



Ohr Yerushalayim News

פסח תשע"ו – 22nd April 2016 - Volume 8 - Issue 41

News This Week

מזל טוב
 Mazal Tov to Mr and Mrs Yehuda Issler on the engagement of Shuli to Avi Salomon. Mazel Tov also to grandparents Mr and Mrs David Issler.
 Mazel Tov to Mr and Mrs Yitzchok Douek on the birth of a baby boy

אריכת ימים
 We wish **אריכת ימים** to Mrs Barbara Benatar on the Petirah of her father this week in South Africa.

Why? Dani Epstein

There are times when one takes a step backwards and simply asks "why?" that one gets a different perspective of the whole matter. For example, one might attend a football match and watch the crowds waving their scarves, roaring in delight as their team scores a goal and observe the great camaraderie and fierce tribalism. After the match, one might continue one's anthropological musings by following a select group out of the stadium and into the nearest watering hole and hang around until they stumble out quite worse for the wear, expelling the drink and food they had paid for quite dearly all over the pavement.

At this point, if one steps back and asks oneself why this same scene will be repeated by another fifty thousand people elsewhere near the region who will also spend almost two hours watching a small group of people kicking some leather around and then celebrate all of that by binge drinking and vomiting and what its purpose is, you will have a far finer appreciation of the game, or perhaps more likely you will question the entire premise and wonder why they don't achieve the same thing by spending twenty minutes in their washing machine at home for much the same final effect, no travel, booze or food required.

Of course we are missing the finer points here (I admit that my knowledge of organised football is extremely limited and much of what I do know is "al pi kaboloh"). The purpose of the whole exercise is not the final inebriation and inevitable excretion, but the thrill of watching men doing battle (albeit with little blood) and the feeling of tribalism. Everything else is just peripheral. The game itself is everything.

What we learn from this brief analysis is that the perspective from what one views any given sequence of events is vital. If all one observed was the final degradation of the fans but missed the excitement of a goal, then one's opinion will be very skewed.

I think we can apply this latter observation at a slightly more intellectual level to the whole history of Yetzias Mitzrayim.

Conventionally we simply focus on the nissim – the miracles – of the ten plagues, the final Exodus and the Tearing of the Sea (which is what "Kriyas Yam Suf" actually means, as opposed to "splitting") which is actually what we are supposed to do at the Seder.

But, I think, this is appropriate only at the Seder.

We also need to step back and ask ourselves, why did Hashem see fit to put our nascent nation through a gradual process from a highly

respected and admired position to abject slavery? Why did so many precious neshomos have to be beaten, tortured, maimed and killed? Was there no better way to forge Am Yisroel?

The reality is that no-one can answer that question fully. We can make a stab at the truth, but cannot expect to approach anything that represents the whole picture. Nonetheless, I think it's worth trying to get some kind of perspective on this.

We know what the Bnei Yisroel went through in a period of roughly 210 years. Whilst Yosef and the brothers were still alive, they and their descendants were very highly regarded and quite popular with the Mitzriyim. After all, Yosef had predicted a calamitous event with great accuracy, and had turned tables on it and leveraged a potentially disastrous situation into a political victory. Egypt came out of the famine far stronger and powerful than when it entered into it from the years of plenty.

The brothers were already quite wealthy and successful farmers when they settled in Goshen, so with a brother who was the Managing Director of Egypt PLC, the superpower of the region, they probably became richer, more famous and more highly regarded. Yaakov himself was acknowledged as a great and holy personality by the populace.

All in all, at that point, the Bnei Yisroel were quite comfortable and successful. What needed to change?

The shevotim, the sons of Yaakov, were themselves very great individuals and served Hashem absolutely. They were not going to live forever, though. We see today how difficult it is to pass on our mesorah, attitudes and thinking to the next generation, and it was no different then. In fact, it did not take too long for descendants of Yaakov to fall by the wayside and assimilate into Egyptian culture.

If I recall correctly, it was Lieutenant Birnbaum who, during WW2 met a young man outside a tent providing degenerate and immoral entertainment to the American troops. When he spoke to the young fellow trying to convince him to close the show, the man was polite, but quite unwilling to comply. This was his livelihood after all. Eventually, after a friendly chat, this fellow informed the Lieutenant that he was a great-grandson of the Chofetz Chaim! In just a matter of a few generations the progeny of such a great man was the purveyor of the very antithesis of the Torah!

Now, even if one does not fall prey to such a low state of affairs, can we honestly say that we are unaffected by our local culture? This is simply not the case. When we take Argentinian, American, British, Scottish (they have devolved in their hearts if not de facto), French, Yemenite and Israeli Jews, won't we see vast culture gaps? How does this come about, if not because the surrounding culture seeps into our pores whether we like it or not, despite our Torah lifestyle?

How much more so when you don't have Torah! Of course in Mitzrayim they were not devoid entirely of Torah (after all, Shem and Ever were Roshei Yeshivah, and the Leviim perpetuated that mesorah), but what little they did have was far, far less complex and rich than what we received at Har Sinai.

The upshot is that the Bnei Yisroel fell into a situation where they were steeped in the prevailing culture, to the degree that they would no

longer be able to save themselves.

Now things were going to have to change in a dramatic fashion. All the familiar norms were going to disappear in a big way. They were, effectively, going to go through a major culture shock, a sea change in attitudes.

First of all, their belief in Hashem had seriously suffered. They had fallen prey to the belief systems of the Egyptians, their many gods who all had personality disorders and suffered from inferiority complexes and hence treated their worshippers to their bipolar mood swings, or at least this was what the priests were purveying anyway.

This sort of thing was quite popular in the entire world at the time, and they had to shift away from a polytheistic model to monotheistic knowledge.

Allow me the liberty of a fairly long quote from the Yad Hachazokoh of the Rambam which illustrates this quite clearly:

שְׁהַמְאָמִין עַל פִּי הָאוֹתוֹת. מִשֶּׁה רָבֵנוּ לֹא הֶאֱמִינוּ בּוֹ יִשְׂרָאֵל מִפְּנֵי הָאוֹתוֹת שֶׁעָשָׂה אֱלֹהֵי כָּל הָאוֹתוֹת שֶׁעָשָׂה מִשֶּׁה יֵשׁ בְּלִבּוֹ דְּפִי שְׂאֵפֶשֶׁר שֶׁיַּעֲשֶׂה הָאוֹת בְּלֹט וְכִשְׁוִי הִיָּה צְרִיךְ לְהִשְׁקִיעַ אֶת לֹא לְהִבְיֵא רָאִיָּה עַל הַנְּבוּאָה. בְּמִדְּבָר לְפִי הַצֶּדֶק עָשָׂאָם צָמְאוּ. צָרְכָנוּ לְמִזְוֹן הוֹרִיד לָנוּ אֶת הַמָּן. הַמְצַרִּים קָרַע אֶת הַיָּם וְהַצְלִילָנוּ בְּתוֹכוֹ וְכֵן שְׂאֵר כָּל הָאוֹתוֹת. כִּפְרוּ בּוֹ עֲדַת קִרַח בְּלַעַג אֹתוֹן הָאֶרֶץ. בְּקֶעַק לָהּ אֶת הָאֶבֶן בְּמַעֲמַד הַר סִינַי שֶׁעֲיָנִינוּ רָאוּ וְלֹא זָר וְאֶזְנִינוּ שְׁמַעוּ וְלֹא אַחֵר הָאֵשׁ. וּבִמְהַר הֶאֱמִינוּ בּוֹ וְהַקּוֹלוֹת וְהַלְפִידִים הוּא נִגַּשׁ אֶל הָעֶרְפֶּל וְהַקּוֹל מִדְּבַר אֱלֹהֵינוּ שׁוֹמְעִים מִשֶּׁה "עַמְכֶם יִפְּנִים בְּפָנַי דְּבַר ה'" (ד-דברים) הִנֵּךְ הוּא אוֹמֵר. מִשֶּׁה לְךָ אִמֵּר לָהּ קֶדְוֶךָ וּמִנֵּן שֶׁמַּעֲמַד הַר. "אֶת הַבְּרִית הַזֹּאת 'לֹא אֶת אֲבֹתֵינוּ כְּרַת ה'" (ג-דברים) הִנֵּן אֲמַר (ט-שמות יט) סִינַי לְבַדּוֹ הִיא הָרָאִיָּה לְנִבְאוֹתָהּ שֶׁהִיא אִמֵּת שְׂאִין בּוֹ דְּפִי שֶׁצָּמַר "הִנֵּה אֲנִי בָּא אֲלֵיךְ בְּעֵב הָעֵנָן בְּעִבּוֹר יִשְׁמַע הָעָם בְּדְבָרֵי עַמְדָּה וְגַם בְּדֵי יִאֲמִינוּ לְעוֹלָם" מְכַלל שְׂקֶדֶם דְּבַר זֶה לֹא הֶאֱמִינוּ בּוֹ נִאֲמָנוּת שֶׁהִיא עוֹמְדָת לְעוֹלָם אֱלֹהֵי נִאֲמָנוּת שֶׁיֵּשׁ אַחֲרֶיהָ הַרְהוֹר וּמְחַשְׁבָּה

Moses, our teacher, was not believed in by the Jews because of the signs he performed. For one who believes because of signs has a defect in his heart since it is possible that a sign was done through trickery and magic. Rather, all the signs that Moses did in the desert were done out of necessity, not to prove of his prophecy. It was necessary to drown the Egyptians, so he split the sea, and he made them sink in it. We needed to be fed, so the manna was brought down for us. They were thirsty so he split the stone for them. The congregation of Korach denied, so the earth swallowed them. And so too by all the other signs. So why do we believe in him? At Mt. Sinai, that which our eyes saw and not a stranger's, that which our ears heard and not another's, was the fire, the thunder, the lightning, and then he approached the fog and the voice spoke to him and we heard "Moses, Moses, go and say to them such and such." And so he said, (Deuteronomy 5:4) "Face to face did God speak with you." And so it says (Deuteronomy 5:3), "God did not make this covenant with our fathers." From where do we know that Mt. Sinai alone is proof to his prophecy that it has no defect? For it says (Exodus 19:9), "Behold, I am coming to you in the thick cloud in order that the nation will hear when I speak to you and also that they will believe in you forever." This implies that before this they did not have a belief in him that would last forever, rather it was a belief that was speculation and apprehension.

This is quite a staggering concept. After all the miracles of the ten plagues, the tearing of the sea and everything else, they were still quite uncertain that Hashem was behind all the powers of Moshe, and that it was not some powerful magic!

So this was the first big change for them, and absolute belief in Hashem the Creator and Moshe as his servant, and a total divorce from polytheism.

Another big change would be the entire political structure. In those days as it is today in many places (even in this country to a degree, believe it or not), if you wanted planning permission, you had to know the right person and then pay them a "consultation fee" or "administrative surcharge". If you were after justice, you had to asses who was the most powerful judge on the court and then cross his palm with silver. Anyone who had any kind of power wielded with as much

ruthlessness they were able to muster, and cashed in on the job as best as they could.

Now all of a sudden they would be required to administer justice in an open and fair manner. Bribery had now become a heinous crime, not a modus vivendi. A position of authority became a burden of responsibility, not an opportunity to oppress. Suddenly anyone in any position of power became answerable to the masses. This was not a one-way street. And this new system would only work if the populace lived up to it as well.

We only have to look to Moshe Rabeinu, who regularly received flack and was contemptuously referred to as "ben Amrom" behind his back. The moment the Bnei Yisroel were given the freedom to criticize their leaders, they took to it with gusto.

In Mitzrayim, standing up to your superior was a sure-fire way to get a thorough beating. Questioning your superior's decision did not earn you brownie points. In one place I worked, the manager assumed that he was all-knowing and all-wise, and did not invite your opinions. OK, I and my colleagues succeeded in getting him fired, but that sort attitude still rears its head today.

Now the downtrodden underclasses were actually expected to point out their leaders mistakes, even if it meant standing in front of the Sanhedrin and explaining exactly why you were of the opinion they were guilty of a whopper (viz the entire Horiyos).

Of course there is always the careful balance of justified criticism versus loshon hora and simply taking someone down for some fault or another, but now they had to get used to a new concept: freedom of speech. Oh no, not the ridiculous notion we have today in which everyone is a pundit and simply spouts whatever notion dribbles out of their addled pates and expects everyone to respect their considered opinion, but the freedom – in fact requirement – to criticise their betters and elders when the situation called for it, but with great delicacy and tact.

A case in point are the bnos Tzelofchod. They realised that Moshe had forgotten the halochos regarding inheritance, and that they were fully entitled to their father's eventual property. Rather than barge into Moshe's beis Hamedrash demanding their rights, they careful worded their petition in such a way to allow Moshe to save face. Moshe, being the humblest man that walked the earth simply said: "I forgot what the halocho is, let me ask Hashem". This careful finessing of a potentially embarrassing situation is an art form that has to be studied and learned, absorbed by osmosis and observation. It cannot be simply acquired overnight or by reading a brief manual.

It was also a major culture shock in social areas. Whereas previously the first page one turned to in the Goshen Times was the gossip column followed immediately by the horoscope, this was now absolutely verboten. Gossip was out. Horoscopes were out.

Then there were relationships that had to change; one could no longer marry one's siblings which was common practice then, for example. Diets had to change; chazzer was out and gefilte fish was in. The list is quite literally endless.

Unlike the religions they were familiar with, where the priesthood ruled with an iron fist and scrupulously guarded every secret from the uninitiated, the Torah was and still remains open-source, ownerless, open to everyone and everyone is expected to educate themselves to their maximum ability. To paraphrase Rav Hirsch, the goal of the new priesthood – the Leviim – with regards to knowledge, was to put themselves out of business. Not to hoard knowledge, but to maximise its distribution.

The priesthood was put at the mercies of the populace, not the other way around. If the Leviim and Cohanim wanted to receive masser and matnos kehuna etc. they had to be sure that they were polite, friendly and well-liked otherwise the Yisroel holding a basket full of tithed produce would tell a rude Cohen or Levi to go to someone else. The tithes were no longer imposed top-down, but bottom-up.

Every norm, every standard, in fact everything about their world-view was flipped 180 degrees.

So, how can one effect such a vast sea-change in culture? How does one take the downtrodden, the uneducated, the superstitious from their sunken depths to the glorious heights of the Dor Dei'oh?

Having spoken to quite a few people who have been in the Israeli army, one of things they had to endure was the first few weeks when they were learning to obey orders. Sure, orders in the IDF are usually considered to be suggestions, but those first few weeks are there to break the individuals so they can be forged into a unit that can carry out orders on the double.

This is what Am Yisroel needed to haul them out of their dreadful descent, and pull them up by their bootstraps into a brand new, highly complex, sophisticated and intellectually challenging environment. This was the purpose of the shibud, to forge a new nation in the iron crucible of the slavery, hammer them into the finest steel in the blazing forge of Mitzrayim, and from those terrible ashes rose the makings of a nation whose legal system still outranks the competition in every area, whose morals have withstood the test of time, whose ancient intellect is as sharp as ever, who have survived everything the world has thrown at them and come out shining and who b'ezras Hashem will lead the war-torn world of today into a new era of peace, bimhero beyomenu.

The Sandwich of the Future

Rabbi Yehudah Prero (Torah.org)

"A reminder of the Bais HaMikdosh, like Hillel. So Hillel did at the time the Bais HaMikdosh existed. He used to fold together Matza and Maror and eat them together, to fulfill that which it says "and eat it with matza and bitter herbs."

After eating Matza and Maror separately during the Seder, we have the step of Korech. For Korech, we make a sandwich of sorts from the matza and the maror, and prior to eating this sandwich, we recite the above pronouncement.

The Minchas Yitzchok notes that the verse we recite does not appear to correspond with our actions on this evening. In the pronouncement, we are recalling a practice that Hillel observed when the Bais HaMikdosh existed. This practice is based on the literal reading of a verse. One might assume that the verse quoted concerns the consumption of the Korbon Pesach, the Paschal offering. However, that is not the case. That verse states "And they shall eat the meat in that night, roasted with fire, and unleavened bread; and with bitter herbs they shall eat it (Shmos 12:8)." The verse quoted in the pronouncement comes from the portion of the Torah that discusses Pesach Sheni.

What is Pesach Sheni? One who was ritually unclean, ta'mai, was not allowed to bring and partake of the Korban Pesach. In Bamidbar 9:6-8, we find that a group of people approached Moshe and Aharon at the time the first Korbon Pesach was brought after the exodus. They, because of the fact they were ritually unclean from contact with a corpse, were not able to bring the offering. This group asked Moshe and Aharon "Why are we being prevented to bring the offering with the rest of Israel, in the proper time?" The response from Moshe was "Stand and hear what Hashem has commanded you." Then, the Torah relates the laws concerning Pesach Sheni, an opportunity for all those who missed bringing the Korban Pesach in the proper time through no fault of their own, to bring this offering, and fulfill this special mitzvah. In regards to this commandment, the Torah states "The fourteenth day of the second month at evening they shall keep it, and eat it with matza and bitter herbs."

Why, when the Hagada discusses Korech, does it link Hillel's custom to a verse describing the offering brought on Pesach Sheni, as opposed to the Korbon Pesach itself?

The Belzer Rebbe answers that the text we recite as part of Korech is actually not a mere pronouncement – it is more of a request, a prayer. If we are sitting at a Seder and have made it through the liturgy, practices and customs of the evening, and arrived at Korech, it means we do not

have a Bais HaMikdosh and we are still in exile. It means yet another year in which we were not able to bring our own Korbon Pesach has passed. Yet, missing bringing the Korbon Pesach in its proper time does not mean all is lost. The Torah allows for a make-up date: Pesach Sheni. At the very time we recall a practice of one of our great sages from the days of the existence of the Bais HaMikdosh, a practice we can only perform on this night as a reminder of the days of old, we recall that we can still perform the practice, as described in the Torah, this year. How can that be? If our exile ends, Moshiach comes, we have a Bais HaMikdosh – we still have the opportunity Pesach Sheni provides! It is for that reason we link the practice of Hillel to Pesach Sheni: we "pray" that we have the opportunity to eat this sandwich again, very soon, in the coming month, when we bring our "make-up" Korbon Pesach on Pesach Sheni.

The Minchas Yitzchok notes that the pronouncement begins with the statement that this "sandwich" is being consumed as a reminder of the Bais HaMikdosh. While having such a reminder is appropriate – and there are indeed other times during the Seder when we recall those days – it seems unusual that we recall a custom of Hillel specifically for this recollection. We eat the Afikoman – the matzo after the meal – as a specific reminder of the Korbon Pesach, and therefore, it would seem, the Bais HaMikdosh as well. Yet, we have Korech, and we state that it is specifically Korech that is done as remembrance of the Bais HaMikdosh. Why is that the case?

The Talmud (Bava Metzia 85b) relates that "Eliyahu used to frequent Rabbi's academy. One day, it was the New Moon, he was waiting for him, but he [Eliyahu] failed to come. Rabbi said to him [the next day]: Why did you delay? He replied: [I had to wait] until I awoke Avraham, washed his hands, and he prayed and I put him to rest again; likewise to Yitzchak and Yaakov. "But why not awake them together?" I feared that they would grow strong in prayer and bring Moshiach before his time."

The power of the merits of our forefathers, united, is awesomely strong. It is so strong that it could end our exile.

Mazta, the Shel" a writes, reminds us of Avraham. Both are linked to the concept of protection and observance of mitzvos. The Torah (Shmos 12:17) tells us that "matzos" are watched, guarded. Avraham is described as "VaYishmor mishmarti," "He protected My charge (Bereshis 26:5)." The Korbon Pesach reminds us of Yitzchok. Before blessing his sons, Yitzchok requested of Esav "go now to the flock, and fetch me from there two good kids of the goats (Bereshis 27:9)." Why did he want two goats? Rashi explains that one was for the Korbon Pesach. Maror reminds us of Yaakov. The Medrash (Bereshis Rabba 84:3) tell us that the verse in Iyov (3:26) "I had no tranquility I had no rest, nor was I quiet; yet trouble came" refers to Yaakov, who related to Pharaoh the bitterness of his life by stating that "few and evil have been the days of the years of my life (Shmos 47:9)."

Korech combines elements that are representative of our forefathers. Not only are they representative, but we join the elements together, to further represent the special power that exists when the forefathers are united. It is because of this allusion that Korech was selected to be the reminder of the Bais HaMikdosh. It is specifically this practice, one that was performed in the days of the Bais HaMikdosh and therefore reminiscent of the days which we miss. The components thereof are also an allusion to the end of exile for which we long.

Korech is not merely a reminder of days of old. It is a wish for what we desire from the days to come.

To Be Chosen Again

Rabbi Label Lam (Torah.org)

This is the bread of affliction that our ancestors ate in the land of Egypt. Whoever is hungry, let him come and eat: Whoever is in need, let him come and celebrate the Pesach. This year we are here; next year may we be in the Land of Israel. This year we are in slavery; next year may we be free people. (Haggadah)

Right at the beginning of the Seder we confront a major problem. First we declare that we are here and now, presently in exile. Then we for

the rest of the evening we build up a world of gratitude for having exited Egypt. One could cynically ask, "What was the accomplishment of the Exodus experience if now we find ourselves back in the hot soup of history. What changed?"

The Maharal writes in Gevuras HASHEM 31: "Some ask, "What does it help us if we are already under the authority of others? What was made different by the Exodus from Egypt?" These are hollow words. When Israel went out from Egypt they received an essential quality of good to the extent that they are intrinsically fit to be free because of the essence of their being. Circumstance can never nullify the essential. Because Israel is imbued with this quality that they are free people and they just happen to be presently in a setting of exile..."

Let's decode the words of the Maharal. What is the meaning of the distinction he makes between "etzem"-essential and "mikroh" – circumstance? Imagine a wealthy man who having left his hotel room and consumed a sumptuous restaurant meal discovers that he forgot his wallet with his credit cards and ID. Now he finds himself in serious negotiations with the management. They study him with suspicion and although he is humiliated in the process, he knows deep inside that behind a locked door in a hotel room on the other side of town is a little black leather folio that holds the answer to his problems. So he endures the indignities with equanimity. He is essentially a rich person but his present circumstance has the trappings of poverty.

A couple of close friends of mine who were learning in Yeshiva in Israel happened to be golf pros. Although they were enthused about learning Torah they never lost their love for "the game". One day they put on the old uniforms and indulged themselves with a round of golf, yes (don't ask me where) in the holy land. Returning to Jerusalem with their golf bags over their shoulders, they encountered the visage of a monkish looking fellow in full black robes with hood and icons and all. It's not such an uncommon sight in Jerusalem, but my buddy Label commented whimsically to his golf partner Reuven who is a Cohen, "See that fellow over there! He's no priest but you with the golf bags, you are a priest!" Son after son for 3320 years from Aaron the High Priest undeniably qualifies him as a priestly candidate whatever uniform he happens to be wearing on a given day.

In war torn Europe a young girl was standing with her parents and all their possessions in tow. It was obvious they were on the run. An observer approached the child with great sympathy for her plight and commented, "It's so unfortunate that you don't have a home! The little girl answered profoundly, "I have a home! I just don't have a house to put it in!"

Service Call

Rabbi Yochanan Zweig (Torah.org)

"And the king of Egypt died and the children of Israel groaned because of the work and they cried out. Their outcry because of the work went up to Hashem"(2:23)

Following the interpretation of the Midrash, Rashi explains that Pharaoh did not die, rather was struck with leprosy, which is akin to dying.¹ As a cure for his ailment, Pharaoh slaughtered three hundred Jewish infants daily so that he may bathe in their blood. This, the Midrash explains, was the source of Bnei Yisroel's screams which went up to Hashem.² What is difficult to understand is that the verse gives a different reason for why Bnei Yisroel cried out. The reason given is because of their "avodah" – the oppressive work load which they were forced to assume, not because their children were being slaughtered.³

There are times when a subject can be called upon to give up his life in order to save the king. Such times would be limited only to situations in which the threat to the king's safety is an attack on the nation as well. A secret serviceman will throw himself in front of the president to protect him from the bullet of an assassin. This is understandable, for the assassin is attacking the entire nation. However, a subject is not required to give up his life in order to save a monarch from his ailments.

Chazal teach us that Pharaoh did not view himself as a mere mortal monarch, rather as a deity, requiring total dedication and reverence

ערב פסח

Shacharis (followed by Siyim)	6.45am / 7.20am / 8.00am
Eat Chometz Until	10.00am
Burn Chometz Until	11.33am
Mincha and Kabbolas Shabbos and Yom Tov	8.08pm
Candle Lighting	No later than 8.08pm
Nacht	9.11pm

יום א' דפסח

Shacharis	9.15am
Mincha followed by a Shiur by R' Eliyohu Goldblatt	8.05pm

ליל ב' דפסח

Maariv	9.21pm
Candle Lighting	No earlier than 9.21pm

יום ב' דפסח

Shacharis	9.15am
Mincha followed by a Shiur by R' Yaakov Smith	8.15pm
Maariv & Motzei Yom Tov	9.23pm

חול המועד

Shacharis 1st / 2nd / 3rd	7.00am / 8.30am / 9.30am
Mincha & Maariv	7.20pm
Late Maariv	10.00pm

ליל ז' דפסח

עירוב תבשילין Remember

Mincha & Kabbolas Yom Tov	7.25pm
Candle Lighting	Not before 7.36pm

יום ז' דפסח

Shacharis	9.00am
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ליל ח' דפסח

Mincha & Kabbolas Shabbos and Yom Tov	7.25pm
Candle Lighting	7.38pm - 7.45pm

יום ח' דפסח

Shacharis	9.00am
Mincha followed by Neilas HaChag (Seuda Shlishis)	8.15pm
Maariv & Motzei Yom Tov	9.36pm

אסרו חג

Shacharis	7.10am / 8.15am
Monday Bank Holiday	7.10am / 8.10am
Tuesday / Wednesday / Friday	6.45am / 7.20am / 8.00am
Thursday	6.45am / 7.10am / 8.00am
Mincha & Maariv	7.45pm
Late Maariv	10.00pm

from his subjects.⁴ Therefore, as a show of loyalty and devotion to him, Pharaoh required that Bnei Yisroel give up their children for his well-being. In Pharaoh's eyes, this was dedicated service rather than murder. There is no contradiction between the Midrash and the verse, for the avodah – the service from which Bnei Yisroel were screaming out in anguish, was the service which Pharaoh required of them.