



Ohr Yerushalayim News

כ"ח טבת תש"פ – ארא – 25th January 2020 - Volume 12 - Issue 26

News This Week

מזל טוב

Mazel tov to the Rov and Rebbetzen on the birth of a great granddaughter to Mr and Mrs Shloime Schmidt (Boro Park, New York)
Mazel Tov to David and Vera Issler and David and Chani Steinberg on the engagement of their granddaughter Penina, daughter of Shmuli and Malka Issler, to Moshe Fromer

True Redemption

Rafi Black

There are four leshonos of geula that are mentioned in the parsha in perek ו, passukim ז-ו.

ו לָכֵן אָמַר לְבְנֵי־יִשְׂרָאֵל אֲנִי ה' וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלַת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעַבְדֹתֵם וְגֵאתִי אֶתְכֶם בְּזְרוּעַ נְטוּיָה וּבְשִׁפְטִים גְּדֹלִים ז... וְלִקְחֹתִי אֶתְכֶם לִי לְעָם וְהֵייתִי לְכֶם לְאֻלָּמִים

They are represented at our Seder by the 4 cups of wine.

Geula is not a snap of the fingers from avdus lecherus from galus to geula. It's a process of development and takes time with different stages, phases or chapters. Talmud Yerushalmi says that these four leshonos of geula are actually four separate stages of the redemption not simply four synonyms of the geula.

Rebeinu Bechaye and Seforno set out a timeline of the geula and explain which stage of geula each lashon refers to.

וְהוֹצֵאתִי - freedom from the back breaking labour. The Bnei Yisrael were still slaves but not doing the same level of labour. Stage one of the geula took place at the beginning of the makos.

וְהִצַּלְתִּי – the Bnei Yisrael were no longer under the dominion of the Egyptians. Stage two of the geula took place after makos bechoros. The Bnei Yisrael were still in Egypt but no longer slaves. They were free leave but geographically they were at risk of being pursued by the Egyptians on the way out.

וְגֵאתִי – stage 3 of the geula was when the Egyptians drowned in the Yam Suf.

וְלִקְחֹתִי - at Har Sinai when the Bnei Yisrael were given the Torah was stage 4 of the geula as the Bnei Yisrael became a nation. This was the end goal of their slavery.

The question is, why is there this third stage of **וְגֵאתִי**? Why couldn't stage 2 be sufficient in the geula for taking them out of Egypt and leading them to Har Sinai? They had already been freed by the Egyptians and lost their status as slaves. What's the addition of **וְגֵאתִי**? What's the specific redemption at this stage?

Rav Henoch Leibowitz, who was the Rosh Yeshiva of Yeshivas Chofetz Chaim in New York explains that the Bnei Yisrael had been slaves for a very long time. Deep within them was an embedded slave mentality. It's not so easy to take that away. It's not so much about taking the Bnei Yisrael out of Egypt but about taking Egypt out of the Bnei Yisrael. Psychologically they were still enslaved. They were worried that their former masters may pursue them and re-enslave them. They did not see themselves as free men but rather as free slaves, physically free but with a slave mentality. Stage 4 of **וְלִקְחֹתִי** would not be enough without stage 3, **וְגֵאתִי** - seeing the Egyptians gone, no longer a threat

in any sense. They had to be free of the psychological slave mentality for the final stage of this geula.

Nowadays we are not physically in slavery but psychologically we can be. We are bound to negative habits or harmful mind-sets. We need to break free psychologically to be zoche to the ultimate stage of redemption in pasuk n, the full and final redemption:

וְהִבֵּאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת־יְדֵי לַתֵּת אֹתָהּ לְאֶבְרָהָם לְיִצְחָק וְלִיְעֻקֵּב וְנָתַתִּי אֹתָהּ לְכֶם מְורֶשָׁה אֲנִי ה'

In DeNile

Rabbi Yisroel Ciner (Torah.org)

This week we read parshas Va'era. Last week's parsha ended with Moshe's challenge to Hashem: "Why have you done evil to this nation, why did You send me?" [5:22]"

The Ramban explains that, although Hashem had told Moshe right from the start that Paroah would not readily agree to freeing Bnei Yisroel, Moshe had thought that the plagues would come in rapid-fire succession and Paroah would be brought to his knees. He quotes the Medrash which says that when Moshe saw that his words to Paroah had the reverse effect of intensifying the slavery and Hashem hadn't reappeared to instruct him further, Moshe returned with his wife and children to Midyan for six months! At that point, Hashem again appeared to him and told him to return to Mitzrayim. Upon his return, he was confronted by the Jewish officers in charge of enforcing the work quota. They complained bitterly and accusingly to Moshe about the seemingly disastrous results of his appearance before Paroah.

Moshe then complained to Hashem, "Why have you done evil to this nation, why did You send me?" If the time for the redemption had not yet arrived, why did You send me so early?

Hashem answered: "Now you will see what I'll do to Paroah.[6:1]" Rashi explains that Hashem was censuring Moshe for second-guessing Him. Unlike Avrohom who didn't question Hashem when he was first

The Week Ahead

שבת פרשת וארא

Candle Lighting
Mincha
Rov's Shiur
Shacharis
סוף זמן ק"ש
Children's Group
1st Mincha
2nd Mincha
Shalosh Seudos
Motzei Shabbos
Ovos uBonim
Sun
Mon Rosh Chodesh
Tues / Wed / Fri
Thurs
Mincha & Maariv
Late Maariv

מברכין שבת

No later than 4.20pm
4.25pm
8.45am
9.15am
10.13am
10.45am
1.30pm
4.12pm
Following
5.32pm
6.32pm
7.15am / 8.20am
6.30am / 7.00am / 8.00am
6.45am / 7.20am / 8.00am
6.45am / 7.10am / 8.00am
4.30pm
8.00pm

