



# OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI  
DAYAN ABRAHAM DAVID SHLI"TA

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## **Thoughts on SHEMOTH**

**Year 24**

**by Dayan Abraham David**

For disobeying the decree of Pharaoh and saving the Jewish male children, the meyaldot were repaid three fold for their 'Yirat Shamayim'. First 'Vayetev Elokim lamyaldot va yirev ha-am vayaatzmu meod;' G-d was good to them and they saw the success of their endeavours which was that the Bnei Yisrael would multiply and become strong; the best reward is to see the success of your work. The second, 'va yaas lahem batim', their descendants would become priests, Cohanim to serve in the Temple and kings would descend from them Moshe from Yochevet and David Hamelech from Miriam. The third, Bat Pharaoh saved Moshe from the waters which in itself would have made Yochevet and Miriam most happy but not only this, Yochevet was able to feed her own child and bond with him; a wonderful present but it went even further she was being paid to do so by Batia. 'Yirat Shamayim' and *mesirut nefesh* and the love and caring we show for our people never goes

unrewarded and is paid back by Hashem in the best way.

We see how Hashem saved Moshe in the most miraculous and unexpected way. Yochevet had managed to hide Moshe's birth for three months (our Rabbis say he was born after six months and one day and the Egyptians waited the nine months of pregnancy to search their home). They concealed him among the reeds on the river, hoping to be able to feed him in secret with Miriam watching over him from a distance. Can you imagine the disappointment and alarm she must have felt when she saw the daughter of Pharaoh discover the basket with Moshe, it could not have been worse Pharaoh's daughter would now definitely have him drowned, if not her maidservants. The unexpected happens she has pity on him (some Midrashim say she had *'tsaraat'* leprosy and when she opened the basket she was cured). She gives him to the mother to feed and pays her for it and then even brings him up in the house of Pharaoh from where the evil decree was made. The Pasuk says: *'ve tiftach vatirehu et hayeled ve heneh na-ar boche, vatachmol alav, va tomer meyalde*

*haivrim ze'*, and she opened the basket and saw the child, And it was a boy crying, she had pity on him and she said he must be a Hebrew child. There are some difficulties in understanding the Pasuk, it changes from referring to Moshe as a child '*yeled*' and says she heard the cry of a boy '*na-ar*', a youth. Rashi says his voice was that of an older child, the Ibn Ezra says his limbs were that of an older child, the Ramban disagrees. Why should G-d have made him a '*baal moom*', serious blemish, and not normal (with a baby's voice and limbs)? The Ramban explains the sound of his crying was not that of a baby but with great energy and purpose like a more grown up boy. We could explain, on the lines of the Ramban that the voice was not different but the cry was; There can be a difference between the cry of a baby or an older child. A baby cries for itself, when he is hungry or uncomfortable or in pain, it is screaming for help for itself. An older child, a '*na-ar*' can cry for someone else too, not only for himself, if one would raise his hand against its mother the child would cry in protest and alarm for her. When '*Batia*' the daughter of Pharaoh heard Moshe cry it was not the cry of a baby for himself he seemed to be crying for others, a sort of wailing. There is an explanation that his cry was a silent cry, a kind of sob which indicated it was not loud to draw attention to himself, it was a cry for others, not a baby's cry. That would explain why it says: '*Vatiftach va tirehu et hayeled vehenai na-ar bocheh*', it seems

she did not hear him cry before she opened the basket, only saw him cry when she uncovered the basket, this was a cry without sound. She was impressed with such a child who in his own predicament is shedding tears for others, a special child that is why she felt mercy for him and came to the conclusion he must be a Jewish child, '*ve tachmol alav vatomer meyaldei haivrim ze'*, he must be crying for his people, she saved him and adopted him for his special quality.

Yes, we Jews know how to cry not only for ourselves but for our people.

### **TORAH GEMS**

The Parsha tells us about Moshe Rabenu intervening to save the husband of Shulamit bat Dibre, whom the Egyptian taskmaster was continuously beating mercilessly for his having discovered the Egyptian taskmasters wicked deed with his wife. Moshe then killed him and buried him in the sand. The next day he went out again and saw two Jews quarrelling, they were Dan and Abiram, when one raised his hand to hit the other he intervened and stopped the one who had raised his hand, calling him a Rasha for doing so. He was told who appointed you as a judge or ruler over us, do you want to kill me as you did the Egyptian. Moshe was alarmed that the news had spread that he had killed the Egyptian, but he was even more worried that there were Jews who were involved in "rechelut",

“dalturia” passing on bad reports which was serious enough to stop the “Geula” redemption (Rashi 2:14) and could worsen their affliction with hard and degrading servitude.

Let us analyse the situation, how did the lashon harah and bad report come out. There were only two people present when the Egyptian was killed, Moshe and the husband of Shulamit whom he saved. The Orah Hayim deduces that the husband of Shulamit was a tzadik from the righteous people among the Jews as the Pasuk says “Ish Ivri” Ish to describe an honourable and important person. So how come such damaging information was given out and became well known so much so that even wicked people like Datan and Abiram came to know about it putting Moshe’s life in danger. Where did it start from, since there was really no other person present. Moshe was shocked that it had become common knowledge since Shulamit’s husband was a good person and for sure he would not speak out of malice. We could answer that maybe he spoke out of gratitude for Moshe who had saved his life and had killed the Egyptian to save him. But even with the best intentions to praise the one who saved you, one must be careful when the information could cause harm or damage for this would be “rechilus”. Shulamit’s husband was not careful, in his praise, his words put Moshe’s life in danger for the revelation went from one to another and got to Datan and Aviram and eventually to Pharaoh.

It shows how people were not careful and passed on words of gossip, which could endanger and harm others.

## **STORIES OF TZADDIKIM**

The students of the Chafetz Chaim once complained about the indignity of having to collect pennies for the Yeshiva during each ‘*tefillah*’ in the Radin Bet HaMidrash, the big synagogue, the Chafetz Chaim admonished them.

“Jews pray each day, ‘*taen chalkenu b’torahtach*’, ‘Give us a share in *your* Torah!’ Poor Jews who are unfortunately unable to study themselves, have no other way to gain a share in Torah except through these pennies; so we dare not take this opportunity away from them.”

## ***Shabbat Shalom***

### **HALACHOT**

1. The mitzvah of Tefillin is very great and dear and many terrible punishments are mentioned about those who do not put on tefillin. It is most important to check our Tefillin twice in 7 years so that we should always be fulfilling the mitzvah.
2. We should also make sure we are wearing the tefillin in the correct way otherwise we could be losing out and not

fulfilling the mitzvah. The Tefillin shel yad must be placed on the left arm (right-handed person) where the muscle bulges out not too high and not too low. The Tefillin shel rosh, the head, must sit on top of the head above the hairline we had when we were younger. It should not go further back than where the head of the baby is soft, a little in front of the middle of the skull. The whole box containing the parchment and its surrounds must be within these areas. The knot at the back must sit at the end of the skull bone and not lower down on the nape of the neck. Those who put the Tefillin on their forehead might be suspected of being Karaites who do not accept the oral law. It should also sit equidistant from the two corners of the head.

3. We Sephardim only make one beracha for both the yad and rosh, '*asher kideshan . . . lehaniach tefillin* but we must have in mind for both when we make the beracha when putting on the shel yad.

**Tuesday 1<sup>st</sup> January**  
**Bank Holiday – Special Shiurim**  
**After Shacharit**  
**Breakfast and Special Shiurim**  
**@ 9:30am**  
**Looking forward to seeing you**

**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  
 Yanky David 07725 408724***

### **SHABBAT TIMES**

Shabbat commences	3:42 pm
Shabbat terminates	4:57 pm
Mincha Erev Shabbat	3:25 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Mincha on Shabbat followed by Seuda Shlishit & Arbit	3:25 pm
Shacharit Weekdays with netz	7:30 am
Shacharit Sundays with netz	7:30 am
Mincha	1:30 pm
Arbit	7:30 pm