

THE COMMUNITY PARSHA SHEET



PARSHAT VAYECHI

London's Leading Young Professionals Platform and Jewish Communal Centre



RABBI JONATHAN TAWIL
TAL Founder & Director

LIVING FOREVER!

If there is one thing for certain in life, it is that everyone dies. Sounds depressing, but in actual fact we know that this world is but a corridor to the Real (Eternal) World – the world to come. Yet our Rabbis have noted that certain individuals did not die! We are told that David Melech Yisrael Chai Vekayam – King David is alive and exists. The Gemarah in Taanit (5) states that Yakov never died! Rabbi Yochanan notes that the Torah normally describes a person's death with the word "Vayamot", as was with the case of Avraham's (Bereishit 25:8) and Yitzchak (35:29). Yet when it comes to Yakov, the Torah never uses the word Vayamot. Rabbi Yochanan states that this implies; Yakov never actually died. Rav Yitzchak questions the fact that Yakov never died, for the Torah explicitly states that he was eulogized, embalmed and buried?" Rav Nachman responds: "It is written, 'And you, my servant Yakov, fear not, says the L-rd, and do not tremble, O Israel. For behold, I shall save you from afar, and your descendants from the land of their captivity' (Jeremiah 30:10). The verse equates Yakov with his descendants: just as his descendants are alive, he, too, is alive." Thus, we see that Yakov never died. How is it possible to never die? Surely this defies logic. Does that mean that Yakov is living with us today? Let us take a closer look into the Parsha. When Yakov's days came close to the end, he called for his son Yosef and told him that he did not wish to be buried in Egypt, rather he wished to be buried in Israel. Yakov asks Yosef to swear that he will bury him in Israel. Yosef agrees saying – Anochi Eseh Kidvarecha – I will do as you say. On a deeper level, the Baalei Tosfot learn that Yosef was saying, "father I see that it is important for you to be buried in Israel, Anochi Eseh Kidvarecha – I am also going to do like you, and I will also ask to be buried in Israel." This seems a little strange. We would expect Yosef just to agree with his father's dying demands. We would not expect him to add and say that's a great idea, I also wish to be buried in Israel. Even more strange is that later when Yosef himself is dying he approaches the brothers and

asks them VeHalitem Et Atsmotai (50:25) – When the time comes and Hashem takes Am Yisrael out of Egypt, please take my bones up to Israel with your bones. Yosef was inadvertently advising his brothers, that they too should be buried in Israel. Of course, it is a merit to be buried in Israel, but what gives Yosef the right to seemingly impose this stringency on others? The concept of death is utter separation of body from soul, each one returning to its element, making its Tikun (perfection) in its specific way. The essence of life is the ability to connect to Hashem (as it is V'Atem Hadevekim...Chayim Kulechem Hayom).

A Tsadik is connected to Hashem in this world and remains connected even after death. On the other hand, a Rasha, even when he is alive, has this intrinsic life force missing from him. His lack of connection to Hashem causes him to be "dead" even whilst alive. It is for this reason that the righteous are called alive even after they're dead, while the wicked are called dead even while they are alive (Gemara Brachot 18).

Our Rabbis taught: There are three partners in man: The Holy One, Blessed Be He, the father, and the mother. The father supplies the white substance, out of which are formed the child's bones, the sinews, the nails, the brain and the white of the eye. The mother supplies the red substance, out of which are formed the skin, flesh, hair, blood and the black of the eye. G-d provides the spirit, the soul, the beauty of the features, eyesight, the power of hearing, ability to speak and walk, understanding and intelligence." (Gemara Nidda 30a).

Our Sages note that Brah karah deavuh – A son is a physical extension of his father, and the son's soul has an effect on the father. A son, who goes in the righteous ways of the father, continues his legacy, and gives life to his father's name. In such a case it is as if the father never died, for his son continues his father's legacy both spiritually and physically.

Yosef was Yakov's prodigy. From a young age, Yakov had invested all his Torah that he learnt in Shem VeEver into his son Yosef. Yakov saw in Yosef a future leader. He also noticed that there were many similarities between the two. Many years later when he finally got back together with Yosef, he was pleased to see how Yosef had kept up his spirituality and service of Hashem.

This week's Parasha sheet is dedicated

לעילוי נשמת

שלמה (סולי) בן ויקטוריה

Shlomo (Solly) Ben Victoria

by Jonathan and Daniela Levy

18TH TEVET 5784

Shabbat Begins:

15:44pm

Shabbat Ends:

16:54pm



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HALACHOT

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Quiz & Comic

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

THE ORIGINAL COMMUNAL PARASHA SHEET, SERVING THE COMMUNITY FOR OVER 12 YEARS!

Both Yakov and Yosef entered Galut, and both survived spiritually. When Yosef stated to his father that he wished to be buried in Israel just like Yakov, it was because Yosef viewed himself as an extension of Yakov. Any wish that Yakov conveyed, was also a wish that Yosef desired to fulfil. Since Yosef wished to be Yakov's mirror image in the world, he too desired to be buried in Israel. When commanding his brothers to bury him in Israel, he specifically mentions that they bury his bones (Atsmotai). This was a hint to the fact that they fulfil their father's will, by enacting it themselves. By burying their bones which emanate from their father, they show that they continue his legacy in the world. Yakov Avinu never died because he passed on his entire essence to his children. All his children were Tsadikim and carried on his legacy.

Rabbi Shalom Schwadron told a story of two religious people who took a taxi ride in Israel a few years after the passing of the Chazon Ish – R' Avraham Yeshaya Karelitz zt"l (1878-1953). They were in the cab and mentioning to each other how Bnei Brak wasn't the same since the Chazon Ish had passed away. The cab driver, a non-observant Jew, hearing this turned round saying "Did you say that the Chazon Ish is gone. You're wrong – you don't know what you're talking about!" "The Chazon Ish is still around – and I can prove it." The two people were a bit stunned, and they were all ears.

The cab driver began his story:

"My daughter was going through

complicated labour and the doctors had been dealing with her for many hours. She was in agony, yet the doctors seemed helpless, and told me there was nothing they could do. At some point an old nurse came over to me and said, 'Why don't you go to the Chazon Ish?' "The who?" I asked. 'What is the Chazon Ish?' "He is a great rabbi," the nurse said. 'People go to him for advice, and to pray for them.' I asked her, 'Where does he live?' She told me, 'Just go to Bnei Brak. Once you get there, any child in the street will be able to direct you to his home.' "I got into my cab and raced to Bnei Brak. In no time I was at the Chazon Ish's house. It was late at night, but he answered my knock himself. In a quiet and friendly manner, he asked how he could help me. I told him about my daughter's difficulties, and how the doctors were unable to help her. He looked at me, smiled, and said, 'You can go back to the hospital – the child was just born.' He shook my hand and wished me Mazel Tov. My heart leaped with joy, but I could not believe him. I dashed back to the hospital and when I got there, sure enough, the child had already been born, exactly as he said."

The cab driver continued. "Two years later my daughter was again expecting a child. Once again, she had extreme difficulties in labour. And once again the doctors despaired of a healthy birth. This time I didn't wait for the old nurse. I got into my cab, rushed to Bnei Brak, and went to the Chazon Ish. I came to the corner where I thought I remembered he lived, and just to be sure I asked a passer-by, 'Is this the

home of the Chazon Ish?' The man looked at me as if I had lost my mind. 'What's the matter with you? Don't you know that the Chazon Ish passed away last year?' "My heart fell. I felt as if I had lost my best friend. Illogically, I began pleading with this total stranger. 'Please, I came to speak to him; it's an emergency. To whom should I go now?' "People go to his kever (grave site) and pray there," he told me. I queried as to its location, and the man pointed me in the right direction. I ran there, fell on the grave and began crying uncontrollably. I begged the Chazon Ish to pray for my daughter. 'You saved my daughter once before,' I pleaded, 'please pray for her again.' "I was there a short time. Suddenly, just as I sit here now, I saw his face with that same smile. I heard him say to me, 'Mazel tov! You can go back to the hospital; the child has been born.' Startled, I got up, ran to my cab, and rushed back to the hospital. When I got there, they told me that my second grandchild had indeed been born. Then the cab driver turned to his passengers and said, "And you say the Chazon Ish is gone!"

When attending a Yeshiva, you often hear Yeshiva students learning out loud, one asks the other what does Rashi say? Rashi is saying.... is the answer. Rashi is alive, it is as if he is with us today. Through his Torah and teachings his life lives on.

Dying, in Judaism is far from certain. People that leave behind them children and students, who then go in their righteous path, as well as positive actions, live forever.

May we all merit to live forever!



RABBI DAVID BAADANI
Director - TAL Chazanut Program

PARSHAT VAYECHI

Before the death of our ancestor Jacob, Joseph took his sons Menashe and Ephraim and went to visit his father who was ill. When Jacob asked to bless his grandchildren, Joseph placed the eldest, Menashe, to the right of Jacob and the younger, Ephraim, to the left of Jacob. Jacob knew that although Menashe was the elder one, the descendants of Ephraim would be great leaders of the people of Israel. Therefore, שָׁכַל אֶת יָדָיו he crossed his hands so that his right hand will be on the

head of Ephraim and his left hand will be on the head of Menashe.

The words שָׁכַל אֶת יָדָיו, Rashi explains, that it is understood as the Targum renders it: בְּהִשָּׁכַל וְהִקְמָה אֶתְחַבְּמִינוּ meaning he put wisdom into his hands, (and he did it) designedly and wisely.

Why was it considered a wise deed to cross his hands?

Wouldn't it be simpler to ask the grandchildren to change their location?

What does our ancestor Jacob want to teach us in this act?

Jacob saw the situation differently from anyone else. He foresaw the future. He had information that Joseph did not have.

According to this information it was clear to Jacob that a change had to be made. Every other person would ask Menashe and Ephraim to change their location. But Jacob did wisely; he told himself I would not try to change others. I will cross my hands. I'll change my hands.

Jacob teaches us that it is not enough to want change, we also need the will and courage to change ourselves. True, it seems that the simplest way would be to ask others to change. But this is not considered an act of wisdom. Let's learn from our ancestor Jacob. Let's act wisely. Let's be the change we want to see in the world.



RABBI DANNY FISHER
Director - TAL Boys After School Programs

PARSHAT VAYECHI

As Yakov Ovinu gives the brochos over to

the shevotim in this week's sedra we find something very interesting. The medrash rabbah explains that the maftach of the brochos, the actual ability to give the brocha over was handed down from Avrohom to

Yitzchok, Yitzchok to Yakov and now Yakov was handing it over to Yosef. Before Yakov Ovinu leaves this world, he calls Yosef to give the brocha to him. The brocha he gives is "hamalach hagoel", in it

he says "yevorevh es haneorim" which says it actually refers to Efraim and Menashe. The Nesivos Sholom asks, why does Yakov miss out Yosef and instead give a brocha to Efraim and Menashe?

The Nesivos Sholom explains that in fact Yosefs middah was split into 2 parts, one Efraim and the other Menashe, which is something that we don't find with any other shevet.

Menashe represents the aspect "tzur merah", and Efraim represents "v'aseh tov".

As Yosef brought in his 2 children Yakov asks "mi eleh", the letters "mi eleh" can be written out to read "Elokim". The aspect of Elokim represents the middah of "yiroh" – "fear". It appears that Yakov Avinu realized that Efraim and Menashe were serving Hashem out of "yirah" instead of "ahavah" even though serving Hashem out of "ahavah" would be on a greater level.

Yosef answers Yakov's question by stating "asher noson le Hashem Bazeh", that Hashem has given them to me here in

Mitzrayim. The fact that they were born here in Mitzrayim, in a place saturated with tumah means that "yiroh" is needed in order to serve Hashem. It is the Yiroh that will get us through mitzrayim and will enable us to hold onto our morals and ideals.

Says Yakov back to Yosef, one needs the koach of the Torah in order to serve Hashem.

We should merit to learn the Torah in the best possible way.

Have a wonderful Shabbos.



HALACHOT BY RABBI ELI MANSOUR

THE REWARD FOR OBSERVING AND ENJOYING SHABBAT; SPENDING MONEY FOR THE HONOUR OF SHABBAT

The Tur (seminal Halachic work by Rabbi Yaakov Ben Asher, Spain, 1270-1340), in the beginning of the Laws of Shabbat (Orah Haim 242) cites a number of passages from the Talmud that underscore the importance of observing and enjoying Shabbat:

- 1) One who observes Shabbat as a day of enjoyment and delight is rewarded with a "portion without boundaries," meaning, unlimited blessings. Just as he spent money freely for the purpose of honouring Shabbat, so is he rewarded with unlimited blessing.
- 2) A person who properly observes Shabbat is spared subjugation and oppression by foreign governments. Since he has joyfully accepted upon himself God's kingship through the careful observance of Shabbat, he will not have to endure subjugation to any other authority.
- 3) Whoever observes Shabbat as a day of enjoyment and delight is granted all the wishes of his heart. Just as he enjoyed the Shabbat, so will God grant him what he needs to always experience joy and contentment.
- 4) Whoever properly observes Shabbat earns atonement for his misdeeds, even if he worshipped foreign gods.
- 5) Had Bene Yisrael properly observed their first Shabbat in the wilderness, no foreign nation would have ever been able to exert any control over them. As we read in the Book of Shemot (16:27), some members of Bene Yisrael left the camp on that Shabbat to collect manna, in violation of Shabbat. The Talmud teaches that had the entire nation observed the Shabbat laws, the Jewish people would have never suffered

persecution at the hands of other peoples. The Mahari Abuhav (14th century), cited by the Bet Yosef (commentary to the Tur by Maran, author of the Shulhan Aruch), explains that the incident of Bene Yisrael's violation of Shabbat resulted in the attack by Amalek (Shemot 17:8). The Sages teach that Amalek's offensive shattered the aura of Bene Yisrael's invincibility and thus allowed for subsequent aggression against the Jewish people. Hence, if Bene Yisrael had observed that first Shabbat, they would have forever more been protected from enemy attack.

6) If the entirety of the Jewish people properly observes two Shabbatot, the nation would immediately earn redemption. The Tur proceeds to note a difference between Shabbat and Yom Tov with regard to the obligation of "Oneg" – enjoyment. Whereas regarding Yom Tov the Talmud cites different views as to whether it should be spent in prayer and Torah study or as a day of delight and enjoyment, when it comes to Shabbat all views require one to spend some time enjoying fine food and drink, and to wear fine clothing. The Tur also cites the Gemara's comment that the wealthy Jews of Babylonia preserved their wealth in the merit of their efforts in honouring the day of Shabbat.

Additionally, the Tur emphasizes that when it comes to honouring Shabbat, one must not withhold funds out of concern for his livelihood. The Talmud states that when God assigns a person's livelihood on Rosh Hashanah for the coming year, his Shabbat and Yom Tov expenses are not taken into account. Meaning, whatever money one spends towards the honour and celebration of Shabbat and Yom Tov will be repaid by the Almighty; these funds are not deducted from the sum allocated for that person at the beginning of the year. Therefore, one should purchase the finest delicacies and clothing for Shabbat and Yom Tov, and trust that these funds will be repaid to him in full. Nevertheless, as important as Halacha

views spending money for the honour of Shabbat, these expenditures do not take precedence over one's financial obligations to other people. The Bei'ur Halacha (commentary by Rabbi Yisrael Meir Kagan, the "Hafetz Haim," 1839-1933) comments that if somebody owes salary to his employee, he may not delay payment to allocate funds for his Shabbat expenses. Even though one is generally urged to spend money to honour Shabbat, this must not come at the expense of his obligations to his employee, unless the employee consents to receiving his salary later. The Bei'ur Halacha bases this ruling on the fact that paying employees on time constitutes a Torah obligation, as indicated by a verse in the Book of Devarim (24:15): "You shall give him his payment on that day." Honouring the Shabbat, by contrast, is generally assumed to apply on the level of "Divre Kabbala" – the words of the prophets. Furthermore, even if one would argue that honouring Shabbat also applies on the level of Torah obligation, it would still not override the obligation of paying employees' wages. As the Bei'ur Halacha notes, paying wages entails not only a Misvat Ase (an affirmative command), but also a Lo Ta'aseh – a Torah prohibition – as the verse continues, "and do not let the sun set [without paying the worker]." Hence, the obligation of honouring Shabbat cannot override paying wages, which constitutes both an obligation and a prohibition.

Summary: Halacha affords great importance to both the meticulous observance of Shabbat, as well as enjoying and honouring Shabbat through fine delicacies and clothing. One should not withhold funds when it comes to purchasing foods and the like for Shabbat, as God guarantees to repay all money spent for this important purpose. Nevertheless, one may not withhold employees' wages in order to allocate funds for honouring Shabbat.

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WEEKLY PARSHA OVERVIEW

Parshat Vayechi

After 17 years in Egypt, Yaakov senses his days drawing to a close and summons Yosef. He has Yosef swear to bury him in the Machpela Cave, the burial place of Adam and Chava, Avraham and Sarah, Yitzchak and Rivka. Yaakov falls ill and Yosef brings to him his two sons, Ephraim and Menashe. Yaakov elevates Ephraim and Menashe to the status of his own sons, thus giving Yosef a double portion that removes the status of firstborn from Reuven. As Yaakov is blind from old age, Yosef leads his sons close to their grandfather. Yaakov kisses and hugs them. He had not thought to see his son Yosef

again, let alone Yosef's children. Yaakov begins to bless them, giving precedence to Ephraim, the younger, but Yosef interrupts him and indicates that Menashe is the elder. Yaakov explains that he intends to bless Ephraim with his strong hand because Yehoshua will descend from him, and Yehoshua will be both the conqueror of Eretz Yisrael and the teacher of Torah to the Jewish People. Yaakov summons the rest of his sons in order to bless them as well. Yaakov's blessing reflects the unique character and ability of each tribe, directing each one in its unique mission in serving G-d. Yaakov passes from this world at age 147. A tremendous procession accompanies his

funeral cortege up from Egypt to his resting place in the Cave of Machpela in Chevron. After Yaakov's passing, the brothers are concerned that Yosef will now take revenge on them. Yosef reassures them, even promising to support them and their families. Yosef lives out the rest of his years in Egypt, seeing Ephraim's great-grandchildren. Before his death, Yosef foretells to his brothers that G-d will redeem them from Egypt. He makes them swear to bring his bones out of Egypt with them at that time. Yosef passes away at the age of 110 and is embalmed. Thus ends Sefer Bereishet, the first of the five Books of the Torah. Chazak

Rabbi Sinclair, Seasonsofthemoon.com

KIDS

zone

2

Give three reasons Yaakov didn't want to be buried in Egypt.

47:29 - a) Egypt's ground was to be plagued with lice; b) At the time of the resurrection, those buried outside Israel will suffer; c) So the Egyptians wouldn't make him into an idol.

3

Which descendants of Binyamin "will divide the spoils in the evening"?

49:27 - Mordechai and Esther.



Yissachar is a bony donkey ... he can carry the yoke of Torah like a strong donkey that can be loaded up with a heavy package (Bereishit 49:14 and Rashi)

4

From whom did Yaakov buy his burial place?

50:5 - From Esau

5

Which two sons of Yaakov did not carry his coffin? Why not?

50:13 - Levi because he would carry the aron (holly ark), Yosef, because he was a king.

SNEAK PEEK

INTO JANUARY

TAL

TorahActionLife

Sundays	Mondays	Tuesdays
10am-12pm Girls LEADERSHIP PROGRAM	10am Ladies YOGA CLASS	1pm Boys/Men UCL 1-2-1 LUNCH & LEARN
BAT MITZVAH PROGRAM	11am Ladies CAFFEINE FOR THE SOUL	BUSINESS LUNCH & LEARN
10am-12pm Boys BAR MITZVAH PROGRAM	7-10pm Girls 6th FORM PROGRAM <i>Chavrusa, Dinner & Shlur</i>	8-10pm YP'S YOUNG PROFESSIONALS EVENING
5:30pm Boys CHAZANUT PROGRAM	19+ GIRLS PROGRAM <i>Chavrusa, Dinner & Shlur</i>	Fridays & Shabbat
Wednesdays	Thursdays	FRIDAY NIGHT DINNERS
9am-12pm Mothers MOTHER & BABY PROGRAM <i>With Music</i>	1-2pm Immanuel Boys LUNCH & LEARN	WEEKLY MINYAN <i>with Delicious Kiddush</i>
1-2pm Immanuel Girls LUNCH & LEARN	4:30-6pm Hasmo Boys AFTER SCHOOL PROGRAM	
7-10pm Lads CHAVRUTA PROGRAM	6-7pm Boys KRAV MAGA	

