

# THE COMMUNITY PARSHA SHEET



PARSHAT BO

London's Leading Young Professionals Platform and Jewish Communal Centre



**RABBI JONATHAN TAWIL**  
*TAL Founder & Director*

## ARE DOGS REALLY MAN'S BEST FRIEND?

Through the ages, people have claimed dogs as one of their closest, and best, companions. Of all the domesticated animals, dogs serve the widest array of roles: protector, helper, lifesaver, and companion. Dogs are incredible friends to people, and they have been companions through centuries. The relationship between dogs and people is deep and old. Dogs have proven themselves time and again to be loyal, kind, understanding, and have an indomitable spirit.

Dogs are mentioned three times in the Torah. In this week's Parasha Moshe warns Pharaoh that during the plague of the firstborn there will be terrible screams throughout Egypt, yet amongst the Israelites "a dog will not sharpen its tongue, against man or animal, so that you shall know that God will distinguish between Egypt and Israel" (Shemot 11:6-7). In Parshat Mishpatim, the Torah commands that flesh from a Treifa (torn animal) should be thrown to a dog (Shemot 22:30), and in Parshat Ki Teitzei, the Torah prohibits offering any animal that was exchanged for a dog (Devarim 23:19).

The Sages connect the first two statements mentioned above about dogs. The Rabbis explain that the flesh is thrown to the dogs as a reward for remaining silent on the night of the plague of the first-born. Rabbi Avraham, the son of the Rambam, writes that complete silence was needed in the Israelite camp on the night of the final plague.

The question is why?

Imagine making a wedding for your daughter. The planning takes months, the design is perfect. You hire a famous wedding

planner, top caterer, great band and energetic hall. Four hundred guests attend. The night goes as planned and your daughter is in awe at the most magnificent wedding. Everyone who leaves complements her. One of her best friends before leaving whispers in her ear, it was awesome, but the music was too loud on our table.

What will stick with the Kala? Whose words will resonate as she finishes the evening. Who's words will she remember weeks later?

A person can have it all, yet all it takes is one bad comment to ruin a special event. Every Egyptian house experienced the death of the first born. It was so powerful that Pharaoh himself came out of his palace searching for Moshe and Aharon and begging the people to leave. Hashem wanted the picture to be perfect. Even the dogs who normally bark when the angel of death is around, held themselves back. It was quiet from their side and that enabled everyone to concentrate on the impact of that formidable evening.

A further insight of the importance of the dogs being quiet is from Rabbi Avraham Ibn Ezra who explains that the barking would have frightened the Jews. The Ibn Ezra writes elsewhere that the generation that came out of Egypt was not ready to enter the Holy Land due to its slave mentality. This mentality was so internalized that even the bark of a dog might have deterred them from proceeding with the redemption process. The Torah's directive to give the Treifa to the dog, then, represents an expression of gratitude to the dogs for having aided in this process of redemption. The dogs showed loyalty and gratitude to the Jews, and they, in turn, are owed a debt of gratitude.

Rabbi Bachya ibn Pakudah writes in his Chovat Halevavot that a sense of gratitude

6TH SHEVAT 5783

SHABBAT BEGINS:  
16:26pm

SHABBAT ENDS:  
17:33pm



**DVAR TORAH**  
Man's Best Friend  
By Rabbi Jonathan Tawil



**DVAR TORAH**  
Parsha Insights  
By Rabbi David Baadani



**DVAR TORAH**  
Faithful Achievements  
By Rabbi Yehonatan Salem



**HALACHOT**  
By Rabbi Eli Mansour



**KIDS ZONE**  
Comic & quiz

*Shabbat Shalom*



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is the foundation of one's service of God.

The Mechilta on Parshat Yitro explains the verse, "I am the Lord your God who took you out of the land of Egypt" with the parable of a king who issued commands to his people only after he did various things for their benefit. Similarly, G-d took us out of Egypt, and we must be grateful.

The silence of the dogs on the night of the final plague in Egypt served to cultivate a sense of gratitude within the people, so that they could further develop it and use it in serving God. Pharaoh and his people, on the other hand, had a complete lack of gratitude for the Jewish people who were descendants of Yosef, who had saved them during the years of famine.

There is one more piece to the puzzle. Our Rabbis tell us that in the World-to-Come, dogs will lead in singing the praises of the Almighty. They will say to other creatures "Come! Let us prostrate ourselves and bow, let us kneel before G-d, our Maker" (Tehillim 95:6).

What is so special about the dogs that they will lead?

The Yalkut Shimoni (Shemot 11:187) relates that Rav Yishaya, a disciple of the famous Rabbi Chanina ben Dosa, fasted for 85 days because he could not understand why dogs who are called "brazen creatures" (Isaiah 56:11) should lead the praise of G-d in the World-to-Come?

The Yalkut says that an angel came down from Heaven and told Rav Yishaya to stop fasting. The angel told

him that he would never find a satisfying answer to what was bothering him – it was simply a Heavenly decree that this is what is going to happen. The fact that dogs would merit saying Shirah (songs of praise before G-d) in the World-to-Come was a secret revealed to the prophet Chabakuk and to no one else.

However, the angel told Rav Yishaya, since you are a disciple of Rav Chanina ben Dosa, in honour of your teacher I will give you the explanation of this paradox:

The merit by which dogs will be able to lead the Shirah is by virtue of the Pasuk [verse] "and no dog shall whet its tongue" [Shemot 11:7]. The fact that they kept quiet during the plague of the firstborn, earned them the right to lead the Shirah in the future world.

Rav Mordechai Ezrachi (Birkat Mordechai) writes that one is praised by our Sages for keeping ones mouth quiet at certain times. The praise of keeping quiet involves more than merely not speaking slander or gossip. The dogs did not earn this merit by not speaking lashon Harah. The dogs simply kept their mouths closed. Dogs are known for their attribute of chutzpah [impudence]. Therefore, keeping quiet represented the ultimate defeat of their negative character traits. This represented the ultimate self-improvement possible for that creature. It is a significant accomplishment when a person who is an Az Nefesh [having the characteristic of arrogance of spirit] and likes to use his mouth inappropriately, overcomes that

characteristic and is quiet. Such an accomplishment is deserving of special reward.

And what is their song going to be?

"Come! Let us prostrate ourselves and bow, let us kneel before G-d, our Maker." We will not act with impudence and insolence. We will bow down and display servitude. The dogs turned their nature around by keeping their mouths closed. It took tremendous power and self-control to accomplish such a change.

What shall we take from all this?

There is such depth to the manner in which the dogs acted as we left Egypt. Firstly, don't be the person that will spoil someone's simcha! It is not always necessary to say something, comment or remark. Rather always offer a good comment, let people enjoy their moment to the full. Second, sometimes your comments or actions can downgrade someone's feelings, causing depression and upset. The dogs were quiet and Am Yisrael's newfound fledgling freedom was able to strengthen. Finally, the dogs will have the ultimate "say", meriting the privilege of singing Shirah in the future World-to-Come as a result of their silence! Why? because if you want an everlasting effect to your actions, work hard to conquer your ego and work against any bad "natural tendencies" you may have. The ultimate sacrifice and service of Hashem is when one puts their "natural tendencies" aside in honour to serve Hashem.

Now you know a Jewish reason dogs are really "man's best friend"!



**RABBI DAVID BAADANI**  
*Director - TAL Chazanut Program*

## PARSHAT BO

הַנֶּחֱת לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעִבּוּר זֶה עָשָׂה ה' לִי בְצֵאתִי מִמִּצְרָיִם:

And you shall explain to your child on that day, 'It is because of what ה' did for me when I was freed from Egypt.'

Reb Moshe of Kobrin has an idea, he says as follows:

What do we tell the rebellious child?

בעבור זה עשה ה' לי בצאתי ממצרים. לי ולא לו...

אילו היה שם לא היה נגאל.  
'If you would have been there, and you would have never been freed. Nobody would have taken you out of Egypt. In

other words, you would be a lost case.

How is that going to help him?

Reb Moshe of Kobrin says. Actually, you are telling him something special.

למה העבודה הזאת לכם? What's all these things that you're doing?

לכם, ולא לי. I'm not part of this. He doesn't really see how he can be successful here, or how he has something to contribute, or give. There's no happiness here for me, there's no future here for me

לפי שהוציא עצמו מן הכלל, He doesn't feel connected, nor attached. And that's why he has to justify. So בעיקר. It hard for him to say, 'I'm in pain because I'm not attached'. But it is much easier to say, 'I don't believe in G-d'.

אילו היה שם לא היה נגאל.

You know, if we would have had that attitude, we would have never ever left Egypt. We would have looked at ourselves and said, 'We can't leave Egypt, we are destined to be slaves forever'. But אילו היה שם knew that people are capable of transformation. People are capable of renewal. People are capable of reinventing themselves. We're actually giving him the most powerful message. 'Understand, that no one is able to get out of their own Egypt with this attitude. You must believe in yourself that you are capable of being liberated from your own Egypt, to choose the path of freedom, to be fully connected to your true self and your creator.





## RABBI YEHONATAN SALEM

### Faithful Achievements

As the Exodus of the Jewish People from Egypt was drawing near, G-d commanded them with the mitzvah of sacrificing the Pascal lamb. The verse (Bo 12:28), after mentioning the commandment, states that the Jews went and did as G-d had instructed them. Interestingly though, this verse, which was written on the first of Nissan, says that they did it immediately, even though the instruction was to bring the sacrifice only on the fourteenth of Nissan. If, in practice, they only sacrificed it on the fourteenth, why does the verse state that it had been done already on the first of the month? Our Sages derive an important lesson from this, namely, that the acceptance and willingness to do a mitzvah is tantamount to having done it already. Why should this be so?

Our greatness lies in our ability to accept doing G-d's will, without even understanding its implications, especially since it is impossible for us to fully understand the divine will from within our limited, physical bodies. Moreover, when we unconditionally accept to do what we are told, we gain an incredible sense of good feeling, contentedness and spiritual connection. This is because our true essence is our soul, which being completely spiritual, gains its nourish-

ment only through the performance of G-d's will. The more we feed our soul, the more we sustain and nurture our real essence. The soul descends from a spiritual world and is implanted into a physical entity, the human body, which is its complete antithesis, as it is nourished through physical desires and pursuits. Hence, there is a constant struggle between the body and the soul.

Sometimes, we may find it difficult to do G-d's will, and enhance our spiritual connection to Him, due to laziness or desires that draw us in the opposite direction. However, if we muster the inner strength to jump in and break through the haze of desire, and do G-d's will, although initially it may be difficult, thereafter we will have a feeling of accomplishment, discipline and spiritual nourishment.

In earlier generations, it was taken for granted that a person would do G-d's will. This was true to the extent that our ancestors, in their steadfast faith, would give up their lives in order to keep mitzvot. People were more accustomed to exert effort and work towards a goal, even without seeing immediate results. They understood that if there is input, eventually there will be results. If one works for something, one will connect to it and enjoy the fruits of one's labor. Today however, we have become a "disposable" generation that expects

instant results; fast food, pizza shops, disposable plates and even disposable towels have become the norm. The road, along which I used to walk to school some thirty years ago, then had one fast-food, pizza shop. Today, that same road has only one shop that is not fast-food! We expect to see immediate results, failing which, we do not have the patience or tolerance to expend any further effort. The lack of long-term input on our part results in a lack of connection with G-d, as connection is according to the input.

Recently, while soliciting funds for a charitable cause, I asked an old class mate of mine, who was doing well financially, for a donation. After he gave me a very respectable sum, I asked him if I could also approach his father, who was very well-to-do. He said to me: "You can ask him, but don't expect as large a donation as I gave you. He had to work very hard for his money, starting from scratch after the Holocaust, whereas I just dabble in property. For me, it is "easy come-easy go!"

Let us learn to value the advantage of exerting energy when building our connection with G-d. The more we cherish our mitzvot and strive to keep them, the more we will attain a fulfilling connection with G-d, and thereby be "living with Him".



## HALACHOT BY RABBI ELI MANSOUR

### Is It Permissible to Move Shabbat Candles, Even If One Has Not Yet Accepted Shabbat

When a woman lights the Shabbat candles on Friday afternoon, the candles and candlesticks obtain the status of "Muktzeh" and may not be moved or even touched throughout Shabbat. Even after the candles extinguish, one may not move or touch the candlesticks until after Shabbat.

An interesting question arises in a case where a woman lights the Shabbat candles with the intention not to accept the onset of Shabbat. In certain situations, a woman might have to drive somewhere before Shabbat and will not return home in time to light the Shabbat candles before Shabbat begins. It is permissible in such a case for the woman to light the Shabbat candles before she leaves home, on the condition that she does not yet accept upon herself the onset of Shabbat. She may then drive and perform regular weekday activities and accept Shabbat later, at some point before

sundown. If a woman lights candles without accepting Shabbat, and she then decides to move the candles to a different location before Shabbat begins, is it permissible for her to do so, or do the candles become "Muktzeh" despite the fact that Shabbat has yet to begin?

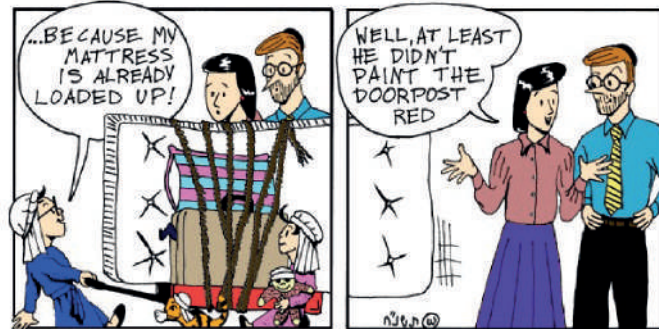
The Bet Yosef (commentary to the Tur by "the Mehaber," Rabbi Yosef Karo, author of the Shulhan Aruch), in Siman 263, comments that he sees no reason to forbid moving the Shabbat candles if one has yet to accept Shabbat. Since the prohibition of "Muktzeh" takes effect only with the onset of Shabbat, so long as a woman has yet to accept Shabbat she may move the candles. Just as she may perform any Melacha (activity forbidden on Shabbat) before she accepts Shabbat, so may she move the candlesticks until she begins Shabbat. However, in direct contrast to this remark, in the Shulhan Aruch the Mehaber (263:14)

rules stringently on this issue, and forbids moving the Shabbat candles even before one has accepted the onset of Shabbat. Despite the seeming discrepancy between his comments in the Bet Yosef and Shulhan Aruch, this ruling has been accepted as authoritative by several later authorities, including the Peri Megadim (work of Halacha by Rabbi Yosef Teomim 1727-1792), the Ben Ish Hai (Rabbi Yosef Haim of Baghdad, 1833-1909) in Parashat Noach, Halacha 13, and Hacham Ovadia Yosef in Halichot Olam, Helek 3, page 45. Thus, it is forbidden to move or even touch the Shabbat candles even before one has accepted Shabbat.

**Summary:** Once a woman has lit the Shabbat candles, they may not be moved or touched from that point until after Shabbat, even after the fire extinguishes, even if she made a condition not to accept Shabbat with the lighting.



# KIDS zone



**1** What was Pharaoh's excuse for not releasing the Jewish children?

10:11 - Since children don't bring sacrifices there was no need for them to go.

**2** How did the locusts in the time of Moshe differ from those in the days of Yoel?

10:14 - The plague brought by Moshe was composed of one species of locust, whereas the plague in the days of Yoel was composed of many species.

**3** How did the first three days of darkness differ from the last three?

10:22 - During the first three days the Egyptians couldn't see. During the last three days they couldn't move.

**4** When the Jews asked the Egyptians for gold and silver vessels, the Egyptians were unable to deny ownership of such vessels. Why?

10:22 - During the plague of darkness the Jews could see and they searched and found the Egyptians' vessels.

**5** Makat bechorot took place at exactly midnight. Why did Moshe say it would take place at approximately midnight?

1:4 - If Moshe said the plague would begin exactly at midnight, the Egyptians might miscalculate and accuse Moshe of being a fake.

## WEEKLY TIMETABLE

**MONDAYS:**

10am	Yoga with Tala	
11am	Shiur with Ruthie	
7pm	Chavruta 6 <sup>th</sup> Form	
7:30pm	Chavruta 19+	
8pm	Shiur 6 <sup>th</sup> Form with Ruthie	
8:30pm	Shiur 19+ with Ruthie	



**TUESDAYS:**

1-2-1 UCL Chavruta Learning Boys	
4:30pm	Bar Mitzva Learning

**WEDNESDAYS:**

10am-12pm	Mother & Baby Program	
12pm	Lunch & Learn Immanuel College	
4:30-6pm	After School Club Hasma	
6-7:30pm	After School Club Menorah	
7:40-10pm	Lads Chavruta Program	



**THURSDAYS:**

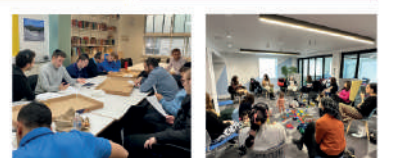
12pm	Immanuel Lunch & Learn	
4:30pm	Bar Mitzva Learning	
6-7pm	Krav Maga	

**SHABBAT**

8:45am	Shabbat Service with a hot Kiddush
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**SUNDAYS:**

9:30am	Pirkei Avot Zoom shiur	
10am-12pm	Bat Mitzvah Program	
6-7:30pm	Chazanut Program	



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