

# THE COMMUNITY PARSHA SHEET



PARSHAT BO

London's Leading Young Professionals Platform and Jewish Communal Centre



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

## HOW FAST WOULD YOU RUN FOR MONEY?

Money is hard to come by nowadays, the economy is tight and business seems lacking.

Imagine arriving at a cash machine and asking to take out £100. The cash machine proceeds to give you £200. You are confused and check your balance and note that the balance has only been reduced by £100. Wow. You try again, and again you are granted double the money free. This in fact was the case last July in the affluent village of Milford-on-Sea. Hundreds of people cashed in after an ATM machine began paying out double - and a bank said they can keep the unexpected windfall. Some customers walked away thousands of pounds better off after news of the cash bonanza rapidly spread.

When there is free money around, all are happy to take advantage of the situation. It is startling to note that in this weeks Parasha there appears to be a lot of free money around, yet the people seem to have to be pleaded with in order for them to take advantage of the free money.

"Daber Na B'Ozanei Ha'Am, V'Yishalu .... Klei Kesef U'Klei Zahav..."

Hashem tells Moshe Rabbeinu "Please speak into the ears of (i.e., make it very clear to) the Jewish people, that they should borrow/seek .... gold and silver vessels from the Egyptians". (Shemot 11:2) Please? Why does Hashem have to ask

Moshe with the word please? Surely everyone would be excited at such a Mitzvah as getting wealthy?

Rashi explains quoting the Yalkut Shimoni: Many years earlier at the Brit Ben Habetarim, Avraham was told that his future generations would be in a foreign land and subject to harsh servitude. Hashem promised Avraham that they would eventually leave with great wealth. Hence, now the time had come to command them to leave, Hashem emphasised to Moshe - "Please ask them to take from the Egyptians, so that the ancient Tsadik (Avraham Avinu) won't accuse (Hashem) of keeping only half of the Pasuk - "and they shall work exceedingly hard and suffer", but not the half "and they shall leave Egypt with vast wealth".

Thus Hashem didn't want Avraham to just witness the harsh servitude; He wanted him to see that the Bnei Yisrael would leave with extra wealth as promised.

This in itself seems strange. Why would Avraham question Hashem?

Furthermore this still doesn't answer the question as to why Hashem needs to plead with the Bnei Yisrael to take the gold and silver. Surely a normal command would have done, why the 'please'?

In order to understand let us take a deeper look at the way we perform Mitzvot.

Our Sages state Zerizim Makdimim Lemitsvot – there is an urgency to perform Mitzvot as quick as possible. For example, the best time for a Brit Mila is in the early morning (after sunrise).

When we have the ability to perform a Mitzvah we should run towards it and not

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17:39pm

TAL wishes Mazal Tov to *Miri Sebbag and Abe David* on their upcoming wedding

**DVAR TORAH**  
How fast would you run for money?  
By Rabbi Jonathan Tawil

**DVAR TORAH**  
The rebellious child's real question  
By Rabbi David Baadani

**HALACHOT**  
By Rabbi Eli Mansour

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Comic & Quiz

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delay.

There is a question raised amongst the sages as to what happens when delaying the Mitzvah might be beneficial in that it would add to its honour. For example, we have a Mitzvah to recite Hallel. But shall we recite it early after the Shacharit prayer, or shall we wait a bit until there are many more people in the synagogue and the Mitzvah can be carried out Berov Am at Musaf?

The Gemara in Rosh Hashana 32b, states that the Hallel prayer is to be recited as part of Shacharit, even though it might be expected that a larger crowd would participate if we waited a while until Musaf. The reason is that diligent people rise early to perform the Mitzvot, and this would override any gain in honour of the mitzvah by saying it later.

There is an awesome case once brought before the Radbaz (Rabbi David Ben Zimra).

A person was a prisoner and was allowed to go out of prison for one day. He asked the Radbaz, what day he should chose. Perhaps Yom Kippur, Pesach, Succot?

The Radbaz ruled that that a prisoner who was promised by the governor that he can have one day a year of

freedom to pray in a community should not wait for special days like Yom Kippur or Purim but should take advantage of his first opportunity. His reasoning was that one should not delay performing a Mitzvah, and that we do not know the relative rewards of different Mitzvot.

It's better to go now with certainty and zeal, then to wait. Who knows what will be in the future.

The Bnei Yisrael were excited that they were about to leave Egypt. They were ready to go.

When Hashem commanded them to take gold and silver, we might think that they should be happy, but Hashem knew otherwise.

The Bnei Yisrael reasoned, now we are still prisoners, all we want to do is go.

We just want to leave Egypt. If we take gold and silver from the Egyptians, we will still have a connection with them, and they can come after us in the future.

All we want now, is to get out and never see them again!

Hence Hashem commanded Moshe to ask them 'please' – it is against their instincts, but they should do this.

By doing so they proved that they put their faith in Hashem. They were willing to take the gold and silver even though

it meant certainty that they would face the Egyptian army once more. They did this out of faith in G-d and this stood for them as a zechut.

We can now understand what the Yalkut Shimoni meant.

Many years earlier Avraham had been promised by Hashem that the Bnei Yisrael would suffer and then leave with great wealth. Avraham was concerned that after so many years in captivity the Bnei Yisrael's faith might linger. Hashem now says to Moshe, please say to the Bnei Yisrael to take the gold and silver for through doing so, they will prove their faith is sturdy and this will allay Avraham's fears.

Money is not easy to come by, but at the outset of our redemption when it seemed that it was flying freely about, we were taught an important lesson.

The Rechush Gadol – great wealth we left with wasn't just the physical wealth, it was also the idea that we were prepared to put our faith in Hashem. That faith powered the redemption and Hashem eventually blessed with even greater wealth at the sea when the Egyptian army laden with still more gold and silver were destroyed.

Keep faith in Hashem and we will power ahead into our redemption.



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

## THE REBELLIOUS CHILDS REAL QUESTION

Every Pesach we have at our Seder table four sons.

One of the sons is the Rasha and he questions what is happening at the Seder table. Why so much commotion about G-d taking us out of Egypt?

"What is this Avoda that you are doing?"

To this the Torah answers that we should respond to our son

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר בְּעִבּוּר זֶה עָשָׂה יְהוָה לִי בְצֵאתִי מֵמִצְרָיִם:

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.'

'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. Reb Moshe of Kobrin asks how is this response going to help the Rasha?

He explains with a novel approach behind the understanding of the words of the Rasha.

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

לכם, ולא לי, they don't belong to me, 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 for me here.

לפי שהוציאה עצמו מן הכלל, He doesn't feel connected, nor attached. And that is

why he must justify. So כפר 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'.

We tell this child. 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 Am Yisrael knew that people are capable of transformation. People are capable of renewal. People can reinvent themselves.

On Seder night we are actually giving the Rasha the most powerful message. 'Understand, that no one can get out of their own Egypt with this attitude.

Rather change the attitude, 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.



## HALACHOT BY RABBI ELI MANSOUR

### Must One Dry His Hands Before Washing Netilat Yadayim?

If a person's hands are wet at the time he wants to wash them for bread, must he dry his hands before Netilat Yadayim?

Hacham Ben Sion Abba Shaul (Israel, 1923-1998) discusses this question in his work Or Le'sion where he rules that generally speaking, one does not have to dry and rewash his hands before Netilat Yadayim. In most cases, one may perform Netilat Yadayim even with wet hands. The exception to this rule, Hacham Ben Sion writes, is the rare situation when one's hands are wet with "Mayim Teme'im" – water that is halachically impure. This happens if less than a Rebi'it (3 oz.) of water fell on his hands. This small amount of water does not render one's hands pure, and the water thus contracts impurity through its contact with the hand.

Therefore, if a person washed with less than 3 oz. of water, the water on his hands are impure, and he must dry them if he then wishes to perform Netilat Yadayim.

By the same token, if the water from that person's hands comes in contact with someone else's hands, that second individual must dry his hands before performing Netilat Yadayim. So, for example, if a person washed with less than 3 oz. of water and touched the handle of the washing cup while his hands were still wet, somebody else who wishes to use that cup for Netilat Yadayim must first dry the handles. Otherwise, the "Mayim Teme'im" on the handles will come in contact with his hands before he begins Netilat Yadayim.

In today's world, this situation is not all that common. We use faucets and have plenty of

water for washing, so a person will rarely wash his hands with less than 3 oz. of water. In most instances, then, one may wash Netilat Yadayim with wet hands.

**Summary:** As a rule, a person whose hands are wet from water is not required to dry them before he washes Netilat Yadayim. The exception to this rule is when a person had washed his hands with less than 3 oz. of water, in which case that water must be dried before he washes Netilat Yadayim. Similarly, if the water on that person's hands comes in contact with somebody else's hands, that second person must dry his hands before washing Netilat Yadayim. These situations, however, are quite rare, and so generally speaking, one may wash Netilat Yadayim without first drying his hands.



## WEEKLY PARSHA OVERVIEW

### Parshat Bo

G-d tells Moshe that He is hardening Pharaoh's heart so that through miraculous plagues the world will know for all time that He is the one true G-d. Pharaoh is warned about the plague of locusts and is told how severe it will be. Pharaoh agrees to release only the men, but Moshe insists that everyone must go. During the plague, Pharaoh calls for Moshe and Aharon to remove the locusts, and he admits he has sinned.

G-d ends the plague but hardens Pharaoh's heart, and again Pharaoh fails to free the Jews. The country, except for the Jewish People, is then engulfed in a palpable darkness. Pharaoh calls for Moshe and tells

him to take all the Jews out of Egypt, but to leave their flocks behind. Moshe tells him that not only will they take their own flocks, but Pharaoh must add his own too.

Moshe tells Pharaoh that G-d's going to bring one more plague, the death of the firstborn, and then the Jews will leave Egypt. G-d again hardens Pharaoh's heart, and Pharaoh warns Moshe that if he sees him again, Moshe will be put to death. G-d tells Moshe that the month of Nissan will be the chief month.

The Jewish People are commanded to take a sheep on the 10th of the month and guard it until the 14th. The sheep is then to be slaughtered as a Pesach offering, its blood

put on their doorposts, and its roasted meat eaten. The blood on the doorpost will be a sign that their homes will be passed-over when G-d strikes the firstborn of Egypt. The Jewish People are told to memorialize this day as the Exodus from Egypt by never eating chametz on Pesach.

Moshe relays G-d's commands, and the Jewish People fulfill them flawlessly. G-d sends the final plague, killing the firstborn, and Pharaoh sends the Jews out of Egypt. G-d tells Moshe and Aharon the laws concerning the Pesach sacrifice, pidyon haben (redemption of the firstborn son) and tefillin.

**Rabbi Sinclair, Seasonsofthemoon.com**

Q

1. What was Pharaoh's excuse for not releasing the Jewish children?
2. How did the locusts in the time of Moshe differ from those in the days of Yoel?
3. How did the first three days of darkness differ from the last three?
4. When the Jews asked the Egyptians for gold and silver vessels, the Egyptians were unable to deny ownership of such vessels. Why?
5. Makat bechorot took place at exactly midnight. Why did Moshe say it would take place at approximately midnight.

A

1. 10:11 - Since children don't bring sacrifices there was no need for them to go.
2. 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. 10:22 - During the first three days the Egyptians couldn't see. During the last three days they couldn't move.
4. 10:22 - During the plague of darkness the Jews could see and they searched for and found the Egyptians' vessels.
5. 11:4 - If Moshe said the plague would begin exactly at midnight, the Egyptians might miscalculate and accuse Moshe of being a fake.



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