

# THE COMMUNITY Parasha Sheet



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## RABBI JONATHAN TAWIL

DIRECTOR  
TAL



### THE STRANGERS ONE QUESTION!

Do you have ambition? When you were younger were you striving to reach a goal, a job that would lead you to success in life?

Everyone dreams of being successful, some are happy on a small scale, but most would like to reach the top – wherever that is!?

G-d works in mysterious ways, but there are signs along the path to success.

The Torah introduces us with much excitement to the birth of Moshe Rabenu. Although all the Hebrew new born babies are being sent to their death drowning in the river Nile, Moshe Rabenu miraculously survives and is looked by his sister from after and eventually from nearby his mother.

Pharaoh at that time had no idea what was to become of this baby.

We are left in no doubt that G-d runs the path of life, as we see with our own eyes the Hebrew leader to become growing up under the eyes of Pharaoh.

Eventually, as young man, Moshe, comes across a fellow Hebrew being struck by an Egyptian man. At that time he felt his allegiance with the oppressed Hebrew and defended him: 'He looked from side to side

and saw that there was no man' – seemingly no one was watching, so he struck the Egyptian who died.

The following day Moshe found himself confronted by two Hebrews quarrelling. Amidst his efforts to calm the situation, he was accused of planning to slay one of them just as he had slain the Egyptian.

Our Sages are confused, how is it possible that Moshe could be accused of having slain someone when he had clearly ascertained that there was no 'man' in sight?

I will explain with a beautiful idea I once heard.

A Jewish stranger once visited a town. He saw another Jew walking and approached him, "can I ask you a question he said."

"Not now I am late for synagogue."

Replied the man as he turned running towards a large building at the end of the street.

The stranger was actually quite happy with the response – you see all he wanted to ask the person was – where was the town synagogue.

He followed the man and prayed. At the end of the prayer he approached the man and said to him,

"I have a question to ask you."

This time the person replied, "Sure go ahead!"

"The Torah tells us that when Yosef at the age of 17 was sent by his father to find his brothers, he found a ISH – man on the road. Our Sages explain that this ISH was Gavriel the angel, who proceeded to help Yosef find his way to the brothers. ►

24<sup>th</sup> Tévet 5781

**SHABBAT BEGINS: 3:55 PM**

**SHABBAT ENDS: 5:05 PM**

### MAZAL TOV TO

**Saul Taylor & Hannah Messham**  
on their engagement

**Danny Aker & Ariella Borck**  
on their engagement

**Joseph Perez & Brooke**  
on their engagement



### THE WEEKLY QUOTE

*"If you want to live a happy life, tie it to a goal, not to people or things."*

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### DVAR TORAH

The strangers ONE Question!  
RABBI JONATHAN TAWIL

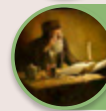
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This newsletter contains Divrei Torah and may contain Shemot - Please dispose of accordingly



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How do the Sages know that this ISH was Gavriel? In fact elsewhere the Torah calls Eisavs angel ISH!

So how come in one place the word ISH is translated by our sages to mean Gavriel and in the other it means the arch enemy angel of Eisav??"

The person looked on astounded by such a great question.

"I have no idea!" he said.

"Let me explain", continued the stranger," with the saintly explanation of Rabbi of Tszan the Divrei Chaim.

When the angel of Eisav fought Yakov the whole night, at the end Yakov asked the angel for a blessing.

Do you know what his response was?

The angel responded "I don't have time to give you – its dawn and I need to sing in front of G-d at this time – leave me alone. Get out of here so I can go back to synagogue."

If that's the answer you receive from a stranger be assured he is a bad angel!

But when Yosef was lost he came across an ISH and that ISH asked him "how can I help?"

Such a person is a good angel – hence our sages state it was Gavriel!"

Needless to say the person understood the stranger's powerful message.

To be a 'good man' means to be caring.

When Moshe came out and saw that the Egyptian master was oppressing the Hebrew slave he himself was hurt and could not look on. He searched left and right, to see if there was any man around.

The Netziv offers a fantastic insight. There were in fact people around when Moshe saw the Egyptian striking the Hebrew, but the Torah is emphasising that nobody was interested in doing anything about it.

Hence when the Torah states he saw there was no man – it means he realised that no

one was up to the task of helping this poor slave.

The word ISH – 'man' –refers to a man of worth, of moral fibre; a man who seeks to right something which he believes to be wrong – in this case to stand up for injustice.

It is to this fact that Hillel teaches that: 'In a place where there are no men, strive to be a man.' (Pirkei Avot, 2:5).

At a time when others just looked on, Moshe was ready to act. Through his actions he showed his caring and eventually leadership capabilities.

Moshe Rabenu through his small actions was now bringing out the credentials of his future leadership.

Success is a process; it requires commitment clarity and set goals. But more importantly the Torah teaches us a special secret - Big jobs usually go to the men who prove their ability to outgrow small ones.

■ Shabbat Shalom

## RABBI YEHOANATAN SALEM - SHALOM LAAM DIASPORA



### WHAT IS FAITH?

As we start the book of Shemot, let us delve into its general message and central theme. The perashah begins with the descent of Yaakov Avinu and his family to Egypt. They were only a small group when they arrived, but in the course of their sojourn there for two hundred and ten years, they became a multitudinous people. During this time, the persecution and slavery that they endured brought out from within them the attributes of faith and trust in G-d, giving them the emotional strength to withstand their oppression.

Our Sages refer to the Jewish People as "believers, the sons of believers". Our faith in G-d is hereditary – inherited from our forefathers. We have emunah – faith in G-d, that He created the world, and is directly involved with all that happens to each Jew individually, and to all of us as a people. He will ultimately reward us for every good action that we do and mete out punishment for any transgression of His word. It is true

that we are commanded to constantly have emunah – faith in G-d, and to put our hope and trust in Him, but what exactly is faith?

Faith is the knowledge that another party has complete reliability. If, for example, we have a faithful friend, that means we can have trust in him. If he gives us his word that he will do a particular action, or that he will be a specific place at a certain time, we know that he will do his utmost to fulfil this, as with him "a word is a word," and

we can certainly rely on him. Concerning such a person, whatever the situation and however hard or even seemingly contradictory it may be for him to do what he said, we can nevertheless be confident, rest assured and even relaxed, that he will be true to his word. If however, we find that he deviates, even slightly, from his given word, then he loses his complete reliability. We cannot rely on him totally, nor have complete confidence in him anymore. Someone once told me that as kids they would play a game, that one of them would be blindfolded and would have to fall backwards, relying on their friend to catch them before they fall to the floor. Although not advisable, this game portrays complete reliance.

We, as Jews, are commanded to have faith in G-d, that He is always in complete control of everything, and nothing in the world takes place that is not His will. In other words, we must have total reliance on Him. In all situations, whatever may be, whether it seems feasible or not, whether we understand or not, when a person has complete reliance on G-d, and says "I can rely on You (G-d), I know that it is You and only You, and that there isn't and cannot be a safer place to be other than under Your complete protection" – this is faith. Concerning such a person it can be said: "He is living with G-d!"

In the coming weeks, we will address various questions concerning the topic of "living with G-d." When can we depend on "our reliance on Him"? How can we be sure that we are really relying on Him, and not, even subconsciously, on our family or overdraft facility to come to our rescue at the end of the day? How much of our own input is required for the success of any given situation? What is the difference between faith and trust? How can we work on acquiring our reliance on G-d?

■ Shabbat Shalom

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## OUR CHACHAMIM

### RABBI ISRAEL ZEITOUN

During his youth, Rabbi Israel was a delicate boy who sought the companionship of Torah scholars because he thirsted for knowledge. The vanities of this world did not interest him at all, and he desired nothing other than to grow in Torah.

Rabbi Israel was a sage who literally absorbed Torah, and he quickly distinguished himself as a great Torah scholar. Every Shabbat evening, he hastened to the house of study where Rabbi Yeshua Bessis and Rabbi Avraham Cohen Itshaki taught Kabbalah and its mysteries. Rabbi Israel put his head in his hands and very attentively drank in the words of his teachers.

He studied the Torah that his teacher Avraham Hadjaj instructed him. A deep affection developed between them, and Rabbi Israel loved him as a father, without reservation. He even took it upon himself to publish his Rav's book, entitled Saro Shel Avraham.

During the day, Rabbi Israel earned his living as a wax merchant. During that time, he understood the workings of the business world very well, and learned how to avoid the scams of the business world. Years later, when he was presiding over the Rabbinic court of Tunis, that experience helped him in arriving at judicial decisions and to properly carry out his inquiries.

Rabbi Israel was a fair judge. He was upright and honest, with nothing to hide. The Rabbis of Tunis relied on him and named him as head of the Rabbanim. When controversy arose among the Rabbanim, he fled from all disputes as if from a fire. When he himself had opponents, he forgave them, and through the love that he showed them he managed to bring them close to him.

Rabbi Israel maintained a correspondence with Rabbi Shmuel Salant of Jerusalem, with whom he exchanged messages dealing with all aspects of Halachah. He also maintained a correspondence with the Rabbanim of Morocco and Livorno in Italy.

Famous for his merit, his modesty, and his uprightness, he continued to be loved and appreciated even after his death in 5861 (1921) at the age of 80.

His Hilloula is celebrated on Av 18.

May his merit protect us. Amen. ■



## HALACHOT

### RABBI ELI MANSOUR

#### FOOD COOKED BY A GENTILE ON SHABBAT FOR AN ILL PATIENT

If somebody suffers from a medical condition on Shabbat that does not pose any risk to his life, it is, of course, forbidden to desecrate Shabbat to treat his condition, but it is permissible to ask a non-Jew to perform for the patient activities that are forbidden for a Jew on Shabbat. Thus, for example, if the patient needs a certain type of food, it would be forbidden for a Jew to cook this food, since the patient's condition is not life-threatening, but it would be permissible to ask a gentile to cook the food. Although food prepared by a non-Jew is – in many situations – forbidden for a Jew to eat even during the week, this prohibition is waived for the sake of an ill patient who needs a certain kind of food prepared for him on Shabbat.

There is considerable discussion among the Halachic authorities concerning the status of this food after Shabbat. The Mishna Berura (Rav Yisrael Meir Kagan of Radin, 1839-1933), in one context (Siman 328), rules that once Shabbat ends, nobody – including the patient – is permitted to eat this food which was cooked by a gentile. After Shabbat has ended, it becomes permissible for Jews to cook food for the patient, so there is no longer any need to make an exception and allow the consumption of the food prepared by a gentile. Therefore, if some of the food which the gentile had prepared is left over, nobody may eat this food, and a Jew should prepare more food for the patient if necessary.

Earlier (in Siman 318), however, the Mishna Berura rules differently. There he writes that since this food was prepared by a gentile under circumstances which allowed its consumption by a Jew, it remains permissible after Shabbat – not only for the patient, but even for other Jews. The Mishna Berura there notes that other Jews may eat it immediately after Shabbat, and do not have to wait the amount of time it would take to prepare the food.

Later scholars propose different theories to reconcile these seemingly conflicting passages in the Mishna Berura. One theory is that the later passage (in Siman 328), where the Mishna Berura rules stringently, was actually written not by the Hafetz Haim himself, but rather by his son, and this accounts for the different rulings.

Regardless, Hacham Bension Abba Shaul (Israel, 1924-1998), in Or Le'sion (2:36), and Hacham Ovadia Yosef, following the position of the Bet Yosef (in discussing the laws of foods prepared by non-Jews), rule leniently, and permit anybody

to eat this food immediately after Shabbat ends. Although the Ben Ish Hai (Rav Yosef Haim of Baghdad, 1833-1909) ruled stringently, Halacha follows the lenient position expressed by the Mishna Berura in the earlier of these two passages. And thus if a gentile prepared food for an ill patient on Shabbat, the food may be eaten after Shabbat by all.

However, although the food is permissible, there is some discussion among the Halachic authorities as to whether the utensils in which the food was cooked require Hag'ala ("koshering" through immersion in boiling water). Some authorities, cited by the Mishna Berura (328), maintain that the since the food was cooked under circumstances that allow eating food prepared by a non-Jew, the utensils are entirely permissible and do not require Hag'ala. The Mishna Berura writes that those who act leniently in this regard have a legitimate basis on which to rely. In practice, however, the Mishna Berura writes that the utensils should undergo Hag'ala. He adds that although earthenware utensils are generally considered unable to be koshered, and once they are used with forbidden food they can never again be used, there is room to be lenient in the case of food prepared by a gentile on Shabbat for an ill patient. If an earthenware utensil was used, the utensil should be immersed in boiling water three times, and it may then be considered permissible. Since some opinions do not require Hag'ala at all in this case, the Mishna Berura allows koshering earthenware utensils in such a situation, despite the fact that we generally do not allow koshering earthenware utensils.

If one did not kosher the utensil and used it to prepare food, then as long as the amount of food prepared in the utensil exceeds the amount of food particles absorbed in the utensil – which will virtually always be the case – the food may be eaten after the fact.

Summary: If an ill patient suffers on Shabbat from a condition that is not life-threatening, and he needs to eat a certain food, a Jew may not cook the food for the patient, but one may ask a gentile to cook the food for the patient. The food remains permissible after Shabbat, and may be eaten even by other Jews immediately after Shabbat. However, the utensils in which the gentile cooked the food must be koshered, though if one cooked food in those utensils without koshering, the food may be eaten. ■



# Kids Time

## TEST YOURSELF - Q&A

- ❶ Why does the verse say "And Yosef was in Egypt?"
- ❷ Why did Pharaoh specifically choose water as the means of killing the Jewish boys? (Two reasons.)
- ❸ "She saw that he was good." What did she see "good" about Moshe that was unique?
- ❹ Which Hebrew men were fighting each other?
- ❺ Why did the Midianites drive Yitro's daughters away from the well?

❶ 1:5 - This verse adds that despite being in Egypt as a ruler, Yosef maintained his righteousness. ❷ 1:10, 22 - He hoped to escape Divine retribution, as Hashem promised never to flood the entire world. Also, his astrologers saw that the Jewish redeemer's downfall would be through water. ❸ 2:2 - When he was born, the house was filled with light. ❹ 2:13 - Datan and Aviram. ❺ 2:17 - Because a ban had been placed on Yitro for abandoning idol worship.

Answer

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## MONDAY NIGHTS WITH RABBI TAWIL

WEEKLY 7.45PM ON FACEBOOK LIVE



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8PM



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