

שבת שירה



OUR BELOVED RABBI
SOKAVA REBBE

BET

BRINGING EVERYONE TOGETHER

"E Pluribus Unum"
Latin for "Out of
Many, One" - Achdus

Journal



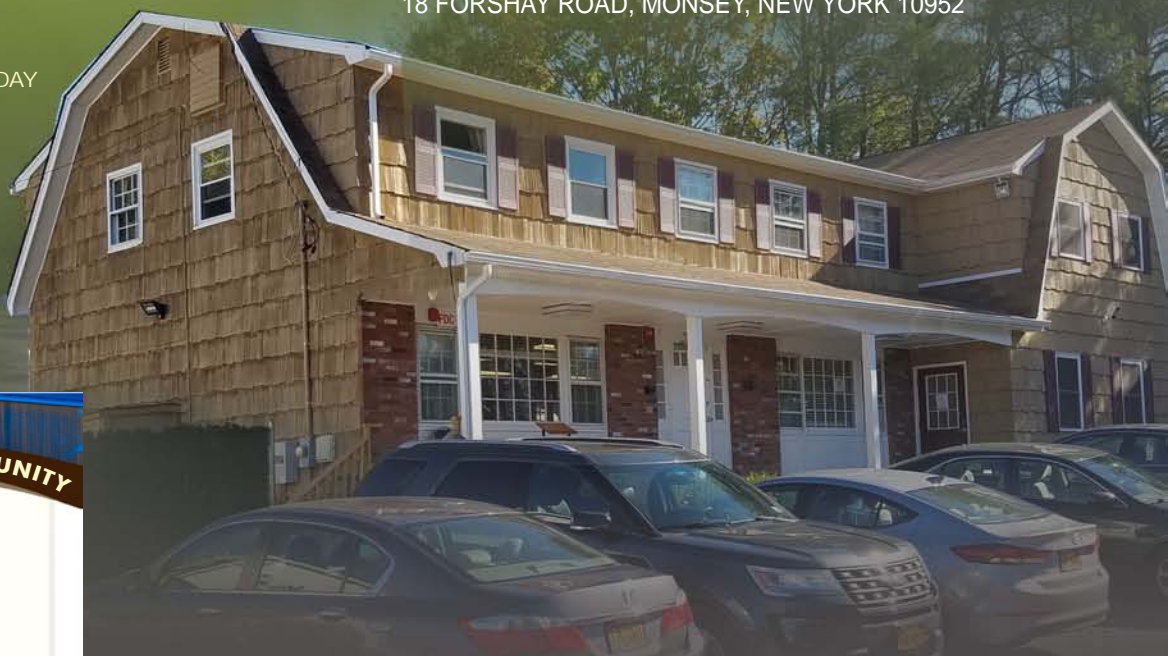
בית מדרש אור חיים BAIS MEDRASH OHR CHAIM COMMUNITY LEARNING CENTER

UNDER THE LEADERSHIP OF RABBI AARON LANKRY
18 FORSHAY ROAD, MONSEY, NEW YORK 10952

NEW DAF YOMI FOR THE
SHABBOS DAF EVERY FRIDAY
AFTER 12:40 MINCHA
BY RABBI COREN

SHABBOS MORNING MINYAN
Starting at 8:00 AM
18 Forshay Rd. - Main Shul
נוסח אשכנז

AVOS UBANIM
MOTZEI SHABBOS AT 7:00



SHIURIM FOR ENTIRE COMMUNITY

**RABBI YY JACOBSON
WEEKLY CLASS**

Separate Seating
SHABBOS
NO CLASSES THIS SHABBOS

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

Tu B'Shevat Wednesday January 31



OUR BELOVED RABBI
SOKAVA REBBE

Dear Kehilla,

BET Parashat Beshalach

In shul this week 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 snitched 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 in his 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.



**SIMCHAS HACHAIM :
OUR MOST PRECIOUS POSSESSION.**

Hashem says that HE'S giving us a מתנה טובה that is "inside" of his treasure house , called שבת.

It does not say that ה' took it "out" of there, meaning, ה' brings us "in" there. This takes this מתנה טובה to a whole new level , WOW !

Avi Weinberg
Contact us at
Happinessbyaviw@gmail.com

SHUL SCHEDULE



SHABBOS ZMANIM

EARLY MINCHA ON FRIDAY AFTERNOON at 12:40 & 1:30

SHABBOS NIGHT / DAY	Candle lighting	4:47pm	SHABBOS DAY / Evening	Shachris Bais Chabad	10:00am - 20 Forshay
	Mincha Tent	4:57pm		Mincha	1:45pm
	Shkiya	5:05pm		Pirchei - Bnos	2:00
	Mincha Bais Chabad 20 Forshay	5:15pm		Daf Yomi	4:00pm
	Shachris Vasikin	6:40am - DAF YOMI SHIUR		Mincha Shalosh Seudos	4:45pm
	Shachris	8:00am - Kiddush		Shkiya	5:07pm
	Shachris	9:15am - 18 Forshay		Maariv	5:47 & 5:52pm

SHACHRIS
20 Minutes before Neitz
S 6:50 | M 6:50 | T 6:49 | W 6:48 | T 6:47 | F 6:46

MINCHA & MAARIV
12 Minutes Before Pelag
S 3:53 | M 3:54 | T 3:56 | W 3:57 | T 3:58

12 Minutes Before Shkia
S 4:56 | M 4:57 | T 4:58 | W 4:59 | T 5:01

JAN.21 – JAN 26
NEITZ IS 7:10 am - 7:06 am
PELAG IS 4:05 pm - 4:10 pm
SHKIA IS 5:08 pm - 5:14 pm

סוף זמן קריאת שמע
MAGEN AVRAHAM
9:04 AM – 9:02 AM
GRA- BAAL HATANYA
9:40 AM – 9:38 AM

WEEKDAY MINYANIM WINTER '17-18 חורף תשע"ח

שחרית	מעריב
כתיקין 20 Forshay ↑ (Brochos 30 min/Modu 20 min before Neitz)	AT פלג 18↓ Repeat Krias Shma after nightfall
6:15AM 18 Forshay ↓ Mon-Fri	AT שקיעה 18↓
7:00 18↓	10 MIN. AFTER שקיעה 18↑
7:30 20↑	30 MIN. AFTER שקיעה 18↓
8:00 18↓	60 MIN. AFTER שקיעה 18↓
8:30 18↑	7:30 18↓
9:00 18↓	8:00 18↓
9:30 18↑	8:30 18↑
10:00 18↓	9:00 18↑
10:30 18↑	9:30 18↑
11:00 18↓	9:45 18↓
מנחה	10:00 18↓
12:30PM 18↓	10:30 18↓
1:00PM 18↓	11:00 18↓
1:30PM 18↓	11:30 18↓
2:00PM 18↓	12:45AM 18↓
2:30PM 18↓	
3:00PM 18↓	
מנחה ומעריב	
12 MIN. BEFORE פלג 18↓	
12 MIN. BEFORE שקיעה 18↓	
AT שקיעה 18↑	
20 MIN. AFTER שקיעה 18↓	
50 MIN. AFTER שקיעה 18↓	

↑ Upstairs
↓ Main Floor

FOR MORE INFO: www.18forshay.com // ohrchaim18@gmail.com



Beshalach and Tu Bishvat

One of the most difficult questions the mefarshim struggle with is Hashem's response to Moshe: "Ma tizaak Elai daber..."--"Why are you screaming to me; tell the Jewish people to go." We are all aware that the greatest weapon the Jewish people have is our mouths and we are pretty good at using it both for good and unfortunately sometimes for bad. Chazal compare our power of prayer to a worm. Just as a worm eats away slowly at the bark of a tree so too our tefilos eat away at our enemies and they can break through all barriers, especially prayers mixed with tears. So why would Hashem tell Moshe to stop praying??

I would like to share an idea based on the thoughts of the Toshe Rebbe Z"L

There is a seeming contradiction between the Bavli and the Yerushalmi regarding how many shabbatot we need to keep in order to bring the mashiach. In Bavli, Maseches Shabbos it says that we need two and in Yerushalmi Taanis we are told that if we keep one Shabbos properly we will bring Mashiach. So which one is it?

The Baal ShemTov states that it is not a contradiction and explains that in order for this idea to work we need a proper Shabbos. This means that the inspiration and the elevation that one experiences on Shabbos starts from above--isarusa dealeila. However to be worthy of receiving this elevation of consciousness we need to work the whole week in order to have the proper vessels. And in order to have these vessels we need to have at least one Shabbos beforehand to at least create what's called a reshima-- some imprint of change.

This special combination of two shabbatot sheds light on the whole seven days of Pesach too. The Torah calls Pesach Shabbos because the lead up to Pesach worked in a similar way. The first night we were given a deep consciousness called Daas or knowledge from Hashem as a gift. It was then taken away and the rest of the days leading up to the seventh day i.e. shvii shel Pesach required our own personal avodah so we could reach the seventh day and on our own merits deserve the elevation of Daas. This is exactly what happened when we left Mitzrayim. We were elevated with high level of Daas, then lost it and had to regain it ourselves. The big test was on the seventh night when we were faced with an impassable sea with the Egyptians running behind us. Moshe wanted to save us by screaming to Hashem. Hashem said, "No. This time it's the Jewish people that need to be moser nefesh and so they jumped into the waters singing "Haisa Yehuda lekodsho."

This is why the holy books and Chazal tell us that during the splitting of the sea the Jews reached an incredible level of prophesy and Daas and they opened up with Shira, with song. Songs are expressions and routes to reach a very high place of Daas.

Tu Bishvat is described in Chazal as a time of renewal. On a deeper level it's a time where all creations are renewing themselves. Rashi says the sap in the trees increases and the fruits begin to bud. Chazal and others discuss the deep connection between man and trees.

It's a time when the entire Bria is singing as we see from Perek Shira. Tu Bishvat is 40 days before the 25th of Adar which according to one opinion is the time of creation of the world. Tu Bishvat is also 30 days before Purim which is 30 days before Pesach. The Holy books tell us that 30 days before the holiday we can already receive the lights of the coming holiday. Since Purim is the time of highest level of yedia and in itself receives the lights of Pesach, this causes Tu Bishvat to be an incredible time to download all these powerful lights. The one thing we need to do which isn't easy is to make ourselves vessels worthy of receiving these gifts. This is done by working on ourselves and our midos, specifically Hakaras Hatov which is the mida needed the most in order to create proper vessels to receive all the good that Hashem wants to bestow on us.



BY SHALOM BER MUNITZ

V'AHAVTA ES HASHEM... BECHAL M'ODECHA

Before the Tzemach Tzedek¹ turned Bar Mitzvah, the Alter Rebbe² told him: We say in the Shema that you should love Hashem with all your heart and all your soul and all your might.

Everyone is able to love Hashem with all his heart. One who understands the greatness of Hashem can also love him with all his soul. However, attaining the highest level of loving Hashem with all one's might can only be accomplished through having Mesiras Nefesh to do a favor for another yid.

==== The Tzemach Tzedek By Sholom ber avtzon p85

1. Third Chabad Rebbe, Admur Menachem Mendel, grandson of the Baal Hatanya.
2. First Chabad Rebbe, Baal Hatanya, Admur Shneior Zalman.

קול ששון וקול שמחה קול חתן וקול כלה
 ברוב שבה והודאה להקב"ה

With gratitude to Hashem Yisborach and with great happiness and joy we announce the engagement of our children

Aviva & Asher

We cordially invite you to their Vort which will be held

Sunday , January 28, 2018
 4:00 - 7:00 PM

At
 Bais Medrash Ohr Chaim
 20 Forshay Road (Simcha Tent)
 Monsey, NY 10952

Avi & Renee Rubinfeld
Berish & Esther Fishman

Please park in the large parking lot across the street from the Shul



New schedule in Rabbi Coren's Office

- | | |
|----------------|----------------------|
| 5:30 to 6:00 | Minhag Yisroel Torah |
| 6:25 to 7:25 | Daf Yomi |
| 7:30 to 8:00 | Shachris |
| 8:00 to 8:20 | Tamid |
| 8:20 to 9:00 | Megilah |
| 9:00 to 10:00 | Daf Yomi |
| 10:00 to 10:30 | Mishna Berura |
| 10:30 to 11:00 | Pirush Tefilah |



Mechiyas Amalek

By: Rabbi Berach Steinfeld

In Shemos, Perek Yud Zayin, posuk tes zayin, the Torah says there should be a war of Hashem against Amalek from generation to generation. There are two places in the Torah that the war against Amalek is mentioned; at the end of Parshas Ki Seitzei, and at the end of Parshas Beshalach. At first glance it would seem that there is a difference between the two. In Parshas Beshalach a specific command for the Bnei Yisroel is not mentioned; it just says that Hashem is letting them know that He will fight their wars with Amalek, as the posuk says, "Write this as a memorial in a Sefer and repeat it to the ears of Yehoshua." Hashem will fight the war Himself, since Hashem says, "I will erase the memory of Amalek." In this vein we see the words of the posuk that says, "milchama La'Hashem ... midor dor." Conversely, there is a command for every Jew in Parshas Ki Seitzei to remember what Amalek perpetrated even when Hashem provide a respite from war; we have a command to destroy the memory of Amalek and not to forget this. Based on this difference it would stand to reason that when the posuk in Parshas Beshalach says "from generation to generation," it is not a din in the halacha of mechiyas Amalek that applies in every generation, but rather a "shvua" (promise) of Hashem for future generations. The chiyuv will only apply when there is respite from war.

The Smag in Lo Saaseh, resh chov vov says that the mitzvah of mechiyas Amalek will only apply when Moshiach arrives and Eretz Yisroel will be conquered. At that point, after there is a respite from war, there will be a mitzvah of mechiyas Amalek.

The Chinuch in mitzvah taf resh daled disagrees and says that there is a mitzvah for every Jewish male to wipe out Amalek if he has the ability to do so. This applies at any time and at any place. The Rambam in Sefer Hamitzvos Asseh, kuf peh zayin agrees and says that we can't wait for Mashiach for this. He says every single person has the chiyuv to do it according to his capability. Based on the Chinuch and the Rambam, it would seem that the posuk in Beshalach that says that mechiyas Amalek is from generation to generation is not just a shvua of Hashem, but rather a mitzva that is incumbent upon every private Jew in every generation.

An explanation is needed to clarify the difference in the commands of Parshas Beshalach and Parshas Ki Seitzei according to the Chinuch and Rambam. In Ki Seitzei it sounds like there is only a chiyuv during peacetime after Moshiach comes, whereas in Parshas Beshalach the mitzvah applies in every generation. There must be two types of mechiyas Amalek; one that is a concerted effort of Klal Yisroel as a tzibbur to go to war against Amalek. That mitzvah will only apply when there is a respite of war during the times of Moshiach. This is in order to avoid having other nations ganging up against Klal Yisroel. There is however, a private mitzvah for each individual to wipe out Amalek at any given opportunity even when there is no respite of war.

Let us hope that we wipe out the koach of Amalek with our Torah learning.

Parshas Beshalach

The Bnai Yisroel (Children of Israel - Jews) had left Mitzrayim (Egypt). The closest route to Eretz Yisroel (The Land of Israel) was along the Mediterranean coast up into Israel. However; this territory was occupied by the Philistines. The Bnai Yisroel were not ready for a battle, so Hashem (G-d) lead them toward the Sea of Reeds. Pharaoh was informed that The Bnai Yisroel appeared to be lost, and he strengthened his resolve and that of his people and pursued the Jews into the Desert.

The Egyptians caught up to the Jews as they were camped by the edge of the sea. (Imagine the thundering sound, and cloud of dust that 600 charging chariots must have made and you can begin to understand the pure terror that must have struck the hearts of the people.) Moshe reassured them that they only had to trust Hashem and stand silently as His awesome majesty wiped out the might of Mitzrayim.

Moshe was told to stretch out his staff over the sea. Hashem separated the Jews from the Egyptians with a cloud cover and caused an Easterly wind to blow the entire night. As the waters parted, the Bnai Yisroel entered between the towering walls of water and crossed to the other side. The Egyptians chased after them into the parted waters of the sea.

Moshe stretched his arm back over the sea and the waters returned to their natural state, drowning the might and glory of Egypt's best. The Bnai Yisroel witnessed G-d's awesome display of justice and they believed in the reality of Hashem and in the appointment of Moshe as His most trusted servant. Moshe,

and then Miriam, lead the Bnai Yisroel in a spontaneous song of exaltation and thanksgiving. The incident with the bitter waters at Marah is detailed.

The Bnai Yisroel struggled with the realities of their experience, attempting to balance faith with practical concerns for survival. The concerns for food and water were overwhelming and Moshe promised them quail and Maana. These "miracles" were introduced to the Jews as evidence of Hashem's love, caring, honor and glory.

The Bnai Yisroel were given strict instructions regarding the gathering and eating of the Maana. They were introduced to Shabbos, and an urn of Manna was saved for posterity.

The nation traveled to Rephidim, and confronted Moshe over the issue of water. Moshe saw this as an unnecessary challenge to Hashem's caring and love. Hashem instructed Moshe to hit the rock and bring forth water. The final episode in the Parsha was Amalek's unprovoked attack on the newly independent nation. Yehoshua lead the attack against Amalek while Moshe, Aharon, and Chur (Miriam's son) stood atop the battle field with Moshe's arms stretched heavenward. Hashem commanded us to eradicate and never forget Amalek's evil.

Haftorah: Shoftim
Chapters 4 (The story) and Chapter 5 (The Song)

The Parsha of Beshalach contains the song that Moshe sang at the Yam Suf, after Hashem rescued the Nation of Israel from the Egyptian army. The Haftorah contains the song that was sung after Devorah defeated the Canaanites.

ARE WE ALLOWED TO FEED

THE BIRDS ON SHABBOS SHIRA

Shabbos Parshas Beshalach is known as "Shabbos Shira." It is customary to put out pieces of bread for the birds to eat. One of the many reasons given for this custom is that in the desert the Mann fell for six days, with a double portion falling on Erev Shabbos to sustain the Jews through Shabbos.

The two agitators in the desert, Dasan and Aviram, tried to disprove Moshe Rabeinu's proclamation that no Mann will fall on Shabbos, and they took their Mann early Shabbos morning and scattered it all over the camp so the Jews would wake up and see that in fact Mann did fall on Shabbos.

Hashem sent the birds to eat up every last crumb of the "planted Mann" and when the Jews awoke, it was as Moshe had promised, and no Mann was to be found. Thus as a reward for this, the birds are fed each year on Parshas Beshalach.

We find other sources in Chazal. The Aruch Hashulchan writes that the birds sang Shira at Kriyas Yam Suf - therefore to recall the joy we felt during Kriyas Yam Suf and to show our appreciation to the birds we feed them on this Shabbos.

The Mogen Avraham (Orach Chaim Siman 324:7) disapproves of this minhag, as the Halacha is that one may not feed animals that do not belong to him/her on Shabbos, and thus one may not put out food for the birds during Shabbos Shira (or any other Shabbos). (This is also how the Mishna Berura Siman 324:31 and the Shulchan Aruch HaRav 324:8 rule.)

Other Poskim justify the minhag to feed the birds on this particular Shabbos as we are doing this as a Mitzvah of Hakoras HaTov (See Aruch HaShulchan 324:3 and Da'as Torah 324:11)

[Incidentally, the Mogen Avraham Siman 171:1, based on Rashi to Ta'anis 20b rules that one may never feed food that is worthy of human consumption to animals or birds, as doing so is being ungrateful to Hashem for the food He has given us.]

The best thing to do, if one wants to uphold this custom yet avoid feeding the birds on Shabbos, is to place the bread for the birds right before Shabbos begins. (And if one wants to adhere to the ruling of the Mogen Avraham in Siman 171, the bread that is placed for the birds should be stale and not good fresh bread that is still worthy of human consumption)

Another option brought in the Poskim is to have a minor (boy under 13, girl under 12) put out the bread, as it isn't a real Issur (Aino Shevus Gamur). (See Aishel Avraham (Butchatch) Siman 167: 6 Dibur Hamaschil Sham)



Parshas Beshalach Hatred Unmasked

As Pharaoh saw Egypt crumbling and his whole kingdom dwindling to nothingness.. he commanded his men to arm themselves and run after the Jews , but alas he was destined to fail, yet again..

All the riches of Mitzrayim were to fall into the hands of his slaves, his lifelong enemies, and he was utterly powerless to change this decree.

The years of enslavement and cruelty, of hatred to the Jewish people became but a memory when the Egyptians drowned deep in the waters.

It was time for heavenly payback.

What Pharaoh, as many of our enemies after him had failed to realize was that ultimately we would not only survive but eclipse and inherit them. This lesson is illustrated by the following story.

A Russian industrialist, who had made hundreds of millions on the privatization of Soviet oil arrived in Rome late one morning for an important business meeting. As he walked through the streets of the ancient city, passing through avenues of elite stores that sold ultra high priced fashion to the rich and famous, he was stopped cold in his path. This dyed in the wool anti Semite could not believe what he was looking at.. Right smack in the middle of the most elite part of town was a restaurant that dared to flaunt a sign.. "Kosher LeMehadrin"..

He checked his notes.. it was true.. this upscale eatery was the one that his jet set friends had recommended to him as the finest most expensive place in town.. "These Jews will soon take over the whole world!" he growled to no one in particular as his rage grew stronger by the moment..

In spite of or maybe because of this rage .. he entered the restaurant and was surprised to see that absolutely none of the patrons looked in the least bit Jewish at all.

The restaurant was indeed the lap of luxury. An astute eye could see that the dishes were made of the finest porcelain. The silver gleamed as a piano purred softly in the background. Our industrialist took a table in the corner. His rage had almost subsided , as he thought to himself, "how interesting, why does this obviously luxurious place need a Kosher certificate - the people dining here are only Romes finest and most important!"

His eyes scanned the room reveling in joining this quiet elite at lunchtime until his heart dropped.. From the corner of his eyes he notice a single man sitting a table in the opposite corner. The man had a long beard and a skullcap.. a Jew! He thought.. "I'll show him.. what business does he of all people have mixing in this fine eatery.

He called over the Maitre'D .."What is the most expensive dish you serve here?"

"Rack of Italian Lamb, sir at 150 Euros".. Wanting to embarrass the lone Jew at the table in the corner.. the man stood up and announced.. "Today all of you are guests of the Baron.. please serve every guest a portion as my gift to them.. and turning to

the waiter he said except for that Jew at the table in the corner.. "But sir.. " No but's, the baron said.. I want everyone to receive an extra entree.. here's my credit card..

Since it was still early, the restaurant had patrons at only five of the tables and they received the generous gift with much gratitude, partaking of the delicacy with obvious enjoyment. Turning to gauge the reaction of the old Jew at the lone table, the baron was disappointed when he saw that rather than being insulted by the announcement, the man was not affected at all.. and did he see a little grin starting to form at the corner of the Jews mouth? That was it.. the mans blood started to boil again.. "Waiter.. the most expensive bottle of the wine you have here?" "Chateau Lafite 2000, 300 Euros a bottle" answered the waiter. "Fine..my gift to all the tables again.. except for the table with the Jew..the Baron said, his voice rising and trembling with hate. "But sir.. "No but's, I told you, please serve the bottles!"

And so it went with a fancy Swiss chocolate mousse for all.. but the Baron could take it no more, the Jewish man at the table was still not affected in the least bit. The Russian businessman's blood was boiling with rage .. he had to leave this restaurant immediately- things were not going as he planned.. his insult was not reaching its mark. On his way out he approached the Jew who was now openly laughing. "I have insulted you.. demeaned and embarrassed you, yet you not only don't cower.. you laugh!?! You Jews are stubborn beyond belief.. are you immune to all of my deliberate actions?" The Jew looked at him squarely in the eyes and replied.. "Far from me to have any problems with your ordering, sir .. please continue..to your hearts content!

You see, I am the owner of this establishment..

Anti Semitism as with all hatred, is merely a misplaced hatred of ones self, a baseless acrimony and enmity that once unleashed takes on a life of its own and cannot be rationalized or controlled (R"L).

When we realize, as Pharaoh failed to do, that there is a Heavenly design and those on the bottom may soon be on top; and once and for all understand clearly that regarding others with impunity is never a good thing.. we can then learn to control our negative emotions and reign in our baseless hatred towards others.. Doing so is really for our own ultimate benefit!

We have been in Golus for 2000 years learning this lesson, but boruch Hashem as Moshiach comes closer, not only are his footsteps starting to be heard, but the sounds of acquiescence and appeasement, of respect and regard for our fellow Jews, a strong feeling of endearment and devotion to one another can be heard as well.

It was this growth of character that helped us come out of Galus Mitzrayim and will Bezras Hashem help us in our journey through this long Galus as well. May it continue and may we be Zoche to sing shirah to Melech Hamashiach.

Good Shabbos!

Erev Shabbos Plag MInyan for Mincha & Maariv

BLUEBERRY HILL AREA

BESHALACH

Mincha 3:45 Plag: 4:03

30 Dr Frank Rd. Entrance From Humbert



The Day the Women Sang

Why Does Jewish Law Oppose a Male Listening to a Female Singer?

The following story became a major news item in Israel, back in September 2011, reflecting 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 נאוה.

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; הגשם, חלף הלך לו. הנצנים נראו בארץ, עת הזמיר הגיע; וקול התור, נשמע בארצנו. התאנה חנטה פגיה, והגפנים סמדר נתנו ריח; קומי לך רעיתי יפתי, ולכי-לך. יונתי בחגיו הסלע, בסתר המדבר, הראיני את-מראיך, השמיעני את-קולך כי-קולך ערב, ומראיך נאוה.

"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 אחרות אהרן את התוף בגדה ונצפאן כל הנשים אחריה בתפסים במחלת. ותען להם מרים שירו לה' כי גאה גאה 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.[7]

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-מראיך, השמיעני את-קולך כי-קולך ערב, ומראיך נאוה.

"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.



Women davening Mincha after candle lighting

As discussed previously, there is a requirement of adding on to the Shabbos and Yom Tov. In this shiur we would like to discuss the mitzvah of tosfos Shabbos vis a vis davening Mincha. Can a person still daven Mincha even after he was mekabel Shabbos? This question applies to both women who accept Shabbos at the time of the candle lighting and to men who wish to accept Shabbos before shkia, as they are required.

The Shulchan Aruch (O" C 263:10) quotes the Bahag, who opines that the lighting of the candles is considered a kabalas shabbos and one can no longer do melacha after candle lighting. The Shulchan Aruch continues that other Rishonim disagree and rule that the lighting of the candles is not considered a kabalas shabbos and one can continue to do melacha even after candle lighting. The Rama writes that the minhag is for the women who light the candles to accept Shabbos at that time.

The Eliyahu Raba (263:17) writes that, since they are accepting Shabbos with the lighting, they should be sure to daven mincha before candle lighting. The Mishna Berura (263:43) adds that if she did not daven Mincha and already lit, since she was mekabel shabbos, she can no longer daven Mincha and would have to dave Maariv twice.

The Rivivos Ephraim points out that this is a problem, since women would like to daven after candle lighting. In fact, there are many poskim who

do allow a woman to daven after lighting, if she makes a t'nai, a stipulation that she still wants to daven.

This is based on the words of the Rama, who writes that since there is a difference of opinions if the lighting is considered a kabalas Shabbos, a woman can stipulate that she does not wish to accept Shabbos.

However, this is not so simple. The Magen Avraham rules that this stipulation is only allowed in a situation of necessity. Is the fact that she wishes to daven Mincha qualify as a bona fide need? Many poskim do allow her to make a t'nai and then she can daven, including the Kaf Hachaim (263:35), Minchos Shlomo (2:35:8), Be'er Moshe (1:15), and the Divrei Yatziv (1:121). The Divrei Yatziv adds that this is only if she is vigilant to daven Mincha every day, making it a bona fide necessity.

Thr Be'er Moshe and Divrei Yatziv take this a step further and point out that if she does daven Mincha every day, then it is self understood that she is still planning on davening Mincha and it is as if she made the stipulation.

The sefer Eishel Avraham adds that this t'nai can be specifically for davening Mincha and not for doing melacha. This is because a t'nai for davening Mincha is much simpler than a t'nai to allow doing melacha. He explains that

davening a weekday tefilla is not a contraction per se to Shabbos. We find this concept in regards to one who mistakenly started davening the weekday shmoneh esrei on Shabbos. The Shulchan Aruch rules that one finishes that brocha that he started and only then returns to the Shabbos davening. The reason for this is, as the poskim explain, that the weekday davening is, in essence, appropriate on Shabbos as well, so it is not considered a brocha that is in inappropriate on Shabbos.

In conclusion, women who accept Shabbos at the time of the candle lighting should definitely daven Mincha before. If they did not, many poskim allow her to daven Mincha after she lit candles, if she makes a t'nai. Some allow her if she always davens, and we can assume that she was still planning to dven, which is the halachic equivalent of her actually making the t'nai.

What about a man who davens Mincha on Friday evening right before Shkiah, or even after sunset? Is that a contradiction to turning Friday afternoon into Shabbos? This will be discussed in a future article.

Comments or questions are welcome and can be sent to: Ohrchaimmonsey@gmail.com and, as always, this shiur is available on the shul's website 18Forshay.com, Torahanytime.com, and on MP3 in the shul.

Wishing you a wonderful Shabbos,

Rabbi Nachum Scheiner



OHR CHAIM MISHLOACH MANOS PROJECT

Once again, the wonderful team of Tzvi & Aviva Blech are managing the Ohr Chaim Mishloach Manos project.

This outstanding couple has put together some very memorable Mishloach Manos which has brought in substantial revenue for the Shul we all love so much.

The time and effort put forth by the Blech's is truly remarkable. Countless hours are spent designing, purchasing and then packaging these masterpieces.

We would like to thank this indomitable pair for all their efforts on behalf of the shul and are proud to count them as dear friends and members of our community.

During the next few days flyers and posters will be available in shul with information for those who wish to participate in this year's Mishloach Manos Shul Project.

Buying a Miracle Rebbetzin Frumah Altusky

אל תיראו התיצבו וראו את ישועת ד'

Do not be afraid; stand and see the salvation of Hashem (Shemos 14:13)

As a little eight-year old girl heard her parents crying behind their bedroom door, she bent her ear over to listen in. "What should we do for our little boy? He's dying and nobody can help him; he needs a miracle to save him. We have no money to afford a professional doctor and nobody else can do the job." Their son had been diagnosed with a brain tumor and was in need of desperate life-saving surgery. But all options looked hopeless.

Hearing of her parent's and brother's anguish, the little girl ran to her room and opened her drawer. She was only eight years old, but she had a pouch where she had saved up some money: \$1.79. Running to the local drugstore, she stood in front of the window. Seeing a young girl in front, the owner of the store inquired, "Where's your mommy?" "I'll wait," she said. "Where's your mommy?" the man asked again. "I'll wait!" she repeated. And so the owner let her wait.

"I came to buy a miracle," she said.

After standing on her feet for some time, she started to shake her pouch. The owner, standing next to his brother who was visiting, caught attention of the

little girl's behavior. Turning to her, he quietly asked, "What can I help you with?" "I came to buy a miracle," she said. "I'm sorry," the owner tried to explain, "but we don't sell miracles in a drugstore." "But my brother needs a miracle to get better!" the little girl persisted. "Well," the man sighed, "I think you'll have to go somewhere else because this is not the right place."

"Just one minute," said the owner's brother taking note of the conversation. "What's the problem with your little brother that you want to buy a miracle?" "He's dying because something is growing in his head. If a doctor doesn't remove it, he will not survive. I heard my parents crying behind the door. They don't know that I heard, but I came here because I have \$1.79 saved up. I could pay for something; maybe I could help save my brother!" Looking down at the little girl, the owner's brother asked, "Do you want to take me to your house and let me talk to your parents?" "You'll really come?" the girl said as a smile began to form at the corners of her mouth. "You're the miracle?" "I don't know," he replied, "but let me see."

He was an eminent brain surgeon visiting his brother. Entering the house

and discussing the matter with the parents, he consented to perform major surgery. Diligently attending to the boy, he was successful in removing the tumor and giving the boy another chance at life.

Unable to thank the doctor enough, the parents were elated to no ends. When it came to paying for the surgery, the parents said, "What can we tell you? You saved our son. How much do we owe you? Even if it takes a lifetime, we will pay whatever it takes." "Don't worry," the doctor said, "it was already paid for." "Already paid for? What do you mean?" astounded the parents. "Yes, it was already paid for - it cost \$1.79."

Our children are the biggest blessing we have. We may often times fail to appreciate just how special they are, but indeed we all certainly would do the world for them in our unbounded love. And sometimes, they show us that they too are willing to do the world for us. With all their heart, they take all that they have and literally save another life. And how much does it cost? Cheaper than you ever would have thought: \$1.79.

Family Trees: A TuB'shvat Story for All

We can learn a lot of things from trees. One thing is patience.

By Nesanel Yoel Safran

The old man watched with a satisfied smile as the cars drove in one by one to the far side of the apple orchard. He loved this time of year when the apples were hanging red and heavy on their branches, waiting to be picked, eaten and enjoyed, and when the folks came from miles around for their yearly outing.

He saw a green SUV, and watched as parents, kids, packages, bags, and a baby stroller came tumbling out. One of the kids, a girl of around 11, caught his eye, not because of her enthusiasm but rather, her extreme lack of it.

"Apple picking. Apple picking. Every year, boring apple picking," Devorah huffed. "What's wrong with the apples we buy in the store? They're perfectly good. Why do we have to make this big trip every year for a few dumb apples?"

"Devorah, can you grab this bag please? Be careful, it has a thermos in it," said her mom.

Mrs. Krieger felt bad that her daughter was feeling so impatient and having such a rough time of it today. She had such fond memories of apple picking in this very same orchard back when she was a girl and hoped to share it with her kids. But Devorah wanted no part of it.

It was taking forever for her parents to get everything organized, so Devorah started wandering around the orchard a little. She just wanted to finish fast and go home to join her

friends, who were at the new ice cream shop that had just opened. Free ice cream as much as you can eat, all day, and here she was, stuck surrounded by these ridiculous apples. As she was walking, suddenly she came upon a sight that looked strange to her. She went over to take a closer look.

The old man, the orchard owner, was bending down over a flat of tiny apple-tree seedlings, picking up each one lovingly and placing it gently into neatly spaced holes already dug into the ground. Devorah snorted out loud as she watched him tamp the dirt around each sapling, like they were his babies or something. The man looked up at her and smiled.

"Beautiful, aren't they?" he said.

"Maybe," replied Devorah. "But how long will it be until they're big enough to make apples?"

"Oh to really produce? About 20 years, maybe more."

"Twenty years! Then what are you bothering for? Don't get offended mister, but let's face it, at your age," she paused as she took in his wrinkled face, "it doesn't really look like you'll be around to enjoy them, you know?"

The man smiled warmly again. "Right you are about that, young lady. Nothing lasts forever, does it. Even so, all these apples here that

everyone is picking and enjoying were planted by my father and grandfather. They cared enough back then to plant for the future. And look - with a little patience, the future came quick enough, didn't it. I hope these here saplings will provide lots of good fruit for my kids and grandkids, and whoever else might want to come and enjoy them."

Devorah was speechless. Nothing in her eleven years of life had prepared her (not counting the care and love of her parents, which she hadn't yet realized was a gift and not a given) for such a patient and unselfish outlook on life.

"Here, how'd you like to plant one, young lady?" the man said as he offered her one of the saplings. "Maybe one day you'll come back here and your kids can pick apples from 'your' tree."

Devorah took it and felt surprisingly good as she placed it into the ground.

"Oh Devorah, there you are," said her mom, walking over. "I know you're in a rush to get home, so we'll try to hurry things as much as we can."

"No mom, its okay," smiled the girl as she glanced at the old man, still patiently planting for the future, "I'm really happy we're spending this time together. There's no rush, after all. Don't all good things and good times; take time - to bear fruit?"

TRAVELS OF A KALLAH

RABBI DOVID GOLDWASSER

מי כמכה באלם ד'... נורא תהלת עשה פלא

As a young girl named Rena made her way into a van in Israel, she took a seat in the back. She was a poor kallah who could not afford her own wedding gown and needed to resort to procuring one from a free-loan gemach organization. Settling herself in a seat, she anticipated a two-hour drive ahead until she reached her destination. Up front was seated a Rabbi who was wearing earphones and listening to a lecture, attempting to block out any disturbing noises. While the van continued along, a few more people boarded and the driver turned on the radio.

To Rena's displeasure, the radio was playing a song of gross decadence that no Jewish girl should ever have to hear. As she unwillingly listened to the disturbing words, she eventually could no longer take it. Raising her voice, she kindly said, "Excuse me driver, but could you by any chance turn the music off?" Turning around in his seat, the driver stared straight at her and replied, "No. There are other people here that enjoy it and I'm going to leave it on. They are also paying a fare." Unable to do anything more about the situation, Rena remained silent as the van continued to move along. As a couple more people soon joined as passengers, the music increased in volume.

It was becoming impossible for Rena to bear; she couldn't stand it. Again, she kindly pleaded, "Sir, I am nicely asking you, please turn it off." And again he turned around and said, "I am sorry, but you are not the only passenger in this van. Frankly, you are not going to overrule everyone else here. We are

going to listen to it because we enjoy it." And with that, he turned back around to face the road.

"Fine," said Rena, "you don't have to turn it off. But please let me out of the van here." Swiveling back in his seat a third time, the driver said, "I want you to know that I will not give you back your money." "I didn't ask for my money back," replied Rena, "just please let me off." As Rena was about to descend from the car, the Rabbi sitting in the front seat took note of all the commotion. "Wait, wait! What's going on?" The Rabbi as well began to beg the driver to turn off the music, but it was to no avail. The driver was firmly adamant that matters run as he wishes. With no other resort remaining, the drive pulled off to the side and let Rena off in a lonely, deserted area.

Later that day, the Rabbi was on his way back from running his errands. Walking down the street, he was astonished to see right before him Rena, the very girl who had so bravely stood by her opinion earlier that day. Running over to Rena, he asked her if she was okay. "I am perfectly fine," she replied. "In fact, I am beaming with joy. Let me tell you what happened; you won't believe it:

After I was let off the van, I had to wait for only ten minutes until another car came along and picked me up. As I made my way to the back of the car, I took a seat next to an elderly woman. She was very kind and jolly, introducing herself as Faige. She asked for my name and where I was headed. I told her that my name was Rena and explained that I was heading to a gemach organization because I am a poor bride in need of a wedding gown. This organization provides brides with used but nice gowns and I was thrilled I

would be able to get one. I then asked Faige where she was going. She told me the following:

"Right now I am on my way to the gravesite of R' Meir Baal HaNeis. It is his yaartzeit today, the anniversary day of his passing, and every year I go there. The reason I have this custom is because of my father. I grew up in one of the poorest families in Yerushalayim. My family was so impoverished that we could barely afford food for each day, let alone for Shabbos and Yom Tov. Matters continued to decline until one day, in a cry of desperation, my father went to the grave of R' Meir Baal HaNeis and prayed his heart out. By the time he returned home, he was clearly a different person. Something unexplainable had changed. From that day onwards, money began to flow into our house. There was more money and more money. My father started making successful business deals and we eventually became one of the wealthiest families in Yerushalayim.

My father in due time passed away, but he left two requests in his will. Every year on the yaartzeit of R' Meir Baal HaNeis, I am to go pray next to R' Meir's grave. Secondly, on the day of his yaartzeit, I am supposed to find a poor kallah and pay for her wedding expenses in addition to committing to support her and her husband for their entire first year of marriage. Rena, my dear kallah, you will not have to look for any free-loan gemach. You will not have to borrow any dress. I will provide you with a beautiful new wedding dress and all the expenses for your first year of marriage will be taken care of."

All that Hashem requests of us is to do our part. When we remain steadfast in our resolve to live by our Jewish values and ideals, Hashem will respond in kind with abundant blessing. What minutes ago seemed bleak and dismal can turn around for the better right before our eyes, leaving us materially and emotionally enriched in ways we never imagined.



This past Tuesday I saw someone earlier saying parshas haman by heart. I asked him: "why don't you say it in a siddur like a mentch?" He says: "I need parnassa, but not on the books!"

Submitted by Unzer Gabbai Ephraim

I tried walking up a hill without a watch but had neither the time nor the inclination.

"What's the difference between ignorance and apathy?"

I don't know and I don't care.

Maybe if we start telling people the brain is an app they will start using it.

Thanks for explaining the word "many" to me, it means a lot.

My IQ came back negative.

Why was the mayor of Chelm so proud of himself? He finished a puzzle in 5 hours, the box said 3-5 years.

My brain is not equipped with facial or name recognition technology.

Smart people don't call themselves smart - me included.

To this day, the boy that used to bully me at school still takes my lunch money. On the plus side, he makes great Deli sandwiches.

The Man Who Created Autocorrect Has Died. Resturant In Peace.

Team work is important; it is critical when seeking to put the blame on someone else.

There is a new trend in our office; everyone is putting names on their food. I saw it today, while I was eating a sandwich named Chaim.

Somewhere in the United States an elderly lady reads a book on how to use the internet, while a young boy googles "how to read a book".

It turns out the answer to my problems wasn't at the bottom of this pint of ice cream, but the important thing is that I tried.

While crossing the US-Mexican border on his bicycle, the man was stopped by a guard who pointed to two sacks the man had on his shoulders. "What's in the bags?", asked the guard. "Sand," said the cyclist. "Get them off - we'll take a look," said the guard. The Cyclist did as he was told, emptied the bags and proving they contained nothing but sand, reloaded the bags, put them on his shoulders and continued across the border.

Two weeks later, the same thing happened. Again the guard demanded to see the two bags, which again contained nothing but sand. This went on every week for six months, until one day the cyclist with the sand bags failed to appear.

A few days later, the guard happened to meet the cyclist downtown. "Say friend, you sure had us crazy", said the guard. "We knew you were smuggling something across the border. I won't say a word - but what is it you were smuggling?" "Bicycles!" ...

THE TEST OF AFFLUENCE

RABBI YISSOCHER FRAND

והגדת לבנוך

In the parsha of the Manna, the pasuk says "Behold I shall rain down for you food from heaven..." [16:4].

The Jewish people complain, "When we were in Egypt we had it good, we had what to eat, now you've brought us into the desert to let us starve." G-d responds by saying He would bring down food from heaven "...in order to test you, whether you will follow My Torah or not."

All the commentaries are bothered — if we were to get bread from heaven, if we were able to go out every morning to our doorstep and pick up our livelihood, lacking nothing, what kind of test could that possibly be? Imagine a life in which one does not have to worry about making a living; a life that is free of 'double-coupons' and the like. A life, literally, with bread from heaven.

Rash"i, the commentary who follows the simple interpretation (pashtan), says that the pasuk refers to the test of fulfilling the commands associated with the manna. There were certain commandments specifically tied to the manna — one could only take so much per person, one should not go looking for any on Shabbos, one should take twice the amount on Erev Shabbos, etc. According to Rash"i, "In order to test them" means "I'll see if you can keep those Mitzvos."

The Sforno in this week's parsha gives us a somewhat special explanation. The Sforno says that the Torah is providing us with a principle which, Baruch Hashem, is applicable to many of us in America. The Sforno says the test is to see if the Jews would still follow the Torah when they are able to easily earn their livelihood.

Yes, there is a great test in 'bread from heaven.' When one has a livelihood without difficulty, he has affluence and leisure time. This is the great test of the manna. What will the Jewish people do with their leisure time and with their affluence?

Yes, we are all aware of the test of poverty. We are all aware of the trials and tribulations of being poor. However, the Seforno says, there are also great temptations that come with affluence. This puts a tremendous responsibility on a person — determining how he will deal with his disposable income and his free time. This is the test of the Parsha of the manna.

The Maggid from Mezritch once said that if one ever looks at people when they have troubles or sickness, G-d forbid, when there is death, Chas v'Sholom — then, everyone is religious. They all come to shul. Their prayer changes, their recital of Tehillim changes, their Tzedaka changes. That is when they have troubles.

How is it though, when a person has it good, when things are going wonderfully? To think about the Ribbono Shel Olam in times of plenty is a test in and of itself. This is what the Parsha of manna is all about.



OBSERVING THE TRANSFER OF THE KESUVA

Since we have established that the kesuvah is just a proof of the choson's obligations, there should be no reason for the choson to be the one to give it to the kalah and there is no reason that the eidim should need to observe its transfer.

However, it is well known that Rav Chaim Brisker would require the choson to give the kesuvah to the kalah and have the eidim watch its transfer.

There are two reasons mentioned by the poskim for his practice. One reason given is that without any testimony on the exact time of the kesuva's transfer, we cannot know if the transaction occurred at the beginning of the day or at the end of the day. Therefore, the shi'bud, the halachic lien on all of his assets, will only be applicable from the end of that halachic day. Thus, if the chasuna takes place in the winter – when the halachic day begins in the evening – and the chupah takes place that night, the lien will only begin at the end of that halachic day, on the following day at sunset. Hence, on the night following the chasuna, there would not be any lien on his assets, leaving the kalah without full protection. This is the equivalent of not having a kesuva and without a kosher kesuva one cannot live with his wife. However, once the eidim have seen the transfer and can testify on her having received the kesuva, the lien will begin immediately and she will also be covered instantly.

There is, however, a problem with this reasoning. Although she would not be able to claim his assets until the final evening, she is not in the lurch, since she can at least claim whatever he owns, without going to claim the lien on other properties

There is another reason given by Rav Shlomo Zalman Auerbach zt"l. Although we perform the kiddushin, via the method of kesef, by giving a

ring, there are times when questions arise with the validity of the kiddushin – such as if the ring was owned by the choson –consequently, we try to have a backup and just in case there was a problem with the ring, the shtar of the kesuva can be used as kiddushin. This is based on the fact that a shtar is also a valid method of making kiddushin. Therefore, it is advantageous to have the eidim watch the choson hand the kalah the kesuvah, so it can be used as a backup kiddushin.

There are a number of questions on this explanation, as well: since the text used for kiddushin is not found in the kesuva, can the text of the kesuva qualify as a substitute for the kiddushin? Additionally, the choson, as well as the eidim would be required to have in mind that the shtar of the kesuva is being used as kiddushin and normally they don't even know anything about this concept of the kesuva being used for kiddushin.

In general, most do not require the choson to give the kesuva to the kalah and definitely do not require the giving of the kesuva in front of eidim. This is the ruling of Rav Elyashiv, the Shevet Halevi, and Rav Chaim Kaniesky.

In conclusion, most do not require the choson to give the kesuva to the kalah and definitely do not require the giving of the kesuva in front of eidim.

COMMUNITY KOLLEL NEWS:

I will be giving a shiur at the Kollel Boker this Friday Morning, Jan. 26. Topic: "Lechem Mishna – what exactly happened in the desert on Erev Shabbos & how is it commemorated?"

The Night Kollel will be hosting a shiur from the esteemed Rav Yitzchok Lichtenstien. The shiur will take place this coming Sunday evening, Jan. 28, at 9:00pm. The topic will be: "Seder Kiddushin and Nissuin – Halachah L'maaseh."

Wishing you a Good Shabbos,
Rabbi Nachum Scheiner



Shovavim learning in the wee hours of the morning.

Davening in the tent after early morning learning.



~Night Kollel~

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

Currently learning Seder Kiddushin, Nesuin Halacha Lemasuh

is pleased to present a Shiur
by

שליט"א Rav Yitzchak Aba Lichtenstien
Rav Kehal Bais Avrohom Monsey

Sunday Jan 28

י"ב שבט

9:00PM

18 Forshay – Main Floor Bais Medrash

Maariv at 9:45

For more info or to join the Kollel, please contact: **Rabbi Nachum Scheiner**
845.372.6618 // ohrchaiomonsey@gmail.com



Just so you should know...



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