



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

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Thoughts on BESHALLACH

Year 24

by Dayan Abraham David

When the Bnei Yisrael left Egypt '*Velo Nicham Elokim Derech Eretz Philishtim, Ki Karov hu... Pen Yenacem Ha'am birotham milchama ve'shavu Mitzraima....*'. And G-d did not lead them through the land of the Philistines because it was near and upon seeing war the people would regret and return to Egypt. And He took them around towards the desert.

The Chofetz Chaim explains the reasoning why Hashem took them south towards the desert and not northwards through the land of the Philistines which would have been the shortest route and through inhabited lands. On one hand this would have been the easiest, since they would find food and sustenance on the way passing inhabited and productive lands where they could buy food and water. Instead He led them through the desert, a desolate land without provision for so many people, why, because there was a downside coming out of Egypt and its bad influence. They would meet up with similar idolaters and

morally decadent people, the Philistines and others, this might influence them badly and they would fall back from the spiritual elevation of the recent months of witnessing the great miracles. So the pasuk which says 'Ki karov hu', because it was near, and would be explained as since it was close to Egypt and similar in its ways lest the people regress when they see war, i.e. the war of evil inclination, and fall back to the position as they were before.

The downside of taking them through the desert would be, having to provide for millions of people, food, water and their needs in a desolate place without shelter. But with the advantage of not having any bad influences of the decadent nations and neighbours on the way, with time to work upon themselves and build up their faith further. Hashem preferred to provide for them through miracles as He did in the Midbar to avoid the possibility of them regressing spiritually or being distracted by the nations. And so it was in 49 days they advanced spiritually to the highest levels of Kedusha, holiness to receive the Torah at Sinai.

This is a lesson for us in life, we are sometimes faced with choices

where we are tested by offers where the material benefits which sometimes come with negative influences, in our work, or in the education of our children, or in our dwelling places. We should make the difficult choice of going for the positive in the spiritual and put our faith in G-d to provide for the material, 'Hashlech Al Hashem Ahuvchah ve hu yechalchelchem'. Put it upon Hashem who loves you and He will give you sustenance. Let's not worry about carrying the knapsack on our back when G-d is carrying you anyway.

Let's not be like the person who is given a lift in a cart and does not put his knapsack down but carries it on his back not to trouble the person giving him a lift anymore. On spiritual matters the choice is ours but *parnasah* is decided by the Almighty.

TORAH GEMS

The Talmud in Sanhedrin says in the name of Rebe Shmuel that at the time of Kriyat Yam Suf the *Malachim* Angels came before Hashem and said we would like to say a *Shira* before you. Hashem answered my handiwork is drowning in the sea and you want to sing praises to me? It would seem that Hashem does not rejoice when he punishes the wicked and does not wish to be praised for it. Yet we do find that the Bnei Yisrael did say *Shira* for the salvation in Yam Suf and praised Hashem for the destruction of the Egyptians in the sea. They elaborated in detail describing the different levels of

punishment given to the Egyptians according to their cruelty to the Bnei Yisrael in Egypt. How come they were allowed to praise Hashem and the angels were not. Shlomo Hamelech said in Mishlei Be'ibud Reshaim Rina there is joy when the wicked are lost from this world as referring to the death of Ahav the wicked king of Israel. The Talmud answers there is joy in the world to be rid of the *rasha*, but Hashem does not rejoice.

G-d wishes the *rasha* to do Teshuva and not to have them destroyed. Berruria the wife of Rebe Meir told him not to pray for the demise of some wicked persons who were hurting him, but for them to do Teshuva as the pasuk in Tehillim at the end of *Barechi Nafshi* says *Yitamu Chatayim min Haaretz* sins should be finished from this world. It does not say that *Chotem* sinners should be finished from the world only their sins. So pray for those who are wicked to you to do *Teshuva* repent. Rabbi Meir did pray for them and they repented. It seems we can help them with prayer to G-d to give them thoughts for repentance, but Hashem Himself would not since freedom of choice is given to man. *Hakol Bide Shamayim Chutz mi Yirat Shamayim*.

Even with the great wickedness and cruelty of the Egyptians against the Jewish People and their wicked way of life, G-d does not rejoice at their destruction and would not allow the *Malachim* to praise Him for it. So how come the Bnei Yisrael were allowed to praise Hashem for the punishment

of the Egyptians in their Shira? The answer must be that we are different to Angels, the Malachim are *Omdim* stationary they do not go forward since they have to do what they are commanded to and they have no *Becherah* choice. But the Bnei Yisrael through their *Shira* praise of G-d and recognition of all the details of the miracles of their salvation, were able to draw themselves closer to G-d and that is why they were allowed to say the Praise to Hashem in the Shira and were praised for it as mentioned in the Midrashim. In battle with our enemies even with non Jews and we are victorious there is a sad down side and we feel it. We have to defend ourselves and it is a Mitzvah and an obligation to even kill them but our people who are close to Hashem feel sadness for having to do so. We are obliged to Praise HaShem for all those wonderful victories and salvations we have seen in our recent history in the Holy Land, with one condition that our Shira is to bring us closer to Hashem because of this and not just being happy for the destruction of our enemies as Shlomo HaMelech said *Beyipol Oiybecha al Tismach*. We may say the Hallel when it brings us to appreciate HaShem.

STORIES OF TZADDIKIM

Rabbi Chaim of Volozhin was the founder of the Yeshivot in Lithuania and the greatest student of the Gaon of Vilna. He once had a very difficult question in the Talmud which he worked on for

days and nights. He poured over many sefarim but he still could not find the answer. Then one night he saw in a dream a man who had recently died who was from Rabbi Chaim's town. The man came to him and told him the answer to his question. Rabbi Chaim was astonished not only at the answer to his question but also how such a man who was not learned knew the answer. Rabbi Chaim asked him "How do you know the answer to such a difficult question?" The man answered "Even though I had not been a very learned person I supported people to learn and the Yeshiva so when I died and went up to the Yeshiva in heaven they taught me Torah and supported me just as I had supported Torah. So because of this the Yeshiva of Heaven taught me the answer to your question so that I could reveal it to you".

Shabbat Shalom

HALACHOT - TU BISHVAT ***Monday 21st January 2019***

1. Tu Bishvat, Rosh Hashana for trees, falls on Monday 21st January 2019. There is a minhag to eat 15 different kinds of fruit of the tree, keminyan 'Tu' Tet Vav, which refers to the 15th of Shevat. We should try to have at least one new fruit for '*birchat shehechyanu*'.

2. We can only make the brachah of '*shehechyanu*' on fruit, which has a season, i.e. seasonal, and which we have not eaten this season.

3. We cannot make '*birchat shehechyanu*' on fruit that are available in the shops all year round and where there is no noticeable break in their marketing. For example, in this country, there is no noticeable break in marketing for fruit such as bananas, nuts, grapefruit, oranges, avocados, apples and melons, even though they may have seasons in their country of origin.

4. The fruits of *Shivat Haminim*, the seven kinds of fruits mentioned in the Torah as produce of the Holy Land should be eaten in this order: Olives, dates, grapes, raisins, figs and pomegranate. They take precedence over other fruit even if one prefers the other fruit. But this only applies if one intends to eat both.

5. We are *noheg* to make *shehechyanu* even on fruit for which the beracha is *haadamah* like papaya and watermelons, and even vegetables if there would be distinguishable seasons.

6. We could make *shehechyanu* on fruit which have two seasons in one year as long as there is a noticeable break between the seasons.

7. We make the *beracha ha'etz* first and then the '*birchat shehechyanu*'.

8. It is preferable to eat fruit actually produced in Israel even if similar fruit are available from other countries. But we must make sure that Tithes *maasarot* have been taken or we should take them ourselves.

9. One beracha *shehechyanu* will take care of all the new fruit on the table or if one has intention for it, even when it is not before him.

10. We do not make *shehechyanu* for etrog jam on Tu B'Shevat since we have already made the beracha *shehechyanu* on an etrog for the mitzvah of *lulav* on Succoth and according to the *Din* we are *yotse* by seeing it alone

**We have a regular Youth
Minyan organised by
David Douer followed by a
kiddush**

***Avot vu banim is one and a half
hours after Shabbat
Please try to attend***

***If you wish to sponsor a
Kiddush
Please contact
Nathaniel Bendayan
07825 871749
For Seuda Shlishit
or to rent the
Nancy Reuben Hall
for a Simcha
Please contact
Yanki David 07725 408724***

SHABBAT TIMES

Shabbat commences	4:09 pm
Shabbat terminates	5:22 pm
Mincha Erev Shabbat	3:55 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Mincha on Shabbat followed by Seuda Shlishit & Arbit	3:45 pm
Shacharit Weekdays with netz	7:15 am
Shacharit Sundays with netz	7:15 am
Mincha	1:30 pm
Arbit	7:30 pm