



Ohr Yerushalayim News

כ שבט תשע"ט - יתרו - 26th January 2019 - Volume 11 - Issue 29

News This Week

מזל טוב

Mazel Tov to Tovioh and Shoshi Jacobson on the birth of their daughter, Shira Penina

Mazel Tov to Michael Ross on his engagement to Debbie Eljarrat

Mazel Tov to Michael and Anne Wilks on the Bar Mitzvah of their grandson in Edgware this Shabbos.

Mazel Tov to Dr and Mrs Avrohom Meyer on the birth of a great grandson to Mr and Mrs M Landau in New York.

Kiddush This Shabbos

There will be a Kiddush this Shabbos jointly sponsored anonymously.

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.

ShabbatUK is Coming

Save the date for the Shul Challah Bake in Wednesday 27th February! Ladies and high school girls welcome. To sponsor any part of this event as a Zechus for a Refua Shelaimo or l'Illui Nishmas, please contact Debra as soon as possible on 07745521493.

Cold Feet

Adam Finn

ישמע יתרו כהן מדין חתן משה את כל-אשר עשה אל-ים למשה ולישראל עמו כי-הוציא ה' את-ישראל ממצרים:

At the beginning of this weeks parsha, we read about the rationale and motivation יתרו had for joining the Bnei Yisrael. The passuk tells us that יתרו heard about HaShem taking Bnei Yisrael out of Egypt (with Rashi adding on that he also heard about the splitting of the Yam Suf and the war with Amelek) prompting him to join them.

According to Rashi "אין מוקדם ומאחר בתורה" the Torah is not a chronological book but rather records events in an order that better highlights certain messages. This shows us that the author, Hakadosh Baruch Hu, wanted to draw attention to Yisro's admirable act and emphasise the story, by including it here as a prelude to Matan Torah.

One slightly less well known story about יתרו is in Bamidbar perek 10. Moshe invites his father in law יתרו (going by another of his names - Chovav Ben Reuel) to continue the journey together with them into Eretz Yisrael. Moshe stresses how good this would be for him, but even after having travelled with Bnei Yisrael thus far, יתרו has second thoughts about journeying further and leaves the people at that point. יתרו says to Moshe "לא אלך כי אם-אל-ארצי ואל-מולדתי אלך" - "I shall not go, only to my land and my birthplace I shall go".

Rav Horn from Yeshivat Hakotel compares Avraham Avinu and Yisro's initial journeys to HaShem. They were both clearly intelligent people - we know that Avraham made wise decisions throughout his life and יתרו was able to provide useful advice to Moshe. They were both also intellectually-curious and searching for true meaning. According to the midrash, Avraham found HaShem through philosophising about the sun and the moon and drawing conclusions from observing natural phenomenon. Similarly, יתרו was also an inquisitive individual who pondered on the world-events he heard about and was inspired to join the Bnei Yisrael because of them.

However, Avraham clearly persevered in his Avodas HaShem whereas יתרו didn't. When push came to shove, despite Yisro's immense spiritual



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SECONDS TO PROPER SPEECH

Children

It is a parent's responsibility to sensitize his or her child to the evils of loshon hora and help the child to develop self-control in this area. At the same time, it is a parent's responsibility to provide his or her child with emotional support and assistance. The overzealous parent can cause a child irreparable harm by forever scolding when reassurance is in order; however, failure to discipline one's child is no less harmful. One must learn to discern between situations where a child is relating an incident because he needs his parent's help, and when he is speaking loshon hora for no good reason.

A child should be taught that if interesting events of the day include negative facts about others, then names should be omitted. To relate how a certain child misbehaved in class is to speak loshon hora, even if what that child did was clever and amusing. Conversely, it is perfectly correct for a child to reveal the identity of a boy who interferes with his own activity or disrupts him during class time.

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

achievements it got to a point where he got cold feet and backed out. Even though both Avraham and יתרו had made the conscious and logical decision to be close to HaShem and build the Jewish people, Avraham had the courage and passion to see it through, whereas יתרו wasn't as strong and couldn't fully devote himself to his beliefs.

The passuk tells us that when יתרו leaves Moshe, he says that he wants to go "אל-ארצי ואל-מולדתי" "to my land and to my birthplace". This is clearly contrasting him with Avraham who was willing and eager to "לך-לך מארצך" go from his land and from his birthplace. Avraham left his comfort zone and made sacrifices in doing what he thought was the right thing, as opposed to יתרו who ultimately had second thoughts.

The Week Ahead

שבת פרשת יתרו

זמן שבת	4.22pm
Mincha	4.27pm
Rov's Shiur	8.45am - 9.10am
Shacharis	9.15am
סוף זמן ק"ש	10.12am
Children's Group	10.45am
1st Mincha	1.30pm
2nd Mincha	4.14pm
Seuda Shlishis	Following
Motzei Shabbos	5.34pm
Ovos uBonim	6.34pm
Sun	7.15am / 8.20am
Mon / Thurs	6.45am / 7.10am / 8.00am
Tues / Wed / Fri	6.45am / 7.20am / 8.00am
Mincha & Maariv	4.30pm
Late Maariv	8.00pm

Am Yisrael are a people that emulate Avraham, as opposed to יתרו, making sacrifices for HaShem and in order to remain part of the Jewish people. Yirmiyahu (2:2) prophecies that:

כֹּה אָמַר ה' זָכַרְתִּי לְךָ חֶסֶד נְעוּרַיךָ אֲהַבְתָּ כָּל־לִוְלַתֶיךָ לְכַתֵּךְ אַחֲרַי בְּמַדְבַּר בְּאֶרֶץ לֹא זְרוּעָה

HaShem remembers the kindness of when we were a young nation - we followed him into the Midbar and to a land that was unsown. We should take inspiration from previous generations, including Avraham and Moshe, to have the courage to follow through on our beliefs. May HaShem help give us the strength to leave our comfort zone in order to fully dedicate ourselves to him and to Klal Yisrael, even if it involves as much as moving to a distant land - like it did for Avraham and the Bnei Yisrael.

In Defense of Long Lines **Rabbi Yitzchok Adlerstein (Torah.org)**

Hashem's Will and His deed are, for all intents and purposes, synonymous. Nothing separates the former from the latter. What He wills – becomes. There are no barriers, no limitations, no preconditions to carrying out what He wishes. Human experience is quite different. We do nothing that mimics the Divine experience.

Almost nothing. The exception is naasheh v'nishmah. Essentially, those words expressed a determination that the willingness of Klal Yisrael to observe the demands of the Torah would translate into deed and action. Here as well, there would be no white-space between intent and accomplishment; will and deed would become one. The possibility of this connection is what stands behind the gemara's contention that if they wished, tzadikim could create worlds, and in the future will in fact do so. They can tap into that unification of will and deed, and act upon it.

The identity between will and deed would have remained the rule, had not Amalek opened a space between them. Even after Amalek, however, bits of it remain. For example, once Klal Yisrael evidenced their deep-seated desire for and commitment to a particular mitzvah, no subsequent event or enemy would come between them and their faithful performance of it.

The collective will of Klal Yisrael creates more than worlds. It can, in a manner of speaking, add to Hashem's Holiness. (The Zohar differentiates between two similar descriptors that we attach to Him: kodesh and kadosh. The former speaks of His actual essence. The latter tells of our ability to change the way His holiness is appreciated and perceived. "You are kadosh, sitting in the praises of Yisrael." When we desire it, we can add on, kivayachol, to the holiness of G-d Himself.

This may be the most surprising "add-on," but there are several more. We add on to the kedushah of Shabbos by accepting it earlier than its legal starting time. The gerim who join us increase the total kedushah of Klal Yisrael through the addition of their souls.

When Yisro reached the Jewish camp, he joyfully exclaimed, "Baruch Hashem Who saved you..." Chazal see this blessing as a black mark on the record of Klal Yisrael – none of the Jews had risen up to bless Hashem until Yisro came along! Now, it is clear that this cannot be taken at face value. The nation that sang shirah certainly had no shortage of people who effusively thanked Hashem for all He had done. Chazal, however, mean the particular kind of blessing that we've been discussing. The very word brachah reflects adding on, enhancing. Klal Yisrael at the time had not elevated themselves to a place where they could add, so to speak, to Hashem's manifest kedushah. To get there, they needed to be added on to themselves – through gerim. Yisro arrived as the father of future gerim. He was able to offer an element of addition – a brachah to the most High.

Just as the Divine Will became evident and actualized in the process of Creation, so too it continues to manifest itself in Torah she b'al peh. This, however, requires the participation of Klal Yisrael. With this we come to the long lines standing before Moshe. Moshe welcomed them. They afforded him an opportunity to interact with the people about halacha – to teach, inspire, and create within them the will to observe. (Although Amalek had done his damage of driving a wedge between will and deed – essentially by planting some of his evil inclinations within them – Moshe hoped that he could at least pave the way for the future reunification of will and deed.)

Yisro objected. "It is not good, the thing that you do." We have to see the emphasis upon the word "you." Yisro argued that as the ish ha-Elokim, the

godly man, the one through whose voice Hashem Himself spoke, Moshe could not bring the Jewish people as a whole to fulfill their role as partners with G-d in reunifying will and deed. The progress would have to come from the people themselves. While it is true, he said, that Moshe was the equal of all of Israel, it is also true that the people of Israel are the equal of Moshe! Therefore, they needed a collective effort. The smaller items should be processed and adjudicated by the people through the lower courts. The weightier issues would still come to Moshe.

Together they would engage Torah in a powerful manner, creating a force of will that would, at least in the future, become inseparable from deed.

What's News

Rabbi Mordechai Kamenetzky (Torah.org)

Though the marquee event of this week's portion surrounds the epic event of Matan Torah, the giving of the Torah on Mount Sinai, there are still many lessons to be learned from every pasuk of the parsha, even the seemingly innocuous ones. Rabbi Mordechai Rogov, of blessed memory, points out a fascinating insight from the following verses that discuss the naming of Moshe's children.

"Yisro, the father-in-law of Moses, took Zipporah, the wife of Moses, after she had been sent away, and her two sons – of whom the name of one was Gershom, for he had said, 'I was a sojourner in a strange land.' And the name of the other was Eliezer, for 'the God of my father came to my aid, and He saved me from the sword of Pharaoh.'" (Exodus 18:2-4).

After Moshe killed the Egyptian taskmaster who had hit the Hebrew slave, Pharaoh put a price on Moshe's head. The Medrash tells us that Moshe's head was actually on the chopping block but he was miraculously saved. He immediately fled from Egypt to Midian. In Midian, he met his wife Zipporah and there had two sons.

The question posed is simple and straightforward: Moshe was first saved from Pharaoh and only then did he flee to Midian and become a "sojourner in a strange land." Why did he name his first child after the events in exile his second son in honor of the miraculous salvation from Pharaoh's sword?

Rav Rogov points out a certain human nature about how events, even the most notable ones, are viewed and appreciated through the prospect of time.

Chris Matthews in his classic book *Hardball, An Inside Look at How Politics is Played* by one who knows the Game, tells how Senator Alben W. Barkley of Kentucky, who would later serve as Harry Truman's vice president, related a story that is reflective of human nature and memory. In 1938, Barkley had been challenged for reelection to the Senate by Governor A. B. "Happy" Chandler, who later made his name as Commissioner of Baseball.

During that campaign, Barkley liked to tell the story of a certain rural constituent on whom he had called in the weeks before the election, only to discover that he was thinking of voting for Governor Chandler. Barkley reminded the man of the many things he had done for him as a prosecuting attorney, as a county judge, and as a congressman and as a senator.

"I recalled how I had helped get an access road built to his farm, how I had visited him in a military hospital in France when he was wounded in World War I, how I had assisted him in securing his veteran's benefits, how I had arranged his loan from the Farm Credit Administration, and how I had got him a disaster loan when the flood destroyed his home."

"How can you think of voting for Happy?" Barkley cried. "Surely you remember all these things I have done for you!" "Sure," the fellow said, "I remember. But what in the world have you done for me lately?"

Though this story in no way reflects upon the great personage of Moshe, the lessons we can garner from it as well as they apply to all of us.

Rabbi Rogov explains that though the Moshe's fleeing Pharaoh was notably miraculous it was still an event of the past. Now he was in Midian. The pressure of exile from his parents, his immediate family, his brother Ahron and sister Miriam, and his people, was a constant test of faith. Therefore, the name of Moshe's first son commemorated his current crisis as opposed to his prior, albeit more miraculous and traumatic one.

Sometimes appreciating the minor issues of life take precedence over even the most eventful – if that is what is currently sitting on the table.