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FEDERATION

MOSHE AND NOACH

Hashem commanded Moshe Rabbenu, “לך רד כי שחת עמך עשוי” – לך רד כי שחת עמך עשוי – להם עגל מסכה – Go down, for your people have become corrupted, they have made for themselves a molten calf.” Incredibly, despite Hashem’s explicit instruction to go down, Moshe ignores this and begins to pray for Klal Yisroel.

When Moshe davened for himself to be allowed to enter Eretz Yisroel, Hashem said, “רב לך אל תוסף דבר אלי בדבר הזה” – It is too much for you, do not continue talking to Me about this matter,” and Moshe complied – and yet when it came to speaking up for Klal Yisroel, Moshe was מוסר נפש on their behalf, praying and contending with Hashem. Hashem told Moshe that he was willing to destroy the whole of Klal Yisroel, and to begin rebuilding the nation from Moshe alone. Yet Moshe, willing to sacrifice himself for his people, said that if Hashem was not willing to forgive them, “מחני”

– Erase me now from Your book that You have written.”

Chazal contrast the actions of Moshe with those of Noach. Noach too was informed that his entire generation would be wiped out in the מבוול, but we do not find that he davened on behalf of them that they should be saved. For this reason, say Chazal, the flood is referred to in Yeshayahu (54:9) as מי נח – the waters of Noach, as if it was his fault that there was a Flood. Noach and his family were righteous and were saved, but nonetheless Noach gets partially blamed for the Flood, because had he davened for the people, it might not have happened.

Moshe on the other hand as the “faithful shepherd,” was not satisfied with himself being saved. On the contrary, he was willing to sacrifice himself in order to protect Klal Yisroel.

The Megalleh Amukos reveals that Moshe was a reincarnation of Noach. Both were saved

Parshah

by being interred in a תיבה in the water. This is alluded to in his name Moshe, so called because מן המים משיתוהו – he was drawn out of the water – just as Noach was too, being saved from the waters of the מבוול.

Through Moshe’s self-sacrifice to protect his people, he rectified the lapse of Noach who had failed to do so. That is why Moshe used the term מחני – erase me, which is the same term that was used at the time of the Flood: “וימח את” – and He erased all existence.”

מחני is the same letters as מי נח. By saying מחני, and offering to be himself erased on behalf of Klal Yisroel, Moshe atoned for the מי נח, the Flood waters of Noach.

Rebuking the people sharply when they did wrong, and yet when talking to the Ribonno Shel Olom, praying, entreating and offering himself up for the sake of his people, even though they had sinned - that is the leadership of the Faithful Shepherd.

ACT NOW! GOVERNMENT REQUIRES RESPONSES BY MIDNIGHT 6TH MARCH!

כבוד המת AND ORGAN DONATION 'OPT IN' VERSUS 'PRESUMED CONSENT'

- The UK’s current legal position on organ donation is ‘opt-in’
- The government is now consulting on a proposed system of ‘presumed consent’.
- If this becomes law, unless someone has actively chosen to ‘opt out’ it would be assumed they were happy to donate their organs after death
- The definition of the point of death על פי הלכה differs from medical world’s definition of death and a system of presumed consent is a great סכנה for the קהילה

The government is providing interested parties with the opportunity to submit their opinions and notice will be taken of these submissions. The Federation Beis Din urges the קהילה to respond by completing the questionnaire found at <https://engage.dh.gov.uk/organdonation/> and stating that the proposed changes would have a negative impact on people of religious backgrounds.

For more information email info@federation.org.uk
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