



# Ohr Yerushalayim News

12th January 2019 - Volume 11 - Issue 27 - בא - ו שבט תשע"ט

## News This Week

### מזל טוב

Mazel Tov to the Rov and Rebbetzin on birth of great grandson to Motty & Malky Schmidt and a grandson to Jeremy and Rifka Reuben.

Mazel Tov to Ari and Noemie Cramer on the occasion of Rafi's Bar Mitzvah this Shabbos. The Kehilla is invited to a Kiddush after Davening in Stenecourt Hall.

Mazel Tov to Yehuda and Bernice Issler on Shuli's engagement to Dudi Breuer from New York. Mazel Tov also to grandparents David and Vera Issler.

Mazel Tov to David and Zara Newman on the wedding this week of their daughter Tammy to Shea Ehrlich.

### Save The Date - 20th Anniversary

Join us on Shabbos Parshas Mishpotim – Feb 1st/2nd, in celebrating the anniversary and the recent merger with The Beis at a communal Friday night meal for the entire family and a catered Kiddush Shabbos morning. Full details and invitations will be emailed out to all members next week.

Looking forward

### Divrei Torah

if you have the desire to spread Divrei Torah on the Parsha or on any other interesting topics, please contact Boruch Michaels via the following details: Mobile (Call, Text, WhatsApp) : 07419747766, Email: boruchmichaels@gmail.com.

We are already booked up until Parsha Vayikrah so sign up quick!!!

### שובי"ם ת"ת

The 6 week series of Taharas HaMishpacha and Sholom Bayis Shiurim for men continues on Thursday night from 9.15-9.45.

## Signs of Affection

Aron Gouldman

והיה לאות על-ידך ולטוטפת בין עיניך כי בחזק יד הוציאנו ה' ממצרים: שמות י"ג טז

A recurring theme we encounter as we navigate through ספר שמות, is the use of אותות, loosely translated as Signs. The narrative of יציאת מצרים is replete with them. We are then introduced to the Mitzvos of Tefillin and Shabbos, also described as Signs. The construction of the Mishkan, which takes up the second half of ספר שמות, is not explicitly referred to as a Sign, but is also closely related to the theme of Signs, as we shall see. Why then, do the narratives of יציאת מצרים and the building of the Mishkan dominate ספר שמות, whereas Tefillin and Shabbos are skimmed over in a few short verses? This question is amplified when we bear in mind the first comment of Rashi on Chumash, that the Written Law is primarily about the Mitzvos, as opposed to a chronology of our nation.

We generally aren't troubled by this in the first half of ספר שמות, as we all enjoy returning to and recounting the most fundamental and formative episode in our history, as we were transformed from slaves to the level of prophets in a mere 50 days. Based on the above though we can still ask, why is it so important for the story to be detailed, at the expense of explaining the way to perform the Mitzvos of Tefillin and Shabbos? Why did the Divine Editor decide to leave this to the oral tradition, where one could argue they are more difficult to access?

A powerful perspective on this puzzle can be gained when we



# 30

SECONDS TO PROPER SPEECH

### Irrelevant, But Permissible

In the cases discussed thus far, the determining factor in making it permissible to listen to negative speech was relevance. If the information is important, in a constructive sense, for the listener to hear, it is proper for him to give his attention to what is being spoken, and at times to even solicit such information.

There are times when halacha permits listening to negative information which is of no relevance to the listener or any of his acquaintances. Where the speaker feels the need to express his anger or frustration for relief of emotional pain, one is doing an act of chesed (kindness) by hearing the person out and expressing understanding of his feelings. If the listener feels that the speaker can be made to understand how he misjudged the person responsible for his frustration, he is obligated to do so. (Often, however, a person expressing his frustrations is in need of empathy and is not open to logic. At a later point, after the speaker has calmed down, the listener could approach him and attempt to explain how he may have misunderstood the situation.)

Care must be taken to keep the speaker from wandering from the matter at hand, and speaking irrelevantly about other faults of the one whom he feels has wronged him. Furthermore, one listening in such a situation must take care not to accept what he hears as fact.

We thank the Chofetz Chaim Heritage Foundation [powerofspeech.org](http://powerofspeech.org) for the use of this material

consider one factor, central to any editor's decision-making process: who is the audience?

While taking as a given that, through the Torah, the Jewish People forged a unique, reciprocal and enduring relationship with the Creator; history has shown that the Five Books of Moses have become part of the claimed heritage of most of the world's population. The signs and wonders of the Exodus are known to all, and the Beis Hamikdash; its

## The Week Ahead

### שבת פרשת בא

זמן שבת	3.58pm
Mincha	4.03pm
Rov's Shiur	8.45am - 9.10am
Shacharis	9.15am
סוף זמן ק"ש	10.18am
Children's Group	10.45am
1st Mincha	1.30pm
2nd Mincha	3.52pm
Seuda Shlishis	Following
Motzei Shabbos	5.12pm
Ovos uBonim	6.12pm
Sun	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	4.05pm
Late Maariv	8.00pm

structure being based on the design of the Mishkan, bears the Creator's admission policy of **וְיָקָרָא לְכָל־הָעַמִּים**. Both of these hallmarks carry a message to the entire human race. Not only does the Creator live up to his appellation by creating the world and setting the laws of nature, but He is also willing to 'interfere' in history (via **יציאת מצרים**), and desires to have an address on Earth (i.e. the Mishkan, and later the Beis Hamikdash), for those seeking his presence.

The signs of Tefillin on our arms, and Shabbos throughout our generations, although mentioned in the Written Law, are ours alone and remain foreign in their essence to the rest of humanity. Anyone who has had the occasion to work in a non-Jewish setting has likely had to explain to their boss why they have to leave the office so early on a Friday for a large part of the year, leading on to a discussion of the fundamentals of Shabbos observance which tends to leave jaws dropped and eyebrows raised even among the otherwise well-informed. Anyone who has had the need to put on Tefillin in an airport has likely experienced a general reaction ranging from curious to highly suspicious, with a wide variety in between.

The message is clear. Those signs of Divine Supremacy which are aimed at the entire world are open and obvious within the Written Law. Those signs which are meant for his chosen nation are kept brief in the Written Law, with their details and essence being purposefully transmitted orally. These are signs of Divine Affection. May we continue to cherish them, and delight in the relationship they signify.

Parenthetically, this idea of the hidden-revealed interplay between the Written and Oral Law can be found in the Nefesh Hachaim of Rav Chaim of Volozhin. This theme is also explored by Rav Aharon Kotler, to explain why the World to Come is never mentioned explicitly in the Chumash.

The dvar Torah is based on the Nefesh Hachaim and R Aharon Kotler.

## **Harvesting Redemption** **Rabbi Pinchas Winston (Torah.org)**

Speak to the entire community of Israel, saying, "On the tenth of this month, let each one take a lamb for each parental home, a lamb for each household." (Shemos 12:3)

I WAS RECENTLY told a dvar Torah from Rabbi Moshe Shapiro, zt"l, about the redemption process. It explains why redemption is compared to the planting of a seed, a mysterious process in its own right. We know HOW it works, but not WHY it works that way.

Basically, this is what happens. A seed planted in the ground has a hard covering called a seed coat. As the seed in the ground absorbs water it begins to swell, which ultimately splits the seed coat and then the embryonic plant inside begins to grow, all OUT OF EYESIGHT. Were a person to open the earth prematurely, they would arrest the process.

Eventually the plant extends its roots downward into the earth and unfolds the stem and leaf portion upwards towards the sky. When the plant breaks through the ground, you can still see the seed (and the baby leaves inside) on the little stem. The seed leaves provide food for the growing plant until the new leaves are big enough to do that on their own. Then the seed leaves shrivel up.

Exile and redemption work similarly. So much of what goes into a redemption begins in the exile stage, out of eyesight. Not just this, but so much of what is necessary for an upcoming redemption might look like just the opposite to us. After all, is it called "exile" if you can understand the "bad" while you're going through it, if you can see how it is for the good? It is still called "suffering," but is it called "exile"? What seems to make exile, exile, is the way the good it may lead to is hidden from our eyesight, making the suffering seem meaningless and therefore, more painful.

The Talmud says that three things come when we're not paying attention: a scorpion, a lost object, and Moshiach (Sanhedrin 97a). The Maharal discusses the significance of these three, but based upon the previous idea, Moshiach is understandable even without the Maharal.

By definition, redemption is a process that only makes sense AFTER the fact. If we think we understand it BEFORE it happens, chances are we're looking in the wrong place, or in the wrong way. More than likely, when Moshiach comes, it will be from a direction we either overlooked or didn't even anticipate.

Perhaps this is why so many predictions made by people "in the know" did not pan out as planned. We'd like to believe that the predictions were correct, but we were just not ready for redemption to occur. It may be more that there were factors that were hidden from those making the predictions, affecting their outcome.

Maybe that is also why Ya'akov Avinu was denied the opportunity to tell his sons, the 12 Tribes, how redemption would unfold. It may not only be that they were not fully worthy to know such secret information in advance. It could have been that redemption, by definition, is the result of a mysterious process of exile. It's just the way it is when it comes to exile and redemption.

Thus we see Moshe Rabbeinu having a difficult time with the exile-to-redemption process as well. After demanding that Pharaoh release the Jewish people from bondage, and watching their slavery increase instead, Moshe complained bitterly to G-d. But, instead of empathizing with Moshe for such difficult circumstances, He reprimanded him instead, and denied Moshe the opportunity to later lead the Jewish people into Eretz Yisroel.

Thus another name for Seder Zerayim, the part of the Talmud that deals with the laws of agriculture, is "Sefer Emunah," the "Book of Faith." After planting the seed, the only thing left to add to make it grow is emunah—faith in G-d, for the rain, and for a sprout that grows healthily. All we can do is to stare at the ground and look for the signs that all is well as we anxiously wait for the fruits of labor—literally.

But once it DOES sprout, then there is what to get excited about. There are things WE can do to assist the fledgling plant grow into a mature stalk. And there are preparations to be made so that when harvest time finally comes around, we are ready.

The same thing is true of redemption as well. Once it begins to "sprout," as it did according to the Zohar in 5500, there is reason to get excited. The Vilna Gaon did, and instructed his students regarding what to do to make it flourish. Granted, it can still be a fair bit of time until the time for "harvesting" arrives, but there are plenty of things we CAN and SHOULD do to expedite the process.

That is because just waiting for a plant to grow can be risky. Just because a plant has managed to break through the ground and show itself to the world does not mean that it no longer requires nurturing. It usually does, and to not provide what it needs can end up allowing a crop to fail, even after it showed such promise.

The same thing is true about redemption. Obviously G-d can do whatever He wants in whatever way He wishes to do it. He chooses to allow us to play a role in the redemption process, and makes it occur in a way that we can. And to such an extent, that if we DON'T participate as we should, redemption can have extra glitches, or be postponed indefinitely.

This is why G-d has Moshe Rabbeinu tell the Jewish people about the Korban Pesach, and about putting the blood on the doorposts the night of the tenth plague. They may seem only like rituals to us, but they were part of nurturing the redemption through its final growth process, until the actual redemption occurred.

Not everyone at that time did what they should have. Consequently, only one-fifth of the Jewish population—only ONE-FIFTH—were able to reap the bounty of redemption when it finally came. The other FOUR-FIFTHS died in the Plague of Darkness because, when it comes to a redemption that MUST occur and cannot be postponed, then it is the unworthy who are pushed off beforehand.

And as Rava said, "It will be likewise at the time the Final Redemption as well" (Sanhedrin 111a). Redemption has sprouted. It's time to nurture it.