

# THE COMMUNITY PARSHA SHEET



PARSHAT BESHALACH

London's Leading Young Professionals Platform and Jewish Communal Centre



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

## THE STORY BEHIND THE THREE DAYS!

Finally Am Yisrael are on their way. It's been a long 210 years in exile and they are headed towards receiving the Torah and on to the promised land of Israel.

Yet the commentators are puzzled. How come when G-d revealed His plan for the Jewish people, He immediately told Moshe of their destiny in Israel, but at the same time instructed Moshe to ask Pharaoh only for permission to leave for three days?

Interestingly at no stage does Moshe say explicitly that he is proposing that the people should be allowed to leave permanently, never to return. He talks of a three day journey. There is an argument between him and Pharaoh as to who is to go. Only the adult males? Only the people? Not the cattle? Moshe consistently asks for permission to worship G-d at some place that is not Egypt, but he does not speak about freedom or the Promised Land.

Was G-d deceiving Pharaoh? Surely if we are not allowed to lie, how come in this instance it seems that a lie was told to Pharaoh?

Many answers have been proposed to this question.

The Ktav Vehakabala (R. Yaakov Mecklenburg) says that technically Moshe did not tell a lie. He did indeed mean that he wanted the people to be free to make a journey to worship G-d, and he never said explicitly that they would return.

The Abrabanel says that G-d told Moshe deliberately to make a small request, to demonstrate Pharaoh's cruelty and indifference to his slaves. All they were asking was for a brief respite from their labours to offer sacrifices to G-d. If he refused this, he was indeed a tyrant.

We shall offer yet another answer based on one of the unique aspects of matzah.

Matzah, the bread of slavery, is at once the symbol of our slavery and the symbol of freedom.

In the Pesach Haggadah it is both poor bread" and the symbol of how G-d redeemed us in an instant. Have you ever thought why a richer, tastier cake was not chosen as a symbol of our redemption from the bitter slavery of Egypt?

The answer is that we did not cease to be slaves with our redemption. As the Gemara (Megillah 14a) says, commenting on the verse in Tehilim, "Praise G-d, give praise, you servants of G-d"

"Originally we were slaves to Pharaoh; now we are slaves to G-d."

We did not emerge from slavery to freedom; we remained slaves with a new master.

The Jew is the model slave, accepting the yoke of the kingdom of Heaven, and unequivocally yielding to his master, the Master of the Universe, Who we serves with unswerving dedication.

The Gemara in Berachot (9b) says that we must link the blessing of Geula (redemption) to the blessings of the Shemoneh Esrei (service of the heart).

The Talmidei Rabbeinu Yonah explain the reason for this juxtaposition is that the Jew should have no free moment between redemption and acceptance of G-d's yoke.

After our redemption, we continued to dine on the bread of slavery to emphasize that our status as slaves had not changed. Even the good Land that we were given is a land suited to slaves, whether they be slaves to human masters or slaves to the King of kings. It was first given to Canaan, who himself bears the curse of eternal servitude.

Our freedom is the freedom to be G-d's

This weeks Parsha sheet is dedicated  
Leiluy Nishmat

*Mazal Bat Gratsia* <sup>ZL</sup>

17TH SHEVAT 5784

Shabbat Begins:  
16:24pm

Shabbat Ends:  
17:31pm



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The Story Behind the 3 Days!  
By Rabbi Jonathan Tawil



**DVAR TORAH**  
Parshat Beshalach  
By Rabbi David Baadani



**DVAR TORAH**  
Parshat Beshalach  
By Rabbi Danny Fisher



**HALACHOT**  
By Rabbi Eli Mansour



**KIDS ZONE**  
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slaves. And it is this servitude which is the ultimate freedom. On the Tablets was engraved our freedom "Do not read 'engraved on the Tablets' but 'freedom on the Tablets.' " Freedom is total immersion in Torah, total dedication and obedience to G-d Himself. Only when the Jew is able to express his deepest inner will, the thirst to do G-d's Will, is he truly free.

The time had come and the Jewish people needed to show that they were worthy of freedom by displaying an understanding of the implications of freedom from outside forces, a desire for the opportunity to subject ourselves to G-d.

The Ruler of the World did not need permission from Pharaoh to take us out of Egypt. Therefore Moshe did not approach Pharaoh with a request to

leave Egypt to settle in Israel. But, the Jewish people, then under Pharaoh's rule, had to show that they deserved redemption. That is why they petitioned Pharaoh for three days in the desert to sacrifice to G-d. The nature of these sacrifices was not clearly defined even to Moshe. As he told Pharaoh, "For we do not know how we are to serve Him until we get there" (Shemot 10 26).

Three days after leaving Egypt, G-d told the newly freed Bnei Yisrael to return towards Egypt. The implication was great, it meant giving up the newly acquired freedom, cease running towards safety and putting themselves in the clutches of their oppressors.

Why should they do this?

Because G-d willed it.

That was the "sacrifice" after three days

in the desert - not animal sacrifices, but rather the giving up of the thing most cherished to them, their new freedom. That was the test of their worthiness for redemption.

The internet age is upon us, and society busies itself serving various gadgets in the pursuit of freedom, happiness and fame. Technology should improve our life, not become our life.

We stand today on the brink of redemption and are being tested to see if we merit G-d's redemption. We can safely leave bringing Mashiach to G-d, but we must merit his coming.

Only by intensifying our commitment to Torah and mitzvot, dedicating ourselves to serving G-d in all areas of life, will we successfully discharge our three days in the desert.



## RABBI DAVID BAADANI

### Director - TAL Chazanut Program

#### PARSHAT BESHALACH

Six and a half days after the Exodus from Egypt, the children of Israel find themselves between a 'rock and a hard place', the wilderness closes over them and the Egyptians advancing upon them. At this point, according to the Midrash, the children of Israel are 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:

One way. "ניפול לים" We will 'fall into the sea'. Getting 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: הֲתִיָּצְבוּ. \*Stand by!\*

Second way. "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 אֶשֶׁר רְאִיתֶם אֶת־מִצְרַיִם הַיּוֹם לֹא תִסְפּוּ לָרְאוֹתָם עוֹד עַד־עוֹלָם. "The Egyptians whom you see today you will never see again."

The third way. "נעשה עמהם מלחמה" We will make war with them. To fight. Not giving up, arguing at every turn and perhaps even losing ourselves in trying to emerge victorious. Moshe Rabbeinu's response was: יְהוָה יִלָּחֶם לָכֶם. "The LORD will battle for you."

The fourth way. "נצווח כנגדן" We will shout against them. We will shout in prayer, a cry that comes from a place of lack of faith in the other ways and 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, out of disbelief, out of confusion. So what is the alternative? What is the right way one should choose?"

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



## RABBI DANNY FISHER

### Director - TAL Boys After School Programs

#### PARSHAT BESHALACH

In this week's סדרה we find the incredible incident of סוף קריאת 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 however were arguing amongst themselves, no one wanted to be the ones to jump into the ים סוף. The first one to show a huge amount of מסירות נפש and self sacrifice and jump into the

sea.

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 מוסר נפש. מוסר נפש was willing to give up his life when thrown into the fire by נמרוד, and by doing so he passed on this ability to

all of עקבו . בל' 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 בל' 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 כבוד of bringing up the first קרבן... זכרתי לך חסד states פסוק ירמיהו... The greatness of the בל' 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

### THE SEQUENCE OF BERACHOT WHEN EATING CAKE WITH COFFEE

When one eats cake with coffee, he of course recites two Berachot: "Mezonot" over the cake, and "She'ha'kol" over the coffee. (This assumes he drinks the coffee separately; if he dips the cake into the coffee, and does not drink the coffee on its own, then he recites only "Mezonot" over the cake, and this covers the coffee absorbed by the cake.) According to the standard rules governing the sequence of Berachot, a person in this case should first recite "Mezonot" and take a bite of the cake before reciting "She'ha'kol" and sipping the coffee. Given the rule that more specific Berachot precede less specific Berachot, it would certainly appear that the cake should precede the coffee in such a case, and this is, indeed, the ruling of Hacham Ovadia Yosef in his Yabia Omer.

However, Hacham Ovadia's son, Hacham

David, in Halacha Berura, posits a novel theory – that in such a case one should first recite "She'ha'kol" and sip the coffee before reciting "Mezonot" and taking a bite of cake. He explains that there is a minority view among the Poskim that when one drinks coffee with cake, the coffee is considered "Tafel" ("secondary," or "subordinate") to the cake, such that the coffee is covered by the Beracha recited over the cake. According to this view, since one's primary intent is to eat, and the coffee is drunk only because the cake is dry, the coffee does not require its own Beracha, and it is included in the Beracha recited over the cake. Although Halacha does not follow this opinion, Hacham David asserts that it is preferable to avoid this Halachic dispute by first reciting a Beracha over the coffee and taking a sip, before reciting the Beracha over the cake. And although "Mezonot" always precedes "She'ha'kol," Hacham David notes the position taken by the Ritba (Rav Yom Tob of Seville, Spain, d. 1320), in a recently-published manuscript, that this rule applies only when one eats two foods requiring these two different Berachot, but not when one

eats a food and drinks a beverage. In the latter case, according to the Ritba, there is no preferred sequence, and one may either partake first of the food or first drink the beverage. In light of this position, Hacham David reasons, it is preferable when eating cake with coffee to first recite "She'ha'kol" over the coffee and then recite "Mezonot" over the cake. Hacham David asserts that if his father had seen this position of the Ritba, he would have reached this same conclusion.

Of course, this is not the conventional opinion. Regardless, as for the practical Halacha, both views are valid, and one may choose which one to follow.

**Summary:** When one eats cake with coffee, the conventional practice is to first recite "Mezonot" and eat some cake, and then recite "She'ha'kol" and take a sip of coffee. According to one opinion, however, one should reverse the order, and first recite "She'ha'kol" and sip some coffee before reciting "Mezonot" and partaking of the cake. Both opinions are valid.



## WEEKLY PARSHA OVERVIEW

### Parshat Beshalach

Pharaoh finally sends the Bnei Yisrael out of Egypt. With pillars of cloud and fire, G-d

leads them toward Eretz Yisrael on a circuitous route, avoiding the Pelishtim (Philistines). Pharaoh regrets the loss of

so many slaves, and chases after the Jews with his army. The Jews are very afraid as the Egyptians draw close, but

G-d protects them. Moshe raises his staff, and G-d splits the sea, enabling the Jews to cross safely. Pharaoh, his heart hardened by G-d, commands his army to pursue, whereupon the waters crash down upon the Egyptian army. Moshe and Miriam lead the men and women, respectively, in a song of thanks. After three days' travel, only to find bitter waters at Marah, the people complain. Moshe miraculously produces potable

water. In Marah they receive certain mitzvahs. The people complain that they ate better food in Egypt. Hashem sends quail for meat and provides manna, miraculous bread that falls from the sky every day except Shabbat. On Friday, a double portion descends to supply the Shabbat needs. No one is able to obtain more than his daily portion, but manna collected on Friday suffices for two days so the Jews can rest on Shabbat. Some

manna is set aside as a memorial for future generations.

When the Jews again complain about a lack of water, Moshe miraculously produces water from a rock. Then Amalek attacks. Joshua leads the Jews in battle, and Moshe prays for their welfare.

Rabbi Sinclair, [Seasonsofthemoon.com](http://Seasonsofthemoon.com)

# KIDS zone

## QUIZ TIME!

1

Why did the Egyptians want to pursue the Jewish People?

To regain their wealth.

2

Where did the Egyptians get animals to pull their chariots?

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

3

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

They cried out to Hashem.

4

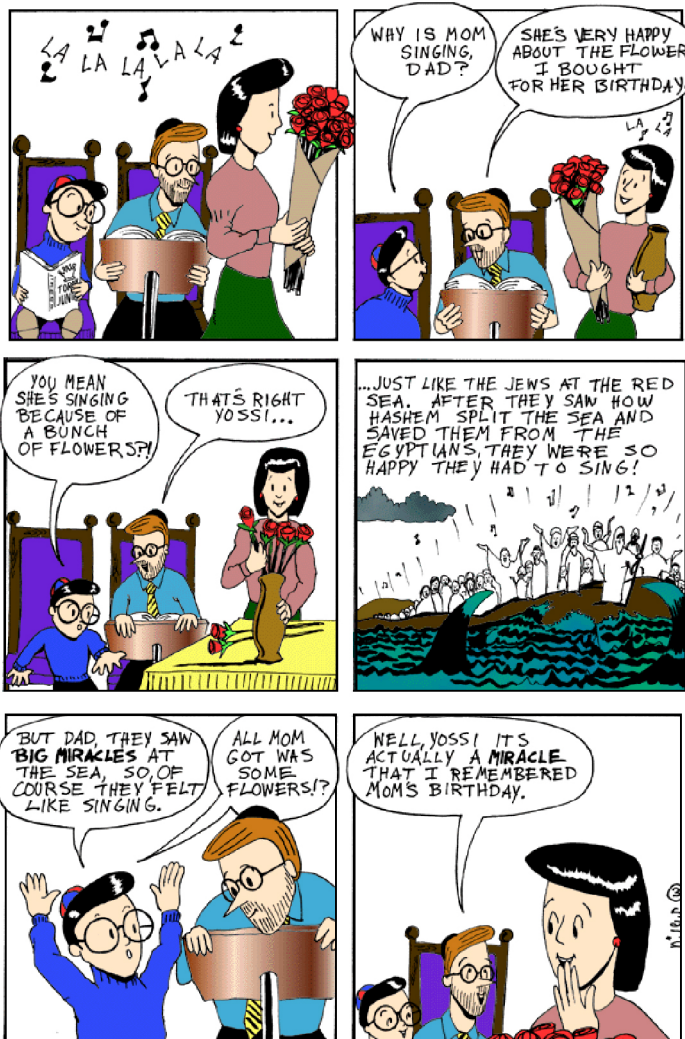
How did Hashem cause the wheels of the Egyptian chariots to fall off?

He melted them with fire.

5

Why were the dead Egyptians cast out of the sea?

So that the Jewish People would see the destruction of the Egyptians and be assured of no further pursuit.



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