



### MESSAGE FROM THE RAV

Dear Chevra,

Welcome to our minyan! We hope you have a relaxing and joyous שבת.

In פרשת וארא we find ourselves in the midst of both the slavery in מצרים and the process of redemption. They seem to go hand in hand. As the redemption approaches, the slavery in מצרים seems to get worse and worse. We have discussed before that it is always at the bleakest moment that redemption appears, both in our personal lives and national lives. It's always darkest before the dawn. That dark moment is the true test of our אמונה in ה'. When the redemption does come, ה' mentions five terms of redemption that will take place: והוצאתי, והצלתני, וגאלתי, ולקחתי, והבאתי. It is the fourth one that I wish to discuss this week.

The Pasuk says (Shmot 6,7): "וְלִקַּחְתִּי אֶתְכֶם לִי לְעָם, וְהִיִּיתִי לְכֶם לְאֱלֹהִים, וַיְדַעְתֶּם כִּי אֲנִי ה' אֱלֹהֵיכֶם הַמּוֹצִיא אֶתְכֶם מִמִּצְרַיִם." "And I will take you to me as a nation, and I will be to you as an Elokim, and you will know that it is I Hashem your Elokim who takes you out of the sufferings of Egypt". There seems to be an order of events described in this פסוק. Only once we have been taken out of the suffering, saved from enslavement, and redeemed through the wondrous acts of ה'; can we then become ה's people, His Chosen Nation. Why, though, is the term הַמּוֹצִיא in the present tense?

Becoming ה's Chosen Nation isn't an event that simply occurred once in history. It was a reality that came into effect to become part of the nature of our existence and thus it is phrased in the present tense. ה' is constantly in the mode of taking us out of סבלות מצרים – what does this mean?

doesn't only mean to suffer. It also means to tolerate. Indeed, even in English, a synonym for tolerance is sufferance. To tolerate someone else's opposing views indeed causes a certain amount of internal strife and struggling. Though, I do not wish to speak about the necessity for us to tolerate everything. On the contrary, I think we tolerate some things far too much. I would like to suggest a different explanation of הַמּוֹצִיא אֶתְכֶם – מתחת סבלות מצרים – who takes us out of tolerating the Egyptians. Yes! We had even started tolerating the Egyptian slavery. There were Jews in מצרים who didn't want משה to interfere. They had simply accepted their fate. Especially when things initially got worse before they were to get better – they wanted to get rid of משה altogether! In fact, חז"ל teach us that in the end, only a fifth of the Jews left מצרים. The rest had either gotten so used to Egyptian society that they had integrated into it, or had lost hope to such a degree that they simply faded away in Egypt.

There is a saying that goes: "More than the Jews need to be taken out of G-d and is in control of everything that goes on in this world. Egypt and the Jews were to undergo a reality check – of how things really work in this world. "Reality" does not dictate the way things are meant to be; ה' does! ה' was dictating a very strong message to the Jewish People: don't simply accept and get used to the way things are. We are ה's partners in creation! We have to make things happen in this world and show the initiative towards necessary change.

How can we assure our complete redemption today? We need to get rid of our גלות mentality and start thinking and living with a גאולה

mentality. חז"ל teach us that: אין בין עולם הזה לימות המשיח אלא שיעבוד מלכויות בלבד – there is no difference between this world and the days of משיח except for being subjugated to foreign "governments". Those foreign "governments" that we are currently subjugated to, could be our own minds! If we start living a גאולה world, we will realize that it is already here. All we need to do is change our perspective.

This change of perspective that needs to be initiated by us is also an echo of another piece of the plagues puzzle. The plagues required some action on the part of משה or אהרן before ה' allowed the miracles to take place. The kabalistic writings refer to this as התאוררותא דלתתא, awakening below, which is a prerequisite to התאוררותא דלעילא, awakening above. Just as אהרן had to raise a staff or lift a hand to bring about the start of the various plagues, so too, we have to show some initiative before ה' will openly reveal to us that we are in that process of redemption and bring it to its full fruition with the 5th term of redemption – והבאתי, with the full and final return of our whole nation to our homeland. May it happen very soon and may we enter into a time where ומלאה הארץ דעה את ה' – the whole world will be filled with a knowledge of G-d. May we, the Jewish People, lead the world to a full recognition of the inherent קדושה in everything, bringing redemption speedily in our days.

שבת שלום

Rav Shmuel and Taly

### QUOTE OF THE WEEK

"SMALL MINDS DISCUSS PEOPLE. AVERAGE MINDS DISCUSS EVENTS. GREAT MINDS DISCUSS IDEAS."



## THE LATE MINYAN

extends a warm welcome to *Ulpan Etzion* members

### כיצד קוראים קריאת שמע?

אחת מן המחלוקות המוכרות יותר בין בית שמאי לבין בית הלל עוסקת בשאלה כיצד יש לקרוא קריאת שמע (ברכות י"ע"ב):

"בית שמאי אומרים: בערב כל אדם יטה ויקרא ובבקר יעמוד, שנאמר זבשכבך ובקומך. ובית הלל אומרים: כל אדם קורא כדרכו, שנאמר זבלכתך בדרך".

לכאורה, המחלוקת נוגעת ללימודים מהפסוקים: בית שמאי לומדים מהמילים "בשכבך ובקומך" את האופן שבו יש לקרוא קריאת שמע – בערב בשכיבה ובבוקר בעמידה, ואילו בית הלל מבינים ש"בשכבך ובקומך" מציינים את הזמנים שבהם צריך לקרוא, ולא את האופן שבו יש לעשות זאת, ועל כן "כל אדם קורא כדרכו".

ידוע לנו, שקריאת שמע היא קבלת עול מלכות שמים. אם כן, ננסה להבין את מחלוקתם של בית שמאי ובית הלל גם מן הצד הערבי.

בית שמאי סוברים כי בשביל לקרוא קריאת שמע צריך להטות. נטייה זו – אין משמעותה רק נטיית הגוף, אלא גם נטייה מן הדרך. דרכו של האדם היא מחשבותיו ועסקיו שבהם הוא טרוד. לדעת בית שמאי, כדי שאדם זה יוכל לקבל על עצמו עול מלכות שמיים – עליו לסור מן הדרך. לא ניתן לקבל עול מלכות שמיים בתוך טרדות העולם הזה. חייבים לעצור ("בבוקר יעמוד"), לסטות מהדרך הרגילה, ואז – תוך ניתוק מחיי המעשה – לקבל עול מלכות שמים.

דעתם של בית הלל היא הפוכה. לדעתם – "כל אדם קורא כדרכו". דווקא בתוך הדרך, דווקא מתוך טרדות היום, העסקים והעבודות – דווקא מתוך כל אלו צריך האדם לקבל על עצמו עול מלכות שמיים. אין להפריד בין עולם המעשה לבין עולם הרוח.

<http://www.etzion.org.il/vbm/archive/yomyom/b/b1.php>

ר' אוהד זימרן

### COMMUNITY ANNOUNCEMENTS

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\*WE WOULD LIKE TO WELCOME ALL THE NEW FACES TO OUR MINYAN. IF YOU ARE NEW IN THE AREA, PLEASE FEEL FREE TO INTRODUCE YOURSELF TO EITHER RAV SHMUEL OR TALI AFTER SHUL. IF YOU NEED A PLACE FOR LUNCH, WE WILL DO OUR BEST TO ORGANISE ONE FOR YOU.

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\*FOR COMMENTS ON THE PARSHA PAGE OR QUESTIONS FOR RAV BLOOM PLEASE E-MAIL: RABBI@LATEMINYAN.COM

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\*IF ANYONE WOULD LIKE TO SPONSOR THIS WEEKLY PARSHA PAGE IN MEMORY OF A CLOSE ONE OR IN HONOUR OF AN UP-COMING SIMCHA, PLEASE CONTACT TAMMY WILSON AT: CHAIR@LATEMINYAN.COM

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\*IF ANYONE WOULD LIKE TO SPONSOR A KIDDUSH IN HONOUR OF AN UP-COMING SIMCHA, PLEASE CONTACT GALI DORN AT: EVENTS@LATEMINYAN.COM

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**SHABBAT SHALOM**  
FROM THE LATE MINYAN

## SEDER TU BISHVAT

YOU ARE INVITED TO A TU B'SHVAT "SEDER" FOLLOWING DINNER

FRIDAY NIGHT, FEBRUARY 2,  
SHABBAT PARSHAT B'SHALACH.

THE SEDER WILL BE AN INTERACTIVE SEDER,  
WITH WINE AND FRUIT

AND LOTS OF DIVREI TORAH.

THIS EVENT IS LIMITED TO 15 PEOPLE.

PLEASE REGISTER BY  
WEDNESDAY, JANUARY 31  
RAV SHMUEL & TALI BLOOM:  
02-566-2580 OR  
RABBI@LATEMINYAN.COM

