



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

OD YOSEF HAI
50 FINCHLEY LANE, NW41DJ
TEL: 020 8203 5701

Thoughts on Parashat BESHALLACH Year 23 by Dayan Abraham David

When the Bnei Yisrael saw Paroah and his army pursuing them at the sea they became very frightened, they cried to Hashem for help. Then they turned to Moshe with complaints and accusations "Why did you take us out of Egypt if only to bury us here? Did we not tell you in Egypt it would be better for us to stay as slaves and not die in the desert." Moshe tries to reassure them saying, "You will now see the salvation and the destruction of the Egyptians. G-d will fight your battles but you must be quiet from these complaints. Rashi explains that Moshe then prays to G-d and G-d answers Ma Tisak Elai Daber it Bnei Yisrael Vayisah; Now is not the time for lengthy prayers, tell the people go forward into the sea and the sea will part for them for they have two great merits. Zachut Avot the merit of their forefathers and the faith they have shown in Me by following Me into the desert, these are enough for Me to split the sea for them.

The Bnei Yisrael had cried out to Hashem in prayer, and Moshe had already reassured them about

their imminent salvation and destruction of the Egyptians, so why did Moshe have to pray and beseech Hashem now. It would seem that since the Bnei Yisrael had accused Moshe and complained about Moshe leading them to death Moshe was afraid that even though G-d planned for the Egyptians to pursue the Bnei Yisrael into the sea to their demise and to save the Bnei Yisrael now, since they complained so bitterly maybe this would affect their salvation and the accusers the mekatrigim ie the defending angels of the Egyptians would have the upper hand and the sea would not split for the Bnei Yisrael, he felt it necessary to pray and beseech G-d not to change from saving them and that is why he warned them "Atem Tacherishun", you be quiet so as not to stop G-d's battle on your behalf.

G-d answers Moshe you do not need to pray on their behalf, I am going to save them because of zechut avot and the faith they had in me to leave Egypt for the unknown. So even though they complain now these are just complaints to you but they do not lack faith in me and do not really mean what they are saying to you. We see here the importance of being careful about our words for

the wrong word could cause a disruption of salvation. Our words can be our own enemy as Moshe feared. The other observation in Rashi is that the salvation came because they had faith in G-d and left Egypt, but we may ask what was the big deal, they were persecuted as slaves so why would they not want to leave Egypt. So why was it considered a great act of faith.

We see here that a person in the most uncomfortable situation over time gets used to his life and it becomes part of him as the Talmid of Hillel who had yearnings for his home town even though it was not the most comfortable place to live compared to where he was now since it was still home for him. That is why it was considered a great act of faith for the Bnei Yisrael to tear away from what was their home and birthplace to leave for the unknown.

TORAH GEMS

The Midrash on Tehillim explains the pasuk *'Hayam Raah Vayanos'*. What did the sea see to make it split? It saw the Aron of Yosef, the coffin containing the remains of Yosef being carried towards the sea and it ran. The sea ran before the one who ran, *'Hayam yanos mepene hanas.'* This is a reference to Yosef who ran away from the wife of Potifar who tried to seduce him. *'vayazov bigdo beyada vayanos'*, he left his garment in her hand and ran. How do we understand the connection? The Ketav Sofer explains that the sea did not want to split, claiming it

was against its nature to do so and if they Bnei Yisrael were to be saved, they should fight the Egyptians and G-d would make them victorious. This would not need the miracle of splitting the sea against nature. Moshe answered that the Jews would not fight against the Egyptians because of *'Hakorat Hatov'*, feelings of gratitude, owed to the Egyptians from whom they had benefited as sojourners in their land for many years. As we see from the command, *'Lo teta-ev mitzri ki ger hayitah be-artzo'*, do not despise the Egyptian for you were a sojourner in his land. The sea countered back that this was an excuse for being afraid or lazy to fight. Moshe pointed to the Aron of Yosef referring to the incident with Potifar's wife. Why did Yosef not go back and forcefully take the garment which was incriminating evidence against him? The Ramban answers that Yosef felt that since he would have to be rough with her to get the garment back, he refused to do so because of feelings of gratitude, having benefited from his master's hospitality and house. *'Hakorat Hatov'*, has been deeply instilled in the character of the Jewish people and they would refuse to damage these feelings by fighting against the Egyptians if there was another option. So the sea split after this reminder of Yosef's deed, representing this characteristic of our people.

It is interesting to note to what extent one is obliged in *'Hakorat Hatov'*. Here were the Egyptians coming after them to enslave them

after years of oppressing them in the most terrible way, and yet Am Yisrael were still expected to have feelings of gratitude.

Another explanation of this Midrash could be as follows: The sea wanted to do what was in its nature, which is to flow normally. However when it saw the Aron of Yosef, it saw an example of a young man going against his nature and not giving in to temptation. Therefore the sea was forced to go against its own nature and split in order to save the Jewish people. The merit of Yosef showing the depth of his fear of G-d by not allowing himself even a few moments longer in her company to snatch back his garment, which would have saved him from her accusations and possible danger to his life; All because he feared succumbing to her seduction by staying a few minutes longer in her company. His merit caused the sea to run and split. A person is obliged to run away from temptation and not rely on his ability to overcome it.

STORIES OF TZADDIKIM

Rabbi Mordecai Eliyahu always received people warmly and welcomed them. There was a woman who used to come to the Rabbi's Office with questions but spoke to the Rabbi in a familiar way, not with the respectful language expected. Those around the Rabbi wanted to comment to her about it but the Rabbi stopped them. She met her future husband who was a secular Jew while she held herself traditional and came to let the Rabbi know of her engagement. The Rabbi referred her to one of his

Talmidim so that his wife would teach her the necessary laws about marriage, Shabbat Taharat Hamishpacha. But he warned her to dress with modesty when she would go to their home for lessons, and so she did and went regularly for these lessons. This Talmid says "I was a bit disappointed when I heard that the Rabbi would be Mesader Chupah and Kedushim for her, since about the same time there was a young lady, a Baalat Teshuba who was getting married, she was most particular about keeping mitzvot. I approached the Rabbi's Office that he should be Mesader Kiddushim for this worthy candidate, but I was not successful as the Rabbi was very busy and under pressure. I retorted to the Office when I heard that the Rabbi would be Mesader for the other Traditional young lady marrying a secular Jew. I was told that the Rabbi knows what he is doing. The Rabbi was Mesader for the Traditional young lady and she did go to the Mikva and kept it up. After some time, I heard from my wife who kept up a contact with her that she succeeded in convincing four secular workmates to go to Mikva with her. Moreso, her sister who had married before her but did not have children for many years agreed to go to the Mikva. After the first time, she became pregnant, a big Kiddush Hashem. Yes, the Rabbi did know what he was doing.

Shabbat Shalom

HALACHOT - TU BISHVAT

1. Tu Bishvat, Rosh Hashana for trees, falls on Wednesday 31st January 2018. 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

**Avot Ubanim
Motzei Shabbat
one hour after Shabbat
terminates.
There will be
refreshments and prizes.**

**If you wish to sponsor a
Kiddush
Please contact
Monty Sassoon 07787 571313
For Seuda Shlishit
or to rent the
Nancy Reuben Hall
for a Simcha
Please contact
Yanky David 07725 408724**

**We have a regular Youth
Minyan organised by Jason
Ibrahim and Jordan Moses
followed by a kiddush**

SHABBAT TIMES

Shabbat commences	4:23 pm
Shabbat terminates	5:35 pm
Mincha Erev Shabbat	4:10 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Mincha on Shabbat followed by Seuda Shlishit & Arbit	4:00 pm
Shacharit Weekdays (netz)	7:15 am
Shacharit Sundays (netz)	7:15 am
Mincha	1:30 pm
Arbit	7:45 pm