Elul, 5683 (1923). Participating in the first general assembly of Agudath Israel was Rabbi Meir Shapira, who arose and proposed the idea of studying “one page per day of Talmud.” Beginning on Rosh Hashanah 5684, Jews around the world would begin studying one page of the Gemara each day following the order of the tractates, starting from Berachot and ending at Niddah. Rabbi Meir Shapira, who was a tremendous orator, described to his eminent audience – which included all the Torah greats of the world – the goal of studying by page. He put it in these terms: “How great it is! A Jew travels by boat and takes a tractate of Berachot in his arm. He travels for 15 days from Eretz Israel to America, and each day towards evening he opens the Gemara and studies the daf. When he arrives in America, he enters a Beit Midrash in New York and finds Jews studying the very same page that he studied that day, which allows him to happily join their study group. He discusses matters with them and they answer his questions, and the Name of Heaven is glorified and sanctified. Another Jew leaves the United States and travels to Brazil. He returns to the Beit Midrash and finds people immersed in the very page that he studied that day. Can there be a greater unity of hearts than this? What’s more, until the present time there are many tractates that people do not study, tractates that are ‘orphans’ and which only exceptional people concern themselves with. Now the daf will rectify this situation. The idea of Daf Yomi rests on the teachings of the Sages: Rabban Gamliel said, ‘I was once traveling on a boat when I saw another boat that had broken apart. I was distressed over the fate of a Talmid Chacham, Rabbi Akiva, who had been aboard. When I reached dry land, he came and debated before me in Halachah. I said to him, “My son, who pulled you up?” He said, “I came across a board [daf] from the boat and I grabbed it. I bowed my head towards every wave that went over me.”’ [Yebamot 121]. The era in which Rabbi Akiva lived is considered to have been one of the most difficult in the history of the Jewish people. Yet despite this, Rabbi Gamliel saw that Rabbi Akiva succeeded in making 24,000 disciples and gave the Torah back its crown. This is why Rabbi Gamliel phrased his question as ‘My son, who pulled you up?’ meaning: ‘Reveal to me the secret of your success.’ To that, Rabbi Akiva replied, ‘I came across a board [daf] from the boat’ – I found a simple solution, a daf from the boat, and that daf saved me. The word daf has two meanings: A board, and a page of Gemara. I came across a page of Gemara and I grabbed it; I assembled listeners and taught Torah in public. The Torah is our life and saves us from all troubles.” (Heard from Rabbi Yosef Dov Soloveitchik, the Rav of Boston, who said on that occasion: “It seems to me that as far as this metaphorical explanation goes, I see it as he does”).

All the eminent listeners who had gathered to hear Rabbi Shapira’s speech accepted his proposal with

great enthusiasm, and Rabbi Shapira was applauded. A proclamation was issued by the Assembly: “Orthodox Jewry throughout the world takes upon itself to study exactly one page each day, beginning with tractate Berachot on Rosh Hashanah 5684 (1923).”

After the evening prayer on Rosh Hashanah, the Rebbe of Ger said to his chassidim, “I am now beginning to study the Daf Yomi.” These few words from the mouth of the Rebbe caused great excitement in the hearts of tens of thousands of Ger chassidim, and everyone wanted to study tractate Berachot. Thus Rabbi Meir Shapira became known as the father of Daf Yomi.

When Rabbi Shapira paid a visit to the Chafetz Chaim in Radin, the Chafetz Chaim crowned him with the title of “the inventor of Daf Yomi.” The Chafetz Chaim said to him, “I love you enormously. Do you know why?”

“Probably because of Daf Yomi,” Rabbi Shapira responded. “You have done a tremendous thing, and in Heaven they are greatly rejoicing because of your initiative. You should know that there, in the World of Truth, it is the study of Torah that is most respected. Every Jew merits being honored in relation to the amount of Torah that he studied in this world. In the World to Come, we do not say, ‘Welcome Rabbi Yaakov,’ or ‘Welcome Rabbi Chaim.’ Rather, it is ‘Welcome to the one who studied tractate Berachot,’ or ‘Welcome to the one who studied tractate Shabbat.’ There in Heaven, there are thrones of glory for those who have studied Torah, and engraved on each throne is the name of a tractate, such as Berachot, Shabbat, Eruvin, and so on. In the World to Come, each person is seated on the throne of the tractate that he studied. Consequently, not long ago there were many empty thrones there, for those who studied Torah only studied the tractates that they came across in their younger years, leaving the others for exceptional individuals to study. Yet now because of your proposal, the thrones of all the tractates will be filled, and the joy in Heaven will be beyond measure! That is why you deserve the greatest congratulations!” (From Rabbi Moses M. Yashor in his book *The Chafetz Chaim*).

As the Chafetz Chaim and other Tzaddikim and Gaonim said of him, “How great is the merit of Rabbi Meir because of Daf Yomi!”

When he left this world, one of the Tzaddikim of the generation exclaimed: “All the Tannaim and Amoraim went to meet him to bring him into Gan Eden, for there is no Rav in Israel who taught as much Torah to the public as Rabbi Meir through his Daf Yomi, and there is no other Rav who revived several tractates of the Talmud. This is why the reward that awaits him is without equal.”

Rabbi Meir Shapira was born on Adar 7, 5647 (1887) in the city of Schatz, Romania. His father, Rabbi Yaakov Shimshon, was a descendant of Rabbi Nathan Shapira of Krakow, the author of *Megalleh Amukot*. ■



HALACHOT

RABBI ELI MANSOUR

ASKING A GENTILE TO WRITE ON ONE’S BEHALF ON SHABBAT

One of the thirty-nine categories of forbidden activity on Shabbat is writing. Rabbi Yishak of Vienna (late 12th-early 13th century), in his work *Or Zarua*, claimed that the Torah prohibition of writing on Shabbat applies only to writing “Ketab Ashurit,” the Hebrew letters as they are formed in a Torah scroll. In his view, writing in other languages, or in Hebrew but in standard form, as opposed to the form used in the Torah scroll, is forbidden on Shabbat only by force of Rabbinic enactment. A number of other authorities held this view, as well.

This ruling is of great importance with regard to the question of asking a non-Jew to write on one’s behalf on Shabbat. A famous Halachic principle permits asking a gentile to perform forbidden activity on one’s behalf on Shabbat in situations of “Shebut De’shbut Be’makom Hefsed.” This means that the forbidden act in question is prohibited only by force of Rabbinic enactment, as opposed to Torah law, and that the individual will incur a financial loss if that act is not performed. In light of the *Or Zarua*’s position, Hacham Ovadia Yosef ruled, in his work *Yabia Omer*, that one may ask a gentile to write something on Shabbat if this is necessary to prevent a financial loss. Hacham Ovadia maintained that we may rely on the *Or Zarua*’s classification of standard writing as a Rabbinic prohibition to permit asking a gentile to write something to avoid incurring a loss. One possible example of such a case is where a person must urgently receive a certain delivery and has to fill in a form. If he will incur a financial loss by not filling in the form, he may ask a gentile to fill in the form on his behalf on Shabbat.

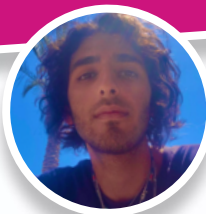
Summary: Although generally one may not ask a gentile to write or perform other forbidden activity on Shabbat, one may ask a gentile to write something if this is necessary to avoid a financial loss.

See *Menuhat Ahava*, Helek 3, Perek 22, Halacha 8. ■

KidsTime

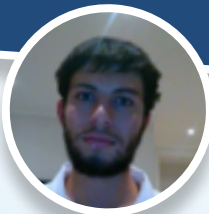
With its continuous efforts and presence, TAL stands as a pillar of our community. Regular doses of Rabbi Tawil's teachings, coupled with his warmth and understanding, shine an ongoing beam of spiritual inspiration throughout our busy lives, keeping us grounded and in touch with our roots and something for which we are all tremendously grateful for.

By Gabriel Sakai



TAL has been crucial in inspiring me to study Torah. The classes have always proven to be intellectually stimulating and incorporating a wide variety of Torah knowledge. This, along with Rabbi Tawil's openness have inspired me to take up yeshiva study during my gap year.

By Benjamin Ashurov



TAL is an organisation that allows me to learn all about Judaism, while having fun with my friends at the same time. Whether it be the delicious lunch and learns at Immanuel College, or the upcoming TAL centre, there is always a chance to learn and practice Judaism.

TAL has been a long-standing and committed source of Judaism and Torah learning in the London Jewish community. Every event run by Rabbi Tawil is clearly made with heartfelt commitment and thought. I and many other young Jews have enjoyed and benefited greatly from his intense efforts and work over the years. Kol Hakavod!

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TAL is great because it offers the opportunity to the younger generation to learn all about Judaism whilst having fun at the same time!

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What makes TAL so special is the feeling of Jewish identity and community it provides. It gives you a sense of belonging in Am Yisrael.

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