



Ohr Yerushalayim News

י"ח טבת תשע"ד – פרשת שמות – 21st December 2013 - Volume 6 - Issue 23

T NEWS ... LATEST NEWS ... LATEST

מזל טוב

Mazel Tov to Mr & Mrs Tony Levinson on the birth of a grandson, born to Mr & Mrs Simon Levinson in London.

Mazel Tov to Mr Dov Black on his appointment as vice-president of the Federation of Synagogues.

Friday Night Shiur

The Parshas HaShavua Shiur, taking place after Maariv on Friday night will be given this week by Josh Shields.

Kiddush This Shabbos

There will be a Kiddush after Davenning this Shabbos sponsored by Mr Henry Brownson on the occasion of the Yahrzeit of his father - חיים ארוכים.

Yarchei Kallah

The Yarchei Kallah takes place next week - details on the back page

Save The Date - Melava Malka

The 15th anniversary Melava Malka is confirmed for Motzei Shabbos Parshas Terumah, 1st February 2014. Details to follow shortly.

T NEWS ... LATEST NEWS ... LATEST

The Torah's Standard of "Hakaras HaTov"

Rabbi Yissocher Frand (Torah.org)

Yisro's daughters arrived home early after Moshe Rabbeinu rescued them and watered their cattle. The Torah describes the scene: "And they came to Reuel their father and he said, why have you come home early today? And they said 'An Egyptian saved us from the hands of the shepherds and he also drew the water for us and watered the sheep'." [Shmos 2:18-19]

An amazing teaching of Chazal gives insight into showing gratitude from a Torah perspective. The Medrash cites the analogy of someone who was bitten by a certain serpent, who then went down to the river to wash his wound. At the water, he saw a child drowning and rescued him. The child later told him, "If not for you, I would be dead." The rescuer corrected him: "It was not I who saved you but the serpent that bit me. If not for him, I would have had no need to run down to the river and discover that you were in danger."

The Medrash uses this example to explain the dialog between Yisro's daughters and Moshe. When they thanked Moshe for saving them from the shepherds, Moshe said "It was not I who saved you. It was the Egyptian man I killed, which ultimately caused me to flee Egypt. Had it not been for him, I would not have come along here to see your plight." That is why they told their father "An Egyptian man saved us from the hands of the shepherds."

This insight is an example of "Without Torah there is no derech ertz (etiquette)." [Pirkei Avos 3:17] Every society has a concept of "Hakaras HaTov" - a person must show appreciation. However, we see here how far the concept of "Hakaras HaTov" goes. The Torah extends it all the way back to the Egyptian man who was the indirect cause of Moshe's having to flee Egypt.

The reason for such seemingly far-fetched linkage is our belief in the concept of Hasgocha Pratis [personal Divine Providence]. If the Almighty arranges that a certain person should receive a favor in a certain fashion, it is because it is all part of His "Grand Plan". As part of the "Grand Plan" that Yisro's daughters should be rescued from the shepherds by Moshe, there had to be the prior story involving the Egyptian man. This is the extent of the idea of "Hakaras HaTov" in the Torah's eyes.

An example of a great person's Hakaras HaTov is evident in the following story:

There was once a young man who learned in the Chevron Yeshiva, who was accustomed to come to the Mirer Yeshiva to hear the mussar talks of Rav Chaim Shmuelevitz. When the young man became engaged to get married, as a courtesy, he sent an invitation to Rav Chaim Shmuelevitz to come to his wedding. The young man did not really expect Rav Chaim to come as he was not really a student of the Mirer Yeshiva, he only sat in on the mussar talks of the Rosh Yeshiva.

But Rav Chaim Shmuelevitz did indeed come to the wedding. The groom told the person making the announcements that they must give Rav Chaim Shmuelevitz an honor (e.g. - reciting one of the Sheva Brochos under the Chupa) as was befitting the Rosh Yeshiva of the Mirer Yeshiva. Rav Chaim sensed what was happening and he told the student, "If you give me an honor I am going to walk out." However, the

The Week Ahead

פרשת שמות

Candle Lighting	3.35pm
Mincha & Kabbolas Shabbos	3.40pm
Seder HaLimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	10.14am
Mincha 1st Minyan	1.30pm
Rov's Pirkei Ovos Shiur	3.00pm
Mincha 2nd Minyan	3.30pm
Motzei Shabbos	4.50pm
Ovos uBonim	6.05pm
Sunday	7.15am / 8.20am
Monday	6.45am / 7.10am
Tuesday	6.45am / 7.20am
Wednesday / Friday	7.15am / 8.20am / 9.30am
Thursday	7.15am / 8.10am / 9.30am
Mincha & Maariv	3.40pm
Late Maariv	8.00pm
Mincha & Maariv Next Shabbos	3.45pm (Shabbos 3.40pm)

groom felt that there was no way he could not give the Mirer Rosh Yeshiva an honor and he did so. And Rav Chaim did in fact walk out of the wedding hall.

After the wedding, the groom asked Rav Chaim why he decided to come to the wedding altogether (for a young man who was not enrolled as a student of his yeshiva) and why he refused to accept the honor he was given. Rav Chaim told him that every time he saw that this

student made a special effort to come from the Chevron Yeshiva to the Mirer to hear his lectures, it gave him added incentive to give a powerful "mussar schmooze". He felt that he had added Divine Assistance (Syata d'shmaya) because he saw how much his lectures were appreciated. Thus, he came strictly for Hakaras HaTov to the young man, not to get any kind of honor. That is why he walked out when they tried to honor him for coming.

הכל

everything

There is this lovely story about a fellow who complained to Hashem: "If I would have Your powers, I could also create Man."

So Hashem gives this chap the powers of creation, who promptly bends down to gather some dust in order to create a man.

"Hang on," comes the heavenly voice. "Get your own dust."

This little vignette makes the phrase "וקונה הכל" it seems very strange indeed, in that we appear to be either stating the obvious in a very obvious way, or we are missing the point entirely. Surely Hashem owns everything having created everything, in which case why does he need to acquire it? Isn't it all His anyway?

To understand this we need to consult the gemoro in פסחים פ"ז, which recounts a dramatic incident that occurred with the Novi Hoshea. A word of caution, though. This story cannot be taken at face value, since there are a host of issues here that make absolutely no sense if read literally. Even a cursory treatment of this event is beyond this column!

Hashem came to Hoshea and said: "Your children have sinned". Says the gemoro: he (Hoshea) should have replied: "They are Your children, the children of your favoured ones, the children of Avrohom, Yitzchok and Yaakov, extend your mercy to them". Not only did he fail to say this, but he replied: "Master of the universe, the entire universe is yours, exchange them for a different nation."

Hashem said: "What will I do with this old man?" And so he told Hoshea to marry a loose woman, and she gave birth to two sons and a daughter. Then Hashem came to Hoshea and asked: "Why haven't you learned from Moshe? He separated from his wife when I began to talk to him, why haven't you done likewise?"

Hoshea pleaded: "Master of the universe, I have children from her, I can't just throw her out or divorce her!"

וקונה

And He acquires

So Hashem replied: "You are unable to evict her because of her children, and you don't even know if they are actually yours! How much more so I with Bnei Yisroel, who are the children of my tested ones, the children of Avrohom Yitzchok and Yaakov, one of the **four acquisitions that I have acquired** in my universe!"

What exactly are these four acquisitions? The gemoro explains that they are: Torah, heaven and earth, the Beis Hamikdosh and Yisroel, and quotes verses to support each one of them.

The verse quoted by the gemoroh for "heaven and earth" is that of Malki-Tzedek who greeted Avrohom after his victory over the four kings with wine and bread, and then went on to bless him and said: "ברוך אברהם לאלהי שמים וארץ - Blessed is Avrohom to the G-d above, who acquires heaven and earth."

Rashi picks up on the word "קנה - acquires", which seems to be rather out of place. Surely Malki-Tzedek should have said "creator of the heaven and earth"? He explains that through creating the heaven and earth, Hashem acquired it. The Malbim fleshes out this thought for us, and says that through the constant re-creation of heaven and earth (as we say in Shacharis, **המחדש בטובו בכל יום תמיד מעשה בראשית**) Hashem reveals Himself as it's absolute owner.

More so, by using the term "acquisition" as opposed to "creation" it also alludes to the desire to own the creation as opposed to merely creating it in the way a factory worker creates a product which will eventually be sold.

Using this translation of the word קנה, the gemoroh can be understood as referring to four pivotal creations of which the Bnei Yisroel are ranked amongst, and that these creations are very dear to Hashem.

This brings us back to the phrase we started with. When we say "וקונה הכל" we refer to a similar acquisition; not one that represents the outcome of a transaction of some kind, but something which Hashem creates with a desire to cherish it. Rather than use the word ברא - create" which does not imply a personal attachment to the object, Chazal chose to employ the word "קנה - acquire" in order to convey this deeper aspect of creation.

קונתה קדושה
אור ירושלים

אור ירושלים

<p>Sunday 29th December 26th Teves</p> <p>9.00 - 9.30 Breakfast, generously provided by Shefa Mehadrin</p> <p>9.30 - 11.15 Learning Programme: Maaser & Tzedoka Rabbi Emanuel Danan Rosh Kollel, Shaarei Halacha, Gateshead</p> <p>11.15 - 11.30 Break</p> <p>11.30 - 12.20 Chovos HaTalmidim Teaching for Today Rabbi Y Reuven Rubin Rosh Mesivta, Mesivta Ohr Shlomoh & Rav, Aish Kodesh</p>	<p>Wednesday 1st January 29th Teves</p> <p>9.00 - 9.30 Breakfast, generously provided by Shefa Mehadrin</p> <p>9.30 - 10.20 Middas Sdom: Concept & Practice Dayan Avrohom Bookman International Lecturer</p> <p>10.30 - 11.20 Zevulun Rabbi Avraham Hassan Senior Lecturer, Seed</p> <p>11.30 - 12.20 New Year's Day in Halacho Dayan Osher Yaakov Westheim Av Beis Din & President, Badatz Igud Rabbonim KIR</p>	<p>Sunday 5th January 3rd Shevat</p> <p>9.00 - 9.30 Breakfast, generously provided by Brackman's Bakery</p> <p>9.30 - 11.15 Learning Programme: Maaser & Tzedoka Rabbi Emanuel Danan Rosh Kollel, Shaarei Halacha, Gateshead</p> <p>11.15 - 11.30 Break</p> <p>11.30 - 12.20 Summary Halacho Shiur Maaser & Tzedoka Rabbi Emanuel Danan Rosh Kollel, Shaarei Halacha, Gateshead</p>
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