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ט"ו בשבט

**MONDAY
JANUARY
21**

**MOTZEI SHABBOS
LATE MAARIV
MINYANIM 6:57PM
& 7:45PM**



RABBI YY JACOBSON

SHABBOS
8:30AM - CHASSIDUS
AND SERMON BEFORE MUSAF
OPEN FOR MEN AND FOR WOMEN

TUESDAY

9:30 - 10:30 AM SHARP
20 FORSHAY RD
FOR WOMEN ONLY



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SNOW TUBING EVENT THIS MOTZIE SHABBOS

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RABBI LANKRY DEAR KEHILLA,

PARASHAT BESHALACH

A number of years ago, Mottie Green shared with me a chidush about the sea splitting. It seems that the sea was split not once but twice; once for the nation and once for Dasan and Avirom. I never knew this and he showed it to me in the Targum Yonatan. After Am Yisrael left Egypt and was resting along the sea, the pasuk states that Pharaoh spoke to Bnei Yisrael. Who was this that he spoke to if they all left Egypt? It was Dasan and Avirom who have stayed behind. They thought that Bnei Yisrael were only going on a three day road trip so they did not bother going. Later when they discovered that they were leaving indefinitely, they realized they missed the boat. They followed in the chase and watched as Pharaoh and his army drowned and then the sea split again just for them.

Dasan and Avirom were the two individuals that were

fighting and Moshe called them a Rasha. They then snatched on Moshe and he had to run for his life. During the 40 years in the desert they always caused trouble so why were they needed? Why weren't they left to die like the other 80% in the Makah of darkness? Why did these individual merit such a great miracle for themselves?

The Gra as repeated in the sefer Kol Eliyahu asked a question; in one place the Torah said the Bnei Yisrael went into "the sea on dry land and the water was a wall on both sides". In another place, verse 29, it states Bnei Yisrael went "on the dry land in the sea and the water was a wall on both sides". There are two discrepancies in these pasukim. #1 did they go into the sea or dry land? #2 the word wall "choma" has two spellings; in the first verse it's with a Vav and in the second verse it is written without a Vav. The Gra asked,

why is the pasuk written in two different ways? The Gra explains that the people that had faith in Hashem jumped in when the sea was in place. The people that were lacking in Emuna only went in once the sea had turned to dry land. The wall was spelled without a Vav and can also be read chama-anger. The sea was angry at those who waited and did not display emunah in Hashem.

This deepens our question. If the sea was upset at those who waited to jump in, how much more it should have resisted splitting for Dasan and Aveiram who waited until after the Egyptians drowned. Why would it split again for them?

Maharil Diskin explains that Dasan and Avirom were Jewish police men during the enslavement in Egypt. When the work quota was not filled they were held responsible and received many beatings in the place of

other Jews. They hated Moshe and Aaron because when they came into the picture things only got more difficult for Bnei Yisrael. As the work quotas increased and supplies diminished Dasan and Aveiram received even more beatings. It seems somewhat justified for them to dislike Moshe and Aaron although they stuck their neck out for the rest of the Jewish people. They stayed behind in case Moshe's plan would fail and the nation would need to return to Egypt.

This was why they merited the sea to split a second time just for them. When a person is willing to take a hit for someone else to save their life they gain tremendous merit. A person can change the course of nature due to his selfless actions.



Zmanim by our incredible Gabbi
EPHRAYIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 12:40 & 2:30

CANDLE LIGHTING	4:38PM
MINCHA TENT	4:48PM
SHKIYA	4:56PM
MINCHA 20 FORSHAY	4:40PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:48AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
DAF YOMI	3:55PM
MINCHA SHALOSH SEUDOS	4:35PM
SHKIYA	4:57PM
MARRIV	5:37PM, 5:42PM, 6:57PM & 7:45PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:56 M 6:56 T 6:55 W 6:55 T 6:54 F 6:53

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 3:45 M 3:46 T 3:47 W 3:48 T 3:49

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 4:46 M 4:47 T 4:48 W 4:49 T 4:50

JANUARY 20 - JANUARY 25

NEITZ IS 7:16 - 7:13
PELAG IS 3:57 PM - 4:01 PM
SHKIA IS 4:58 PM - 5:02 PM
MAGEN AVRAHAM
9:06 AM - 9:05 AM
GRA- BAAL HATANYA
9:42 AM - 9:41 AM

Winter
2018/19



ב"מ
חברת חסידי

WEEKDAY MINYANIM

שחרית

6:15AM	20 Forshay	18 Forshay	12 MIN. אורח
7:00	20 Tent	AT קניית	12 MIN. אורח
7:15	18	10 MIN. אורח	10 MIN. אורח
7:30	18 Tent	20 MIN. אורח	30 MIN. אורח
7:45	20	50 MIN. אורח	50 MIN. אורח
8:00	20 Tent		
8:15	18		
8:30	18 Tent		
8:45	20		
9:00	20 Tent		
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10:00	20 Tent		
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10:30	18 Tent		
10:45	20		
11:00	20 Tent		

מנחה ומערב

12 MIN. אורח	18
12 MIN. אורח	18
AT קניית	18 Tent
10 MIN. אורח	20 Tent New
20 MIN. אורח	18
30 MIN. אורח	18 Tent New
50 MIN. אורח	18

מעריב

AT קניית	18
שקיעת אר	18
10 MIN. אורח	18 Tent
30 MIN. אורח	18
60 MIN. אורח	18
6:30	18
9:45	18
7:00	18
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7:45	18
8:00	18 Tent
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מנחה

18	30 min after chatzos
12:30	3:15
1:00	3:30
1:30	3:45
2:00	4:00
2:30	4:15
3:00	4:30



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BLUEBERRY HILL ZMANIM

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MINCHA 3:35 PLAG 3:55



RABBI COREN

SHABBAT SHIRA

In many places in Davening we distinguish between the term shira a song and zemer which also seems to translate as song. What's the difference?

Also we have a tradition that Perek Shira is attributed to Dovid Hamelech and it connects us to a deeper world of understanding. It takes us to the world of songs that include celestial, elemental and of course animals and birds. What can we learn from this incredible secret and how does this connect to shira. More so, how does this connect to this week's parsha which has in it one of the main ten Songs the Shira , the splitting of the sea

R Daniel Frisch in his Siddur when discussing the special effects of reciting Lamenatzaich Bneginos Mizmor shir and the distinction between zemer verses and shir. A zemer taps into the energy of removing the negative interference. The word zemer can also denote cutting or pruning. Shir in the other hand taps into the energy of positive connectivity with Hashem via creation.

Chazal in maseches Sanhedrin tell us, that anyone who says shira in this world will merit to say shira in the next world. Chazal also say that Chizkiyah Hamelech could have been Mashiach but because he did not say shira he lost the chance .It is incumbent on us to understand what shira is as so much seems to be riding on it.

I once heard a deep explanation from Rav Itamar Shwartz on the meaning of the word shir. He connected it to a mishna in shabbos that describes a bracelet as a shir. What is the connection

A bracelet is made of many small parts and when put together create a bracelet .Life may also be viewed like a bracelet. It is made of many parts (meaning events in life) and the goal is to be able to look at each event and see the hand of Hashem in every step until one can thread Hashem's hand like a string throughout ones entire life- time. We all have parts that don't seem to fit so easily when the hand of Hashem is more hidden than revealed. That is the challenge of shir putting it all together and believing deeply that Hashem is in the darkness just as much as he is in light.

There is a chamber in heaven called Haichal Miriam where Miriam, Moshe's sister sings the praises of Hashem. She was probably zoche to this when she said shira by the Yam Suf and maybe eve said shira throughout her life time. Although as her name denotes, she saw much bitterness in Mitzrayim but was able to encourage the women to have such great faith in Hashem that they took their musical instruments out with them in anticipation of saying shira.

Our sages teach that we came out of Egypt through the merits of the Righteous Women and we will come out of this final Galus through the merits of our righteous women as well.

The lesson that we can learn from the women of the past and present is to sing as much as possible meaning view and express thanks to Hashem for everything that he has done and does for us and join in unison with all creation as it sings and connects to the creator of this beautiful world
GOOD SHABBAS

KINDNESS CREATES SALVATION

When you're kind to someone you may be saving yourself
Rabbi Erez Chazani

Once there was nice religious boy who at age 28 still wasn't married. For most of Western society that is not a tragedy at all but in this young man's circle they would get married at 22-24 years old, so he was on the late side watching all his peers raising children already. He was the only one still waiting to find the right one and get on with his life.

When his younger brother reached marriage-able age this young man told him: "I want you to know I have no problem with you getting married before me (which sometimes stigmatizes the older one). I bless you wholeheartedly to find your match and build a beautiful home together. His blessing worked and his younger brother quickly found his match and got engaged.

Before the marriage the older brother ran around with his younger brother helping with all the errands shopping and wedding arrangements without one ounce of jealousy or resentment or anything else that could consume a person from inside.

Our young man is now 30 and still single and broken hearted, without a lot of hope for

finding the right one. He decided to call up his younger brother and see how he's doing; they hadn't spoken for a few weeks. He asked "how are you doing", and his younger brother could hardly conceal his stress and said: "G-d will help, G-d will help!"

It wasn't difficult to surmise that his younger brother was under financial stress and in the conversation he managed to figure out that his younger brother was broke and had no food at home for Shabbat and it was already Thursday afternoon. The older brother hopped on a bus from Bnei Brak to the Southern town where his younger brother lived and took the savings he put away for a rainy day (or his wedding). He went to the supermarket and filled up a few carts with food paid and brought it to his brother. He knocked on the door, they answered; they were astounded to see him and even more astounded by the sheer amounts of what he bought for them.

The younger brother originally tried refusing the gift but his older brother hugged him and said "I'm not taking it back to the store!" He left them an envelope with another 2,000 shekel and left back home.

That evening there was a wedding. The younger brother's wife was supposed to go to this wedding but with the financial stress being what it was she decided she just couldn't go. That was her original plan. But when the house suddenly filled with food courtesy of her older brother in law, her spirits lifted and she

happily went to the wedding. She even made it for the beginning for the 'Huppa' (bridal canopy).

During the 'Huppa', this woman observed another young woman standing at the side of the canopy praying tearfully. Her lips were mumbling silent prayers for salvation. The Huppa concluded and this woman asked the young woman why she was crying and praying so; perhaps she could also help her with prayers or other assistance.

"I am waiting to get married for many years already but haven't yet found my match," the young woman said. "I simply cried out to G-d and asked him to send my groom so we could together build a house of Torah." The woman spoke to her a bit and saw she would actually be suitable for her older brother in law who was still single. She said: "I actually have a match form you who has a sterling personality..."

And the rest is history... from helping his younger brother this man ultimately helped himself and went on to build a beautiful house of Torah filled with love and kindness with his bride he may have never met were it not for his own kindness.

Kindness changes everything



**PARSHA
SNAPSHOT**

LAZER SCHEINER

This week's Parsha describes the fantastic miracles which Hashem performed for us at the Red Sea. There is a verse in the Parsha which says that after Hashem split the sea, it returned to its normal state. Through a play on words in the Hebrew, the Midrash learns out that there was a condition built into the sea during the six days of creation in which God made a deal with the sea that if the sea would be willing to split when the Jews got to that particular place at that particular time, then God would continue creating it, but if it would not have been willing to divide itself, God would not have created the seas.

The Ohr Hachaim on the Parsha raises two interesting difficulties with this above quoted Midrash. Firstly, he points out that there is another Midrash which says that when Moshe raised his staff to split the sea, the sea did not respond to his request at all. The sea reasoned to Moshe that it did not have to listen to him because it was created on the third day of creation, and therefore did not have to take orders from a mere man who was only created on the sixth day of creation. Hashem then descended Himself, (so to speak), and stood by Moshe's side. When the sea saw this, it immediately split. The Ohr Hachaim concludes his

first difficulty by saying that if it were true that the sea agreed to this condition of creation, how could it hesitate when the time had finally arrived?

Secondly, he points out that when one peruses through the history of our people, one finds that there were numerous occasions in which nature was changed at the behest of one Tzadik or another. For example, we find that Yehoshua split the Jordan river upon the entrance into Israel. Then, there is the story of R' Pinchas Ben Yair.

The gemora in Chulin daf 7a, relates that Rabbi Pinchas ben Yair was on his way to perform the mitzvah of redeeming captives. He came to the Gina'i River which he was unable to cross.

"Gina'i," he commanded, "divide your waters so I may pass."

The river retorted, "You are going to do the will of the Creator, and I, by having my waters flow, am doing the will of the Creator. You are uncertain if you'll be successful, I am certain that I am succeeding."

Rabbi Pinchas ben Yair sharply "If you don't split for me, I'll decree that water will never again flow through you!"

The waters immediately split.

There was a person accompanying him, carrying wheat for Pesach. "Split for him as well as he is involved in a mitzva!" said Rabbi

And the waters split.

There was an Arab nomad who was also accompanying them. "Split for him!" Rabi Pinchas ben Yair commanded. "Let it not be said that the Jews desert their travel partners."

And the waters split.

To resolve these issues, the Ohr Hachaim elucidates a basic foundation. He explains that the terms that the sea agreed to before it was created, and the rest of nature for that matter, were not necessarily to bend their rules for Moshe Rabenu, but rather to bend their rules for the Torah, which was created before the world, and was in fact the blueprint for the world and its natural components, and to be subservient to anyone who had mastered the Torah. Since the Jews reached the shores of the Reed Sea before the Torah had been given, the sea didn't feel that it was obligated by its agreement to split at that time because Moshe didn't possess the Torah. It therefore held out until it saw that God Himself appeared at Moshe's right hand side, symbolizing that Moshe was going to be given the Torah (which is on the right), at which point the sea realized that it needed to be subservient to Moshe in order to fulfill its original agreement, and immediately split. We see from this Ohr Hachaim a fascinating principle - that those who master the Torah are empowered with a complete mastery of natural forces!

Pinchas ben Yair.

And the waters split.

And the waters split.

And the waters split.

And the waters split.



**RABBI BERACH
STEINFELD**

DOUBLE TIMES TWO

In Shemos, Perek Tes Zayin, posuk chof bais the Torah tells us that we received

a double portion of man on Fridays in the Midbar. The Gemara in Meseches Brachos, daf lamed tes, amud bais brings a machlokes between Rav Abba and Rav Kahana whether a person is required to cut both challos on Shabbos. Rav Abba states based on the Ritva and the Reah that one is required to cut both challos. Rav Kahana, on the other hand, held that you hold two challahs when you make the brocha and thereafter cut one of them. This he felt is sufficient because the posuk uses the word "V'laktu" (they collected). Therefore, when one holds the challah, he is required to hold two challahs; however, when it comes to cutting, it is enough to cut one challah.

The Daas Zekeinim mibaalei Tosfos on the above posuk says that during the first five days of the week the man came down as an "Omer" (a measurement) and from that measurement they baked two breads, one for the morning and one for the evening. On Erev Shabbos they received two "omers," which they made into four breads.

The Daas Zekeinim adds that two miracles occurred on Erev Shabbos. One miracle was that the man came down as a double portion on Erev Shabbos. The second miracle was that from the second portion that came down on Erev Shabbos they were able to bake the challos to twice the size as the weekday challos. This was to accommodate the neshama yeseira. They ate half an omer as a regular meal on Friday morning. They were left with one and a half omer of which they baked six challahs to accommodate the meals for Shabbos.

This explains shitas Rav Abba who says it is not enough that one holds the lechem mishna in hand. He needs to cut them as well to account for both miracles; the fact that they received a double portion is accounted for by holding two challahs in your hand while making the bracha. The second miracle that the baking resulted in more bread than during the week does not get reflected unless you cut both challahs. Conversely, Rav Kahana held that only the first miracle occurred, therefore one needs to only hold the two challahs, but does not need to cut them both.

May we be zocheh soon to bring korbanos and the challahs of the Korban Todah in the Bais Hamikdosh.



~Kollet Boker~

RABBI NACHUM SCHEINER

ROSH KOLLEL

LECHEM MISHNA - WHAT HAPPENED ON EREV SHABBOS & HOW IS IT COMMEMORATED

In this week's parsha, Parshas Beshalach, we learn about making hamotzi on two challos, at the start of every Shabbos meal, known as lechem mishna. The Gemara in Shabbos (117b) bases this on the pasuk in regards to the mann, where it states that they received a double portion on Erev Shabbos.

Let us take a closer look at what happened so we can understand what exactly we are commemorating. There are a number of points that need to be clarified:

1. What exactly happened every Friday in the desert?
2. How did they use the double portion?
3. What precisely is the lechem mishna coming to commemorate?

The Daas Zekeinim – on this pasuk – offers two basic ways of explaining what we are commemorating when we take lechem mishna.

RECEIVING A DOUBLE PACKAGE

His first explanation is that on a regular day an omer fell, which was sufficient to make two breads – one for the morning meal and one for the evening meal. Since there was no mahn falling on Shabbos, a double portion was provided on Erev Shabbos, which was enough to make 4 breads – 1 for Friday morning, 1 for Friday night, 1 for Shabbos day, and the last for Shalashudos – enough to keep them going through the whole Shabbos.

According to this understanding, it was not that there was any extra food received; it was just that they received on Friday a double package – enough to last for the two days of Friday and Shabbos. The Daas Zekeinim adds that, according to this explanation, we are commemorating the fact that they had extra challos to last them until Shalashudos and since by the time they got to Shalashudos, there was only one challah left it is unnecessary to have lechem mishna at Shalashudos.

One can raise the following question. Rashi in Parshas Bereishis, quoting the Midrash, writes that Hashem blessed the Shabbos, by giving a double portion of mahn before Shabbos. However, according to this explanation, there was nothing extra given, so then what is the special brocha that was given? The answer may be that the special blessing was in the fact the mahn didn't spoil, when kept overnight, going from Friday into Shabbos.

This is the first explanation of the Daas Zekeinim. He is however troubled by the fact that many hold that one is, in fact, required to use lechem mishna at Shalashudos.

DOUBLE PORTIONS

The Daas Zekeinim then offers another way of understanding what went on in the desert and what we are trying to commemorate. He suggests that the output was actually doubled, as well. Not only did they receive what they needed on Friday for Friday and Shabbos, but the amount that the Shabbos omer produced was doubled. On a regular day the two portions of omer was usually enough to make two challos. Based on that proportion, they would have had enough for four, as mentioned above. However, they merited a special brocha in the mahn and they were able to produce double the amount for Shabbos.

Since a person has a neshama yeseira and consumes more, there was a blessing in the mahn and it produced double, and at each one of the shabbos meals they were able to consume 2 challos. According to this understanding, they still had two challos at Shalashudos and that is why we need to have lechem mishna at the 3rd meal as well. We also now have a much more straightforward and simpler explanation for the blessing that Shabbos gives to the mahn, since they actually received more food than on a regular day.

Thus, we have two ways of understanding the extent of the double portion that came down on Friday, if there was actually more food than usual, or if the mere fact the 2-day supply was delivered before Shabbos is itself the blessing. The nafka mina – halachic difference between the two understandings – would be in regards to the requirement of having Lechem Mishna at Shalashudos.

The Daas Zekeinim writes that according to the 1st understanding, there would be no reason to have Lechem Mishna at Shalashudos and according to the 2nd understanding, we are required to have lechem mishna at the 3rd meal.

HALACHICALLY SPEAKING

The Shulchan Aruch (291:4) rules that one must have Lechem Mishna at Shalashudos. The Rama adds that some are more lenient and rule that it is not a requirement, but he

ends off that one should try to have Lechem Mishna at Shalashudos. The question is seemingly based on the two explanations of the Daas Zekeinim, if one is required to have lechem mishna at the 3rd meal.

The Mechaber seems to be following the 2nd understanding, and, therefore requires lechem Mishna at Shalashudos, whereas the Rama seems to be following the 1st understanding, and does not require Lechem Mishna at Shalashudos. The Rama does add that it is still preferable to fulfill the other opinion and – if possible – one should have lechem Mishna at Shalashudos.

IN SUMMARY

We discussed two reasons for lechem mishna:

- 1) To remember the double delivery
- 2) To remember the doubling of the challos for each meal

A possible difference between the reasons will be if there is a requirement of lechem Mishna at shalashudos.

RABBI NACHUM SCHEINER
MONSEY, NY

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RABBI YY JACOBSON

THE DAY THE WOMEN SANG

WHY DOES JEWISH LAW OPPOSE A MALE LISTENING TO A FEMALE SINGER?

9 SOLDIERS WALK OUT

A few years ago, the following story became a major news item in Israel. This story reflects the poor communication between religious and secular Jews, allowing for stereotypes on both sides to persist.

At a military event, Jewish female soldiers began singing solo as part of a military band. Nine religious Israeli soldiers chose to leave the auditorium, based on the law in Judaism that men should not listen to women singing. Regiment Commander Uzi Kileger warned them: "If you don't come back inside immediately, you will be refusing orders and will be dismissed from the course." (According to the General Staff orders, a religious soldier is entitled not to take part in recreational activity which contradicts his lifestyle and faith, but the orders do not apply to non-recreational military events.)

Indeed, four of the nine religious cadets who walked out were dismissed from their officers' course.

In much of the Israeli media, these soldiers were blasted for their "primitive behavior" and their tenacious adherence to an "orthodox custom" which denigrates women, advocating their voices to remain cloistered, so that they do not, "heaven forbid," express them uninhibitedly.

How sad when Jewish law is so misunderstood.

The Talmudic Source

The source of this law is in the Talmud (the authoritative compilation of Jewish law, history and theology authored 1700 years ago) and in the Code of Jewish Law (known as the Shlchan Aruch).

אמר שמואל, קול באשה ערוה, שנאמר כי קולך ערב ומראך נאה.

The Talmudic sage Shmuel said, the voice of a woman (singing) has intimate power; as the verse states: your voice is sweet and your countenance beautiful.

The Babylonian 2th century sage Samuel is referring here to the description in the Song of Songs where the lover talks about his beloved. Listen to stunning words straight out of our Bible:

ענה דודי, ואמר לי: קומי לך רעיתי יפתי, ולכי לך. כי-הנה הסתו, עבר; הנשם, חלף הלך לו. הנצנים נראו בארץ, עת הזימר הגיע; וקול התור, נשמע בארצנו. התאנה חנטה פניה, והנפנים סמדר נתנו ריח; קומי לך רעיתי יפתי, ולכי-לך. יונתי בחגגי הסלע, בסתר המדרגה, הראיני את-מראך, השמיעני את-קולך כי-קולך ערב, ומראך נאה.

"Arise, my beloved, my beautiful one, and go to yourself.

For behold, the winter has passed; the rain is over and gone. The blossoms have appeared in the land, the time of singing has arrived, and the voice of the turtledove is heard in our land. The fig tree has put forth its green figs, and the vines with their tiny grapes have given forth their fragrance; arise, my beloved, my beautiful one, and

go to yourself. My dove is in the clefts of the rock, in the coverture of the steps; show me your appearance, let me hear your voice, for your voice is pleasant and your appearance is beautiful!"

But wait! Just open up the weekly portion, Beshalach, and you will notice a problem. No smaller a personality than Miriam, the older sister of Moshe, and a prophetess in her own right—sings in front of many men, in the presence of her own brother Moshe who has no qualms about her behavior.

Here is how the Torah describes it:

ותקח מרים הנביאה אוחות אהרן את התף בידה ותצאן כל הנשים אתריה בתפים במחלת. ותען להם מרים שירו לה' כי נאה נאה סוס ורכבו רמה בים.

Miriam the prophetess, the sister of Aaron, took the tambourine in her hand; and all the women followed her with tambourines and dances. And Miriam called to them: 'Sing to G-d, for He is most exalted; horse and rider He cast in the sea...'

Here we have it black-and-white: Days after their departure from Egypt, as the Jews cross the Red Sea, just a few weeks away from the Revelation at Sinai, and in the presence of Moshe and some one million men—Moshe' older sister, the prophetess Miriam, leads all of the women in song. What happened to the admonition against women singing in public?

To be sure, the Torah has not been given yet. Nonetheless, if the Torah would define this as immodest and inappropriate behavior, how is it that at such an elevated moment they would engage in this?

Let me share a fascinating insight by the Italian sage and Kabbalist Rabbi Menachem Azaryah of Fanu (1548—1620), in his book *Kanfei Yona*.

The Reason for a Law

Let's go back a step: Why does Jewish law not want the man to hear a female sing?

It is not because women's singing is somehow not up to par or unholy. To the contrary, the feminine song has an electrifying power to it, it capturing her beauty, majesty and soulfulness. True, in our society we don't pay enough homage to a woman singing because our over exposure to everything and anything often dulls our senses to the sensations of intimate power. Whenever you are overexposed to something, your senses become dulled to the grandeur involved.

The Torah attempts to fine-tune us to subtlety; to cultivate within us an appreciation of deep energy and soulful emotion, to detect the vibrations of the inner heart. The Torah wants us never to lose our sensitivity to the sensual energy transported in the sweet, pleasant sound of a woman singing. As the Song of Songs puts it:

הראיני את-מראך, השמיעני את-קולך כי-קולך ערב, ומראך נאה.

"Show me your appearance, let me hear your voice, for your voice is pleasant and your appearance is beautiful!"

Own Your Intimacy

The Torah always maintained that every human being, woman and man, has the right and duty to respect, safeguard and cherish their

intimacy, their inner sacred space.

A woman must own her inner intimate power; it is her secret from G-d that she ought to treat with the utmost dignity. Never should a girl or woman feel pressure that she needs to impress strangers through her body and voice. Her soul, body and voice belong to her alone, and no one else. The pressure on of so many wonderful people to use their most precious selves to entice and engage deprives them from a peaceful, wholesome and confident life. Woe to a society that indirectly teaches young women that their value and self-esteem comes when members of the opposite gender are infatuated by their physique. A woman's beauty, like every person's beauty, must be owned by her, and must be preserved, protected and nurtured with sensitivity and delicacy. It is too fine, too sacred, too subtle, to be pulled through the gutter. It is not cheap. The laws of Judaism focusing on modesty are not intended to repress the woman; they are intended to create an environment where she can be most natural and real without someone manipulating and misusing her intimacy for his selfish needs.

Women and girls should sing; their music has unique energy and power. When women begin singing, the men ought to leave the room as a sign of respect toward the woman. The man is making the statement that her intimate soulfulness does not belong to him. Music is spiritual; singing comes from the soul. And if he is going to use her singing as a tool for his own physical enjoyment, never mind for a promiscuous thought, he is violating her dignity.

When the Veil Was Removed

Now we will understand why after the splitting of the sea Miriam and all the women sung out loud.

In the song that Moshe sang with the men before Miriam, they declared: "This is my G-d!"

Says Rashi: This is my G-d: He revealed Himself in His glory to them [the Israelites], and they pointed at Him with their finger [as denoted by the word: "this is my G-d"]. By the sea, a maidservant perceived what prophets did not perceive.

It was a unique moment. The inner spiritual core of the universe came to the fore. At such a moment, there is no room for distortion. When the presence of G-d is felt, when the organic unity of the universe is experienced, each of us experiences not our brute, selfish superficial self, but with our innate holiness and love. Then the intimate voice of the woman will only inspire people to greater moral and spiritual heights. Gone is the concern that someone will use a female voice for superficial and immoral pursuits. On the contrary, the voice of Miriam and some one million girls and women sublimated souls and kindled hearts.



PARSHAS BESHALACH

Man's Best Friend

וירא ישראל את מצרים מת מובא בילקוט שמעוני (פרק יד) וירא ישראל את מצרים מת מה היו עושים?

The Yalkut Shimoni tells us that when the Egyptians lay dead on the shores of the Yamsuf an amazing thing occurred. Every Jew took their dog (yes, they all had dogs..) and instructed them to bite the flesh of the Egyptian tormentors. The ultimate payback. These animals would signal victory and sweet revenge over their cruel taskmasters.

Sometimes it is necessary to climb outside our "social norms". This can cause family or societal rifts. Read one such story.

Reb Yaakov, a Talmid Chochom in Eretz Yisroel was in desperate need of funds for his daughter's upcoming wedding and was forced to make his first trip abroad to America to collect the necessary monies.

His Rebbe gave him two rules to abide by in his journey. One was to try and maintain a steady schedule of learning Torah despite his life "on the road." The other was to be eminently grateful to each donor- exuding the same joy no matter what

he was given. He was to effusively thank every one- fifty cents, fifty dollars, or five thousand dollars.. No matter- he was to let the donor feel good about it.

Although gifted at his studies, R' Yaakov soon found that he was less than qualified at bringing in funds. A friend suggested that he try his luck at an out of town location, and he traveled there the very next day.

Knocking on the door of a large and beautiful home, he heard the sound of a dog barking as the front door slowly opened.

The animal was very nearly his size. Straight ahead sat its owner, gazing at the fearful rabbi from across the large room.

After hearing his story, the homeowner put a check for ten dollars into the mouth of his dog, commanding the pet to deliver the donation to its astonished recipient.

Feeling that he had indeed reached rock bottom.. R' Yaakov recalled the words of his Rebbe and immediately praised the actions of the man and his four legged friend.

"The Talmud says that one should not raise a "bad dog- a kelev rah " in his home... we can gather from this that there is definitely such a thing as a "good dog". What is a good dog? Surely your companion- who participates in the mitzvah of Tzedaka!." It was hard for R' Yaakov to speak these words, but he did so with sincerity.

"Wait a moment", the man asked - could you go over to the house directly across the street and

repeat these words of Torah to the owner.

R' Yaakov knocked on the door of the new house and an elderly gentleman answered.

After introducing himself and relating his chiddush along with the request of his neighbor, the older man started to cry... "I am from an older generation"- we did not have dogs in our home..when my son who lives in the house across from me got a big and unruly dog I was incensed and refused to talk to him if he did not remove this danger from his home.

But now that you have explained what the sages of the Talmud had in mind- I am comforted and my cold exterior has melted. Thank you!

For this I would like to gift you with a large donation, and he handed R' Yaakov a check for 25,000 dollars.

Sometimes we stand on ceremony- letting things which are barely a custom, let alone a halacha- create a rift amongst family members. We must make sure that Sholom Bayis prevails in our homes for this is what ultimately brings us brocha, ushering Hashem's loving light into our lives.

Good Shabbos!

ובחסד ה' מצאתי שהנושא שזון בספר שיעורי משמר הלוי ברכות (בשלהי הספר 'גיצינ דאורייתא' סי' ח') שכתב ליישב ע"פ יסוד מפורסם מרבני האור ישראל בס' (ז') שיש שני גדרים במצות תלמוד תורה, לימוד התורה וכן מצות ידיעת התורה, וכתב שיש דברים שהתירו לצורך התכלית ידיעת התורה, שאינם ענין למצות לימוד התורה, וכמו ביטול הזמן, היינו ללכת מעיר לעיר ולהרחיק הנדוד לחפש אחר רב גדול, וכן לחדד התלמידים בדבר שאינו לפי האמת, ולפי"ז י"ל שמעלת כתיבת חידושי תורה היינו מעלה רק מצד ידיעת התורה, שעל ידי הכתיבה מתבררים הדברים וזוכרים היטב, ובזה מובן מש"כ מהרש"א בבא בתרא שם שלימוד הבא על ידי הכתיבה עושה רושם מצד ידיעת התורה, אבל הנוסח התפילה והבקשה בברכות ז'. מבואר דשייכי להגיון התורה ולימודה בכליותיו ובשפתיו, ובזה לא שייך ענין הכתיבה שנוגע לחלק ידיעת התורה עייש.

ולא באתי אלא להעיר ומצוה ליישב.

דוד יהודה פירסטון

והנה איתא בש"ס בבא בתרא י' ע"ב דמעתי שהיו אומרים אשרי מי שבא לכאן ותלמודו בידו (ע' מו"ק כח. כתובות עז: פסחים נ.) וכתב מהרש"א ז"ל: כי עיקר הלימוד ושנעשה בו רושם, הוא הלימוד הבא מכתבת יד, אשר על כן נקראו החכמים סופרים ע"כ"ל אשר מבואר שעצם עיקר התורה זה שיש בו כתיבה, ותורה שלומד ללא כתיבה זה תורה ספילה, ולכך מכיון שזהו השפיץ תורה על זה כתב האוה"ח שעד כמה שמתייחס הלומד לתורה בעצמה ממילא יש לו כח על כל הבריאה כולה שכפופה לו, וזהו חידושי תורתו שמעלה התלמיד חכם וכותב חידושו, ממילא יש לו שליטה על כל הבריאה כולה, (והיינו שאסתכל באוריתא וברא עלמא).

והעיר לי הגר' שמואל קמנצקי שליט"א שמדבריו מהרש"א ברכות (ז' סוף עמוד א) דכד מפטרי רבנן מבי ר' אמי, שפירש שם כל נוסח התפילה דנקטו כל האיברים דשייכי ללימוד התורה והגיונה, ז"ל: אבל ידיום לא נקט שהם כלי המעשה ממש ולא שייכים כלל בלימוד התורה אלא לעשות מצוותיה" עכ"ל. אשר מבואר להדיא לא כדבריו בב"ב שכתב שזהו עיקר התורה.

פרישת בשלח

בענין כתיבת חידושי תורה



האור החיים הקדוש זיע"א בקריעת ים סוף כותב על הפסוק "ויט משה את ידו על הים לפנות בוקר לאיתנו וכו' וכתב זה לשונו: אכן תנאי זה הוא בכלל התנאים

שהתנה ה' על כל מעשה בראשית להיות כפופים לתורה ועמליה, ולעשות כל אשר יגזרו עליהם, וממשלתם עליהם כממשלת הבורא ב"ה וכו', ומסיים, "ולזה כל צדיק וצדיק שיעמוד אחר קבלת התורה, יביא בידו שטר חוב אחד לכופו ליחלק לפניו" עכת"ד.

ויש להבין מהו ביאור השטר חוב שאיירי כאן שזה יגרום לחלוק לפניו, שהרי ייסד האוה"ח הק' שיש את מציאות התורה שכל הבריאה כפופה עליה, וכן מי שלומד ועמל בתורה שנעשה חטיבה אחת בתורה ולזה כפוף כל הבריאה אבל מהו זה השטר חוב שמדבר על כל צדיק וצדיק.



Feed it to the Birds

There is a well-known *minhag* of putting out bread crumbs (in times past it was wheat which is now considered *muktzah*) for the birds on *Shabbos Shirah*.

There is a fascinating account transmitted verbally from the *Tzemach Tzedek* of *Lubavitch* who heard from his grandfather, the *Ba'al HaTanya*, that his ancestor, the *Maharal* of Prague, established the following *minhag* on *Shabbos Shirah*: The *Maharal* told all of the Talmud Torah *rabbeim* and fathers to bring all of the children to the shul courtyard (based on the *Shulchan Pruch* L'Harav this must have happened on Erev *Shabbos*). He then instructed the *rabbeim* to relate to the children the story of *Kri'as Yam Suf*, how the birds sang and danced while Moshe and the *Bnei Yisroel* sang *Az Yashir*, and that the children crossing *Yam Suf* took fruits from trees growing there and afterwards fed them to the birds that sang.

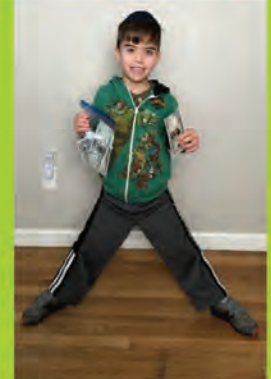
The *Maharal* then instructed that *kasha* (buckwheat) be distributed to the children so that they could throw it to the birds as a remembrance of the fruits that the children fed to the birds after singing the *shirah*. After this, the *Maharal* blessed the children and their parents that they should merit to raise their children to Torah, *chupah* and *ma'asim tovim* (*Sefer Mo'adim LeSimchah*, *Teves-Adar*, pg. 61).

There is a more famous reason for feeding birds on *Shabbos Shirah* that has nothing to do with *Az Yashir*. After Moshe informed *Bnei Yisroel* that no manna would fall on *Shabbos* morning and the double portion that they received on Friday would suffice for two days, *Dassan* and *Aviram* plotted to discredit Moshe. On Friday night they took their left-over manna and placed it in the field in order that they would "find" it on *Shabbos* morning. In the morning, they informed the people that manna had fallen, but when they went out to the field, nothing was there. This was because Hashem had sent birds to eat the manna before the people would see it. Since *Parshas*

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Rabbi Yossi Fried

January 17, 2019

Beshalach also relates the story of the manna, we feed the birds on this *Shabbos* in order to reward them. (Although this does not seem to be a *midrash*, it is cited in many sources. *Sefer Torah Sheleimah* [Rav M. Kasher] (*Shemos* 16:27) in a footnote cites *Sefer Matamim* in the name of the *Yalkut*. See: *Nimukei Orach Chaim* [*HaRav mi'Munkatch*] #324; *Likutei Mahri'ach*, *Teves*.)

Can We Feed the Birds on Shabbos

This is a famous machlokes with *gedolim* on both sides of the issue. If you feed the birds on *Shabbos* you certainly have on whom to rely (*Sefer Tosafos Shabbos* 17; *Da'as Torah* 324:11; *Aruch HaShulchan* 324:3; *Kaf HaChaim* 324:47; *Shu"t Tzitz Eliezer* .)

To comply with those who do not allow it (*Magen Avraham*, *Mishnah Berurah* and other *Acharonim* (*Shulchan Aruch HaRav* 324:8; *Kitzur Shulchan Aruch* 87:18) it is suggested that one should put crumbs outside immediately before *Shabbos*. At that time, it is unlikely that the birds will come, and it will be available for them on *Shabbos* morning.

Another suggestion is to shake off the crumbs from the tablecloth outside (where there is an *eruv*) after the meal. Even though the birds will eat the crumbs, this is not considered to be the *tircha* of feeding animals, as he is just cleaning up after the meal (*Shemiras Shabbos K'Hilchasah* 27:21).

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AHARON ON ONE SIDE AND CHUR ON THE OTHER SIDE

RABBI YISSOCHER FRAND

A pasuk [verse] at the end of this week's Parsha says that when the Jewish people did battle with Amalek and Moshe Rabbeinu lifted his hands, the Jewish people were victorious. When it became difficult for Moshe to keep his hands up, we are told that he relied on support from Aharon and Chur — "...one on this side and one on the other side" [Shmos 17:12].

I saw a very interesting thought from Rav Mordechai Ilan. When we view this symbolically, we see something very significant. Moshe Rabbeinu was the leader of all of Israel. Moshe is our example of a leader par excellence. However, we see that Moshe needed the support of Aharon on one side and Chur on the other side.

If we look at the lives of Aharon and Chur, we see very diverse personalities. Aharon, as we all know, was the lover of peace and pursuer of peace. He was the one who tried to bring harmony between husband and wife. Throughout Tanach and Medrash, we find Aharon as the classic peace-maker. If there is no peace, there is nothing.

The leader of the Jewish people, definitely needs the support, standing by his side, of the philosophy of peace — loving peace and pursuing it.

On the other hand, Chur was the one who stood up for what was right. When the Jewish people wanted to worship the Golden Calf and said "This Moshe who brought us out from the Land of Egypt, we don't know what happened to him" [32:23], it was Chur who stood up to them, facing the angry mob, and answered them back. Chur was killed by the mob. That is the price, at times, that such a zealot needs to pay.

Sometimes we need this type of zealotry. Sometimes we can't say "if there is no peace there is nothing." Sometimes the price of peace is too high. Sometimes we need a Chur to stand up for what is right.

This is what the pasuk is telling us by informing us that Aharon supported Moshe from one side and Chur supported him from the other side. Moshe, as the leader, worried about unity and peace in the community. But he also needed a Chur on the other side. Sometimes the price of peace is too high.

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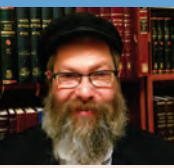
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Certainly, Shalom Bayis [peace in the home, between husband and wife] is a wonderful thing. We see that G-d allows His Name to be erased, in order to preserve Shalom Bayis. However, sometimes, if the price of Shalom Bayis is that there will be no Bayis worth retaining, we do not strive for "Shalom Bayis at all costs."

Unity among people, among husband and wife, and among community is very, very important. But at what price Shalom? Sometimes we have to say no, not peace at any price.



HAYOM YOM YUD SHVAT

When my grandmother, Rebbetzin Rivka*, was eighteen (in 5611, 1851) she fell ill and the physician ordered her to eat immediately upon awakening. She, however, did not wish to eat before davening; so she davened very early, then ate breakfast. When her father-in-law, the Tzemach Tzedek**, learned of this he said to her: "A Jew must be healthy and strong. The Torah says about mitzvos, Vochai Bohem --'Live in them,' meaning bring 'Chayos' --vitality into the mitzvos. To be able to infuse mitzvos with vitality, one must be strong and joyful." Then he concluded: "You should not be without food. **BETTER TO EAT FOR THE SAKE OF DAVENING RATHER THAN TO DAVEN FOR THE SAKE OF EATING;**" he then blessed her with long life. [She was born in 5593 (1833) and passed away on Sh'vat 10, 5674 (1914)].

My father** told this teaching of the Tzemach Tzedek to someone at yechidus, adding: "And this must be done with joy."

====*Grandmother of the Rebbe RaYYatz; the wife of the Rebbe MahaRaSH –Admur Shmuel

**Admur Menachem Mendel, Father of the MahRaSH

R MOSHE BERKOWITZ
speaking at the night kollel



DR. SIMCHA

In this weeks PARSHA

PEREK 14 POSUK 10 it states

Let's **REAL-EYES** our closeness to **HASHEM** by focusing on our good things.

One of the definitions of **SIMCHA** is the **FOCUS** on good things.

Staying focused on our **AMAZING GIFT OF SHABBOS** (& sharing it) will take our **HAPPINESS** to another level. **GS !!**

Avi Weinberg , come , let me elevate you to "another level " **845 558 4027**

"**UPAROH HIKRIV**", the literal meaning is "**AND HE CAME CLOSE**"

There's a **CHAZAL** that translates these two words as "**AND PAROH BROUGHT CLOSE**" meaning that after all that happened , he still is coming , this got the Yidden terrified & **NOW** they clung on to **HASHEM** in the closest way possible. So in essence it was **HE** that brought them close to **HASHEM**.

HASHEM wants us to realize our closeness to **HIM** i.e. appreciation from the good things that we have.

JOKES

Patient: Doctor help me please, every time I drink a cup of coffee I get this intense stinging in my eye.

Doctor: I suggest you remove the spoon before drinking.

I just got a photo from a speeding camera through the mail. I sent it right back – way too expensive and really bad quality.

Husband brings the child home from kindergarten and asks his wife, "He's been crying the whole way home. Isn't he sick or something?"

"No," replies the wife, "he was just trying to tell you he isn't our Chaim."

Two police officers crash their car into a tree. After a moment of silence, one of them says, "Wow, that's got to be the fastest we ever got to the accident site."

A man to a psychiatrist: "How do you select who should be admitted to your facility?"

The psychiatrist replies: "We fill a bathtub with water and give the person a spoon, a cup and a bucket. Then we ask that person to empty the bathtub."

The man smiles: "Ah, I understand, if you are sane you would take the bucket."

The Psychiatrist replies: "No,

a sane guy pulls the plug. Do you want a room with or without a balcony?"

Two fortune tellers meet. First one says, "We're going to have a hot summer again." The second one sighs happily: "Yes, it reminds me of the summer in 2092..."

Late one night a robber wearing a mask stopped a well-dressed man and stuck a gun in his ribs. "Give me your money," he demanded. Scandalized, the man replied, "You can't do this – I'm a US Congressman!" "Oh! In that case," smiled the robber, "Give me **MY** money!"

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~Night Kolloel~

RABBI NACHUM SCHEINER

BASUR VCHALUV

WAITING BETWEEN MEAT AND MILK PART II

I would like to wrap up the shiur that I recently gave at the night kolloel, on the topic of waiting between meat and milk. There are many different opinions as to how long one must wait after meat, with the most famous being the six hours.

WHEN TO START THE SIX HOURS

The Dagul M'rivava rules that the six hours start from when the actual fleishigs was finished and when you start the actual milchigs, and not on bentching. However, the Aruch Hashulchan (89:4) rules that the six hours are counted from the time of bentching of the meat meal. In addition, one cannot begin the dairy meal until six hours have passed. The poskim rule that one can be lenient and this is, in fact, the prevalent minhag.

What happens if a person is unsure of the exact time that he finished the meat? At first glance, we would say that it is a safeik dirabanan, a doubt in regards to something which is a rabbinical prohibition, where one can be lenient. Furthermore, one might argue that it is a sfek sfeika (a double doubt). Firstly, it may be that the six hours have passed, and secondly some hold that you don't need to wait six hours. However, this is still not enough to allow it. This is because it is a davar she'yesh lo matirin, something which will become allowed by waiting. And a davar she'yesh lo matirin, is not even allowed by a sfek sfeika. However, the Badei Hashulchan brings others who allow it for a different reason. Since the Rama rules that waiting six hours is only a chumra, if it is only a safeik one will not be required to be strict about it.

If someone goes to sleep, there are those that rule that one does not need to wait the full six hours. One reason given is that the digestion happens faster while one is sleeping. It is quoted that, at first, the Chasam Sofer ruled that one can eat dairy earlier. But, when he once made himself a coffee – less than six hours after his meat meal, because he had slept – and it spilled out, he took this as a sign from Above not to rely on this leniency. In the sefer Shulchan Halevi, Rav Yisroel Belsky also ruled not to eat dairy earlier than six hours, even if one slept.

In regards to a sick person, the Chasam Sofer and the Chachmas Adam allow them to eat dairy earlier than six hours.

CHILDREN

From many poskim it would seem that the following psak applies to children. Until the age of 2-3, they should not eat milk and meat together, but no waiting is necessary. From 2-3 until 6-7, they should be trained to wait a little. Once they reach the age of 6-7, there is a mitzvah of chinuch, a requirement to train the child in mitzvos, and they should learn to wait as long as an adult.

The Shevet Halevi, however, rules that there is room to be lenient. He brings a Meiri that suggests that maybe a child doesn't have to wait so long, since he digests his food faster and also eats more often, making the time between meals less. The Meiri does end off that we cannot rely on this and when the Chachamim give a time frame it applies across the board, whether or not it is applicable to a specific individual. In addition, he points out that the Rama rules that waiting six hours is only a chumra. Thus, although it is better for a child to wait the six hours, in case of necessity, he does not need to wait.

SUMMARY

Many poskim rule that the six hours start from when the actual fleishigs was finished

and when you start the actual milchigs.

Some allow eating milchigs if one is unsure if it is already six hours.

Even if someone goes to sleep, one should still wait the full six hours.

Some allow a sick person, to eat dairy earlier than six hours.

There are different shitos as to how long children should wait.

COMMUNITY KOLLEL NEWS:

The Night Kolloel, learning Hilchos Basar B'cholov, hosted a shiur, on Tuesday Night, January 8th, given by Rabbi Moshe Berkowitz, on the topic: "French fries in the deep fryer – Milchigs Fleishigs or Parave."

I gave a shiur this past Friday morning, in connection to Parshas Bo, which has the very first mitzvah in the Torah, on the topic: "Kiddush levana – earliest & latest times to recite the brocha," which will be featured, b'ezras Hashem, in a future article.

Shovavim Initiative: The Erev Shabbos Shovavim program continues to grow, week by week, with a packed house from 4AM-7AM, followed by Shachris and breakfast, with Matan Scharah B'tzidah.

One pair of chavrusos commented that they have been learning together for many years every Thursday night/Friday morning, ever since they were yeshiva bochurim in the Mir, over a decade ago. They added that after enjoying the six-week program last year, they tried to continue it, but it only lasted for one week! Without the ruach of the many learning together in 18 Forshay, it just didn't go. So they are very excited to be back once again. In addition, there was even a whole group of bochurim with their rebbi from Yeshiva Tiferes Tzvi, who came to be a part of this grand Kiddush Hashem.

Wishing You a Wonderful Shabbos,
RABBI NACHUM SCHEINER

בס"ד



שובבי"ם PROJECT

תשע"ט

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יחלק בכל שבוע

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