



Ohr Yerushalayim News

כ"א טבת תשע"ט – שמות – 29th December 2018 - Volume 11 - Issue 25

News This Week

מזל טוב

Mazel Tov to Mr & Mrs Malcolm Fagleman on the Bar Mitzvah this Shabbos in London of their grandson Ari, son of Yitzi and Channa Hirsch. **Kiddush This Shabbos**

There is a Kiddush this week after Davening jointly sponsored anonymously

Bank Holiday Times

Please note Shacharis from Sunday till Tuesday continues to be on the Bank Holiday schedule Sun & Tues 7.15/8.20/9.30, Mon 7.10/8.10/9.30

שובבי"ם ת"ת

Starting this week there will be a 6 week Taharas Hamishpacha and Sholom Bayis refresher course for men which will take place on Thursday nights from 9.15-9.45pm. Full details on the back page.

Balance of Power

Rabbi Mordechai Kamenetzky (Torah.org)

"If nominated I shall not accept, if elected I shall not serve." The words of Civil War general George Tecumseh Sherman ring clear in American history as a tribute to a man's obstinate unwillingness to commit to further service to a shattered country.

It seems that Moshe responds in almost the same manner, not to a nominating committee but to G-d Almighty. When Moshe is approached by Hashem to speak to Pharaoh, he defers. First he ponders, "Who am I to go to Pharaoh?" (Exodus 3:11) After Hashem exhorts him, Moshe tries a different tactic. "I am not a man of words... for I am a man heavy of mouth and speech." (Exodus 4:10) Again G-d refutes his extenuation and chides Moshe that, after all, "who makes a mouth for man if not the Almighty?" And once again He urges Moshe to go to Pharaoh, assuring him that "I will be with your mouth and teach you what to say." (Exodus 4:12)

Finally, when Hashem assures Moshe that it is His hand that will guide him, His words that will be spoken and His spirit that will inspire him, Moshe still does not accept. He has one final seemingly lame pretext: "Send the one who You are accustomed to send." (Exodus 4:13)

The scenario is almost incomprehensible. After every one of Moshe's protestations are well refuted by the Almighty, how did Moshe have the audacity to petition G-d to send someone else?

My 2nd grade rebbe, Rabbi Chaim Follman, asked his Rosh Yeshiva, Rabbi Yaakov Kamenetzky, to officiate at the wedding of his daughter. Reb Yaakov checked his appointment calendar and shook his head slowly. "Unfortunately I have a prior commitment and can not fulfill your request." He wished Reb Chaim and his daughter a heartfelt mazel tov, showered them with blessings, and added that if his schedule would open he would gladly join them at the wedding.

On the day of the wedding, Rav Yaakov was informed that his original appointment was canceled. Immediately, he made plans to attend the wedding. Assuming he would come after the ceremony, he arrived at the hall long after the time that the invitation had announced that the ceremony would commence.

לשון הרע

The term lashon hara (Hebrew לשון הרע; "evil tongue") is the halakhic term for derogatory speech about another person.

Speech is considered to be lashon hara (detraction) if it says something negative about a person or party, is not seriously intended to correct or improve a negative situation, and is true. Statements that fit this description are considered to be lashon hara, regardless of the method of communication that is used, whether it is through face-to-face conversation, a letter, telephone, or email, or even body language.

Lashon hara (lit. "evil tongue") is a very serious sin for the one who says it and the one who accepts it.

The Chofetz Chaim Heritage Foundation have kindly given us permission to cut and paste their "30 Seconds for Proper Speech" into the Newsletter. The range of the Foundation's activities can be seen on their website <https://powerofspeech.org/>. We intend to include one of the "30 Seconds for Proper Speech" in future newsletters.

Upon entering the wedding hall, Rav Yaakov realized that for one reason or another the chupah (marriage ceremony) had not yet begun. Quickly, Rav Yaakov went downstairs and waited, almost in hiding, near the coat room for nearly 40 minutes until after the ceremony was completed. A few students who noticed the Rosh Yeshiva huddled in a corner reciting Tehillim (Psalms) could not imagine why he was not upstairs and participating in the chupah. They, however, did not approach him until after the ceremony.

Reb Yaakov explained his actions. "Surely Reb Chaim had made arrangements for a different m'sader kidushin (officiating rabbi). Had he known that I was in the wedding hall he would be in a terrible bind

The Week Ahead

שבת פרשת שמות

זמן שבת	3.40pm
Mincha	3.45pm
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	3.36pm
Seuda Shlishis	Following
Motzei Shabbos	4.56pm
Ovos uBonim	5.56pm
Sun / Tues	7.15am / 8.20am / 9.30am
Mon	7.10am / 8.10am / 9.30am
Wed / Fri	6.45am / 7.20am / 8.00am
Thurs	6.45am / 7.10am / 8.00am
Mincha & Maariv	3.45pm
Late Maariv	8.00pm

—after all, I was his first choice and I am much older than his second choice. Reb Chaim would be put in the terribly uncomfortable position of asking someone to defer his honor for me. Then Reb Chaim would have to placate that rabbi with a different honor, thus displacing someone else. I felt the best thing to do was stay in a corner until the entire ceremony had ended — sparing everybody from the embarrassment of even the slightest demotion.”

Moshe's older brother Ahron had been the prophet of the Jewish nation, guiding them, encouraging them, and supporting them decades before Moshe was asked by Hashem to go to Pharaoh. When Moshe was finally convinced by the Almighty that he was worthy of the designated mission and that his speech impediment was not an inhibiting factor, there was one more issue that Moshe had to deal with. And that factor was not in Hashem's control. It was a very mortal factor — his brother Ahron's feelings. Under no circumstance, even if every other qualification were met, would Moshe accept a position that might, in some way, slight his brother Ahron.

The Strife Factor

Rabbi Naftali Reich (Torah.org)

Moses did not grow up among the Jewish people, although he bore them a passionate love. During the decrees of infanticide, an Egyptian princess had discovered the infant Moses hidden among the bulrushes of the Nile River and reared him as her own.

Although surrounded by luxury and opulence, the thought of his people enslaved and oppressed gave Moses no rest. Finally, when he was old enough, he set out to see firsthand the suffering of his people and to find how he could help alleviate it. As he ventured forth, he encountered a sadistic Egyptian taskmaster beating a Jewish laborer brutally. Overcome with compassion, Moses struck down the Egyptian tormentor and buried the corpse in the sand, unaware that he had been observed by a pair of Jews named Dathan and Abiram.

The next day, Moses saw Dathan and Abiram fighting each other.

“Villain!” Moses cried. “Why do you strike your fellow Jew?”

They turned to Moses with disdain and said, “So what do you propose to do? Will you murder us as you murdered the Egyptian?”

Moses was shocked. “Aha, the thing is known,” he cried out.

On the surface, it would seem that Moses was shocked at finding out his killing of the Egyptian was no secret. But the Midrash reads a deeper meaning into these words. Aha, Moses was saying, this is why the Jewish people continue to suffer in exile. If they are capable of strife and informing on each other, they are not deserving of redemption.

But let us reflect for a moment. Was this the worst of their sins? The Jews had been thoroughly contaminated by Egyptian society. Their behavior were barely distinguishable from that of the Egyptians; their lives were characterized by idolatry and immorality. Nonetheless, in spite of all this dreadful sinfulness, Moses had found the Jewish suffering inexplicable. But now that he saw two Jews fighting, he finally understood the cause of the Jewish exile. How can this be?

Furthermore, the Sages tell us the Second Temple was destroyed because of unjustified hatred Jews harbored in their hearts against each other. How are we to understand this? Many other sins incur punishments far more severe than does unjustified hatred. Why then did this particular sin bring on the destruction of the Temple and the removal of the Divine Presence from among the Jewish people for thousands of years?

The commentators point out that the revelation of the Divine Presence in this world is really a paradox. How can the ultimate manifestation of spirituality reside in a physical world? It can only be done, they explain, by creating an oasis of spirituality to serve in the physical world, an oasis composed not of physical elements such as bricks and mortar, of soil and grass but of a community of people whose spiritual essence is paramount in their existence. Collectively, these people form an island of transcendent spirituality upon which the Divine

Presence descends.

But how do we measure if a community is genuinely spiritual? It is in their relationships with others. Materialistic people see others as adversaries and are always jealously protective of their own status and domain. Spiritual people, in tune with eternity, are above these petty concerns; strife and egotism have no place in their world. Therefore, interpersonal relations are the barometer which tell us if the community is worthy of having the Divine Presence in its midst. If the strife factor is low, then the spirituality level is high, and Hashem comes among them. In Egypt and at the end of the Second Temple era, however, the strife factor was high, and the Divine Presence left the Jewish people.

Two boys were fighting in school, shouting and pummeling each other until one of the teachers pulled them apart.

When tempers cooled, the teacher called the boys to the front of the classroom.

“Do you understand what a terrible thing you did?” he asked.

“But he started up with me!” said one boy.

“Make two fists,” the teacher said to the boy.

The boy complied, and the teacher took the two fists in his hands and pounded them against each other.

“Ouch!” the boy screamed. “It hurts!”

“Exactly,” said the teacher. “When your friend suffers pain, it should also hurt you. When you hit him, it is as if you are hitting yourself!”

In our own lives, as we aspire to raise our level of our spirituality through studying the Torah and living by its values and ideals, how can we determine if we are truly connecting with the divine? We can do so by measuring the strife factor in our daily existence. If we live in harmony with other people, appreciating the goodness inherent in all of them, if our lives are essentially free of strife and discord, then we have indeed attained a high level of spirituality and forged an eternal bond with our Father in Heaven.



קנינה קדושה
אור ירושלים

Shivrim
שובבי"ם ת"ת

Inviting all men to a Six Week
טהרת המשפחה & שלום בית
Refresher Course
on Thursday nights from
9.15 - 9.45pm in Shul
Starting on 3rd January

Weeks 1-5
ר' שטייט"א שליט"א
20 minute Halocho followed
by 10 mins on שלום בית

7th Feb - The Rov שליט"א
שלום בית Shivr