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ויבאו אילמה ושם שתים עשרה עינת מים
ושבעים תמרים ויחנו שם על המים

They came to Elim, and there were twelve water springs
and seventy palms, and they encamped there by the water

THE SIGNIFICANCE OF THE SPRINGS
AND THE DATE TREES

Page 7



RABBI YY JACOBSON

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IN TOWN FOR
SHABBOS



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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 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 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 Dason 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.

Shabbat Shalom
Rabbi Aaron Lankry

NEW MINYANIM ADDED:

EARLY MINYAN MINCHA FRIDAY
12:38, 1:00, 1:30 ,2:00 2:30

SHABBOS ZMANIM

| | |
|----------------------------------|------------------------|
| CANDLE LIGHTING | 4:40PM |
| MINCHA ALEF TENT | 4:50PM |
| MINCHA BAIS CHABAD | 4:50PM |
| SHKIYA | 4:58PM |
| SHACHRIS VASIKIN- DAF YOMI SHIUR | 6:37AM |
| SHACHRIS ASHKENAZ 18 MAIN | 8:00AM |
| SHACHRIS MAIN MINYAN 18 TENT | 9:15AM |
| SHACHRIS 20 FORSHAY BAIS CHABAD | 10:00AM |
| NEW SHACHRIS 18 FORSHAY | NEW 10:15AM |
| MINCHA | 1:45PM |
| PIRCHEI | 2:00PM |
| MINCHA SHALOSH SEUDOS | 4:50PM |
| SHKIYA | 4:59PM |
| MARRIV | 5:39PM 18 TENT, 5:44PM |

WEEKDAY ZMANIM

| | |
|-------------------------|------------------------------------|
| SHACHRIS | 20 MINUTES BEFORE NEITZ |
| S 6:55 | M 6:54 T 6:53 W 6:52 T 6:52 F 6:51 |
| 12:30 | |
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| MINCHA & MARIV | 12 MINUTES BEFORE PLAG |
| S 3:47 | M 3:48 T 3:49 W 3:50 T 3:51 |
| MINCHA & MARIV | 12 MINUTES BEFORE SHKIA |
| S 4:48 | M 4:50 T 4:51 W 4:52 T 4:53 |
| JANUARY 22 - JANUARY 27 | |
| NEITZ IS | 7:12 - 7:11 |
| PELAG IS | 3:59 - 4:02 |
| SHKIA IS | 5:00 - 5:05 |
| MAGEN AVRAHAM | |
| 9:06 AM | 9:04 AM |
| GRA- BAAL HATANYA | |
| 9:42 AM | 9:40 AM |

Zmanim by our incredible Gabbi
EPHRAYIM YUROWITZ
TZVI BLECH : Gabbai



Winter
2022-/2023



חורף
תשפ"ג

Mincha Mariv Minyanim

| | |
|----------------------------|----------|
| 18 Main מנחה | מערבי |
| 12:30 מנחולל (12:10-12:41) | At 10:15 |
| 6 MIN, AFTER סקיעת א | Tent א |
| 10 MIN, AFTER סקיעת ב | Tent ב |
| 17 MIN, AFTER סקיעת ג | Tent ג |
| 24 MIN, AFTER סקיעת ד | Tent ד |
| 31 MIN, AFTER סקיעת ה | Tent ה |
| 38 MIN, AFTER סקיעת ו | Tent ו |
| 45 MIN, AFTER סקיעת ז | Tent ז |
| 52 MIN, AFTER סקיעת ח | Tent ח |
| 59 MIN, AFTER סקיעת ט | Tent ט |
| 66 MIN, AFTER סקיעת י | Tent י |
| 73 MIN, AFTER סקיעת יא | Tent יא |
| 8:00 | Tent א |
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| 1:45 | Tent א |
| 2:00 | Tent א |
| 12 MIN, AFTER סקיעת א | Tent א |
| 12 MIN, AFTER סקיעת ב | Tent ב |
| 6 MIN, AFTER סקיעת ג | Tent ג |
| AT סקיעת ד | Tent ד |
| 7 MIN, AFTER סקיעת ה | Tent ה |
| 14 MIN, AFTER סקיעת ו | Tent ו |
| 21 MIN, AFTER סקיעת ז | Tent ז |
| 28 MIN, AFTER סקיעת ח | Tent ח |
| 35 MIN, AFTER סקיעת ט | Tent ט |
| 42 MIN, AFTER סקיעת י | Tent י |
| 49 MIN, AFTER סקיעת יא | Tent יא |
| 56 MIN, AFTER סקיעת יב | Tent יב |
| 63 MIN, AFTER סקיעת יג | Tent יג |

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Rabbi Coren

PARSHAS BESHALACH

TU BISHVAT: THE SECRET OF THE FRUITS

Rav Shimon Schwab Z"l recounts an amazing experience that took place one Shabbos during his visit to the home of the Chafetz Chaim Z"l. At some point during this special Friday night meal, the Chafetz Chaim asked a simple question which stumped everyone gathered around the table. He brought up Chazal who discussed the following question: When the Jewish people ate the man that Hashem sent them each day, it assumed the taste of whatever food they envisioned. The Tzadik asked the guests, "What would have happened if someone didn't imagine anything?" No one responded and the Chafetz Chaim raised the following: "For those who thought nothing, the man tasted like nothing." The Chafetz Chaim was indeed airing a powerful message. But don't we read in this week's Parsha that the man had a natural taste--כפייות--טעמו בדבש--sweet dough fried in honey. (See Chezuni and Rashbam and others who discuss what the man tasted like when it was cooked.) Isn't this a contradiction?

The explanation is obvious. If someone was eating the man and thought it should have the natural taste of the man, than it tasted sweet like honey. However, if he wasn't conscious of what he was doing and wasn't focusing on the gift called man that Hashem has given him than it tasted like nothing.

This past week, I discussed in shul a chidush from Rabbinu Yonah regarding a food over which a bracha was said without Kavana and whether one is required to repeat the bracha. When it comes to brachos on food we don't follow the standard rule of אין מצות צריכות כוונה. The reason for this is that the whole essence of the mitzva is actually deoraysa (See Daf 12 in Masseches Brachos and Gilyon Hashas.) The olam probably does not follow this psak. However, the message is strong and clear: When we partake of Hashem's gifts but neglect using our brachos to demonstrate our appreciation, we are missing many opportunities.

The Sefarim (see Piskai Teshvos) place incredible focus on making a bracha with kavana. Brachos influence one's personal parnassa. In addition, the Gemara in

Brachos in the sixth Perek tells us that our blessings-- or lack of them --have a direct effect on the agronomy of the world--especially on fruit whose negative energy is removed by the brachos.

This was the message of the Chafetz Chaim who suggested that brachos are the opportunity to tap into a world of Emunah. Rav Saadyah Gaon tells us that the miracle of the man was more impressive than any other miraculous act because it was constant. For 40 years Hashem created an incredible food from nothing but air that fed approximately 2 million people each day.

The secret of the fruits is that it provides an opportunity for much blessings in our lives. However, it actually goes much deeper and this is the reason the Hashem told the Meraglim ולקחתם מפרי הארץ--be strong and take from the fruits of the land of Israel. What does it mean to "strengthen yourself"? Is it because the fruits were heavy? Obviously, there is something deeper.

When discussing the nusach of the Bracha Achrona the Bach begins to reveal part of the secret of the fruits. In fact the Kabbalah informs us that on Tu Bishvat, which is also referred to as 'Rosh Hashana of the Trees,' it has the power of Rosh Hashana to rectify our sins.

The Bach explains that the fruits of the land of Israel are surrounded with mitzvos -. Terumos and Maasros-- so when a person eats them they are following the proper Halachik procedure and he can merit immersing himself in a special Kedusha.

Chazal posits that fruits represent our future and our return to the state of Adam Harishon in Gan Eden (See the end of Yerushalayim Masseches Kiddushin.) Midrash Raba Parshas Bo discusses how in the future trees that will produce new fruits every month. This is Hashem's gift to us; it will connect us and bind us to Him always.

Good Shabbas



RABBI BENTZION SNEH

נס על ידי רמון לט"ו בשבט. בארצנו הקדושה, גר פעם יהודי חרד לדבר השם ושמו ר' ניסים כנורי, הוא התגורר בבקתה קטנה, לא הרחק מטבריה, על שפת הכנרת, ומכאן שמו כנורי. ר' ניסים זה היה עני מרוד, לא היו לו לא שדות ולא כרמים כי אם עץ רמון בודד אחד שעמד ליד ביתו הקטן. אכן היה עץ זה ראוי לשמו, כי היו לו ענפים עבים אשר בצילם ישב ר' ניסים כל היום ולמד תורה, וכאשר הגיע הזמן והעץ נתמלא פרי אדום ועסיסי, לא היה קץ לשמחה שהיתה שורה בביתו של ר' ניסים, כי עץ זה היה מקור פרנסתם, הם עצמם אכלו מפריו ואת הנותר מכרו והתפרנסו ממנו כל השנה. ב"שלושת השבועות" היה העץ תמיד מלא פירות, אך איש לא נגע בהם אלא חיכו עד לאחר ט' באב, ורק לקראת שבת נחמו ניגש ר' ניסים אל העץ ויחד עם בניו החריד ממנו את ביכורי הפרי, כשברטט של קדושה הוא מברך "שהחיינו" ומחיה את נפשו בפרי הטעים. לרימונים של ר' ניסים יצאו מוניטין בכל הסביבה, יהודים וערבים באו לקנות מהפירות שלו, ומפה לאוזן נמסר כי הרימונים האלו הם סגולה לבריאות והמרבה לאכול מהם הרי זה משובח. נשים ידעו לספר, כי לפתן שנעשה מרימונים אלה, יכול לשמש כרפואה. לעושר רב לא הגיע ר' ניסים עם העץ הרימון שלו, ובקושי הרוויח מהחייט ולמחיית ביתו. ילדים היו לו לר' ניסים כמעט כמספר הרימונים שהיו על העץ שלו, הם גם גדלו והתפתחו יפה כפירות העץ. שנים נקפו, ובנותיו של ר' ניסים התחילו אט אט להגיע לפרקן ונתגלה הצורך לחשוב על חתנים הגונים, שישאו אותן. אולם דדוניה כפי שזה היה נהוג בימים ההם לא היה לר' ניסים, ליתן להם.

יהו בהיר אחד קרה לו אסון ממש, היה זה בדיוק אחרי "שלושת השבועות", כאשר התברר כי עץ הרימון עומד ריק בלי פירות, כשענפיו שמוטים למטה, כאילו התבייש במה שקרה לו. משעברו שבועות מספר, החלו בני ביתו של ר' ניסים לטעום את טעמה של חרפת רעב, פשוט לא היה מה לאכול בבית, ודדוניה לבנות וודאי שלא. ניצב לו ר' ניסים ליד העץ בערב שבת-נחמו, ובולש בעיניו אולי יראה לפחות רימון אחד שאפשר יהיה לברך עליו ברכת "שהחיינו", הוא מסתכל ומסתכל ומהעניו זולגות דמעות, אין אפילו רימון אחד על העץ. "אברהמליה, בוא הנה" קורא הוא פתאום לבנו שבגיל בר-מצוה בוא נא ותטפס על העץ, אולי תגלה בין העלים איזה רימון ונוכל מחר אי"ה לברך עליו "שהחיינו". אברהמליה הנו בחור זריז וממולח, לא צריך לומר לו פעמיים והוא כבר על העץ, למטה מחכה לו אביו בנשימה עצורה. "מצאתי! קורא פתאום אברהמליה מבין ענפי העץ, "מצאתי רימון נאה". "ברוך השם" אומר ר' ניסים, ושפתותיו מרחשות תודה על כי יוכל לברך בשבת על פרי ברכת "שהחיינו". "עוד אחד מצאתי" קורא הילד עתה, ור' ניסים חוזר ואומר ברוך השם. עוד פעם אחד הודיעה קריאתו הנרגשת של הנער כי מצא רימון, אחר כך ירד מהעץ והודיע כי אין יותר. ר' ניסים שבחן את הרימונים היה מלא התפעלות, גדולים, יפים ועסיסיים כאלה עוד לא היו על העץ שלו אף פעם. גם אברהמליה אמר כי טרם ראה רימונים יפים כאלה. לא עבר הרבה זמן עד שהחלו לבוא נשים עם סלים גדולים, הם רצו לקנות כרגיל רימונים מר' ניסים, אולם הוא הודיע להן כי לצער הרב הפעם אין לו רק שלושה אלה, אותם אינו מוכר כי הם דרושים לו לשם ברכה. הנשים שהבינו לרוחן, איחלו לו כי די' ימלא את חסרונו בשנה הבאה ונתנו לו כסף על החשבון, הוא לא רצה לקחת כסף בצורה כזו, אולם לחצו עליו עד שלקח.

שמחה גדולה שמחו ר' ניסים ומשפחתו באותה שבת נחמו, ראש המשפחה חתך שני רימונים, חילקם לחלקים שווים בין הילדים, ואילו את השלישי השאיר מבלי לגעת בו. בינתיים פשטה שמועה על שלושת הרימונים שנקטפו השנה מעצו של ר' ניסים, סגולה מיוחדת להן, באשר עסיסן של כל הפירות מרוכז בפירות אלו. החלו לבוא אנשים שהציעו סכומי כסף גדולים תמורת הרימון הנותר, אולם ר' ניסים השיב את פני כולם וריקם והודיע כי את הרימון הזה הוא משאיר לחמשה עשר בשבט. גם אשתו ביקשה אותו למכור את הרימון, באומרה הנה אין כבר לחם בבית והבנות מזדקנות ויש להשיאן. אולם גם לה אמר ר' ניסים אותו הדבר, בהוסיפו כי השם יעזור ואין מה לדאוג. אולם אשתו לא נתנה לו מעתה מנוח, היא הפצירה בו לצאת לחו"ל ולאסוף כסף להכנסת כלה. ר' ניסים דחה הצעה זו בשתי ידיים, באומרו כי אין הוא רוצה להפיק שם ריווח ותועלת מהעובדה, כי הוא תושב ארץ ישראל ואשר היהודים בחוץ לארץ ירחמו עליו בשל כך. למרות זאת, בראותו את הצער בעיני אשתו ובנותיו, הוא החליט לצאת לדרך, אך קיבל על עצמו לא לגלות בשום מקום כי הוא בן ארץ ישראל. בלב כבד הוא נפרד ממשפחתו ויצא לדרך.

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Rabbi Reisman



Rabbi Steinfeld

A THOUGHT ABOUT REFIDIM

APPRECIATION

In Refidim it says Rafu Yedai'hem Milimud Hatorah as is found in the Gemara in Sanhedrin 106a (9 lines from the bottom) or Bechoros 5b (11 lines from the top). רבי יהושע אומר שריפו עצמן מדברי תורה שנאמר לא הפנו. (אבות אל בנים מרפיון ידיים). Their hands were weakened from Learning Torah.

I heard a beautiful explanation of the expression Rafu Yedai'hem, their hands were weakened. Learning Torah is not hands it is the head. What is Rafu Yedai'hem, their hands were weakened from Learning Torah?

I heard a beautiful Bi'ur based on the Netziv. The Netziv says on the Posuk in Mishlei 3:18 (עץ-חיים היא, למחזיקים ב ה; ותמכיה מאש ר). It says that Torah is a (עץ-חיים) a tree of life to those who are Machzik, those who grab onto it. (ותמכיה ר) the supporters (מאש ר) are blessed. Zagt the Netziv, there are two types of supporters of Torah. There are some supporters of Torah who are Tomchim. A Tomech is a supporter, he supports. What is support?

When something is going to fall you have to support it. So Torah may become weakened, a Yeshiva may not make it, so a person is a Tomech Torah. A Tomech Torah means he holds up the Torah that the Torah shouldn't fall. The Torah shouldn't Chas V'shalom be weakened. He is a Tomech Torah. (ותמכיה מאש ר). However, there are others who are (מחזיקים ב ה). They are not saying the Torah may fall so I have to support it. They are saying, I may fall. Let me grab on to the Torah to keep me going to do the things that I have to do. That is something else. That is (מחזיקים ב ה). They grab on for dear life. So you see, there are two people who support Torah and they are both wonderful. Someone who supports Torah that a Yeshiva shouldn't close and there shouldn't be problems, he is wonderful. (ותמכיה ר) he is a Tomech Torah, (מאש ר) very praiseworthy.

But there is a higher level. (עץ-חיים היא, למחזיקים ב ה). Somebody who grabs on to Torah for dear life, because it is what he needs and without it he won't make it. When he gives money to Torah, he is not giving money to a Mosed, or a Yeshiva because he doesn't want the Yeshiva to fail. He is doing it because he doesn't want to fall.

Why do Rosh Yeshivos go to wealthy men for money? Because they are Tomchei Torah. The wealthy men should come to the Roshei Yeshivos and beg them let me give you money. Let me give you support of Torah. Let me have my Cheilek in Torah. That is the way it really should be.

I remember once that there was a Mesivta Tiferes Yerushalayim dinner in Boro Park, and Rav Pinchas Teitz was the guest speaker and of course Rav Moshe Zichrono Livracha spoke. Rav Teitz spoke and he said to the assembled it is not right. Rav Moshe has to come here? He has to travel from the east side and come here and be here for a dinner to raise money? Rav Moshe should be able to stay home and we should go to him and drop off checks in his home. That is what Rav Teitz said.

Rav Moshe got up to speak and he said I beg to differ with my good friend HaRav Pinchas Teitz. It is a Zechus to go around and raise money for Torah. It is an opportunity. It is wonderful to go around. I remember turning to one of my friends and saying usually a Machlokes between Rav Moshe and Rav Teitz I would say that Rav Moshe must be right. But this time I think that Rav Teitz is right.

You want to give to help Mosdos. Why wait until the Mosdos come to you? Go to them! If a Rosh Yeshiva calls could I come to your house, I need some help with the Yeshiva. Say what, you are going to come to my house? I will go to your house. Tomchei Torah is one thing but (עץ-חיים), someone who grabs onto it for dear life that is (מחזיקים ב ה) (היא, למחזיקים ב ה). It is the source of his whole life, both Olam Hazeh and Olam Haba. Rafu Yedai'hem Milimud Hatorah. They didn't hold on for dear life to Limud Hatorah. You have to grab onto Torah for dear life as that is the way it should be.

We find when the sea was split that Moshe Rabbeinu and the Bnei Yisroel sang the shirah. In Sefer Bais HaLevi he explains in depth the concept of singing in appreciation. There are two types of appreciation. The first one is where a person thanks Hashem for getting him out of a troubled situation. For instance, a person that was sick and became healthy. When a person thanks Hashem for extricating him from his tzarah. In this case the thanks are only for getting out of trouble, not for the trouble itself. As a matter of fact if the person would never have been sick he would have been even happier. This is one type of thanks.

There is another type of thanks which the Bais HaLevi says took place at krias yam suf. The thanks were not only for being taken out of Mitzrayim. They also thanked Hashem that because of them being saved there was a ribuy kvod shem shomayim. They were thanking Hashem for having been put in the matzav of shibud in Mitzrayim that thereby the great miracle would come about and thereby being mekadash shem shomayim. We see that a person must know that any tzarah he is in is really for his benefit!

There is a famous story from the Dubner Maggid with a rich person and a diamond. There was a rich man by the name of Daniel who had lots of money. Among his wealth he had an expensive diamond. It was a very large diamond and the rich man kept it in a safe in a special room. One day his friend begged him to show him the diamond. Initially the rich man refused but after a lot of coaxing he agreed. The rich person took his friend into that room. He closed all the window shades. He took out the box in which was another box. He took out the diamond and it lit up the room. His hand shivered and as a result the rich man dropped the diamond, and the diamond now had a crack in it.

The rich man and his friend started talking to many jewelers to see what could be done to the diamond. The experts all concluded that nothing could be done. The only thing that could be done is that they should cut the diamond where the crack is and make it into two diamonds thereby it would not lose that much value.

The rich man was very upset but his friend told him that before you do something as drastic as this why don't you go and ask the Rav? The rich man said what does the Rav know about jewelry. Nevertheless, He insisted so the rich man acquiesced. The Rav asked the rich man what is your name? The rich man responded, "Daniel." The rich man started regretting coming what does this have to do with a diamond? The Rav told him that this crack will serve as the top of the letter "daled" you will get someone to finish engraving the rest of the "daled" and thereby making this diamond personalized and a special diamond. By doing this you will have your children and grandchildren and great grandchildren remember you. Also, the value of the diamond will go up as it will be personalized.

The rich man saw the great chochma of the Rav and thanked Hashem for both the fact that his diamond went up in price but also that the diamond initially fell.

We need to learn from this story and from Shiras HaYam that not only we should thank Hashem for the good but even what appears bad is really, good and we need to thank Hashem!

May we always be thankful and appreciative!

Do you have a topic or discussion you want to read about? Please send comments or questions to hymanbsdhevens@gmail.com or berachsteinfeldscorner@gmail.com

PARSHAS BESHALACH

THE SMART MITZVAH

13:19 "ויקח משה את עצמות יוסף עמו, כי השבע השביע את בני ישראל לאמר פקד יפקד אלקים אתכם והעליתם את עצמתי מזה אתכם"

"And Moshe took the bones of Yosef with him, for he had firmly adjured the B'nei Yisroel saying: Hashem will surely remember you, and you shall bring up my bones from here with you."

Moshe took the Atzmos Yosef with him. Why does the Posuk says the word "עמו" in the beginning of the Posuk, and at the end of the Posuk tells us what Yosef told his brothers - "והעליתם את עצמתי מזה אתכם" - which is a Loshon of אנו. What is the difference between עמו and אנו, both seemingly translated as "with him" - and why does the Posuk switch from one to the other in the same Posuk?

The Maharil Diskin explains the difference between "עמו" and "עמו". עמו means that the person taking and the thing being taken are equal. Chazal explain in Devarim 15:16 "כי טוב לו עמך" when a person has an Eved Ivri, he is "עמך" - "במאכל ועמך במשתה" - he is with him for food and with him for drink. The master and the servant are equal. As opposed to אנו, the person taking is greater or more important than that which he is taking from. We would certainly think that this Posuk should have used the word אנו. We have a great living Tzaddik, Moshe Rabbeinu, carrying bones of a Tzaddik who is not alive.

Yosef wanted to convey a special message. Yosef said to his brothers that they should take his bones out. Why did Yosef need to say "bones?" Yosef wanted them to see that his bones were complete and did not rot. The Gemara in Shabbos 152b says that we learn from the Posuk in Mishlei: "V'rekev Atzmos Kinah," that whoever has envy in his heart while he is alive, will have his bones rot in the grave after he dies. Whereas one that does not have envy in his heart while alive, his bones will not rot after he dies. Reb Yehoshua Leib says that hatred and anger are offspring of envy. Yosef was sending a clear message that even with everything that was done to him, he was never angry or hated anyone.

Moshe Rabbeinu took the bones of Yosef "עמו." He was

drawing from the strength of Yosef. There should never be jealousy or hatred to a fellow Yid. Klal Yisroel had Taanas, complaints against Moshe even though he did everything and anything he could to help them. Moshe Rabbeinu, despite the many instances of hard feelings from Klal Yisroel, elevated himself to the level of Yosef; he was עמו.

The Gemara in Sotah 13a says come see how dear the Mitzvos are to Moshe Rabbeinu. All of Klal Yisroel were collecting Biza, money, and he was busy with Mitzvos, as it says in Mishlei "חכם לב יקח מצות" The obvious question is why was Moshe "smart". Hashem commanded Klal Yisroel to take the Biza. It would seem that Moshe was doing one Mitzvah and the rest of Klal Yisroel were doing another Mitzvah. Why is Moshe the Chacham, the wise one?

We are supposed to do Mitzvos because we are commanded to do it. Mitzvos are not supposed to be done because it makes us feel good or it appeals to our conscience. Klal Yisroel were doing the Mitzvah of collecting Biza. It would seem to be a very difficult Mitzvah to do completely L'shem Shomayim. Moshe Rabbeinu watched all of Klal Yisroel as they did a Mitzvah and at the same time become rich - he still said I will go do the Mitzvah of carrying the bones of Yosef. Moshe could have said, why should I lose out on all of the Biza, I will go do that Mitzvah. Instead, he made a huge Kiddush Hashem and showed Klal Yisroel that even when following the command of Hashem, our single goal should be to follow the will of Hashem. We should not take into account what benefits we may receive when doing Mitzvos. We should try to emulate Moshe Rabbeinu who did Mitzvos L'shem Shomayim.

Maybe we can compare this to the Kiddush Shem Shomayim of the frogs. The Gra says that the frogs as a "whole" were commanded to jump all over Mitzrayim, including the ovens. Every frog could have said, I will jump everywhere but the ovens, and let other frogs jump into the ovens. The frogs that jumped into the ovens took the less desirable job because their sole purpose was to follow the command of Hashem.

Moshe Rabbeinu's sole purpose on this world was to be Mekadesh Shem Shomayim in this world. He never had hatred to Klal Yisroel because that would not bring about a Kiddush Hashem

UFARATZTA

SEFER TORAH-OR LIKUTEI-TORAH

The Sefer Torah-Or and Likutei-Torah are really one Sefer. Torah Or consists of Maamorim of the Alter Rebbe* on Chumashim Brashis and Shmos. Likutei Torah are Mamaorim of the Alter Rebbe

on Chumashim Vayikra, Bamidbar; Dvorim, embeaded with commentary and glosses of the Tzemtzch Tzedek.

The Likutei Torah was printed 11 years after the Torah Ohr because the Russian government

shut down most Hebrew printing presses, because of false information that the Maskilim fed the government officials.

==== Letter of the RaYYatz. Likutei Torah: Hosofos P8 Baal haTanya





CRITICIZING ISRAEL - THE 5:1 RULE

Dr. John Gottman has spent his career studying healthy marriages and has scientifically identified the behaviors that contribute to dysfunctional ones. He can spend a short time with a couple and predict with over 90% accuracy if they will still be married in five years from that point.

Gottman found that the single biggest determinant to a happy and healthy marriage is the ratio of positive to negative comments the partners make to one another. A different study examined factors that made the greatest difference between the most and least successful business leadership teams. The optimal ratio was amazingly similar in both studies—five positive comments for every negative one. For those who ended up divorced (or for unsuccessful business teams), the ratio was 0.77 to 1—or something like three positive comments for every four negative ones.

If we want relationships to not only survive but to thrive, we must make a concerted effort to express compliments in a 5 to 1 ratio over criticisms. This magic formula is critical not only for marriage or business but for any relationship we are invested in and we want to feel connected to. Parents must be mindful of the ratio in interacting with children and educators should be thoughtful of this proportion when communicating with students.

Recently, I have been thinking of one other relationship in which this ratio is critical: our relationship with the State of Israel.

The new Israeli government, one that has frequently been described as the most right-wing in Israel's short history, has attracted significant attention and garnered strong criticism. Some have expressed outrage at the election and appointment of several ministers. Others express concerns about proposed legislation regarding judicial reforms, arguing they risk compromising and undermining the foundation of Israel's very democracy. Still others have strong feelings over the ministerial appointment of Aryeh Deri and

the subsequent Supreme Court decision to invalidate it.

Sadly, and unfortunately, both opponents and defenders of the current coalition and its proposed legislation have too often oversimplified the issues, eliminated nuance, subtlety, and legal analysis and have resorted to sound bites that serve a political agenda. These issues and topics are complicated, and deserve analysis and study before arriving at or expressing an opinion; yet, as is often the case, predictably, most will choose to take an uninformed position that conforms to political affiliation and loyalty regardless of the actual complexities of the issues.

Several American Jewish organizations have weighed in and publicly offered their criticism, expressed their outrage, or prophesized their doom and gloom for Israel's future. Locally, a prominent Jewish organization was weighing adding its voice to the chorus of those publicly proffering criticism and concern with a statement and communication to its constituents. I think that is a tragic and potentially destructive mistake.

Certainly, Israel is not beyond reproach or criticism from either direction. Some thought the last coalition that included Mansour Abbas of Ra'am, an Islamic Party, was the time to express public concern while others feel the current coalition that includes far-right ministers Bezalel Smotrich and Itamar Ben-Gvir is worthy of protest and opposition. Some felt the Gaza withdrawal was worthy of public statements in resistance, while others expressed concern about expansion in Judea and Samaria.

Our words matter and we must be extremely judicious in deciding how to use them. Rav Aharon Soloveitchik, zt"l, writes in his book *Logic of the Heart*, *Logic of the Mind*, "Upon delivery from the Egyptian bondage, the Israelites regained their self-expression. As long as they were subjected to Egyptian bondage, their self-expression was stifled and suppressed. But at the moment of Exodus, the Israelites regained their speech. Slaves cannot express or assert themselves properly. They cannot realize their potential. Only the free man is capable of doing so."

The Arizal saw the connection between speech and freedom in the very name of the holiday. Pesach, he explained, comes from "Peh - sach" - "a mouth converses." Part of affirming our freedom is affirming the awesome responsibility that comes with freedom of speech.

Criticism is, of course, at times warranted, but I wonder about the wisdom of Jewish organizations in the Diaspora expressing it on either side through public statements and proclamations. Will statements influence policy and politics in Israel in a meaningful way or do they just contribute to sowing division and discord while satisfying a certain segment of a base of constituents? Is the goal to simply level a protest for posterity? What is the risk or unintended consequence of criticizing Israel publicly in America, no matter how warranted or deserved it may be?

A 2021 Pew Study found that only 60% of U.S. Jews say they are either very emotionally attached or somewhat emotionally attached to the modern state of Israel. Will non-nuanced and oversimplified public criticisms from both sides bring diaspora Jews closer or further to Israel? Will it garner more or less support for Israel from the general American public and from American elected officials?

To be clear, what is at stake is not Israel's connection to diaspora Jews, but diaspora Jews' connection to Israel. If that is severed, Israel will survive, but Jews with tenuous identity may not. The leaders of diaspora organizations should think carefully about what best serves the interests of their constituency and what promotes a healthy long-term relationship in which criticism will be relevant and important but cannot be the central or most common expression.

One can violate the 5:1 ratio, criticize more freely and frequently, but they will be an outside critic, not someone nurturing a relationship. If we want to promote and strengthen our and others' relationship with Israel, it behooves us to hold ourselves to Gottman's standard and work hard to release at least five statements of support and compliments for every time we feel it is necessary to criticize.



RABBI FRAND

TRIBES & ELDERS GIVEN THE ROYAL TREATMENT AT ELIM

The pasuk says, “They arrived at Elim, where there were twelve springs of water and seventy date-palms; they encamped there by the water” [Shemos 15:27]. The Ramban wonders why it was so significant for us to know that there were 12 springs and 70 palm trees in Elim. This does not seem to be a particularly impressive number of either palm trees or flowing rivers. There are places, he notes, where thousands of date palms grow in close proximity to one another. Likewise, the number of flowing streams would not seem to be so significant that the Torah should bother to emphasize these facts.

Even more troubling, the Ramban notes is that in Parshas Massei where the Torah reviews all the travels of the Jewish people in the wilderness, most of the stopovers are given very short shrift. Even the stopover at Marah, which was the site of significant events, the Torah only mentions in passing, very briefly. However, when the Torah mentions the stop at Elim in Parshas Massei, it again notes the number of springs and the number of palm trees [Bamidbar 33:9]. This surely begs for an explanation! What is so significant about this stop at Elim and the number of springs and palm trees?

The Ramban quotes a Medrash – the Mechilta of Rebi Eliezer haModai – who notes that at the time of Creation, G-d created this place with 12 springs corresponding to the 12 Tribes of Israel and 70 palm trees corresponding to the 70 Elders (of the Sanhedrin). Each tribe dwelt by its own stream and each member of the Sanhedrin sat under the shade of his own palm-tree, thanking the Almighty for preparing this respite for them in a parched wilderness, from the time of Creation.

What is the message of this Medrash? What is the Torah trying to tell us here?

Consider the following parable: Imagine guests who are attending an “out-of-town wedding.” The entire wedding entourage is staying in a hotel. The

hosts have prepared a hotel room for each of the guests. In each hotel room, they prepared an elaborate package of fruits, cakes, chocolates, and drinks. Each room contains the newspaper of the home city of those guests. What does such an arrangement say to the guests? It tells the guests that they are very important. The hosts are so pleased to have the presence of each guest at their simcha that they went out of their way to cater to each one’s personal needs.

This section appears prior to the Receiving of the Torah. The Almighty went “out of His way”, so to speak, to impress the Jewish people — before they received the Torah — with their importance. Each member of the Jewish people belongs to one of the 12 tribes. G-d did not merely provide a river with enough water for everyone to drink. Rather, He provided them with the equivalent of their “home newspaper” – a personalized stream for each tribe. The message is: “You are one of the ‘Select Twelve’ — part of My treasured nation, My chosen people. I treat you like My honored guests.”

The other thing Klal Yisrael must know before they receive the Torah is that “Kabbalas HaTorah” cannot work without the 70 Elders. We are dependent on those who transmit Torah, that special subset of the nation who teach the Torah and tell us how to interpret the Torah. That bit of knowledge is crucial before Kabbalas HaTorah.

The awareness of these two concepts is fundamental for the nation. They must be aware of the importance of every Tribe and of the importance of the transmitters of Torah to our nation. Therefore, from the beginning of time, G-d already prepared this message, by creating the 12 streams flowing and the 70 palm trees growing in Elim, on the way between Egypt and Mt. Sinai.

Friday Mornings AT SCHEINERS

It’s 3:30 am and his alarm goes off. On the first two attempts Yanky Buchinger tries to shut it off as quickly as possible so as not to wake up the rest of the family but clumsily misses the button. He rarely wakes up this early, but it happens to be Friday morning Parshas Bo and he has to catch a bus to Scheiners Shul in Forshay. Yanky is one of about 70 Bochrin and Yugerleit who dedicate three straight hours every Friday morning of Shovavim to learning the Heilige Torah. The school bus pulls up in front of his house and he is still trying to shake off his sleepiness as he climbs the three steps of the bus. Yanky takes a seat next to his friend Moishe Chaimov, who will be his Chavrusah at these wee hours of the morning. They share a knowing look as if to ask each other if they are crazy and then silently dose the rest of the trip. Before he knows it they are at 18 Forshay and a hot Mikva and a table laden with coffee and tea are waiting for them to get that extra charge before the learning begins.

As Tent Daled fills up with other participants the Kol Hatorah starts to fill the air. Some Chavrusah Shafts are learning the Daf and some are learning Chumash. Yanky and Moshe take out their trusted Mishnayos and dedicate the first 45 minutes to finishing the perek. On the next table over is a businessman learning from a Mishnah Berurah. He tells Reb Srully Turkeltaub, the mesader of the early morning program, that the learning has brought him back to his “days as a Yeshiva Bachur”. A young bochur on the next table is dedicating his time to finishing a Mesechta. Yanky can’t fathom how all these people plan on going through their regular schedules after Shachris. Yanky himself was hoping to catch an hour or so of sleep before he goes to first seder.

The time passes quickly as each member of the Shovavim club dedicates themselves to their respective limud. It’s now 7am and time to daven Shacharis. Yanky thought he would be tired but instead he feels a certain rejuvenation that only Torah can truly bring. As he unwraps his tefillin after Shachris he knows he will be back next week. It’s too bad there are only a few more weeks to Shovavim. What in the world will he do each week from 4:00 to

7:00 am? Sleep? Out of the question.

Akiva Pallack

Director of Development

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Rabbi YY Jacobson

Jewish History Is a Study of the Future

“Let My “Moses and the Children of Israel Will Sing”

Future Tense

“That day, G-d saved Israel from the hands of the Egyptians . . . The Israelites saw the great power G-d had displayed against the Egyptians, and the people were in awe of G-d. They believed in G-d and in his servant Moses. Moses and the Israelites then sang this song, saying...”

The Song at the Sea was one of the great epiphanies of history. The sages said that even the humblest of Jews saw at that moment what even the greatest of prophets was not privileged to see. For the first time, they broke into a collective song—a song we recite every day during the morning prayers.

Yet, as is often the case, the English translation does not capture all of the nuances. In the original text, the Torah states:

Then Moses and the children of Israel will sing this song to the Lord, and they spoke, saying, I will sing to the Lord, for very exalted is He; a horse and its rider He cast into the sea.

בשלה טו, א: אָז יִשְׂרָאֵל יִשְׂרָאֵל וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר אֲשִׁירָה לַיהוָה כִּי־צָאָה גְּלוּת סוּס וּרְכֹבָו רָמָה בַיָּם

It speaks of Moses’ and the Jews’ singing, in the future tense. This is profoundly strange. The Torah is relating a story that occurred in the past, not one that will occur in the future. It seems like a “bad grammatical error.” The sages, quoted by Rashi, offer a fascinating insight:

סנהדרין צא, ב: תניא אמר רבי מאיר מניין לתחיית המתים מן התורה שנאמר (שמות טו, א) אז ישיר משה ובני ישראל את השירה הזאת לה', שר לא נאמר אלא ישיר מכאן לתחיית המתים מן התורה

One of the principles of the Jewish faith is the belief in *Techiyas Hamesim*, the resurrection of the dead, following the messianic era. Death is not the end of the story. The soul continues to live and exist, spiritually. What is more, the soul will return back to a body. This is why the Torah chooses to describe the song in the future tense: Moses and his people will indeed sing in the future, after the resurrection. Their song was not only a story of the past; it will also occur in the future.

While this is a fascinating idea, it still begs the question: Why does the Torah specifically hint to the future resurrection here, as opposed to any other place in the Torah? And why will Moses and Israel sing in the future as well?

After the War

The following story happened on this very Shabbos, 77 years ago.

One of the great rabbis of Pre-war Europe was Rabbi Aharon Rokeach (1880 – 1957), the fourth Rebbe of the Belz Chasidic dynasty (Belz is a city in Galicia, Poland.) He led the movement from 1926 until his death in 1957.

Known for his piety and saintliness, Reb Aharon of Belz was called the “Wonder Rabbi” by Jews and gentiles alike for the miracles he performed. He barely ate or slept. He was made of “spiritual stuff.” (The Lubavitcher Rebbe once visited him in Berlin, and described him as “tzurah bli chomer,” energy without matter.)

His reign as Rebbe saw the devastation of the Belz community, along with most of European Jewry during the Holocaust. During the war, Reb Aharon was high on the list of Gestapo targets as a high-profile Rebbe. They murdered his wife and each of his children and grandchildren. He had no one left. With the support and financial assistance of the sixth Lubavitcher Rebbe in the US, and Belzer Chasidim in Israel, England, and the United States, he and his half-brother, Rabbi Mordechai of Bilgoray, managed to escape from Poland into Hungary, then into Turkey, Lebanon, and finally into Israel, in February 1944. He remarried but had no children.

Most thought that Belz was an item of history. Yet, the impossible occurred. His half-brother Rabbi Mordechai also remarried and had a son, then died suddenly a few months later. Reb Aharon raised his half-brother’s year-old son, Yissachar Dov, and groomed him to succeed him as Belzer Rebbe. Today, it is one of the largest Chasidic groups in Israel, numbering more than 50,000, with hundreds of institutions, schools, synagogues, and

yeshivos.

The Belzer Rebbe not once said any of the prescribed prayers like Yizkor or Kaddish for his wife and children, because he felt that those who had been slain by the Nazis for being Jews were of transcendent holiness; their spiritual stature was beyond our comprehension. Any words about them that we might utter were irrelevant and perhaps even a desecration of their memory.

For Reb Aharon, the only proper way to respond to the near-destruction of Belz and honor the memory of the dead was to build new institutions and slowly nurture a new generation of Chasidim. This is what he did for the remainder of his life. He settled in secular Zionist Tel Aviv, and not in the more religious Jerusalem because, he said, it is the only city without a Church or Mosque.

The First Shabbos

The first Shabbos after he arrived in Israel during the winter of 1944 was Shabbos Parshas Beshalach, and he spent it in Haifa. He was alone in the world, without a single relative (save his brother) alive.

During the Shabbos, he held a “tisch,” a formal Chassidic gathering, in which Chassidim sing, dance, and share words of inspiration and Torah. The Belzer Rebbe quickly realized that the Holocaust survivors present, who had endured indescribable suffering and had lost virtually everything they had, were in no mood of singing. The Rebbe decided to address himself and his few broken Chassidim who had survived.

The Belzer Rebbe raised the above question of why the Torah specifically alludes to *techiyas hameisim*, the resurrection of the dead, in conjunction with the song that was sung celebrating the splitting of the Red Sea? He gave this chilling answer. When the Jewish people sang the Song of the Sea, much of the nation was not present. How many people did not survive the enslavement of Egypt? How many Jewish children were drowned in the Nile? How many Jews

never lived to see the day of the Exodus? How many refused to embark on a journey into the unknown?

According to tradition, only a fifth of the Jewish people made it out. 80% of the Jews died in Egypt. It is safe to say that everyone who did make it out of Egypt had lost relatives and could not fully rejoice in the miracles they were witnessing. Now, the sea split. The wonder of wonders. Moses says to them, "It is time to sing." But they responded, "Sing? How can we sing? Eighty percent of our people are missing!"

Hence, the Torah says, "Moses and the children of Israel will sing," in the future tense. Moses explained to his people, that the story is far from over. The Jews in Egypt have died, but their souls are alive, and they will return during the resurrection of the dead. We can sing now, said Moses, not because there is no pain, but because despite the pain, we do not believe we have seen the end of the story. We can celebrate the future.

Future and Past

This is what sets apart Jewish history. All of history is, by definition, a study of the past. Jewish history alone is unique. It is a story of the past based on the future. For the Jewish people, history is defined not only by the past but also by the future. Since we know that redemption will come, we go back and redefine exile as the catalyst for redemption and healing.

For the Jewish people, the future defines and gives meaning to the past.

With this, the Belzer Rebbe inspired his students to begin singing yet one again, as they arrived at the soil of the Holy Land, on Shabbos Beshalach 1944, 77 years ago.

His disciples did sing. And if you visit the main Belz synagogue in Jerusalem (at least till corona), you can hear thousands of Jews, young and old, singing and celebrating Jewish life.

Sunrise

I once read an article by a survivor of Auschwitz. He related how every morning, as the sun rose over Auschwitz, his heart would swell with anger. How dare you?! How can the sun be so indifferent to the suffering of millions and just rise again to cast its warm glow on a world drenched in the blood of the purest and holiest? How can the sun be so cruel and apathetic? Where was the protest?

But, he continued his story, he survived. I came out of the hell. And the day after liberation, as I lie in a bed for the first time in years, I watched the sunrise. For the first time, I felt so grateful for the sun. I felt empowered that after the long night, which seemed to never end, light has at last arrived.

This is the story of our people. Our sun has set. But our sun will also rise. Life, love, and hope will prevail. "Netzach Yisroel Lo Yishaker," the Eternal One of Israel does not lie. There will be an end to the night. "Moses and the children of Israel will sing." And the singing can begin now.



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Stories for Shabbos



The Healing Gemara

Rabbi Paysach Krohn

In the aftermath of the war, Rabbi Aharon Paperman, a former army chaplain, studied in the Telz yeshiva along with serving as a rabbi in Springfield, Massachusetts. When news arrived that many Displaced Persons (DP) camps were being set up throughout Europe, Rabbi Paperman approached Rav Elya Meir Bloch zt"l, the venerable Rosh Yeshiva of Telz, and asked if he should leave his rabbinical position and travel to one of the DP camps and help the Jews there.

Rav Bloch replied, "Rabbi Paperman, if I was young enough, I would stop being the Rosh Yeshiva and leave to go and support those Jews in these camps. Of course you should go."

Rabbi Paperman followed Rav Bloch's advice and headed to a DP camp outside Italy. He put together a makeshift office, and to some Jews, he provided medication, to others clothing, and still to others, some financial support and regards from lost family members.

Then one day, I walked a man by the name of Yitzchak Sieger. "What can I do for you?" asked Rabbi Paperman, dressed in his neatly pressed army uniform. "Sir, could you please get me a Gemara, Tractate Bava Kama?" "What?" asked Rabbi Paperman, visibly confused. "Are you familiar with the Gemara, Tractate Bava Kama?" reiterated Yitzchak Sieger. "I am; I am a student of the Telz yeshiva," said Rabbi Paperman. "But tell me, why do you need it right now in the DP camp?"

"Four years ago, I was in Hungary, sitting in the middle of a kitchen and learning the Gemara Bava Kama, when suddenly, the Nazis barged in and took me away. I haven't opened up a Gemara since then, and it deeply pains me. I so miss it. I miss the Gemara. Can you please find me a Gemara so I can nurse myself back to health?"

Rabbi Paperman immediately closed the office, and headed straightaway to a library that was not far, though had been ransacked. Fortunately, it had not been burned completely.

Rabbi Paperman shortly thereafter walked out of the dilapidated library with a tattered volume of Bava Kama. He handed the Gemara to Yitzchak, whose eyes moistened with tears and hands quivered as he took hold of the precious Gemara. He could not contain the emotions he felt there, at that moment, as he held onto nothing less than life itself, in his hands and in his heart.

That Gemara brought Yitzchak Sieger back to life, and he eventually moved to New York and started a family, from which children and grandchildren grew on.

How did this happen? What made Yitzchak ask for a Gemara?

It comes back to one of the songs we sing on Simchas Torah: "Toras Hashem temimah meshivas nafesh – The Torah of G-d is perfect, replenishing the soul." Torah is calming tranquility for the soul.

We live amidst difficult times and we are worried about many things. Where do we find serenity amidst it all? In a shul, in a beis midrash, within our Torah books and Torah classes. When we take in words of Torah, it breathes new life into us.

Whether you learn Chumash, halacha, Tanach, Gemara or anything else, your soul is ignited and you feel more alive than any other human experience.

Indeed, as the saying goes, when you pray, you are talking to G-d; when you learn, G-d is talking to you.

Yitzchak Sieger knew what that meant..

The Anytime Secret

Rabbi Reuven Epstein

After one speech I gave, a fellow came up to me and said, "Rabbi, I want to share with you my story." "Let me hear it," I said, revved up for what he was about to say.

"I was struggling in shidduchim and really feeling low and down on my luck. I was in yeshiva and dabbling in real estate. One day, I closed a deal. It was my first, and a relatively good-sized deal for me. The commission was \$35,000. While I wasn't feeling great about my life overall, this newest deal certainly cheered me up. For the time being, knowing I'd get my check in a couple days, I felt on top of the world.

Hours later, my phone rang and I saw that it was my rebbe from high school calling me. Odd, I thought to myself. I wasn't speaking to him regularly, and a call out of the blue was certainly unexpected. "Hi rebbe, how are you?" "Shlomi, would you be able to come over to my house? I want to talk to you." "Sure," I responded. "What's going on?" "It's not a phone conversation. If you're able to come on over, that would be most appreciated." So there I was, now heading to my previous rebbe's home.

I showed up and my rebbe offered me a seat. "Shlomi, you remember this boy who used to be in your class?" "Of course, I do," I said. "He fell into really hard times and he's gotten into credit card debt, and I'm reaching out to some people who used to know him and see if they can give him a hand. Is there any way you can help, perhaps committing to \$500 or \$1,000?"

I looked back at my rebbe, taking in everything he had to say. "How much is the credit card debt, rebbe? How much are you trying to raise?" "It's not a lot of money, but it's not a small amount, either. It's \$35,000." I paused for just a moment. "Rebbe," I said, "your campaign is over. I'm going to send you \$35,000." My rebbe was very surprised. "You're going to send me \$35,000?" "Don't worry," I said. "Hashem orchestrated for this man to get out of debt. \$35,000 is coming your way."

I immediately called my boss and said, "You know that deal we just closed? For the \$35,000 owed to me, wire it to the following Tzedakah organization."

"Within a few weeks," Shlomi continued, "I had met the woman who would become my future wife."

There is a secret. But it's not a secret, says R' Eliyah Lopian, that is saved for any one person in particular. It's a secret that any person can access any time they want.

The secret is: don't live in accordance with your nature. Bend your nature.

The Importance of That "Defining Moment"

By Daniel Keren

Rabbi Fischel Schachter, internationally renowned Maggid Shiur recently told a story of a Yid who after 120 years was having a difficult time in the Bais Din shel Mailah (the heavenly court) where his life was being reviewed before judgement would be made as to whether he deserved to enter Gan Eden (the World to Come) or the opposite. His defending malach (angel) was having a difficult time to argue for the Yid and the only thing he could come up with was the fact that this Jew always ate kosher. However that argument was disputed by the prosecuting angel who shouted – "What's the big deal. He lived on Avenue J where everything was kosher. This Yid would have had to have gone out of his way to find treif food to consume. Why should he be credited for this mitzvah? When all seemed lost, the defending malach recalled that one time his client had booked a flight returning to New York that was cancelled and he was stuck in the airport until the morning when he was able to

board another flight to LaGuardia. And the only food he ate while stuck in the airport were some bananas. Rabbi Schachter explained that by eating those bananas and forsaking the more delicious smelling treif food, this Yid had his defining moment that gave justification to all those other times when he ate kosher food [perhaps by rote] without any difficulty. And because of that single defining moment, his defending angel was able to prove that this Yid was entitled to a one-way ticket to Gan Eden. *Flatbush Jewish Journal*.

The Prayers of a Shipwrecked Passenger

Reb Yeshayah Barkdaki, zt'l, was on a ship, headed to Eretz Yisrael. The ship wrecked not very far from Yafo. He held on to his son and daughter, and started swimming with them ashore. But he felt he didn't have enough strength, and if he continues to swim with both children, they would all three drown. What should he do? Which child should he save and which one should he leave behind? After a quick review of the halachos, he said to his daughter, with a very broken heart, that he didn't have strength to take both of them ashore, and according to halachah, the son's life comes before hers. When she heard this, she started to cry, "Father! Don't let me drown in the sea! Have mercy on me!" Her heartbreaking calls ripped his heart. Reb Yeshayah Bardaki prayed and felt miraculously rejuvenated. With renewed strength, he swam with both of his children to Eretz Yisrael. Years later, before Reb Yeshayah's petirah, he reminded his daughter about that time. He said, "Do you remember when your life was in danger, and you called out to me and my compassion was aroused? My daughter, whenever you're in a difficult situation, call out to Hashem. Say, 'Father! Save me!' and you will be answered. "I am a human being, my compassion and my strength is limited, but I couldn't refuse your cries. Certainly then, when you call out to our Father in heaven, whose compassion and whose abilities are limitless, you will be saved..."

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JOKES

HILLBILLY AT THE HOSPITAL..

A hillbilly was making his first visit to a hospital where his teenage son was about to have an operation. Watching the doctor's every move, he asked, "What's that?"

The doctor explained, "This is an anesthetic. After he gets this he won't know a thing."

"Save your time, Doc," exclaimed the man. "He don't know nothing now"

BOOT

A kindergarten student was having trouble putting on his boots, and asked his teacher for help. Even with her pulling and him pushing, the boots still didn't want to go on. Finally they got both boots on. She grimaced when the little boy said, "They're on the wrong feet."

Sure enough, they were. The teacher kept her cool as together they worked to get the boots back on - this time on the correct feet. The little boy then announced, "These aren't my boots." The teacher

sighed and pulled the boots off.

The boy then said, "They're my brother's boots. My Mom made me wear them."

The teacher felt like crying, but she mustered up the strength to wrestle the boots back onto his feet. "Now," she said, "where are your mittens?"

The boy replied, "I stuffed them in my boots...."

MOST WANTED...

An elementary school class goes on a field trip to the police station. The Officer points to the 10 MOST WANTED list and tells them that these are the most wanted fugitives in the USA.

Little Boy says " He is the MOST WANTED in the USA?!" Officer says "yes".

Little Boy asks "Why didn't you keep him when you took his picture?"

IFYOU THINK WE HAVE THE SAME

If you think we have the same body temperature, I'd degree with you.

I FINALLY GOT ONE OVER

The other day, Louise and I got into some petty argument. (I say it was petty. She would have said it was Armageddon.) As is our nature, neither of us would admit the possibility that we might be in error. To her credit, Louise finally said, 'Look. I'll tell you what. I'll admit I'm wrong if you admit I was right.' 'Fine.' I said.

She took a deep breath, looked me in the eye and said, 'I'm wrong.'

I grinned and replied, 'You're right.'

MY YOUNG DAUGHTER

I was out with my young daughter and ran into a friend I'd not seen in years.

"This is Beth," I said, introducing my child.

"And what's Beth short for?" he asked.

"Because she's only three," I answered.

LEAVING DAN IN MY WILL

A lawyer meets with the family of a recently deceased millionaire for the reading of the will.

'To my loving wife, Rose, who always stood by me, I leave the house and \$10 million,' the attorney reads.

'To my darling daughter, Jessica, who looked after me in sickness and kept the business going, I leave the yacht, the business and \$4 million.'

'And finally,' the lawyer concludes, 'to my cousin Dan, who hated me, argued with me and thought I would never mention him in my will. Well, you were wrong. Hi Dan!'



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RABBI NACHUM SCHEINER

ROSH KOLLEL

KIDDUSH LEVANA

WAITING FOR MOTZEI SHABBOS

PART II

MOST POSKIM rule that kiddush levana can be recited after three days, but there are many who wait for seven days. What happens if the three or seven days come in the middle of the week: Should one wait for Motzei Shabbos or recite then and there?

The Shulchan Aruch writes that one should wait until Motzei Shabbos, which is a time when a person is "mevusam (in uplifted spirits) and wearing nice clothing." The Rama quotes the Trumas Hadeshen that it is preferable to wait for Motzei Shabbos, provided that there are is additional buffer zone of four days left after Motzei Shabbos, just in case it is cloudy, to ensure that one will not lose out by waiting and still be able to recite kiddush levanah, in the following days.

The Mishna Berura (s"k 20) quotes other achronim, including the Gra, who rule that it is better not to push off the mitzvah, just because it is performed better on a later day. We find this concept – of waiting to perform the mitzvah better – in regards to the months of Av and Tishrei, where many have the minhag to wait until after Tisha B'av and Yom Kippur, in order to perform the mitzvah joyfully. The Mishna Berura concludes that one can rely on this opinion and recite it earlier, especially in the winter and rainy months, when it is extremely likely to be cloudy.

The Biur Halacha discusses a similar question in regards to reciting kiddush levanah alone, or waiting in order to recite it with a minyan. This is similar to the famous question: if someone is in jail and is given one day to go out, should he use the first opportunity to go daven with a minyan, or should he wait for a more prestigious time, such as Yom Kippur or Purim? This is discussed by the Mishna Berura (in hilchos tefillah 90:28).

WHEN IS THE LATEST

As far as the latest time for kiddush levanah, the Gemara tells us that it can be recited until the pegima – the missing part – gets filled in. The Gemara brings two opinions as to when this is: until seven days or until sixteen days. The poskim all write that we follow the second opinion and it can be recited until the 16th day. The Shiyarei Kneses Hagdolah explains that this means including the 16th. On the other hand, the Tur and the Shulchan Aruch rule that it means only until the 16th, because

on the 16th it is already starting to get smaller.

The Rama argues and rules that it is not half of the actual calendar month, but rather half of the lunar cycle. This means that it will not be half of 30 days – which is 15 days, but rather half of 29 and ½ hrs, 44 minutes and 1 chelek, which is approximately, 6 hours earlier than according to the Mechaber.

The Mishna Berura rules that one should try to recite before the Rama's deadline, half of 29 and ½ hrs, 44 minutes and 1 chelek. If one missed that deadline, it can still be recited until the Mechaber's deadline – until the end of the 15th. If the Mechaber's deadline was also missed, it can be recited without Hashem's name – until the end of the 16th.

SUMMARY

There are different opinions as to when is the earliest time to recite kiddush levanah, either three days after the molad or seven. It is preferable to wait until Motzei Shabbos, but if the three or seven days come in the middle of the week, the Rama writes that one should only wait if there an additional four days left after Motzei Shabbos, just in case it is cloudy. The Mishna Berura quotes others who rule that one should not wait.

There are different opinions as to when is the latest time to recite kiddush levanah – either fifteen days after the molad or half of the lunar cycle.

What about in a case that it is already the 16th, which according to many opinions is too late, is there some way to still recite the brocha at that point? B'ezras Hashem, this will be discussed in a future article.

To be continued...

Comments and questions are welcome and can be sent to: RabbiScheiner@18forshay.com.

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