

THE COMMUNITY PARSHA SHEET



PARSHAT BESHALACH

London's Leading Young Professionals Platform and Jewish Communal Centre



RABBI JONATHAN TAWIL
TAL Founder & Director

EARNING A LIVING DOESN'T HAVE TO BE DIFFICULT!

We live in a constantly changing world. Market economies rise and fall. Entire industries come and go. Careers that are in high demand in one decade are outsourced and sent overseas the next. Financial security in an ever-changing world is fragile at best. It's a challenge to discuss making a living G-d's way—not because the Torah says so little about it, but because it says so much. So where do we start? Is there any G-dly advice that we can learn from in our approach to earning a living?

In our Parasha, Beshalach, the newly freed Israelite nation finds itself facing the trials of desert life. First, the Egyptian army chases after the nation, led by Pharaoh who has had a change of heart and wants his slaves back. Then the people travel for days without water. Then they travel longing for food, remembering the flesh pots and bread they ate to satiation in Egypt! And as the Parasha closes, they face an attack by our arch enemy, Amalek. Regarding the threat of the pursuing Egyptians, G-d splits the Reed Sea, and the people pass through the sea on damp land, while the Egyptians drown in the churning waters behind them. Regarding the lack of drinkable water, G-d instructs Moshe to throw a tree into the bitter waters and they will become sweet; the people will have fresh, palatable water to drink. Regarding the lack of meat, G-d sends

the Selav (a type of quail), and in regard to the lack of bread, Hashem sends down manna from heaven, which will ultimately sustain them for their forty years of desert wanderings. And regarding the battle with Amalek, Moshe, Aharon and Chur (Miriam's son) pray, while Yehoshua leads the people in battle.

The trials of desert life are real and daunting, yet the response for all these trials and tribulation comes from the realisation that G-d is in constant control, and nothing is beyond Hashem, His reach and His ability to save His people.

So, we are taught to internalise that G-d is ultimately in control, but how much effort are we supposed to be putting into our living on a day-to-day level?

The Torah relates (16:16) with regards to the Manna, no matter how much a person gathered, they would always find out that their daily portion miraculously measured one Omer (a measurement). This was exactly how much they needed and was preordained from G-d to teach that effort is important but the outcome remains with G-d. Providence requires us to put forth our effort to help ourselves. And yet – excess Hishtadlut (effort) will yield no more than that which G-d decrees we are destined to have.

The flipside of work is that many people concentrate so much on work, they forget about the end goal. What is the reason we work, why do we earn a livelihood. If we would focus further on that then perhaps our work would be

13TH SHEVAT 5783

SHABBAT BEGINS:
16:38pm

SHABBAT ENDS:
17:44pm



DVAR TORAH
Earning a Living...
By Rabbi Jonathan Tawil



DVAR TORAH
Parshat Beshalach
By Rabbi Danny Fisher



HALACHOT
By Rabbi Eli Mansour



DVAR TORAH
Parsha Insights
By Rabbi David Baadani



OUR CHAHAMIM
Rabbi Chaim Faladji



DVAR TORAH
Making it Personal
By Rabbi Benjamin Stone



TU BISHVAT
Tu Bishvat Seder



RECIPE
Persimmon Galette
By Tanya Ohana



KIDS ZONE
Comic & quiz

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THE ORIGINAL COMMUNAL PARASHA SHEET, SERVING THE COMMUNITY FOR OVER 11 YEARS!

blessed more.

The Torah sees the importance of this lesson for generations and relates (16:32,33), that Moshe commanded Aharon to place a measure of manna in a jar that would remain in the Mishkan, and later in the Bet Hamikdash, as a reminder for all generations of this miracle and more importantly of the lesson behind it.

There is a further idea of keeping this manna for generations.

Close to one thousand years after the manna was placed in a jar, the prophet Yirmiyahu saw it fit to bring out this jar and remind the people about its important lesson. People were leaving Torah study behind in order to pursue longer hours working for a living.

Yirmiyahu rebuked his generation about this:

"Why aren't you engaging in Torah," Yirmiyahu would ask people.

"Should we put aside our work and engage in Torah? How will we live?" they replied.

Yirmiyahu would then show them the jar of manna. "Behold the word of Hashem. With this your forefathers were sustained. Hashem has many channels by which to provide sustenance to those who fear Him."

Yirmiyahu's message was first and foremost to learn Torah. Studying the word of G-d leads to fear of G-d. Those who fear G-d can rely on G-d for his sustenance.

The question is how much time should we be putting into our learning? Well, that depends on who you are and your level.

We find this discussed with the famous debate mentioned between Rabbi Yishmael and Rabbi Shimon bar Yochai regarding the interplay between work and Torah study (Brachot 35b). Rabbi Yishmael is of the view that the ideal life for a Jew is one that combines the two. We must, as we say twice a day in the Shema, "gather our grain". Rabbi Shimon

bar Yochai disagrees, claiming the above verse is actually a curse applicable only "when we do not do the will of G-d", i.e., ideally, one should learn and let others do the work. The Talmud notes that, "many did like Rabbi Yishmael and were successful, and many did like Rabbi Shimon bar Yochai and were unsuccessful".

One thing is clear, even if we accept Rabbi Yishmael's view we must always put Torah adherence as the end game of our work. We work hard to earn a living, but why? We earn a living to enable us to serve G-d, and we can only serve G-d, if we understand what He demands from us – and that is via Torah study.

In regard to the verse talking about the manna (16:16)

זֶה הַדִּבֶּר, אֲשֶׁר צִוָּה ה' לִקְטוֹף מִמֶּנּוּ, אִישׁ לְפִי אֹכְלוֹ: עֹמֵר לְאֵלֶּלֶת, מִסֶּפֶר כִּפְשֵׁיתֵיכֶם – אִישׁ לְאִשֶּׁר בְּאֹהֶלוֹ, תִּקְחוּ

The Ba'al Haturim fascinatingly teaches: "This verse contains all the letters of the Hebrew Aleph Bet to teach you that whoever keeps the Torah (which was written with the 22 letters of the alef-bet), Hashem provides his livelihood for him without difficulty, as (He provided) for those who ate the manna."

The Shulchan Aruch (1:5) states that one should recite the verses pertaining to the manna, found in this week's Parasha every day. The Mishna Berurah (13) explains that one must not simply say the words, but rather to ponder their meaning. Namely, that Hashem gives us all our needs in the most precise way. Even if one puts in more efforts, "one who increases does not add, and one who detracts does not lack." The Mishna Berurah concludes that if a person says the verses and truly reflects on their meaning, and he does so every day, he is promised that he will never lack sustenance! The Gemara (Berachot 35b) made the following observation:

"See what a difference there is between the earlier and the later generations. Earlier generations made the study of Torah their main concern and their livelihood secondary to it, and both prospered in their hands. Later generations made their livelihood their main concern and their Torah study secondary, and neither prospered in their hands."

Even in worldly matters, one's sense of contentment and happiness is influenced by his spiritual state. A person who has acquired virtuous character traits, a strong faith and an awe of heaven is protected against many of the aspects of life that can lead one astray and that make life's burdens so difficult. Such a person is content with his portion in life. For this reason, the earlier generations who made Torah study and ethical pursuits their principal concern, were successful in both their spiritual and material endeavours. However, one who has not properly developed his ethical nature, as he has concentrated all his energy on his livelihood, will never be content with what he has acquired. His flawed character traits will lead him to chase after ill-advised cravings. Even if he succeeds in amassing great wealth, he will not be satisfied and will never feel true peace of mind.

As the Jewish people find themselves heading towards Har Sinai to receive the Torah, we are taught an eternal lesson. Everything emanates from Hashem – yes - even our livelihood. Whilst we need to make efforts in achieving our goals, never lose sight of serving G-d. Life can still be full of tests and tribulations along the way, but knowing that G-d takes care of our needs so we can serve Him better will aid us to focus on our true purpose in this world and allow us a much greater degree of success in all of our endeavours.





RABBI DAVID BAADANI

Director - TAL Chazanut Program

PARSHAT BESHALACH

Six and a half days after the Exodus from Egypt, the children of Israel found themselves between a 'rock and a hard place', the wilderness closed over them and the Egyptians advanced upon them.

At this point, according to the Midrash, the children of Israel were divided into four groups. These four groups meet us throughout our lives in challenging times when we are faced with difficult people or situations.

At such times we can choose one of the following four ways:

1. "ניפול לים." 'We will fall into the sea'. Falling into the sea, an option that can be understood as 'choosing not to choose'. To run away, to get into ourselves, to isolate ourselves from reality.

To this Moshe said: הִתְיַצְבוּ. "Stand by!" 2. "נחזור למצרים." 'Let us return to Egypt.' Be enslaved. To succumb to the new reality, to succumb to mediocrity, to make ourselves believe that the current situation is the dream we have always had. Moses said to them: כִּי אֲשֶׁר רָאִיתֶם אֶת מִצְרַיִם הַיּוֹם לֹא תִסְפּוּ לִרְאוֹתָם עוֹד עַד עוֹלָם. "The Egyptians whom you see today you will never see again."

3. "נעשה עמהם מלחמה." 'We will make war with them.' To fight, and not give up, to argue at every turn and perhaps even lose ourselves in trying to emerge victorious. Moshe Rabbeinu's response was: יְהוָה יִלָּחֶם לָכֶם. "The LORD will battle for you."

4. "נצווח כנגדן." 'We will shout against them.' We will shout in prayer, a cry that comes from a place of lack of faith in our ability. He commanded וְאַתֶּם תִּתְחַרְשׁוּן

"You hold your peace!"

Although each of the four ways has a place and a time, Moshe Rabbeinu understands that in that in each situation they all reacted with fear. So, he said to the people, "Have no fear! don't act out of fear, disbelief, or confusion."

So, what is the alternative? What is the right way that one should choose?

וַיֹּאמֶר ה' אֶל מֹשֶׁה... דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וַיִּסְעוּ. "Then the LORD said to Moses... Tell the Israelites to go forward". Progress. Choose one way (or even combine several ways). However this should not be done out of fear, confusion or helplessness, but rather out of a belief that we can defeat reality, and that we have a special power of being part of divinity. The power we have is that of a שליח, an ambassador, and a redeemed person on their way to the Promised Land.



RABBI DANNY FISHER

Director - TAL Boys After School Programs

פרשת בשלח

In this week's סדרה we find the incredible incident of ים סוף.

As בני reached the sea shore, it was clear that something had to be done in order to make the ים סוף split and allow them to continue on their journey. The שבטים states that the שבטים however were arguing amongst themselves, no one wanted to be the ones to jump into the ים סוף.

Reb Chaim Shmulevitz asks a stunning question. If we trace back through בני lineage we see plenty of times where they were able to be אברהם. מוסר נפש was famously the first one to show a huge amount of מסירות נפש and self sacrifice and jump into the sea.

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all of בני was willing to give up his life at the ירידה and he too passed on this enjoy too future generations. So why suddenly now were they unwilling and unable to jump into the sea and be מוסר נפש.

He answers that this time the act that was required was different. This time what was demanded of them was to be מוסר נפש and live! They were expected to jump into the raging sea, survive and by doing so live and allow בני to pass through.

For this they were unprepared and unsure about and something that the שבטים found extremely difficult, even more so then giving up their life for ה'. Only נחשון was on a high enough level to do this. He realised that one must follow ה' whenever and wherever. To him there was no difference between following ה' into an orchard or following Him into the sea. And for this he was rewarded greatly by being given the קרבן of bringing up the first זכרתי לך חסד' states פסוק ירמיהו...

The greatness of the בני wasn't that they went into a מדבר, a desolate and barren wasteland. Rather their greatness was that they followed ה' into the מדבר, that they had the fortitude and self sacrifice to follow ה' wherever that may be. It for that act that they are praised tremendously.

From this we see that life will often put us in different situations. Throughout history unfortunately our nation have had to die על קידוש ה', pogroms, holocaust has brought about tremendous amounts of מסירות נפש and that is greatness.

However there are times when one must live with מסירות נפש, times when ה' doesn't demand of us to give up our life's for His sake. On the contrary, He wants us to live our life fully for His sake and we must show Him that we are willing to jump into the sea and follow him on a wonderful journey living a rich and תורה filled life.

Good Shabbos!



HALACHOT BY RABBI ELI MANSOUR

How Many Men Who Have Already Prayed May be Counted For a Minyan to Allow the Repetition of the Amida?

It sometimes happens that a group of men forms to make a Minyan, but as they do not have ten men, they ask several men who have already prayed to join them so they have a Minyan. What is the minimum required number of men who have not previously prayed, to allow reciting the Hazara (repetition of the Amida)?

The Halachic authorities rule (based on the Hida's ruling in

Kesher Gudal, 18:4) that the Hazara may be recited if there are nine men answering "Amen" to the Hazan's blessings, at least six of whom had not prayed previously. The Hazara may be recited if four of the ten men in attendance had prayed previously, but not if five or more have previously prayed, such that only five men or less are currently praying. As long as at least nine men are listening to the Hazara and answering "Amen," and there are at least six men who are

now praying, the Hazara may be recited. It must be emphasized that only nine men are required in addition to the Hazan; it is not necessary for there to be ten men in addition to the Hazan for the Hazara to be recited.

Summary: The repetition of the Amida may be recited if there are at least nine men listening and answering "Amen," at least six of whom had not prayed previously.



OUR CHAHAMIM

Rabbi Chaim Faladji

Rabbi Chaim Faladji, the Rav of Izmir, Turkey, was one of the great sages of his generation. Born in 1788 (5548), he took upon himself the responsibility, in every sense of the word, of the community with grace and an attitude that was unequalled in thoughtfulness and attentiveness. At the same time, he was known for his extreme diligence in Torah study, a diligence that found expression in the enormous number of books that he authored, the total of which numbers 95. Among these are Guinzei Chaim and Hukei Chaim.

A heavy yolk rested upon Rabbi Chaim Faladji's shoulders, one that stole much of his time. One marvels at discovering just how exhaustively he succeeded in studying Torah, how he managed to give his own explanations, and how he arrived at writing such a large number of books, ones which opened the eyes of the Jewish world. His story is in fact one of time optimization. His books testify to the fact that one can arrive at finding the time to accomplish many more things than we, ordinary people, can even imagine. The works of Rabbi Chaim deal with many tractates of the Gemara and

offer explanations on Halachah and Aggadah. They deal with the work of the Rambam, with the four sections of the Shulchan Aruch, and give thousands of responses to Halachic questions. His works offer explanations on the weekly Torah sections and comprise, moreover, over 100 discourses and 14 volumes on the entire Tanach. One of his books deals with questions pertinent to dayanim, another on the laws of sacrifice, another on laws pertaining to the community, etc., etc. It is simply impossible in this article to detail the 95 books that he wrote. How did he find the time to write all of these books?

The most definite answer to this question is found in his own personal account: "I take Heaven and Earth as my witnesses that from the day that I began to reason for myself, until the day of my twentieth year, I was deeply immersed in Torah study day and night, without the loss of the least moment, for I occupied myself with nothing having to do with the world in general. And from the age of 20 until the age 40, since I had a family to feed, I occupied myself with the affairs of the world in order to survive. Yet when I had no issues to deal with, I didn't take advantage of it in order to lose my time, but

instead returned to my studies. In the same way, from the age of 40 – the age at which I became a Dayan (judge and decision-maker), and when I took charge of the needs of the community – until today, year after year I took upon myself an extremely heavy yolk, for there was no instant in which I wasn't called upon during disputes and communal affairs, both in the city itself and its surroundings. Yet even though the authorities added even more difficult tasks to me, and in several domains, and even though my heart grieved within me because I could not study Torah as I wished, I forced myself to find time where I was free from my tasks – the little spare time that I had – in order to consecrate my eyes and heart to the study of Torah. May my actions be observed and imitated when one is faced with numerous communal and individual worries and pressed for time, that one's eyes and heart not wander in following vain pursuits when given a few moments of freedom from responsibilities, and may blessing be found in one's Torah!"

Next came a promise: "As long as you have a great desire for Torah, and as long as you do not give yourself over to trivial pursuits, and that your mind

becomes completely liberated during the hours and minutes that you are free in order not to lose anything, we will help to find time to accomplish what you desire, to study the Torah a little and to practice it a lot. Most of the time, when a man or woman presented themselves before me and I had to speak to them at length in order to

comfort them, G-d knows just how much I suffered when they caused me to lose hours of Torah study. However if I pushed them aside, I feared humiliating them and not having shared in their pain. Now we know that 'honorable conduct [derech eretz] precedes Torah.' As for that which our Sages told us in Perkei Avoth, that reducing social

contacts (derech eretz) to a minimum is one of the 48 things by which Torah is acquired, this means that one should avoid extending social contacts in one's private life in order to occupy oneself with Torah, but this does not at all deal with the honor of others, for in that respect one risks causing them pain and humiliation."



RABBI BENJY STONE
Director - TAL Chavruta Program

The Chafetz Chaim's Investment Advice

Two men once came to the Chafetz Chaim. They were Russian businessmen and they owned a significant amount of forest land which produced wood which they would sell open market. They told the him that they had an opportunity to buy a further portion of forest land for 25,000 roubles and the potential growth for their business could be huge.

The Chafetz Chaim replied saying that "If you are asking me if the new forest is a worthwhile purchase, then I don't know the first thing about forests, property or land. However, I will relate to you an episode which once occurred:

There was once a villager who purchased a barrel of wine. The shop assistant helped him load the barrel on to his wagon and he began the journey home. When he arrived outside his house he climbed down from the wagon and knocked onto his neighbour's house to ask him for some help in carrying the barrel off the wagon and into his house. The neighbour was happy to assist and together they carried the barrel inside. The villager thought it was only correct to reward his neighbour and accordingly he offered him the first drink of wine from the barrel. The neighbour turned the tap of the barrel anti-clockwise and collected some wine in a cup. He sipped the wine, swirled it around his mouth (like a real maven) and with a serious expression on his face he remarked that "it tastes really good. A fine wine. The only problem is that it could do with two taps because then you could drink more of it".

The villager looked at his neighbour with both shock and pity and replied "What are you talking about Yankele! What kind of criticism is that? Fitting an extra tap to the barrel will not produce more wine – it will just be more accessible!"

The Chafetz Chaim turned to the men and continued: "Do understand my friends - The parnasah (livelihood) of a Jew is fixed by Hakadosh Baruch Hu. You two have the money you need and probably much more. What do you think you will gain by purchasing another field like the one you have? You already opened the "tap of parnasah" when you set up your business and Hakadosh Baruch Hu – if he chooses – can send extra beracha through that tap. You will not be able to earn more money than has been destined for you. What you need to do is to fix more time for learning and that is the one thing can bring extra mazel to your everyday work as the gemarah says "Anyone who engages in Torah study also has success in material matters".

Don't Amass More Than You Need. The key instruction Hashem gives in connection with the manna is:

"The Jew should only collect what they need for that day in order that I can test them to see if they will walk in the ways of My Torah or not (Shemot;16,4)"

The implication here is that if a Jew collected more manna than he needed for that particular day then then he would fall into a category of people who are described as "Not walking in the ways of My Torah".

Why is the one who worries about tomorrow singled out for such harsh rebuke?

The Ramban explains that the true test of the manna was exactly this ;To rely on Hashem that tomorrow he will provide us

with what we need, just as he did today. This is indeed, a great challenge. Can you imagine going to bed each evening with a cupboard and fridge empty of the food essentials you will need the very next morning; No cereal or milk for your children to feast on at 8 AM?

But it is exactly this level of trust which Hashem asks us to aspire to.

The core of our avodah and our attachment to Torah is the idea that we should not worry about tomorrow. Indeed the Gaon (genius) of Vilna strikingly wrote that "The whole Torah revolves around bitachon (trust in Hashem)".

We certainly have to make the required effort to earn a living (hishtadlut); This point is hinted at by the fact that the Jews still needed to walk and collect the manna – it did not simply arrive on their doorstep. However, one does not need to overplay his hishtadlut. To look to provide for tomorrow and the day after ad infinitum shows that you believe that the main source of income is your own efforts, ignoring Hashem's role in providing our parnasa.

On visiting Bnei Brak some years ago I was struck by the sight of two helpers supporting R' Chaim Kanievsky zts"l as he struggled across the link bridge between his apartment and shul. I wondered how much time over his life R' Chaim had spent is worrying about his future, perhaps investing in numerous insurance policies which might be of benefit in his old age. I further wondered if those people who had invested heavily in their old age had themselves merited to have people on hand to carry them around wherever they needed to go.

"You will never stumble - nor will those who take refuge in you ever be humiliated" (Musaf, Rosh Hashana).



1 WHEAT

We start with cakes made with wheat flour.

Wheat appears 30 times in the Torah. Wheat has always been the main food for Human beings.

Before eating we say:

ברוך אתה ה' אלקינו מלך העולם, בורא מיני מזונות

Baruch Atah Ado-nai Elo-h-enu Melech Ha'Olam- Borei Minei Mezonot



2 WINE

This blessing can be made on grape juice or wine.

Wine features at every Jewish Simcha, be it a wedding, Brit Mila, Yom Tov or Shabbat Kidush.

Wine represents wisdom, the older the wine the more valuable. We become wise over time due to the Torah and experiences we have accumulated in our lives.

Before drinking wine or grape juice, we recite:

ברוך אתה ה' אלקינו מלך העולם, בורא פרי הגפן

Baruch Atah Ado-nai Elo-h-enu Melech Ha'Olam- Borei peri Hagefen



3 OLIVE

Olives were crushed to extract the olive oil that was used to light the Menorah (in the Temple) and consecration of Kings and High Priests. It is the purest of oils and burns brightest. Mix oil with another substance and it will float to the top. The Jewish nation is connected to the other nations of the world, yet we are separate and when we follow G-d's command, we can reach the top.

Before saying the blessing over the olives have in mind all other fruit that grow on trees. This insures no further Ha'etz need be said.

ברוך אתה ה' אלקינו מלך העולם, בורא פרי העץ

Baruch Atah Ado-nai Elo-h-enu Melech Ha'Olam- Borei Peri Ha'etz



4 DATE

Dates are special in that sweet honey can be made from them. The honey in the Biblical reference of "a land flowing with milk and honey" (Shemot 3:8) is date honey, not bees honey!



5 GRAPES

Grapes were used mainly for the production of wine, although they were also eaten fresh and dried. Grapes represent fertility. Invei Hagefen VeImvei Hagefen.



6 FIG

The Midrash says figs leaves were used to cover the nakedness of Adam and Chava after their sin.



7 POMEGRANATE

At the bottom of the Kohen Gadols robe were intermittent decorative "Pomegranates" with golden bells placed in between. "Its sound shall be heard when he enters into the Holy area before G-d". The Song of Songs twice uses pomegranate imagery [4:3, 6:7]. Pomegranates represent Torah & (613) Mitzvot.



8 VEGETABLES

Now it's time to enjoy any fruit you like. Before eating a vegetable grown from the ground as opposed to a fruit from a tree, we say:

ברוך אתה ה' אלקינו מלך העולם, בורא פרי האדמה

Baruch Atah Ado-nai Elo-h-enu Melech Ha'Olam- Borei Peri Ha'adama



9 BARLEY

Eating barley products would normally come after Wheat above.

Since it may not feature as part of your 15 fruits, some have the custom to drink beer produced from fermented barley. If the blessing over wine (Hagefen) has not been recited then we would recite the following:

ברוך אתה ה' אלקינו מלך העולם, שהכל נהיה בדברו

Baruch Atah Ado-nai Elo-h-enu Melech Ha'Olam- Shehakol Nihyah Bidvaro



10 FOR A NEW FRUIT

If a new fruit of the harvest of the year is to be tasted, we recite the blessing: She'Hecheyanu

ברוך אתה ה' אלקינו מלך העולם, שהחיינו וקיימנו והגיענו לזמן הזה

Baruch Atah Ado-nai Elo-h-enu Melech Ha'Olam- She-heche-yanu, Ve-ki-y'manu, Ve-higi-yanu La-z'man Ha-zeh.



11 SMELLING FRAGRANT FRUITS

When taking a fruit (e.g Etrog not on Sukkot) in order to benefit from its smell and not to eat, then if it's edible and gives off a strong smell (from the fruit and not from the peel) we recite the blessing:

ברוך אתה ה' אלקינו מלך העולם הנותן ריח טוב בפירות

Baruch Atah Ado-nai Elo-h-enu Melech Ha'Olam- Hanoten Reich Tov Baperot



PERSIMMON GALETTE

By Tanya Ohana from Garlic & Ganache

With persimmon/sharon fruit season being in full swing, it's the perfect time to serve this yum dessert on your Tu B'Shvat table. Don't be afraid of the hint of alcohol in this dessert, you can't taste it but the bourbony-caramely flavour compliments the #persimmon on another level

INGREDIENTS

1/2 a roll of sweet pie dough
3 persimmons, sliced thinly
1/3 cup whiskey
3 tbsp betterine/butter/non dairy butter
1/3 cup dark brown sugar
2 tsp cornflour
1/2 tsp cinnamon
1 egg
Pinch of maldon/sea salt

METHOD

1. Preheat oven to 200°C/400°F. In a small saucepan, boil the whisky on medium heat until it bubbles and reduces slightly
 2. Lower the heat and add the betterine and melt. Then add in sugar, cornflour and cinnamon and whisk until sugar is dissolved, make sure not to have any cornflour lumps. Allow mixture to cool
 3. Roll out pie dough on baking paper into a large circle, doesn't need to be perfect will look more #rustic 😊
 4. Layer the persimmon slices, quite tightly in whatever style or design you like but allowing for a generous amount of space around the sides to fold over
 5. Fold over the dough over the fruit and press down gently into place
 6. Carefully pour in the caramely sauce into the pie, do not overfill
 7. Egg wash the exposed pie crust
 8. Bake for about 30 mins until the crust is a deep golden colour
 9. Sprinkle with Maldon salt
- Serve immediately or allow to cool on a wire rack and then reheat
Enjoy!

KIDS zone



1

What percentage of the Jewish people died during the plague of darkness?

13:18 - Eighty percent (four-fifths).

2

Why did the oath that Yosef administered to his brothers apply to Moshe's generation?

13:19 - Yosef made his brothers swear that they would make their children swear.

3

Why did the Egyptians want to pursue the Jewish People?

14:5 - To regain their wealth.

4

Where did the Egyptians get animals to pull their chariots?

14:7 - From those Egyptians who feared the word of Hashem and kept their animals inside during the plagues.

5

What does it mean that the Jewish people "took hold of their fathers' profession" (tafsu umnut avotam)?

14:10 - They cried out to Hashem.



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