



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

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Thoughts on Parashat BO Year 23 by Dayan Abraham David

Moshe is told to go and warn Pharaoh of the remaining 3 Makot to come, *ki ani hickbadty et libo Ve et lev Avadav*, because I have hardened the heart of Pharaoh and his servants. The word *ki because seems out place*, since Hashem has hardened their hearts; This cannot be a reason to warn Pharaoh? *vuleman tesaper be ozne bincha vu ben bincha et asher hit'allalti be mitzraim* so that you may relate to your children how I have made fun in the land of Egypt and put wondrous signs on them. Why is the word *hithallalti* to make ridicule of, used here? Rabenu Yosef Chaim gives a brilliant explanation. When the Egyptians heard of the forthcoming Makot, especially makat bechorot, they then tried to be clever to save their bechorim. They heard of the blood of the Pascal Lamb to be put on the door posts to protect the Jewish homes from the *Mashchitim*, the destroying Angels. So they took their first born into the homes of the Bnei Yisrael to be saved. Hashem, in fact, made fun of them

for even though the *Mashchitim* were not allowed to enter Jewish homes for fear of harming the Jewish first born, Hashem himself went into the Jewish homes and struck the Egyptian first born laying beside the Jewish *bechor*. The *Mashchitim* who entered the houses of the Egyptians and did not find the first born, instead struck the next eldest or the head of the house. So the Egyptians lost out on both counts, their first born in the Jewish Homes and the others in their homes; this is what the word *hithallalti*, to make fun of, is referring to. This explanation answers a question which strikes us, the Bnei Yisrael made signs on their homes to be saved from the *Malach Hamashchit* whose job it was to destroy the first born. And yet we find in the words of the *Hagadah* and other references from our Chachamim that is was Hashem who destroyed the Egyptian first born. *Ani ve lo Malach*. The answer is that in the houses of the Egyptians, it was the angels and in the Jewish homes, it was Hashem. This is part of what we must pass on to our children, the *Hashgacha Pratit* the involvement of Hashem in every detail in our lives as we see with this *Maka* where the clever moves of the Egyptians were foiled.

Again we see with the way Hashem misled Pharaoh into thinking he could chase the Bnei Yisrael to recapture them but which only led to the destruction of his great army at *Yam Suf*. Because he was asked to send the Bnei Yisrael to celebrate a festival for three days and not to let them go outright. He thought to himself that maybe this is because their G-d is not powerful enough to force me to do so, and that is why He is using trickery. In fact he was being tricked as he had tricked the Bnei Yisrael to begin their servitude *Be Perach* with a sweet tongue, when he encouraged them to join him and his people in work for the country and trapped them. Now he was being tricked in return. Nothing goes unnoticed by Hashem and everything is noted and judged upon Mida for Mida for bad and for good.

TORAH GEMS

Just before the '*Makat Bechorot*', the plague of the first born, Moshe warns Pharaoh and his servants; '*Koh amar Hashem Kachatzot haLeilah ani yotze betoch mitzraim*', so G-d has said, 'about midnight I will go out to Egypt to slay the first born'. And later on it says '*Vayhe Bachatzi haLeilah*', at midnight G-d struck at the first born. Why did Moshe use the word '*Kachatzot*', meaning about midnight, instead of '*BaChatzot*', at midnight. The Talmud in *Berachot* explains that Moshe was afraid that perhaps Pharaoh's astrologers and timekeepers would make a mistake in their time keeping. They would

think it was midnight before true midnight and not seeing the slaying of the first born at exactly midnight according to their time keeping they would say Moshe's prophecy was false, '*Moshe Bada'i*'. That is why Moshe said 'about midnight, '*Kachatzot*', instead of '*Bachatzo*'. The obvious question here is: 'what was so terrible if they made a mistake of a few minutes or seconds? Once the first born would be slain, they would realise that Moshe was right (especially after having seen all the other '*makot*', happen as prophesied by him). And why would it not occur to them that perhaps their clocks and time keeping were wrong and not jump to conclusions? Our Rabbis with their insight are pointing out to us the faults in human nature especially of those who do not wish to see the truth when it would deprive them of some physical benefits or not for their views. They do not think they might be wrong, it is always the other person who is wrong and they jump to the wrong conclusions. Moshe worried that even for those few minutes they would doubt him as the messenger of G-d and doubt the truth of his prophecy. For even those few minutes thinking in their minds he was false would be detrimental to the effect of the overall Kiddush Hashem. Granted they would see the slaying of the first born take place and they would come running to Moshe, to take the children of Israel out, as he had requested. But in the back of their minds there would remain the doubt of those few minutes which at some later time might influence their actions, that Moshe had been wrong at least in predicting the time of the plague of the first born. And who knows, they might even begin to think later on

that it was no miracle and just a natural phenomenon when some other doubts would occur in their lives they would add these on. From this our Rabbis teach us that those who represent the Torah must be most careful with their words so that people should not misconstrue them and cast doubts on the words of Torah and thus be party to a '*Chilul Hashem*'.

TORAH INSIGHTS

The Pasuk tells us: '*Ve afu et Habatzek asher, hotzeuh mi Mitzraim ugot matzot ki lo hametz ki gorshu miMitzraim ve lo yochlu le hitmamyeah*'. They were unable to bake their dough which did not have time to leaven because they had been forced out by the Egyptians in a hurry.

The Pasuk tells us earlier (ל) '*ve aтем lo tetze ish mepetach beto ad haboker*'. They were not allowed to leave until morning as was the accepted way to travel in daylight and not at night which is a time that '*mashchitim*' are about. (Rashi, Ramban Sifte Chacharim), so if they only left in the morning, how come they had no time for the dough to leaven? The Egyptians came and begged them to leave after '*makat bechorat*' at night so there was time to leaven the dough until they left in the morning?

Maybe they were forced to pack up to leave by the Egyptians, so they packed the dough and carried it on their shoulders and since it was packed tightly, '*Tsurorot al shichman*', it did not leaven as brought down by the commentators quoting Rashi and

the Talmud in Baba Metzia (40a). That if something is a bound tightly it cannot swell up. It may also be that they hurried to pack the dough so they should be free to take from the Egyptians vessels of gold and silver and clothes as requested by Hashem before they left. And since they wrapped and strapped it in their clothes it did not become '*chametz*' until they reached Succoth and were able to bake it. There is an indication to this '*Tsurorot be simlotam beshichmam*' bound up in their clothes and strapped to their shoulders.

STORIES OF TZADDIKIM

Rabbi Aria Levin, the renowned Tsaddik of Jerusalem was appointed the Rabbi of the Jewish prisoners during the mandate in Israel. Many of the prisoners were so called "Jewish Terrorists", who were placed in high security prisons without any contact with their families and the outside world. The Rabbi became the only link with their families and Judaism and the Jewish Yamim Tovim. He would visit them before Yom Tov and bring them their Yom Tov requirements and messages from their family and friends enlightening them and easing their sufferings. One Erev Yom Tov which coincided with a non Jewish holiday, the guards locked up and went home early. The Rabbi was not able to make his Erev Yom Tov visit. He persisted and tried everything but was not allowed entry. In desperation, he began to climb over the fences even though

he was quite old. Of course, he was caught but the guards admiring his metsirut nefesh and commitment to the prisoners, allowed him in. The envying arab prisoners would tell their Jewish colleagues, we wish we had a Rabbi for us. Our Kadi sits in his pulpit goading us to war but would not even dream of visiting us.

Shabbat Shalom

HALACHOT-Kaddish cont

9) Kaddish is a 'davar shebe kedusha' and can only be said with a 'minyan' of people who are Bar Mitzvah.

10) The Kaddishim we say in Tefillah as we have mentioned are obligatory, but even if we started the subject eg like korbanot in shacharit or yotzer with a minyan and even if only one person walked out we cannot say this Kaddish, but if the Kaddish itself was started and one went out we can finish that Kaddish (of course it is forbidden for someone to walk out and break up the minyan).

11) If there are only ten men in the minyan and some of them are in the middle of the Amidah and cannot answer, as long as there is a majority 6 people who can answer the Kaddish can be said, but not the repetition of the Amidah which needs 9 people to answer the Chazzan.

12) But if there are only ten and one of them is asleep then according to the Shulchan Aruch he is counted but according to the Ben Ish Hai we do not rely on this and should wake him up. If we

cannot then he advises not to say Kaddish. Even according to the lenient opinion, it is only one person and not more who is asleep, could be counted.

***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	4:11 pm
Shabbat terminates	5:24 pm
Mincha Erev Shabbat	3:55 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Mincha on Shabbat followed by Seuda Shlishit & Arbit	3:50 pm
Shacharit Weekdays (netz)	7:20 am
Shacharit Sundays (netz)	7:20 am
Mincha	1:30 pm
Arbit	7:45 pm