

THE COMMUNITY PARSHA SHEET



PARSHAT VAYERA

London's Leading Young Professionals Platform and Jewish Communal Centre



RABBI JONATHAN TAWIL
TAL Founder & Director

HOPE!

Hope is a renewable option: if you run out of it at the end of the day, you get to start over in the morning!

The prophet Yeshaya (51:2) states take a "look at Abraham your father and at Sarah who bore you, for when he was but one, I called him, and I blessed him and made him many."

Avraham and Sarah were getting older. It was looked impossible for them to have any real future. Sarah was barren. Yet we all have read what happens next. From the depth of despair comes great salvation.

According to all norms of the world, Yitzchak should not have come into existence. But Hashem blessed Avraham and Sarah beyond the rules of nature teaching all future generations that – Yisrael MeAl Hamazal – Israel is above nature.

Rabbeinu Nissim Gaon (Sefer Masiyot Divrei Hamtchil Chachmenu Amru) tells the story of a wealthy Jew who pondered over his end in this world.

He thought to himself, "A person doesn't live forever. One day I will be in the grave, and I won't take a penny with me. What can I do with my wealth so it can help me even then?"

His advisors told him, "Help the poor, and that merit will be taken with you to the next world."

The wealthy Jew decided that he would love to give his wealth to a pauper who would be so lost for hope and totally in despair. He wanted to turn the paupers' fortunes around in one moment.

He began speaking with paupers,

asking them how they were managing to get by.

Each one gave a different reason, one was relying on a wealthy uncle, the other an old friend, a neighbor; Not one of them had lost hope.

He became frustrated. "Is there no one out there that I can find that has totally lost all hope?"

As he was deep in thought, he noticed someone dressed in rags, sitting on top of a garbage heap, rummaging for something to eat.

"Can there be anyone poorer than him?" he thought.

"This person has certainly lost all hope!"

He approached the pauper and gave him a sack full of a hundred silver coins.

The pauper seemingly shocked asked, "Why did you give me so much money?"

The wealthy man answered, "I made a vow that I will give a lot of money to the pauper who has lost all hope and I am glad that I have finally found you".

The pauper nodding his head replied, "Only a fool loses hope. I didn't lose hope. I trust in Hashem who is Meashpot Yarim Eyon – raises the poor out of the garbage heap! (Tehillim 113:7). If Hashem wills it, nothing can prevent Hashem from making me wealthy."

The wealthy man stunned by this pauper's response, realised that he will never find a person who lost all hope, so he dug a pit in the cemetery and hid his money there.

As the years past, he forgot all about this and the wheel of fortune turned. Eventually this wealthy man became very poor, and he went from door to door, collecting food and money.

At one stage after many years in pover-

17TH CHESHVAN 5783

SHABBAT BEGINS:
16:02pm

SHABBAT ENDS:
17:06pm



DVAR TORAH
Hope!
By Rabbi Jonathan Tawil



DVAR TORAH
Parsha Insights
By Rabbi David Baadani



DVAR TORAH
Parshat Vayera
By Rabbi Danny Fisher



HALACHOT
By Rabbi Eli Mansour



KIDS ZONE
Comic & quiz

Shabbat Shalom



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!

ty, he remembered that he once buried a large sum of money in the cemetery. So, he went to the cemetery and started digging. The police heard that someone was digging the cemetery and arrived to arrest him. Eventually he was brought before the Count to explain what he was up to. He explained to the Count that he was once wealthy, and now that poverty had struck, he would go collecting from door to door. He remembered that he hid a large sum of money in the cemetery, and he was digging there to retrieve it. The Count smiled and asked, "Don't you remember me? Years ago, you found me in the garbage heap, rummaging around for food. I told you that I trust in Hashem. I told you that if He wills it, He can make me wealthy. Now look at where my belief brought me!" We have to constantly remember

that Hashem can do anything and EVERYTHING. According to nature, Avraham and Sarah couldn't have children. Am Yisrael could never be. But if Hashem wills it, miracles can happen beyond nature. The gematria (numerical value) of hope in Hebrew (יִאֶשׁ) is 317. If one adds one more, it is equal to 318, the gematria of Eliezer-אֱלִיעֶזֶר, which stands for Elokei Avi BeEzri – the G-d of my father is at my help. When one knows that Hashem is helping him, he will never lose hope. Rabbi Yisrael of Koznitz (1740-1814) - The Avodas Yisrael zt'l notes that Hashem's name (spelt Yud and Heh and Vav and Heh) is not mentioned in the Parashiot of Mikeitz or Vayigash all the way until Parshat Vayechi where it mentions His Name again with the famous statement of Yaakov – Lishuatecha Kiviti Hashem, I await Your salvation,

Hashem. This is because these Pesukim tell the story of the exile to Mitzrayim: The seven plentiful years followed by the bad years (stated in Mikeitz), ending with Yaakov Avinu and his family coming down to Mitzrayim (stated in Vayigash). It wasn't a happy time; therefore, Hashem's Name of compassion is not mentioned. If one counts the number of all these Pesukim that Hashem's name isn't mentioned he will get the sum of 318! This hints to us that even when Hashem's compassion is concealed, it is always Elokei Avi BeEzri, that Hashem is helping us, from behind the scenes. And since Hashem is with us, there is never a reason to lose hope! Let us strengthen in our belief and never despair. Once we chose hope – anything is possible!



RABBI DAVID BAADANI
Director - TAL Chazanut Program

PARSHAT VAYERA

וַיֹּאמֶר אֱלֹקִים אֶל-אַבְרָהָם... כָּל אֲשֶׁר תֹּאמַר אֱלֹהִיךָ שְׂרָה שְׁמַע בְּקוֹלָהּ.

And G-d said to Abraham... whatever Sarah tells you, do as she says. When Sarah sees the bad influence of Ishmael on Isaac, she asks Abraham, 'cast out that slave-woman and her son'. Abraham didn't like the idea of sending his son away, but then השם told him. Whatever Sarah tells you, not only this time, but every time, whatever she tells you, do as she says.

We need to understand that all the 'tales' brought to us in the Torah are not just stories, they were chosen by G-d for all of the generations so that we can learn from them how we should behave, act and respond to situations we are faced with in our lives. So, what does the Torah want to teach us here?

In order to understand that, we have to go back to Parashat Bereshit

where we read that Adam was actually cursed because he listened to his wife. And these are the words of the פסוק.

וַיֹּאדָם אָמַר כִּי שָׁמַעְתָּ לְקוֹל אִשְׁתְּךָ... אֶרְוָה הָאָדָמָה בְּעֵבֶרְךָ בְּעֵצְבוֹן תֹּאכְלֶנָּה כָּל יְמֵי חַיֶּיךָ

'To Adam He said, Because you did as your wife said... Cursed be the ground because of you, By toil shall you eat off it, all the days of your life.' What is the difference between what happened with Adam and the commandment of G-d to Abraham? In Hebrew there is a difference between 'שמע ל' listen to...' And 'שמע... Listen to what is within ...' G-d tells Adam, and he tells us as well. When it comes to listening to your spouse, children, friends, disciples, G-d doesn't want you to only listen to the words they say. To listen לקול, without trying to identify where these words come from, why did they say it, what caused them express themselves in such a manner. G-d tells Adam, because you did as your wife said, Without seeing that all she wants, as understood

from the Midrash, is only to be together with her husband, to share the same experiences, to accompany each other. Because you listened לקול and not בקול, 'cursed be the ground because of you.' The right way of listening is, כל אשר תאמר אליך, שרה שמע בקולה. In her voice, beyond the words, the internal meaning of what she is saying.

Sometimes the people around us have difficulty expressing themselves, they might express fear by using anger, aggressiveness can be used in attempt to hide their weaknesses and when they shout at you to go away, all they really need, is for you to hug them and to be there for them. To listen out for what is beyond their words. They want you to really listen, G-d wants us to really listen.

May we all merit to improve our 'listening skills' and merit that השם will listen to our תפילות, to fulfil our deepest wishes from the bottom of our hearts, our inner desires.

Shabbat shalom



RABBI DANNY FISHER

Director - TAL Boys After School Programs

פרשת וירא

In this week פרשה we find the עקידה when אברהם is commanded by ה' to offer up his son. The עקידה is famously אברהם tenth and final test, furthermore it is also his greatest and most difficult test.

In פרשת נח we are introduced to אברהם וימת הרן על פני תרח פסוק, אברהם says באור מולדתו. באור כשדים רש"י says that אברהם was thrown into the fire for destroying his father תרח עבודה זרה.

Rav Moshe Sternbuch asks, if אברהם was able to destroy all his fathers' עבודה זרה and then willingly jump into the fire as a punishment, an act that required huge amounts of נפש, why doesn't the תורה itself tell us about it. Why is it only told to us in רש"י. The act of מסירת נפש which אברהם displayed in אור כשדים was seemingly greater than that in the עקידה. It was himself, with his own free choice who decided to destroy the

idols, he himself was willing to take the risk and be killed for it, compared to the עקידה when he was commanded by ה' to offer up his son.

Rav Moshe Sternbuch explains that there are times when ה' instruction does not seem to make sense to us. During those times it requires more effort on our part to listen and carry out what ה' has commanded us. We see this with the עקידה. ה' had promised and "אברהם אבינו, כי ביצחק יקרא לך זרע" and now He is instructing אברהם to take up to the מזבח as a קרבן, how does this make sense. Furthermore it was אברהם who taught the world that ה' is the source of רחמים, yet the instruction of the עקידה seems just the opposite chas vesholom. אברהם אבינו spent years teaching the world that ה' doesn't desire human sacrifice, yet he was about to do just that.

It is easy to see that from a human's perspective, the instruction of the עקידה does not make sense. Yet herein lies the test, and this was where the most amount of נפש was required. It says שלא מחשבותי מחשבותיכם" ה' thoughts are not like

our thoughts. The act of מסירת נפש in אברהם אבינו made complete sense to him and yes it demanded some effort. However the very fact that the עקידה seemed to contradict everything that ה' had personified up until now, the very fact that it seemingly did not make intellectual sense is what made it so great an act. That is why it required so much more מסירת נפש.

My grandparents were Holocaust survivors who miraculously came through the war with their אמונה intact. Even after this, they found themselves trapped behind the iron curtain during a time in history when many people unfortunately worked on Shabbos, for if not they would be without a job. My grandfather ב'ה had the strength to withstand this huge test and never worked on Shabbos knowing that he was risking his income and livelihood. He never questioned or doubled guessed what was required of him and remained steadfast in his service of Hashem.

Good Shabbos



HALACHOT BY RABBI ELI MANSOUR

Using a Non-Jew to Reheat Foods on Shabbat

On Shabbat it is forbidden to return any type of food to an open fire. The Rabbis were concerned that this would bring someone to stoke the fire or create the appearance that one is actually cooking on Shabbat. The question is, under what circumstances may one ask a non-Jew to return food to the fire on Shabbat. There are three cases we must discuss. The first case is having a non-Jew return a cooked dry food to an open flame. The Be'ur Halacha (Rav Yisrael Meir Kagan of Radin, 1839-1933) rules in siman 253 that it is permissible because it constitutes a Shvut D'Shvut, a Rabbinic prohibition on a Rabbinic prohibition. That is, telling the non-Jew to violate Shabbat is itself only a Rabbinic prohibition; and returning cold cooked dry food to an open flame is only a Rabbinic prohibition. When the prohibition is a "Double D'Rabanan," we can be lenient in a case where the action is necessary for enhancing Shabbat. This would be a

solution in the event that someone forgot to set up his Blech or hotplate. It is only permitted to have the non-Jew return the food to a fire that was already lit before Shabbat.

The second case is having a non-Jew return cold liquids to the fire. Here, the Be'ur Halacha quotes the Birkei Yosef (The H"ida, Rav Haim Yosef David Azulai, 1724-1806) who says, fundamentally, this is also permissible. Even though we hold that reheating cold soup constitutes a "new" cooking, however, since there is a disagreement between the poskim on this matter, we can permit it to be done by a non-Jew. Hacham David Yosef in Halacha Berura, as well as the Be'ur Halacha, add a caveat to this leniency: The non-Jew may only return the cold soup to a fire that is garuf or katum, i.e. a blech or Shabbat hotplate.

The third case involves returning a Ma'achal Ben Drosai, a food that was only half-cooked. Perhaps today we

would refer to it as extra-rare, although edible. There is a disagreement between the poskim whether continuing to heat such a food, bringing it from rare to medium to well done, constitutes the Torah prohibition of cooking. We hold that it is forbidden, and therefore, a Jew certainly cannot put such a dish on the blech. However, Hacham David writes in Halacha Berura (siman 318) that it would be permissible for a non-Jew since there is a dissenting opinion.

Summary:

1. It is permissible to tell a non-Jew to reheat fully cooked, cold, dry food on an open flame (ignited before Shabbat).
2. It is permissible to tell a non-Jew to reheat fully cooked cold liquids only on a blech or Shabbat hotplate.
3. It is permissible to tell a non-Jew to put a partially cooked food only on a blech or Shabbat hotplate.

KIDS zone



TAL MEMBERS SPEAK

I have never been to a girls shiur in London with so many girls on a weekly basis. Thank you TAL for initiating this crucial program!

Sarah
TAL Monday Girls Program

? QUIZ TIME!



1

Why did Hashem appear to Avraham after the brit mila?

18:1 - Avraham was sick, so Hashem came to "visit" him.

2

Why was Avraham sitting at the entrance to his tent?

18:1 - He was looking for guests.

3

What were the missions of the three angels?

18:2 - To announce Yitzchak's birth, to heal Avraham and to destroy Sodom.

4

Why did Avraham enjoin the guests to wash the dust off their feet?

18:4 - He thought they were among those who worship the dust, and he didn't want any object of idolatry in his home.

5

Why did Avraham ask specifically Yishmael, and not someone else, to prepare food for the guests?

18:7 - To train him in the performance of mitzvot.

6

Why did the angels ask Avraham where Sarah was?

18:9 - To call attention to Sarah's modesty, so as to endear her to her husband.