



Ohr Yerushalayim News

כ"ח טבת תשע"ט – ארא – 5th January 2019 - Volume 11 - Issue 26

News This Week

מזל טוב

Mazel Tov to Eli and Chana Haffner on the birth of a girl
 Mazel Tov to Jeff and Melissa Horwich on the birth of a grandson to Aharon and Cassie Horwich
 Mazel Tov to Frenchie and Dina Freedman on Rochel Miriam's wedding on Tuesday to Shmuly Sinitsky.
 Mazel Tov to Zevi and Malki Kraushar on the occasion of Danny's Bar Mitzvah. Everyone is invited to a Kiddush in the Shul hall following Davening at Vine Street.

Divrei Torah

We are looking for volunteers to write Divrei Torah, long or short, for the newsletter. We envisage that it would be no more than twice a year (hopefully less as we get inundated by volunteers!) Please contact Boruch Michaels on 07419 747766 or email office@ohryerushalayim.org.uk

שובני"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.

Lost in Egypt

Rabbi Mordechai Kamenetzky (Torah.org)

Negotiating redemption is not a simple process. You must deal with two different sides and send two different messages to opposite parties. First, you must speak to the oppressors. You must be demanding and firm. You can not show weakness or a willingness to compromise. Then you have to inform to the oppressed. That should be easy: in a soft and soothing manner you gently break the news that they are about to be liberated. They will surely rejoice at the slightest hint that their time has finally come.

That is why I am struck by a verse in this week's portion that directs Moshe to send the exact same message to Pharaoh and the Jewish people, as if Pharaoh and the Jews were of one mind, working in tandem. Exodus 6:13 "Hashem spoke to Moshe and Aharon and commanded them to speak to the children of Israel and to Pharaoh the King of Egypt, to let the children of Israel leave Egypt" I was always perplexed by this verse. How is it possible to encompass the message to the Jews and Pharaoh in one fell swoop? How can you compare the strong demand to Pharaoh to the soft, cajoling message necessary for the Jews? Pharaoh, who does not want to hear of liberation, has to be warned and chastised and even plagued. The Jews should jump at the mention of redemption! Why, then, are the two combined in one verse and with one declaration?

There are those who answer that the Jews in this verse actually refer to the Jewish taskmasters who were appointed by Pharaoh as kapos to oppress their brethren. Thus the equation is clearly justified. However, I would like to offer a more homiletic explanation:

There is a wonderful story of a poor farmer who lived under the rule of a miserable poritz (landowner) in medieval Europe. The evil landowner provided minimal shelter in exchange for a large portion of the farmer's profits. The farmer and his wife toiled under the most severe conditions to support their family with a few chickens that laid



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SECONDS TO PROPER SPEECH

Soliciting Information: Preconditions

As it is forbidden to cause another Jew to transgress, one may not solicit information unless it is clearly permissible for the other person to offer such information. Thus, in order to solicit information, the following conditions must be met:

- (1) The person from whom information is being sought is not known to fabricate stories about others, to read into their behavior in an unjust manner, or to draw hurried conclusions about their character;
- (2) And the person is not known to exaggerate in his descriptions of events;
- (3) and it can be assumed that when informed that the information is necessary, he will not speak out of malice toward the subject; (thus, one may not seek information from a person who is not on good terms with the subject); and
- (4) it is clear that the information is necessary for a constructive purpose, and that there is no alternative to soliciting such information.

We thank the Chofetz Chaim Heritage Foundation powerofspeech.org for the use of this material

eggs and a cow that gave milk. Ultimately, time took its toll and hardship became the norm. The farmer and his wife had their bitter routine and never hoped for better.

One day the farmer came back from the market quite upset. "What's the matter?" cried his wife, "you look as if the worst calamity has happened." "It has," sighed the anxious farmer. "They say in the market that the Moshiach is coming. He will take us all to the land of Israel. What will be of our cow and our chickens? Where will we live? Who will provide shelter for us? Oy! What is going to be?"

His wife, who was steeped with faith in the Almighty, answered calmly. "Don't worry my dear husband. The Good Lord always protects His people. He saved us from Pharaoh in Egypt, He redeemed

The Week Ahead

שבת פרשת וארא

זמן שבת
 Mincha
 Rov's Shiur
 Shacharis
 סוף זמן ק"ש
 Children's Group
 1st Mincha
 2nd Mincha
 Seuda Shlishis
 Motzei Shabbos
 Ovos uBonim
 Sun
ראש חודש מרא
 Tues / Wed / Fri
 Thurs
 Mincha & Maariv
 Late Maariv

שבת מברכין שבט

3.48pm
 3.53pm
 Not this week
 9.15am
 10.19am
 10.45am
 1.30pm
 3.43pm
 Following
 5.03pm
 6.03pm
 7.15am / 8.20am
6.45am / 7.00am / 8.00am
 6.45am / 7.20am / 8.00am
 6.45am / 7.10am / 8.00am
 3.55pm
 8.00pm

us from the evil Haman and has protected us from harsh decrees throughout our exile. No doubt he will protect us from this Moshiach too!"

Hashem understood that the Jewish people were mired in exile for 210 years. They had decided to endure slavery rather than abandon it. Moshe had to be as forceful with those he was planning to redeem as he was with those who had enslaved them.

Often in life, whether by choice or by chance, we enter into situations that we ought not be in. As time progresses, however, we get accustomed to the situation, and our worst enemy becomes change. We must tell the Pharaoh within each of us, "let my people go!" Let us not continue on the comfortable path but rather get on the correct one. That message must be told to the victim in us with the same force and intensity as it is told to the complacent.

You Want to Lead? Rabbi Pinchas Winston (Torah.org)

Come, speak to Pharaoh, the king of Egypt, and he will let the Children of Israel out of his land ... (Shemos 6:11)

IT TOOK G-d seven days to convince Moshe Rabbeinu to take the reins of leadership and guide the Jewish people to freedom. And even that was only after G-d became angry with him, and basically told him that he had no choice in the matter. He was the man for the job, end of story.

One can certainly understand G-d's impatience with Moshe Rabbeinu. I mean, SEVEN days!! What actually went on during that time, G-d saying "Go!" each time, and Moshe just "No" each time? For seven consecutive days?! And why get angry with Moshe? Just tell him, "Listen, I'm G-d, you're Moshe. When I say 'Jump!' you say, 'How high?' okay? So, get your things together and be on your way already! There's a nation in need of saving, and you're holding up the show with your stubbornness!"

We don't dwell on this because we don't give much thought to what actually happened. First of all, the Torah doesn't say that it had been a 7-day debate. Secondly, we tend to deal with G-d as if He is human, ascribing to Him traits that really belong to us. "I would have gotten angry at Moshe too, so why shouldn't G-d have?" Because, unlike human beings G-d doesn't LOSE His patience. He can make anything He wants happen anytime He wants it, and He could have made Moshe said yes right off the bat. At the very least, G-d could have made it clear to Moshe from the get-go that there WAS no choice.

Furthermore, humans get angry because they get frustrated. When they believe they have hit a wall they can't reason through, they resort to emotional brute force. Otherwise, they believe, they will have no chance to accomplish their goal.

G-d, on the other hand, Who we tend to forget is above time and already knows how things will turn out before they do, can clearly play it cool if He wants to. He knew Moshe was going to be the one to save the Jewish people before Moshe even decided he would be. That's one of the many perks of being G-d.

And, of course, G-d being G-d means that He is perfect in every way. He does not have shortcomings—ANY. He may SHOW anger, but He doesn't GET angry, not like we humans do. And when He does, it has NOTHING to do with Him, only the person or people He shows His anger to. It's completely for their benefit, and whatever it may have to do with their mission.

In other words, G-d allowed Moshe Rabbeinu to decline his responsibility as savior for seven days because it somehow was supposed to make him a BETTER savior. When G-d became "angry" with Moshe, it was to also make him into a better savior. If we figure out how and why, then we can gain insight into what we should be doing to expedite our OWN redemption, national and personal.

What we have to remember is that, even though this is the story of the redemption of the Jewish people from Egypt, it is also about the development of Moshe Rabbeinu as a leader. This is not just a side show. This is a MAIN event, and perhaps, in many respects, THE main

event.

After all, Moshe Rabbeinu is not only the one who led us out of Egypt the first time. He will also be the one who will lead us out of "Egypt" the final time as well. He will come, or at least his Neshamah will, in Moshiach. He was, is, and will be the quintessential leader. So, whatever happened to him along his way to becoming this central figure in Jewish history was all part of his development process.

Therefore, by patiently allowing Moshe to dissent for seven days, G-d taught Moshe just how patient he would have to be when dealing with the Jewish people in the future. Over and over again they would try him, perhaps even push him to his limits. And, when they did, he had to already know what it was like to be patient with those who try you. But, as leader of the Jewish people, he also had to know what it means to have a limit, to be able to stand up to the opposition and say, "Until here!" And, if need be, he had to be ready to show his seriousness and, when necessary, intimidate the dissenters, just as G-d had done with him.

As Golda Meir once told an American President, "Mr. President, you are only President over a couple of hundred million citizens. I am Prime Minister over three million Prime Ministers!" Not an easy task in life.

These weren't messages for Moshe Rabbeinu alone. They were messages for any person who finds himself in a position of leadership over the Jewish people. That's right, FINDS himself or herself in a position of leadership. Because, that is another lesson we learn from Moshe Rabbeinu's appointment as national shepherd. The role has to come after you, and not the other way around. The moment you want and pursue it is the moment you have to wonder which agenda is pushing you to do so.

His training behind him, he was now ready, in this week's parsha, to deal with a distraught Jewish people, and an arrogant Egyptian leader. It was finally time to put into practice as a leader what he had thus far learned.

Do I say a Brocha on medicine ?

What's the Brocha on a pesek zman or salad with croutons ?

Do I make a Brocha on fruit during a bread meal ?

For answers to questions like these, please join us at **9 to 9.30pm on Sunday evenings** as we work through the Sugyas in the **6th Perek of Maseches Brachos** with Rabbi Eisenberg in the back Beis HaMedrash. **No preparation necessary.**

For more information, speak to Rafi Black 07731089139

Recommencing Sunday 6th January