

THE COMMUNITY PARSHA SHEET



PARSHAT VAYETZEI

London's Leading Young Professionals Platform and Jewish Communal Centre



RABBI JONATHAN TAWIL
TAL Founder & Director

THE BUILDING OF A PEOPLE!

After a long journey, Yaakov Avinu finally arrives in the town of Padan-Aram. There, he meets his future wife, Rachel. "And it was, when Yaakov saw Rachel... Yaakov came forward and rolled the stone off the mouth of the well, and watered the sheep of Lavan. Then Yaakov... raised his voice and wept (29:10-11)."

Why did he weep?

The Ba'alei Tosfot explain (see also Rashi):

He wept because he arrived with empty hands. He thought, "Eliezer, who was [only] my grandfather's servant, came [to take my mother as a bride for my father] laden with riches, while I come here [to take my future wife] destitute." Now it is true that Yitzchak had given Yaakov money and gifts when he sent him to Charan. However, Eisav had sent his son Eliphaz to ambush Yaakov and kill him. Eliphaz pursued and caught Yaakov, but, having been brought up under the guidance of his grandfather Yitzchak, he could not bring himself to murder. Eliphaz asked Yaakov, "What should I do about fulfilling my father's instructions?" Yaakov answered that technically, he could comply with his father's wishes by taking away all of Yaakov's wealth, thus impoverishing him. The Sages (Nedarim 64b) teach that destitution is tantamount to death.

There is a further reason mentioned by Rashi in the midrash Raba (70:11):

Why did Yaakov weep? He saw that Rachel would not join him in burial..."

It's interesting to note that when Yaakov wept, he had Ruach Hakodesh. In order to have Ruach Hakodesh a person needs to be happy. That means even though Yaakov was penniless, and he knew he was now entering a tough place with Lavan, he was never the less still happy. Yaakov understood Hashem was always with him and in control of any situation. If HaShem was with him he could always be happy.

When looking through the Torah it is interesting to note at which stage is Am Yisrael built?

At a time when all looks like going down the drain at a tough time, when Yaakov has lost his wealth, needs to still build a family and is entering the house of one of the most powerful evil men in the world - Lavan.

According to kabala, Lavan knew that he had the future of Am Yisrael in his hands and acted as much as he could to deny our destiny.

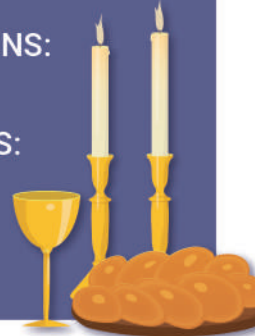
The time when Yaakov was least at home and had to go through the hardest time of his life was the time when he was building Am Yisrael.

A few years ago, Rabbi Chaim Zaid told the story of how one Shabbat the community in Israel organised a Shabbat of rest and unity for all the people that work in the Chevra Kedisha and their wives. This was supposed to be a restful Shabbat to reenergise them and all the couples had found relatives or places for their children to spend shabbat so they could spend the shabbat

8TH KISLEV 5783

SHABBAT BEGINS:
15:39pm

SHABBAT ENDS:
16:47pm



DVAR TORAH
The building of a people
By Rabbi Jonathan Tawil



DVAR TORAH
Parsha Insights
By Rabbi David Baadani



DVAR TORAH
Parshat Veyetzei
By Rabbi Danny Fisher



OUR CHAHAMIM
Rabbi Nathan David
Rabinowitz



HALACHOT
By Rabbi Eli Mansour



KIDS ZONE
Comic & quiz



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

THE ORIGINAL COMMUNAL PARASHA SHEET, SERVING THE COMMUNITY FOR OVER 11 YEARS!

just as husband and wife.

The hotel was religious and on shabbat their staff were non Jews. Late at night, one woman received a telephone call from the hospital in Tel Hashomer stating that her daughter had fallen and knocked her head and was unconscious. She was taken there for a CT scan. The lady was shocked and didn't know what to do.

She asked the Rabbi there if she was allowed on shabbat to drive to the hospital and see and take care of her daughter. The Rabbi weighed all the halachik implications and paskened that she could go on condition that the hotel call an Arab taxi company and the driver would be not Jewish.

The taxi driver arrived and asked for the money upfront. She showed him her room and the place of the money and he took 750 Shekel.

As they were driving, she burst out crying.

The driver seeing her pain asked if everything was okay and how he could help. She explained the whole situation to which he replied, "why are you worried? It says in the Gemara (Berachot 10a) that a person should never give up

hope and should never stop asking Hashem for mercy, even if a sharp sword is already on his neck." She was shocked at his response. How did an Arab know this saying of our Sages? She questioned him.

He replied "I am Jewish but not religious. My family name is Abutbul, my father was a Rabbi in Tiberias".

She was really frustrated as she had specifically asked for a non jewish driver.

She explained that she could not be driven by a Jew.

"I don't mind I am not religious." He told her.

She was adamant and said "We are all one people and I have a responsibility to you as well. I can't have you drive me. Please let me out here."

The driver didn't want to as it was 10.30pm at night but eventually did and let her out in a Moshav called Givat Avni.

She got out and started to realise what was happening. Her husband was in Tiberias, her daughter in hospital and she was in the middle of nowhere, she continued to have faith but burst out crying again.

A couple passed by and asked what was happening. She

explained and the couple invited her in for shabbat over night. She spent the whole shabbat there and read tehilim three times.

At the end of shabbat she called the hospital.

The nurse answered and told her not to worry. Her daughter awoke at 10.30pm last night she didn't know why she was in the hospital and was fully back to health!

The mother was thrilled and understood how amazing HaShem was. At the time when she was at a low on Friday night in the middle of nowhere, holding strongly on to her Emunah, her daughter was recovering. The merit of Shabbat had stood for her in a big way.

Yaakov was in a similar situation and taught us never to falter in our faith, always keep strong. He was no longer with his parents, he was no longer in yeshiva, rather he was in the pain and hardships working for the wicked Lavan. But it was there that he was able to build Am Yisrael.

Tough times never last but tough people do.

Let's use that character for the service of HaShem and may our efforts breed success and last for ever.



RABBI DAVID BAADANI

Director - TAL Chazanut Program

PARSHAT VAYETZEI

At the end of our Parasha we read that after 20 years of living together with his father-in-law, Lavan, Yaakov has finally decided to leave Haran and go back to Eretz Yisrael.

When he leaves, Rachel takes along Lavan's idols. Lavan gets upset and goes running after Yaakov, he catches him up and tells him, 'I think you have something that belongs to me with you'.

Yaakov allows Lavan to look and see if he finds anything that belongs to him. Lavan went around from one

tent to another but couldn't find anything.

At that point it says וַיַּחַר לְיַעֲקֹב וַיָּרֶב בְּלָבָן. Yaakov gets angry at Lavan, but then the Torah says something very interesting, because the word for speaking harshly is ויִדְבֵּר, for speaking softly we use the word ויאמר. Here we see וַיַּעֲקֹב וַיֹּאמֶר לָבָן. Yaakov says nicely to Lavan "What is my crime? what is my guilt that you should pursue me?"

We see from here an amazing idea. Even when Yaakov seems to get angry he still spoke properly. He didn't yell, he didn't scream, rather he spoke his feelings out nicely and

in a soft manner.

When a person does get angry, it's still not a reason to lose themselves, it is still not a reason to just let go and say or do whatever they want to because of their anger.

Our forefather Yaakov teaches us, Anger... ...very rarely, (Only after 20 years with the most difficult father-in-law), and even then, do it in a proactive approach, speak your feelings, let others know what disturbs you in a way that they will really be able to hear you, softly. You might lose your temper but don't lose your humanity.

Shabbat Shalom



RABBI DANNY FISHER

Director - TAL Boys After School Programs

פרשת ויצא

In this week פרשה we find יעקב עשו running away from אבינו, fearing for his life.

The פסוק tells us "ישכב במקום" "ההוא", Rashi says "במקום ההוא" indicates that only at that place once יעקב had arrived did he finally rest. All the years earlier when he had left יצחק house, and learnt in שם ועבר for 14 years he had not rested. It was only now that he allowed himself to sleep.

עשו was the grandson of אליפז, the great grandson of יצחק and was brought up in the home of עשו. יצחק instructed אליפז to go and find יעקב and kill him. Once אליפז found him he had a dilem-

ma, on the one hand he had to have אב and listen to עשו, on the other hand he didn't want to kill יעקב. The solution יעקב told him, is to take all my possessions and money as someone who has no money is considered dead.

Rav Shamai Zahn asks, why is it only now that אליפז finds יעקב. Didn't עשו realise that all these years earlier, יעקב would be learning in Yeshiva, why not go search for him in Yeshivah?

Rav Shamai Zahn shares a story, about a certain person who was recently appointed as a Rov. Someone knocked on his door and asked to speak to the Rov. He was told the Rov can't come to the door, since he is busy learning. The visitor couldn't understand why a Rov who has semicha would still be learning Torah.

In the same way, עשו didn't realise the difference Torah is to all other subjects. It is not merely a subject to learn and once understood to stop. Rather it is our very life and purpose for existence; one must continue learning and strive to reach deeper levels and understanding of that which is being learnt. There is no end to learning Torah, but עשו didn't understand this. He wouldn't have imagined that יעקב would be in Yeshivah for 14 years. The purpose being to enrich himself, to plumb to the depths of Torah and be a changed person because of this.

This was the point that עשו missed hence he didn't send אליפז to search for him in Yeshivah, for he never thought he would still be there.



OUR CHAHAMIM

Rabbi Nathan David Rabinowitz – The Rebbe of Pertzova

The Rebbe Rabbi Nathan David Rabinowitz, from the Polish city of Pertzova, was a gaon in Torah and famous in his time. He was the son of the tzaddik Rabbi Yitzchak Yaakov of Biala (from whom emerged the famous Biala dynasty, which exists to the present day), as well as the grandson of Rabbi Nathan David of Shidlovtza and the great-grandson of Rabbi Yerachmiel. He in turn was the firstborn son of the saintly Rabbi Yaakov Yitzchak, the Yid

HaKodesh (Holy Jew) of Pshischa, may his merit protect us all.

People could see that Rabbi Nathan David was from a noble line. From very early on in life, he spent many hours each day diligently studying Torah and Chassidut, completely separated from the vanities of this world. In fact it was said that he didn't even know what a coin looked like.

Rabbi Nathan David devoted himself not only to the revealed Torah. He also possessed an extensive and clear understand-

ing of the hidden Torah, and many Kabbalists of his time came to study with him late at night. He wrote many books on Kabbalah, but unfortunately the world did not merit to see them. These books were lost forever, a fact that he bitterly regretted for his entire life. Rabbi Nathan David often described himself as being the root of the soul of the saintly Rabbi David of Lelov. As it turned out, Rabbi Nathan David passed away on Rabbi David's yahrtzeit, Shevat 7, dying in the prime of his life. May his merit protect us all.



HALACHOT BY RABBI ELI MANSOUR

Drying Dishes on Shabbat

At the end of Siman 302, the Shulhan Aruch prohibits drying drinking glasses with a towel on Shabbat, out of concern that the residual water in the glass will lead to "Sehita"-wringing out the water from the towel. The Poskim question whether such a

small amount of water is likely to lead to "Sehita." Therefore, the Radbaz (Rabbi David Ben Zimra, Egypt-Tsfat, 1479-1573), as cited by the Mishna Berura, disagrees with this ruling. Hacham Bension concurs, saying that Maran's ruling only applies to thin cloths. However, today, our towels are thick and do not present a problem. The

only concern may be when drying a very narrow glass, which requires forcing the tip of the towel into the opening.

SUMMARY

It is permitted to dry glasses and other utensils with a towel on Shabbat.



1

When Yaakov traveled to Charan, the Torah stresses that he departed from Be'er Sheva. Why?

28:10 - The departure of a righteous person leaves a noticeable void in that place.

2

On the night of his dream, Yaakov did something he hadn't done in 14 years. What?

28:11 - Sleep at night lying down.

3

Hashem compressed the entire Land of Israel underneath the sleeping Yaakov. What did this symbolize?

28:13 - That the Land would be easy for his descendants to conquer.

4

Yaakov said "I will return with shalom." What did he mean by "shalom"?

28:21 - Completely without sin.

5

Why did Yaakov rebuke the shepherds?

29:7 - He thought they were loafing, stopping work early in the day.

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5 - ASIDE
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