

BESHALACH | 11 - 18 SHEVAT 5782 | (JAN 13 - JAN 20 2022)

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MONDAY  
JANUARY 17<sup>TH</sup>



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18 Main Bais Medrash

שמות	6:15	6:45	7:15	7:45	8:15
וארא	6:20	6:50	7:20	7:50	8:20
בא	6:30	7:00	7:30	8:00	8:30
בשלח	6:35	7:05	7:35	8:05	8:35
יתרו	6:45	7:15	7:45	8:15	8:45
משפטים	6:50	7:20	7:50	8:20	8:50



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Rav of Kehilas New City,  
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Maggid Shiur  
Bais Medrash Ohr Chaim  
Shalom Bais  
Part 2

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Neuberger  
Rav of Shaarei Tefillah of New Hempstead Author of the  
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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 snatched on Moshe and he had to run for his life. During the 40 years in the desert they always caused trouble so why were they needed? Why weren't they left to die like the other 80% in

the Makah of darkness? Why did these individual merit such a great miracle for themselves?

The Gra as repeated in the sefer Kol Eliyahu asked a question; in one place the Torah said the Bnei Yisrael went into "the sea on dry land and the water was a wall on both sides". In another place, verse 29, it states Bnei Yisrael went "on the dry land in the sea and the water was a wall on both sides". There are two discrepancies in these pasukim. #1 did they go into the sea or dry land? #2 the word wall "choma" has two spellings; in the first verse it's with a Vav and in the second verse it is written without a Vav. The Gra asked, why is the pasuk written in two different ways? The Gra explains that the people that had faith in Hashem jumped in when the sea was in place. The people that were lacking in Emuna only went in once the sea had turned to dry land. The wall was spelled without a Vav and can also be read chama-anger. The sea was angry at those who waited and did not display emunah in Hashem.

This deepens our question. If the sea was upset at those who waited to jump in, how much more it should have resist-

ed 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.



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**NEW MINYANIM ADDED:**

**EARLY MINYAN MINCHA FRIDAY**  
12:36, 1:00, 1:30 ,2:00 2:30

**SHABBOS ZMANIM**

CANDLE LIGHTING	4:33 <sup>PM</sup>
MINCHA <sup>18 TENT</sup>	4:43 <sup>PM</sup>
MINCHA <sup>BAIS CHABAD</sup>	4:43 <sup>PM</sup>
SHKIYA	4:51 <sup>PM</sup>
SHACHRIS <sup>VASIKIN- DAF YOMI SHIUR</sup>	6:40 <sup>AM</sup>
SHACHRIS <sup>ASHKENAZ 18 MAIN</sup>	8:00 <sup>AM</sup>
SHACHRIS - YOUTH <sup>18 UPSTAIRS</sup>	9:30 <sup>AM</sup>
SHACHRIS MAIN MINYAN <sup>18 TENT</sup>	9:15 <sup>AM</sup>
SHACHRIS <sup>20 FORSHAY BAIS CHABAD</sup>	10:00 <sup>AM</sup>
<b>NEW SHACHRIS <sup>18 MAIN</sup></b>	<b>NEW 10:15<sup>AM</sup></b>
MINCHA	1:45 <sup>PM</sup>
PIRCHEI	2:00 <sup>PM</sup>
MINCHA <sup>SHALOSH SEUDOS</sup>	4:30 <sup>PM</sup>
SHKIYA	4:52 <sup>PM</sup>
MARRIV	5:32 <sup>PM</sup> <sup>18 TENT</sup> , 5:37 <sup>PM</sup>

**WEEKDAY ZMANIM**

**SHACHRIS**  
20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:58 M 6:57 T 6:57 W 6:56 T 6:56 F 6:55

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**MINCHA & MARIV**  
12 MINUTES BEFORE PLAG

S 3:42 M 3:43 T 3:44 W 3:45 T 3:46

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**MINCHA & MARIV**  
12 MINUTES BEFORE SHKIA

S 4:42 M 4:43 T 4:44 W 4:45 T 4:46

**JANUARY 16 - JANUARY 21**  
NEITZ IS 7:18 - 7:15  
PELAG IS 3:54 - 3:58  
SHKIA IS - 4:54 - 4:58  
MAGEN AVRAHAM  
9:06 AM  
GRA- BAAL HATANYA  
9:42 AM

Winter  
2021/22



**WEEKDAY MINYANIM**

<b>18 מנחה ↓</b>		<b>מעריב</b>	
1:30	At 1:30 *	At 7:30	Tent A
1:45	At later * At שקיעה **	7:45	Tent A
2:00	10 MIN, אגודת אהרן	8:00	Tent A
2:15	20 MIN, אגודת אהרן	8:15	Tent A
2:30	30 MIN, אגודת אהרן	8:30	Tent A
2:45	40 MIN, אגודת אהרן	8:45	Tent A
3:00	50 MIN, אגודת אהרן	9:00	Tent A
3:15	60 MIN, אגודת אהרן	9:15	Tent A
3:30	72 MIN, אגודת אהרן	9:30	Tent A
3:45		9:45	Tent A
4:00		10:00	18 ↓
4:15		10:15	18 ↓
4:30		10:30	18 ↓
4:45		10:45	18 ↓
5:00		11:00	18 ↓
5:15		11:15	18 ↓
5:30		11:30	18 ↓
5:45		11:45	18 ↓
6:00		12:00am	18 ↓
		12:15	18 ↓
		12:30	18 ↓
		12:45	18 ↓

↑ Upstairs  
↓ Main Floor

**מנחה ומעריב**

12 MIN, אגודת אהרן Tent A  
12 MIN, אגודת אהרן Tent 2  
12 MIN, אגודת אהרן Tent K  
AT שקיעה Tent 1  
10 MIN, אגודת אהרן 20 ↑  
20 MIN, אגודת אהרן Tent A  
30 MIN, אגודת אהרן Tent 2  
40 MIN, אגודת אהרן 20 ↑  
50 MIN, אגודת אהרן Tent K  
60 MIN, אגודת אהרן Tent 1

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**BLUEBERRY HILL ZMANIM**

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert  
MINCHA **4:30** PLAG **3:52**





## PARSHAS BESHALACH - RAV SCHWAB CHIDUSH

Last week we began one of my favorite topics which really deserves its own Sefer--the mystery of the dog. The reason I refer to it as a mystery will be explained later but first a little background.

The story begins with a Talmid Chacham who was driving towards Ashkelon and heard the well-known sound of the siren. He pulled over to the side of the road so he could get out of the car safely. As he was pulling over, a dog which had run away from its owner and was also probably overwhelmed by all the noise ran right in front of the car and was killed on the spot. A few minutes later when the commotion subsided, the Talmid Chacham was barraged with curses from the owners of the dog who were emotionally distraught over the death of their pet. The Talmid Chacham who was an experienced therapist knew how to calm them down using sincere apologies and even offering to pay for the dog. By the end of their conversation they were almost best friends and the animal owners were even inspired enough to agree to learn once a week at the suggestion of the Talmid Chacham. Several months passed and the relationship between the couple and the Talmid Chacham had grown considerably until the family of the dog was now totally inspired to take greater steps towards becoming observant. They came to the Talmid Chacham with exciting news: they decided to designate their basement officially for Torah classes and prayers. The Talmid Chacham was pleased to hear this but then they dropped the bomb which he was not prepared for. They told him they wanted to call the Bais Midrash Zichron Igor in memory of their beloved dog, Igor. At first the Talmid Chacham didn't know what to say. When he composed himself, he smiled and told them he would think about the idea.

He then reached out to Rav Zilberstien Shlita for guidance. Rav Zilberstien relates this story in his Sefer Haarev Na volume 2 and he quotes a very similar concept found in the Ritva in Maseches Yoma regarding one of the Tannaim whose name was יוחנן בן תורתא which literally means the son of a cow. The story behind this Tana is quite fascinating. It began with a tzadik who owned a cow which of course did not work on Shabbas. Eventually, his unfortunate financial state forced him to sell the cow to his non-Jewish neighbor. Things looked good until Shabbas arrived and the non-Jew complained to יוחנן בן תורתא that no matter how hard he tried and how many times he shouted, he could not get this cow to work on Saturday. The Tzadik went over to the cow and whispered the following words into his ear: 'Dear cow, when you were mine it made sense that you didn't work on Shabbas but now you're owned by a non-Jew and the right thing for you to do is to work on Shabbas.' The cow immediately began to plow. The non-Jew was blown away by what he seen. He couldn't believe that a cow was more aware of the creator of the universe than he was; he decided to convert and he became Reb Yochanan known as the son of the cow since it was the cow that inspired him to become Jewish. Rav Zilberstien finished by saying that although one can certainly differentiate between a dog and a cow, at the end of the day it was enough to be a source for permitting the name Zichron Igor to be used for the New Bais Midrash.

The topic about dogs is vast and our discussion here is only the tip of the iceberg. There are many interesting facts about dogs some of which are provided by Chazal. Interestingly, there are contradictory remarks in Chazal and in Kabalistic works. On one hand dogs are often described as brazen and representing negative forces of evil. On the other hand we find that they are a marvelous source of company for their owners with remarkable heroic stories such as those offered in Maseches Teruma where the Yerushalmi relates amazing accounts of a dog saving its owners. We also find that the Maharsha writes that the word dog --i.e. Kelev-- means כולו לב --all

heart. I think there is no contradiction here. Much depends on what type of dog we are referring to. This is similar to what the Gemara mentions in Maseches Baba Kama regarding the possession of a dangerous or safe dog.



The good dog/ bad dog concept is demonstrated in Mitzrayim where we are told that the dogs didn't bark at the Jews as they left their homes. We learn (see Likutai Sichos of the Lubavitcher Rebbe Z"L) that they sharpened their tongues and remained totally silent despite their natural tendency to bark at that time for several reasons that the Rishonim explain (see Orach chaim and more).

There is much more to discuss about the dogs however I want to get to Rav Schwab's Chidush which is actually in Parshas Beshalach. The Chidush is based on the sources mentioned above which seem to point to a dog possessing some type of choice—he can be wild and fierce or calm and cuddly. He can make the decision to bark at the Jews or remain silent. This concept seems to negate everything we know about bechira by animals or any creations other than humans, who we believe are the only ones who have true Bechira.

Rav Schwab answers this question with a novel approach. He is actually not commenting directly about dogs but rather about a Pasuk in the Shiras Hayam that speaks about the miracle of the water drowning the Mitzrim. וברוח אפיק נערמו מים Rashi quotes the Targum that explains the word נערמו to mean behaved smartly. The waters acted cleverly against the Egyptians. One can easily glance by this Rashi and not ask the obvious question: since when does water have a choice to act with or without cunning? Says Rav Schwab in an all-time Chidush: Whenever there is some sort of miraculous event, all nature reverts back to its original Daas, a return to the knowledge during the time of creation when before they reached their completed state they were connected to Hashem in as much as they had some level of knowledge and choice. Once creation was finalized there was a certain detachment from Hashem and a state of nature without choice was generated. The exception of course, then and now, are the humans. The original fusion of knowledge and choice can however, always be awakened when miracles take place and hence now we can explain many different occurrences where natural things like dogs and waters suddenly exhibit some form of choice.

This idea also sheds some light on the book of Shira that describes different categories of nature singing to Hashem because in truth all nature has the potential of Daas - of consciousness. It just needs to be awakened.

I have no knowledge of when exactly Hashem will allow dog, waters, trees and other natural phenomena to revert to their conscious state but perhaps the more we become aware that everything in the world is really a miracle, we cause the rest of nature to become more conscious.

We sing every Friday night about the future times when Mashiach arrives--

ועיר יער then all the trees will sing. This will be a time when we will all return to the heightened state of consciousness which we hope will be Bimhera Beyamien.

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JEWISH HISTORY IS A STUDY OF THE FUTURE

“MOSES AND THE CHILDREN OF ISRAEL WILL SING”

The Belzer Rebbe, Rabbi Aharon Rokeach (1880-1957)

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.

בשלח טו, א: אָז יִשְׂרָאֵל מָשָׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת לַיהוָה וַיֹּאמְרוּ לֵאמֹר אֲשִׁירָה לַיהוָה כִּי גָאֵה גָאֵה כּוֹס וַיִּרְכְּבוּ יָמָה 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 זא, 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 dynas-

ty (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 hamesim, 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.[3] 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 redefining 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.



# GAN HATORAH

Rabbi Yakov Yosef Schechter

## Don't Even Think About It!

### PARSHAS BESHALACH

13:17 **ויהי בשלח פרעה את העם וילא נחם אלקים דרך ארץ פלשטים כי קרוב הוא, כי אמר אלקים פן ינחם העם בראתם מלחמה ושוב מצרימה**

"And it was when Paroah sent the people – that G-d did not lead them by way of the land of Plishtim, because it was near, for Hashem said: Perhaps the people will reconsider when they see a war, and they will return to Mitzrayim. Rashi says on the words, "כי קרוב הוא" – "For it is near," and it is easy to return to Mitzrayim with that route. Rashi tells us that there are many Aggadic Medrashim which explain this, yet Rashi does not tell us even one. The Posuk uses the Shem Elokim twice, which is the Midas Hadin of Hakodosh Boruch Hu. One would think that Hakodosh Boruch Hu took Klal Yisroel out of Mitzrayim with the Midas Hachessed. Why did the Torah use the Shem Elokim here, and not the Shem Havayah?

"כי קרוב הוא" – The Torah is telling us here with these words that Hakodosh Boruch Hu is a "קרוב" – a close relative of Klal Yisroel. Hakodosh Boruch Hu was taking care of Klal Yisroel, and everything He was doing was for the sake of Klal Yisroel. (חכמת התורה)

17:10 **כי אמר אלקים פן ינחם העם ויחשבו מחשבה על שיצאו, ויתנו. ללב לשוב** – Perhaps the people would reconsider, and would want to return to Mitzrayim. יחשבו מחשבה על שיצאו, ויתנו. ללב לשוב - Perhaps they will have second thoughts over leaving Mitzrayim, and they will set their hearts to return. (רש"י)

Rashi is coming to explain why Klal Yisroel would have actually returned to Mitzrayim. Klal Yisroel would have had second thoughts about leaving Mitzrayim, and they therefore would have returned to Mitzrayim. (רא"ם)

There are those who explain that Rashi is telling us that Klal Yisroel would have had second thoughts about leaving Mitzrayim, and they would have returned. However, there are others who explain that Rashi is coming to explain a different P'shat than the Poshut P'shat, and that is that the concern was regarding the potential thoughts of Klal Yisroel, and not their potential actions. There was never any concern that Klal Yisroel would actually return to Mitzrayim, rather the fear was that they would have evil thoughts, that

they would have second thoughts about leaving Mitzrayim, and would have thoughts of returning to Mitzrayim. (מהרש"ל)

Now we can understand what Rashi is teaching us here in this Posuk, and why the Shem Elokim, the Midas Hadin, is used here. Klal Yisroel suffered for many years at the hands of the Mitzriyim, and they were finally freed. They were going to receive the Torah Hakdosha, and were going to become the chosen nation. There was something very important that Klal Yisroel needed to know. The world was created with Midas Hadin. When Hakodosh Boruch Hu saw that the world would not be able to survive without Midas Hachessed, Hakodosh Boruch Hu mixed the Midas Hachessed together with the Midas Hadin. However, it is most optimal for there to be only Midas Hadin. The Tzaddikim are on an exalted level of Ruchniyos, and Hakodosh Boruch Hu acts with them with the Midas Hadin. Rashi tells us that there are many Aggadic Medrashim on this Posuk, but he wants to go with the Poshut P'shat.

The word "קרוב" means close. Hakodosh Boruch Hu was saying that He was close to Klal Yisroel at that time, and wanted them to be treated with the Midas Hadin. Rashi at the end of the Posuk tells us that Hakodosh Boruch Hu took Klal Yisroel in a circuitous route, for had Klal Yisroel gone straight into the Land, they may have had thoughts of returning. They never would have actually returned, for even if they were scared of war ahead of them, they were treated atrociously in Mitzrayim, and there would be no reason to assume that the better option would have been to return. However, due to their fear of battle, perhaps they would have had second thoughts, and thought to themselves, that maybe they were better off remaining in Mitzrayim. While we know that a Yid is generally not punished for his thoughts, except for some specific ones, that is only according to the Midas Harachamim. However, according to the Midas Hadin, one's thoughts are counted against him. There is a great lesson here for all of us. We must strive for greatness. We must not look to see what we can get away with, rather we must constantly look to elevate ourselves. Our thoughts do matter, and we must be careful about what we think. May we be Zoche to have pure thoughts, and always seek to follow the Rotzon Hashem.

RABBI  
BENTZION SNEH



ADAPTED FOR ENGLISH FROM  
THE WRITING OF RABBI SNEH

## PARSHAS BESHALACH MAN'S BEST FRIEND

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

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

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

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

His Rebbe gave him two rules to abide by in his journey. One was to try and maintain a steady schedule of learning Torah despite his life "on the road." The other was to be eminently grateful to each donor- exuding the same joy no matter what he was given. He was to effusively thank every one- fifty cents, fifty dollars, or five thousand dollars.. No matter- he was to let the donor feel good about it.

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

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

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

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

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

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

"Wait a moment", the man asked - could you go over to the house directly across the street and repeat these words of Torah to the owner.

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

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

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

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

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

Good Shabbos!

# PARSHAS BESHALACH

Can you figure out what each picture has to do with the parsha?



Rabbi Dani Staum

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## KEY to Parshas Beshalach Pix

The Song of Life – The Shabbos when parshas Beshalach is read is called Shabbos Shira – the Shabbos of song. The most obvious reason is because the Shiras Hayam – Song of the Sea is in the parsha. In addition, (Chiddushei Harim notes) the nation was commanded about Shabbos which is a day of song – the song of the world (*Mizmor shir l'Yom haShabbos*).

Bittersweet – When there was no fresh water for the nation to drink in the desert, Hashem instructed Moshe to throw a branch into the water which miraculously made the water sweet - 15:25  
No Water coming out of Tap – Later in the parsha, after the event in Marah when the water became sweet, the nation again had no water. Moshe was instructed to strike a rock to produce water - 17:6

Two Challos – the halacha of having lechem Mishna (two loaves) on Shabbos is based on the fact that a double portion of Manna fell on Friday for Shabbos- 16:22

Getting Ready for Shabbos – Moshe informed the nation that any cooking preparations they wanted to do with the Manna for Shabbos had to be done beforehand – 16:23

Follow the Cloud – the nation followed the Clouds of Glory during the day throughout their sojourns in the desert – 13:21  
Follow the Fire - the nation followed the Divine Fire during the night throughout their sojourns in the desert – 13:21

No Shortcuts – Hashem didn't lead the nation through Pelisitim even though it was most direct route into Eretz Yisroel, because the nation was emotionally unprepared for battle - 13:17

Holding Casket – Moshe gathered the bones of Yosef and the nation carried them (as well as the bones of all the shevatim) when they left Mitzrayim and throughout their travels in the desert - 13:19

World's Best Doctor – Hashem promises that if we follow the Torah, we will not encounter sickness because He is our healer – 15:26

Two Orthodox Women davening at the seashore – (picture is actually from the Surfside tragedy this past summer) – The B'nai Yisroel davened to Hashem when they were trapped with the sea before them and the Egyptians attacking from behind - 14:10

Amalek – The conclusion of the parsha records our initial battle with our arch nemesis, Amalek – 17:8

## The Importance of Just Making the Effort

A story is told that R' Meir Shapiro zt"l was once leading a meeting of a group of askanim discussing matters of pikuach nefesh. Some of the people told R' Meir that his suggestions were absolutely impossible. R' Meir looked at the group and asked them, "Tell me why did Basya bas Pharaoh stick out her arm in the direction of the baby floating in the river? Didn't she realize it was impossible for her to reach baby Moshe?" "The Kotzker Rebbe zt"l explains that a person must do anything and everything in his power to save another person even if he thinks his efforts have no possibility of succeeding. If your efforts are sincere, you will be surprised to see that you can accomplish way more than you ever imagined. Basya's arm became elongated and somehow, she retrieved the basket with the baby inside.

This applies to us," concluded R' Meir. "We must do everything we can even if we do not really believe that we will be successful. Hashem helps and then anything is possible." *Rabbi Dovid Hoffman's Torah Tavlin.*

## How to Answer a Non-Jew's Question

In Rabbi Avrohom Birnbaum's inspiring biography of, and tribute to, Rav Shlomo Gissinger, one chapter is entitled, The Great Mekadesh Shem Shomayim; it is a collection of vignettes underscoring Rav Gissinger's interaction with people from all elements of society.

The opening paragraph encapsulates his character. Reb Zelig walked into Mahibar Cleaners two weeks after Rav Gissinger's passing. He had a long-standing relationship with the owner, who was not a Yehudi. In their ensuing conversation the owner said, "Rabbi Gissinger was a real, good rabbi." Coming out of the blue with such a statement piqued Reb Zelig's curiosity, and he asked him, "Why do you say that?" "Well, a few years ago, the Rabbi came into my shop, and we got to talking. I told him that I was bothered by the fact that some Orthodox Jews seemed to be uncomfortable about shaking my hand or physically interacting with me. I guess being a gentile excludes me from their society. "Do you know what Rabbi Gissinger did? He came behind the counter and gave me this great big bear hug! He was a real good rabbi." *Rabbi A.L. Scheinbaum's Peninim on the Torah.*







# FASTER AND FASTER

Rabbi Yaakov Asher Sinclair

Today, a prescription for Ritalin is about as common as a prescription for reading glasses. Now, when I was young, there was no Ritalin. People will tell you that had there been Ritalin back then, many kids would have done much better at school. They'll tell you that ADD and ADHD have always been there; it was just undiagnosed. But there's something else to consider.

Maybe the reason there's been a large increase in ADD and ADHD is that kids' minds are processing information that much faster, and as teachers and communicators, we just are too slow and too boring for today's generation. And rather than using medication to get the brains of our children to focus, our presentation and delivery will have to be much faster and much more stimulating.

Today, even very young children grasp technology with a speed and comfort that terrifies their elders. How can they understand the language and the interface of these machines so intuitively? Maybe the answer is Moore's law. Moore's law is the observation that over the history of computing hardware, the number of transistors in a dense, integrated circuit doubles approximately every two years. In light fashion, microprocessor prices, memory capacity sensors and even the number and the size of pixels in digital cameras are all improving at roughly exponential rates as well. Moore's law has been applied not just to technology, but also to accelerating change in social and cultural progress. Maybe we can apply Moore's law also to the processing speeds of our minds.

What if the minds of our children process information at much faster speeds than, say, 30 years ago? Futurists tell us that we should expect more and more profound changes in the future, leading to a point of what's called singularity, where the pace of change becomes so accelerated that it leads to an apocalyptic event where the world as we know it morphs into something beyond our imagination.

Now, this singularity event sounds very much like an event the Jews have been waiting for, for a very long time indeed. It's called Bias Ha'Mashiach, the coming of the Messiah. It says in this week's Torah portion, "And you will eat it – the Pesach offering – in haste." The mystical sources explain that the exodus from Egypt was experienced as a moment of singularity, a moment faster than time itself, a total rupture with the past racing to meet the new reality. As it was in the beginning, so it will be in the end.

This world is accelerating fast and faster to its moment of climax, to a world of singularity, quite literally when all mankind will proclaim, "Hashem is One." As it says in Shir HaShirim, Song of Songs, "The voice of my beloved, behold, it came suddenly to redeem me as if leaping over mountains, skipping over hills."

## KOL ISHA

In Shmos 15:20 the Torah tells us that Miriam the Neviah took the drums, and she sang the Shirah. The question is that the Shulchan Aruch Orach Chaim 75 says that the kol of an isha is an Erva. How was Miriam able to sing? This question is asked by the Magen Avraham in Zayis Ranan.

There are a few answers. The first answer is that; This was the reason she took drums to drown out her voice. This tirutz is in Tiferes Yonasan. The Yismach Moshe says that it is meduyak in the passuk when it says, "Vataan" she had to raise her voice above the drums but was low enough that only the women would hear not the men. Rav Shteinman in Ayeles Hashachar is medayek that from here we see that only if a woman sings it is forbidden to listen to her but if a woman plays an instrument that would not be kol isha. The Chazon Ish was asked this question and the Chazon Ish quoted the Aruch Hashulchan Orach Chaim 75:8 that says the issur of kol isha is only when a woman sings but not when she plays an instrument. He explains that a woman playing an instrument does not bring to hirhur and ervah.

Another answer is based on the Gemara in Nida 13 that where there is a fear of the shechina there is no chashash of hirhur. We find that a shifcha saw more of the shechina at krias yam suf than Yechezkel the Navi. Therefore, it was permitted for Miriam to sing. This answer is given by the Magen Avraham in Zayin Ranan. It is also meduyak in Navi where it says rani ... bas tzion despite that it is kol isha there is no worry as the passuk finishes ki ...veshachanti besocheich. I will be amongst you so there won't be a problem of hirhur.

A third answer is from Rav Shteinman in Ayeles Hashachar that Miriam and all the women left the machaneh and were far away from the men so that they could not be heard.

The fourth answer is that her singing was al pi hadibur based on Hashem's command. That is why the passuk says Miriam haneviah to show it was al pi neviah. This is based on the Sefer Orach Neeman.

The fifth and final answer is based on the Gra that says Miriam had the men sing and she encouraged them to sing by playing instruments!

The question arises based on the Gemara in Megilah 23a that says women can be counted as part of the aliyos if not for the fact that it is not kovod hatzibur. What about the problem that she is reading with the troupe that would be kol isha?

Some explain that the reason the Gemara uses the reason of kovod hatzibur and not the reason of kol isha is because the Gemara's answer would include even a woman reading the Torah plainly without the troupe. But in the event, she reads it with the troupe it would be assur because of kol isha.

Just to put things in perspective the whole concept of kol isha is a machlokes Rishonim. The Rif does not hold it is a problem at all. The Meiri and Ravya say that it is only a problem while reading Shema. The Rosh and the Rambam hold it is assur because of hirhur and it is assur all the time to hear kol isha singing. There are many achronim who hold there is no problem for women to sing along with men during zmiros as we hold trei koli lo mishtami. Lemaaseh most people are machmir because when it comes to arayos we know that we need as many gedarim as possible.

### FOCUS ON GOOD MEMORIES

Stuck in a dark moment? Zoom out, notice and focus on Hashem's goodness everywhere. Recall moments of joy. Invite memories of miracles in your mind and heart. Thank Hashem for the good and watch the good become better.

Merit that the hidden good at hand become Revealed Good!

==== Based on Rebbe's advice.

### UFARATZTA



# THE SONG OF FAITH

by Rebbetzin Esther Jungreis

## *Converting despair into hope.*

The Shabbos that Parashas Beshalach is read is known as “Shabbos Shirah — the “Sabbath of Song” — because it is in this parashah that Moses leads the Jewish men, and Miriam the prophetess, leads the Jewish women in singing the Song of Praise and Exultation to the Almighty G-d following the crossing of the Sea of Reeds. The special song that Moses composed is “Az Yashir — Then Moses will sing.” The use of the future tense teaches us that Moses not only sang at the Sea of Reeds, but he will lead us in song once again when we behold our final redemption: the coming of Messiah. In the interim, we, the Jewish people, recite the song of Moses every morning in our prayers as we express gratitude to G-d.

How does one sing unto G-d? Is it possible for mere humans to praise Him?

Moses opened his song with the awesome words, “Ashirah la’Hashem ... I shall sing to Hashem for He is exalted above the arrogant ....”<sup>1</sup>

But how high is G-d? Can we compare Him to anything that we human beings have experienced? Moses, the greatest man ever to walk on planet Earth, was keenly aware of this human inadequacy, so he contented himself with the phrase, “ga’oh ga’ah,” which is literally translated “high, high” (exalted above), followed by a blank space in the text. In fact, every stanza of Moses’ song is followed by a blank space, so that we might realize that no mortal can even hope to comprehend the infinite, the Divine.

In our culture of hedonism and instant gratification, it is vital to absorb this message, for ours is a generation that may lose faith at the slightest disappointment. “How could G-d have allowed this to happen to me?” we protest indignantly. So, when events do not turn out as anticipated, let us remember the message of Moses: leave a blank space and remain silent, anchored to our faith.

## *Converting Despair Into Hope*

Miriam the prophetess not only led the women in song, but she did so with tambourines and drums. From where did she obtain those instruments? The desert was hardly a place to purchase them. A profound lesson is to be found in those instruments. While enveloped in brutal bondage in the “Auschwitz” of Egypt, Miriam the prophetess prepared drums and tambourines, in the faith that one day redemption would come and give the nation cause to sing and celebrate. It is this pure faith that Jewish women instilled in our people, it is this faith that enabled us to survive the centuries, and it is this faith that we must summon whenever we find ourselves in predicaments that appear to be hopeless.

When counseling people embroiled in trying and untenable situations, our esteemed mother, Rebbetzin Esther Jungreis, often advises them to take their cue from Miriam: The name Miriam means “bitter” (as in maror of the Seder table); but through her faith, Miriam converted bitterness into hope and renewed life. So, instead of giving in to despair, get a tambourine and trust G-d. Our mother, a survivor of the infamous Bergen-Belsen concentration camp, is living testimony to that trust.

## *A Song That Springs From the Heart*

Shirah is more than a song: It is an expression of jubilation and exultation that springs from the inner recesses of the soul.

At the Splitting of the Reed Sea, the Jewish people, in its entirety, witnessed events of a magnitude that even the illustrious proph-

ets did not behold. The heavens opened as the Children of Israel beheld angels, the Patriarchs, and the Matriarchs; they saw the very Hand of G-d. A simple handmaiden was able to point and cry out in joy, “This is my G-d ....”

But there is yet another dimension to this song of Moses that makes it so special, and this uniqueness is to be found in the Hebrew word, “az” with which Moses commenced the song. It was with this very same word, “az,” that Moses previously questioned G-d and complained, “Mei’az ... — From the time I came to Pharaoh to speak in Your Name, he [Pharaoh] did evil to this people, but You did not rescue Your people.”<sup>2</sup> And now, with this very same word, “Az,” Moses proclaims G-d’s praise.

Sometimes we sing songs of praise to thank G-d for having saved us from danger and suffering, and we also sing to acknowledge the miracles He performed on our behalf. But that gratitude takes on a totally different dimension when we become aware that even the danger and suffering that we experienced were for our own benefit, and realize that through that affliction, we came to realize our potential and achieved greatness. Our bondage in Egypt enabled us to come to Sinai and accept G-d’s Covenant, for only a nation that endured suffering could appreciate the true meaning of Hashem’s chesed. Only such a nation could be worthy of accepting G-d’s covenant and all the responsibilities entailed therein — to become a “light unto the nations,” witnesses to G-d’s Presence.

Now we can better understand why, when the Torah speaks about Moses singing the song at the Splitting of the Sea, the word used is Yashir — will sing, for when the Messiah comes, Moses will once again lead us in song with the word “Az” and we will understand the meaning of our long exile and our pain.

In the interim, we must always keep that vision in mind. We must always be aware that even when problems overwhelm us, even when we find ourselves enveloped in darkness, G-d’s Presence is always there and our suffering is not random or for naught. As Isaiah states, “I thank You, Hashem, for You were angry with me and now ... You have comforted me.”<sup>3</sup>

## *Recreating Yourself*

It is written that when our Forefathers departed from Egypt, G-d took them via a circuitous route rather than on the way that would lead them directly to the Land of Israel. At first glance, this is difficult to understand. Why would G-d have us traverse an inhospitable desert where there was no provision for food or water when we could have passed through the land of the Philistines and be assured of sustenance? There is an important teaching to be learned here. The Almighty was concerned that we would not be able to withstand the temptations and the pressures of Philistine society; contact with them might prompt us to return to Egypt, not only in a physical sense, but in our outlook as well. It is not only from the land of Egypt that we had to depart. More significantly, we had to remove the immorality and corruption of Egypt from ourselves. We had to experience the desert so that we might be re-created, re-shaped, and thus become the Priestly Kingdom, the holy nation that G-d willed us to be.

We must derive a lesson for life from this. That which appears to be short and comfortable sometimes turns out to be arduous and hazardous. Physical risks can be overcome, but once we lose our values and our morals, we lose the very essence of our lives. Accordingly, we must be vigilant and guard our souls; we must carefully choose the neighborhood in which we live; the environment in which we work, and the place where we vacation. We are never to underestimate the deleterious effects of living in a corrupt environment. Sometimes, it is more prudent to take a longer, circuitous path and, if necessary, change direction, in order to avoid a situation that would prove destructive to our spiritual well-being.



# FOUR WONDERFUL SEGULOT FOR SHABBAT SHIRA

BY RABBANIT YEMIMA MIZRACHI

The Shabbat after Tu BiShvat is called Shabbat Shira, named after Shirat HaYam, which we read in Parashat BeShalach. It is an episode full of potential and capacity for your own personal splitting of the sea – whether in health, in parnassah, or in relationships. Am Yisrael stand at the edge of the Red Sea, surrounded by desert. Behind them – Pharaoh, his army and his horsemen. The Jews cry out and pray. G-d says to Moshe Rabbeinu, “Why do you cry out to me? Tell the Israelites to go forward!” “When Israel is in distress, it’s not the time for lengthy prayers,” explains Rashi, “it’s the time to do something! When you feel stuck in a particular situation, take a step forward. Move! This specific Shabbat, you have the power to change your destiny. Here’s your “homework” for the week of Parashat BeShalach and for Shabbat Shira:

## 1. FEEDING THE BIRDS

A segula for faith and for an abundant livelihood. My favorite explanation for this is from Rabbi Pinchas of Koretz, the Imrei Pinchas: in all of Creation, only man and birds sing. Birds rule the air. A tune is created by air passing from the lungs through the larynx, and many instruments generate sounds using the power of air as well. So too, Shirat HaYam is written in columns – words with ‘air’ in between them. Therefore, on Shabbat Shira, we feed the birds, because they can sing, like man. And in the week of the parasha of manna too, we throw food to the birds and look to them who have no worries. The bird knows G-d will provide her food and she sings even before she receives her bread. Give the birds breadcrumbs or grain before Shabbat. Show them that belief and faith pay off. And if you don’t give them? They’ll be fine. The birds get by. But this segula comes to awaken your faith, that you too have your daily portion of bread saved for you.

## 2. CHALLOT

An additional segula for blessed livelihood. In Parashat BeShalach, HaKadosh Baruch



Hu speaks for the first time about Shabbat, and we hear about lechem mishneh, which can also be interpreted as lechem meshuneh, different in its shape and taste. So, place six small challahs on each side of the table, i.e. 12 in all. Place three in the shape of a the Hebrew vowel, segol ( ) and three more on top of them in the same way. This is a minhag of the Arizal, who promises livelihood for the coming 12 months, because this bread draws so much blessing to you.

## 3. SAY SHIRAT HAYAM

When you read Shirat HaYam, think of the troubles and disturbances in your life. When the Egyptians drown, think, “soon everything will pass. Hashem is ה' וי' וט' ע ה' At.” redemption my organizing ב י ב , הוא ה ו מ י ב , filled with true joy. What happens when we read Shirat HaYam? The Zohar says that at that very moment, every year, Moshe, Aharon and Miriam, and the whole generation of the Exodus, come down from Gan Eden and sing Shirat HaYam with the Jewish people on Shabbat Shira, and draw blessings down upon the Jews from above. Rabbi Kalonymos Kalman Shapira, the Rebbe of Piacezna, says: know, that Shirat HaYam is a “decree” ( ירה , אג , also meaning to split). A righteous person decrees and G-d fulfils. When you say Shirat HaYam you are essentially doing as the Jews did at Yam Suf. They sang of the future, of the Beit HaMikdash: “Bring them and plant them...” The Beit HaMikdash would only be built in another few years, but they were already singing about it, and by doing so, building the reality. Have kavanah: “I’m now decreeing that such should happen – to me! ‘Who split apart Yam Suf – His lovingkindness is eternal!’” (Tehillim 136:13). I believe that He Who decreed (gazar) then, can do so forever, always, and for me, as well.”

## 4. SING!

On Shabbat Shira, sing. Every Shabbat is a song: “A song for the Shabbat day” (Tehillim 92:1). But Shabbat Shira sings with you! The Chidushei HaRim says: “Sometimes, a person feels devotion, as if he became a new being; this is what song is. And this is what makes Shabbat, because the Shabbat itself sings.” Sit around the table and sing Shabbat zemirot, and prune (in Hebrew, נ , ט , ר , מ , , sharing the same letters as the word “to sing”) all of the bitterness from your life.



# FEEDING THE BIRDS EREV SHABBOS SHIRA & SOME TU B'SHVAT TIDBITS

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 evil troublemakers 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 will 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.

2) The Mogen Avraham (Orach Chaim Siman 324:7) decries 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)

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. 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)

*As with anything with halachic consequences, please discuss this with your Rav*

## HALACHOS L'KAVOD TU B'SHVAT

1) It is customary [for Ashkenazic Jews] to eat different varieties of fruits on Tu B'Shvat, as this day is the 'Rosh Hashanah' for fruit trees (meaning that the "year" regarding Ma'aser and Arlah is counted from this day) (Mogen Avraham Orach Chaim Siman 131:16)

2) Some people have the custom to eat an Esrog (or Esrog Jelly) on Tu B'Shvat (Likutei MaHarich)

It is also customary to daven on Tu B'Shvat for a beautiful, kosher Esrog on the following Sukkos (Bnei Yissochor Shvat 2:2)

The Sefarim write that the words "Chamisha Asar B'Shvat" are the Gematria (numerical value) of the words "L'Kavein Al Esrog Lulav Hadas Aravah (to have in mind for Esrog, Lulav, Hadassim and Aravos)"

The Ben Ish Chai even wrote special Tefilah for this

The halacha also states that we refrain from reciting tachanun on this day (Orach Chaim 131:6).

## A BRILLIANT ANSWER

The Chut Hameshulish is an extraordinary Sefer that tells the biography of Rabbi Akiva Eiger, the Chasam Sofer, and the Ksav Sofer. For some reason it is not a Sefer that is well known. There, in the biography of the Chasam Sofer it is brought, that the Chasam Sofer had a custom of having Talmidim coming to his home on Thursday nights and he would learn Chumash with Ramban. The Ramban as is well known to those who learned about the Chasam Sofer was especially close to the Chasam Sofer's heart. It seems he felt that his Gilgul Hanesama was somehow attached to the Ramban. He would learn Chumash with Ramban every Thursday night. At this stage, he had a young son Shimon who was then a little boy. He would be known later on as the Sheivet Sofer the Rav of Krakow and the little boy would sit on his father's lap as his father learned Chumash with Ramban in his house with Talmidim.

The Chasam Sofer was talking and he said how can a Shifcha at the Yam Suf see more than what Yechezkel Ben Buzi saw, it is just mind boggling that an ordinary person could see at the time of Yam Suf so much. He expressed amazement. At that point, the little Shimon Sofer spoke up and said Tatty let me say a Teretz. He said the following. If you want to send a letter to someone and you take the maid in our house who is illiterate and you send the letter with her you don't have to seal the envelope. You just give it her to deliver, she will not read it because she is unable to read it. On the other hand, if you take one of your Talmidim and you send the letter with him and you want to be sure that it stays confidential you would seal the envelope. So the same thing happened at the Yam. HKB"H revealed himself to Klal Yisrael. The maid was there and she saw it too but she didn't know what she was seeing, she didn't know what to do with it because she was illiterate.

In the Chut Hameshulish it says that when Shimon Sofer said this his father dismissed it and made a joke. He took off a Rabbinic Yarmulke, turned it inside out, and put it playfully on the child's head. When I read this in the Chut Hameshulish it was incredible to me. What is wrong with such a brilliant answer?

I saw recently in a Sefer put out on Sefer Shemos that someone asked the Mattesdorfeh Rav Alav Has-holam, Rav Shmuel Ehrenfeld this question about what is going on? Rav Shimon Sofer gave such a nice Pshat? He said it is a beautiful Pshat, however, his father was afraid for Ayin Hora and that is the reason that he playfully dismissed it. Interesting! That means that the Pshat is worthy of repeating. Although I don't know how old this young boy was. From the story it seems that he couldn't be much older than 6, 7, or 8 years old. So here we have a Dvar Torah on the Parsha from a little boy. How beautiful!

With that I wish everyone a wonderful Shabbos, a meaningful Shabbos, an appreciation of the wonders of Kriyas Yam Suf, and the biggest appreciation of Parshas Beshalach is that Klal Yisrael is at Kriyas Yam Suf and three Pesukim later they are complaining about water, complaining about food. You can go from the heights and fall terribly if you are not careful. Stay high! A Gut Shabbos to one and all

*These shiurim have been transcribed from an actual drasha. As speed is of the essence, spelling and grammar may be compromised*



# ANGELS IN ACTION IN NETANYA

FROM THE DESK OF YERACHMIEL TILLES

When we were children, our family used to go on a big vacation holiday once a year. Since our family did not have a car, my father hired a minivan for the trip. In order to save unnecessary expenses, we prepared all the food for the journey, and my father told us what the itinerary would be, as well as what the budget of the trip was. One reason he did this is so that we wouldn't ask him in the middle of the trip for all sorts of extras that he hadn't budgeted for. My parents were not miserly, but they were responsible and planned financial matters carefully. They simply didn't like squandering money, but they made sure we had everything we need. My parents are very special, good people who give us their heart and soul, and gave us everything we needed - not necessarily everything we wanted, but everything we needed and which they thought was good for us, even if we might have disagreed and, at the time, not liked them for it! So anyway, we set off on the trip, headed for Tiverya [Tiberias] and the Kinneret Lake [Sea of Galilee] where we planned on going on a boat trip.

On the way, we stopped off, as planned, at Netanya, so that we could take a break and eat next to the sea. When we were close to the promenade, one of my brothers needed to go to the toilet. My father started to drive around looking for a place. There were many restaurants, but my father was looking for a kosher one. We didn't understand why, so he explained that if we'd enter a nonkosher restaurant it would be a chilul Hashem [disgrace for G-d] when people would see chareidi Jews going into it - they might think we were going inside to eat. When my father found a kosher restaurant, he parked the minivan and went inside with my brother. As they entered, a waitress asked my father how many they were, assuming they were coming to eat. My father replied, "My son just needs a toilet." She hesitated a bit, and then said, "Ok, fine." They entered, my father waited in the restaurant. After two minutes, just as my brother came out the bathroom, the head waiter saw this and understood immediately that they hadn't entered the restaurant to eat. He began to scream, "This is a restaurant, not a public toilet! With whose permission did you enter?" My father and brother didn't answer, and the head waiter continued to scream, "You are religious people! How can you allow yourselves to use a toilet without permission?!"

My father was now in a big mess. On the one hand, he could have just said, "Mister, you're making a mistake. I entered with permission from the waitress by the door." However, he knew that if he would say this, he would cause her harm. After all, she had helped him. It would be a lack of appreciation, and also

lashon hara [evil speech]. From the corner of his eye, he could see she was afraid of what would happen next. On the other hand, what was happening right then was a chillul Hashem. The waiters and also all the diners who had heard the screams might think that he had really used the bathroom without permission. So how could he get out of this predicament without harming the waitress who let them in? My father was a student of Rav Avraham Ganichovski (1936-2012); he learned with him in Slobodka Yeshiva in Bnei Brak. Rav Ganichovski was a wise man with a noble soul. He would always say, "Every problem can be solved 90% with intellect, and if not, one can add another 10% of good chara

So, then my father thought about what Rav Ganichovski would do, and within a few seconds he had an idea. "My dear sir," he began, "a pity you're angry at us for nothing. We are planning to eat here. And not only the two of us; all of my family are just about to enter." (My father didn't lie. He didn't say we had planned to eat there, but that we are planning.) The head waiter quickly apologized, "Oh, sorry, I apologize. Please understand. There are people who enter without permission just to use the toilets, and I thought by mistake..." "That's fine," my father said, "don't worry about it. Just tell us where to sit." "How many are you?" he asked. "Nine" my father replied, and with that he sent my brother to run to the minivan and tell everyone to come into the restaurant. "Come," my brother said, "We're going to eat in the restaurant!" "What?! A restaurant? How?" we all asked. It wasn't on the plan, AND, we had never eaten in a restaurant, not ever! My brother quickly explained to them what happened, and everyone hurried into the restaurant.

Already as we were going in, we were talking about whether it would be at the expense of the other activities of the trip - it wasn't planned, which means it wasn't on the budget! And if so, would it be at the expense of the boat trip or the jeeps? We knew that my father always kept to the budget. On the other hand, eating in a restaurant was a novel and exciting activity. We entered the restaurant and found the waiters joining together tables. Everyone sat down and tried to behave in a dignified way, not to speak loudly, etc. Then a waiter came and asked us what we wanted to order. Not used to eating in a restaurant, my father wasn't sure, so the waiter showed him the menus, and the sorts of things they could order. After the initial shock of seeing the prices, my parents began to order dishes that would satisfy everyone. It really was an exciting activity for us! We felt like kings, with special dishes and drinks. The little kids even did their best to eat nicely (without using their hands). Just seeing my parents, who are so careful with how they spend their money, sitting in a restaurant was an experience in itself!

Then, toward the end of the meal, we suddenly noticed all the waiters including the head waiter, and someone else who appeared to be the manager of the restaurant, coming out the kitchen in a line, and each one was carrying a dessert - cakes and ice cream! with sparklers

on them. It was very showy and we looked around to see to which important diner they were going. But they came to our table! They surrounded it, and then in a rehearsed movement, put down all the desserts on our table! "What's this?" my father said. "I think there's been a mistake. We didn't order dessert." "That's fine," said the manager, "You indeed didn't order it, and you don't need to pay for it. This is a gift from the restaurant's staff, to you and your special family." He then sat down next to my father, while the rest of the waiters remained standing. "Listen," he said. "After you began eating, one of my waiters noticed that the waitress who greets people by the door was crying. He said that he went to her and asked what happened, but she didn't want to answer, but when he pressed her, she said nervously what had happened, and that she had given you permission to enter the toilets, and so on. She said that when the head waiter started to scream, she was sure that you would say you had got permission from her and she would end up losing her job. She was already thinking where else she could work! Then to her shock, she saw that you had decided to eat in the restaurant with all your family, just so she wouldn't be harmed." Then, related the manager, she started to cry again!

This time, she explained that, in all her life she's never seen anyone behave like this, and with such consideration for others. No one had ever done anything like that for her, Nor had she ever heard of anyone doing such a thing for anybody else. "So, as you were eating," said the manager, "everyone here in the kitchen was very inspired and impressed by what happened. So, this is our gift to you, with all our heart. We all think you are special unique family. And your children can be proud to have such a father." Then the waitress came and thanked my father. So, then we finished eating and they came with the bill. My father opened the holder and saw there was no bill. Instead, there was a card on which was written that next time we would eat there, we would receive 50% off. My father called the manager and thanked him for the discount for the future occasion, and then quickly asked, "But what about the bill for this time?" The manager said, "You don't need to pay. It's free. Our policy in restaurant is not to take money from angels!"

We left the restaurant and continued on our trip to Tiverya, and were able to do all the activities that had been planned. But we knew that the activity that we had at the restaurant was unique and we would not experience anything like it again. I'm not talking about the food, though of course it was very tasty, but that my father, with his wisdom and good character, was able to think about someone else, even someone he had no relationship with (the young waitress). He showed appreciation to her, for her helping his son. And he prevented a chilul Hashem, (which is what his original intent was when he looked for a kosher restaurant). Instead, he made a big Kiddush Hashem [sanctification of G-d]. All this was years ago. I have since married and have a boy. I don't know if I will be able to raise my children as my parents raised me, but I know for what to aim.

## Have you been drinking?

A policeman pulls a man over for speeding and asks him to get out of the car. After looking the man over he says, "Sir, I couldn't help but notice your eyes are bloodshot. Have you been drinking?"

The man gets really indignant and says, "Officer, I couldn't help but notice your eyes are glazed. Have you been eating doughnuts?"

## Carburetor Issues

WIFE: "There's trouble with the car. It has water in the carburetor."

HUSBAND: "Water in the carburetor? That's ridiculous."

WIFE: "I tell you the car has water in the carburetor."

HUSBAND: "You don't even know what a carburetor is. I'll check it out. Where's the car?"

WIFE: "In the pool."

## Traffic lights camera

A man was driving down the road. He passed a traffic camera and saw it flash.

Astounded that he had been caught speeding when he was under the speed limit, he turned around and, going even slower, he passed by the camera.

Again, he saw it flash. He couldn't believe it! So he turned and, going at snail's pace, he passed the camera.

AGAIN, he saw the camera flash. He guessed it must have a fault, and home he went.

Four weeks later he received 3 traffic fines in the mail, all for not wearing a seatbelt.

## Regrettable Means

What's the most regrettable means of communication?

Remorse code

## A Ladder Story

This is my step ladder...

I never knew my real ladder.

## Reasons Why The English Language Is Hard To Learn

1) The bandage was wound around the wound.

2) The farm was used to produce produce.

3) The dump was so full that it had to refuse more refuse.

4) We must polish the Polish

furniture.

5) He could lead if he would get the lead out.

6) The soldier decided to desert his dessert in the desert.

7) Since there is no time like the present, he thought it was time to present the present.

8) A bass was painted on the head of the bass drum.

9) When shot at, the dove dove into the bushes.

10) I did not object to the object.

11) The insurance was invalid for the invalid.

12) There was a row among the oarsmen about how to row.

13) They were too close to the door to close it.

14) After a number of injections my jaw got number.

15) Upon seeing the tear in the painting I shed a tear.

16) I had to subject the subject to a series of tests.

## Cheap Cell Phones

As a senior citizen on a fixed income I realize that the days of cheap cell phones are over...

Now, if I fall and hear a crack, I am hoping it's my leg and not my cell phone.

## Future value

A tourist, driving by a Texas ranch, hit and killed a calf that was crossing the road. The driver went to the owner of the calf and explained what had happened. He then asked what the animal was worth.

"Oh, about \$200 today," said the rancher. "But in six years, it would have been worth \$900. So \$900 is what I'm out."

The tourist sat down and wrote out a check and handed it to the farmer.

"Here, is the check for \$900," he said. "It's postdated six years from now."

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## USING THE SECULAR DATE II

RABBI NACHUM SCHEINER

ROSH KOLLEL

We previously mentioned that we count the days until Shabbos and count the months, starting from Nissan, to constantly remember Hashem's creation of the world and His wondrous miracles, when He redeemed us from bondage.

That being the case, why, today do we use names for the months and where do the names of the months: Nissan, Iyar, Sivan, etc. come from?

The Ramban quotes the Yerushalmi in Rosh Hashanah (1:2) that explains that, although previously the Jewish nation did not use names for the months, and counted the months from Nissan – in order to remember the redemption from Mitzra'im, after Galus Bavel, they instituted the usage of these names to commemorate our redemption from Bavel. That is why we only find the usage of these names in the days after Galus Bavel, such as in Megilas Esther, and the in the other Nevi'im who lived at that time.

However, this must be explained: if the Torah writes that we must count from Nissan, how could they have made a change after Galus Bavel? Although it is a commendable practice to commemorate our redemption from Bavel, but how does that authorize disobeying a clear pasuk in the Torah, a Scriptural obligation to count the months starting from Nissan?

The Ramban, himself, addresses this question, and quotes a pasuk in Yirmiyahu (16:14-15), that once the Jewish nation was sent into exile and later redeemed from there, they should no longer recall their redemption from Mitzrayim, but rather focus on their later redemption from Bavel. That is why we use the names of the months that were used in Bavel, to remember the later redemption.

This still needs further elucidation: if the Torah gave a mitzvah that we count from the month of Nissan, what allowed the Chachamim at a later time to discontinue the mitzvah, albeit with a noble motivation.

There are two basic ways to explain this:

The sefer Ha'Ikrim (Perek 16, Maamar 3) explains that according to the Ramban, this mitzvah was not meant to be a permanent mitzvah. Rather, it was meant to be a temporary requirement, as long as they did not go into a future exile. Once the Jewish nation was exiled to Bavel and subsequently redeemed, the mitzvah in its original form is no longer suitable and should rather be performed by commemorating the later redemption.

However, the Maharlbach takes strong issue with this notion and asserts that a mitzvah cannot be replaced; the Ramban never meant to terminate its observance. The intention of the Ramban is that it will no longer suffice to just count the months from Nissan. Rather, one must add something – in addition – to remember our redemption from Bavel. The Abarbenel concurs with this understanding as well. According to their understanding, the pasuk in Yirmiyahu means that we shall no longer remember yetzias mitzrayim alone, but we must remember both: the redemption from Bavel, in addition to our redemption from Mitzrayim.

Interestingly, the minhag seems to be to follow the sefer Ha'ikrim. When it comes to Rosh Chodesh Bentching, we only mention the name of the month and do not mention the numbers of the month. That would seem to follow the opinion of the Ikrim, that we are no longer required to count the months from Nissan.

In conclusion

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We use the names of the Babylonian months to commemorate our redemption from Bavel – either instead, or in addition to, remembering Yetzias Mitzrayim.

In a future article, we will discuss if there is halachic sanction for using secular months in checks or the like.

Comments and questions are welcome and can be sent to: [RabbiScheiner@18forshay.com](mailto:RabbiScheiner@18forshay.com).

To receive updates of upcoming shiurim, to receive a link to current shiurim, or to access archived shiurim, please send a request to: [Secretary@18forshay.com](mailto:Secretary@18forshay.com), or follow the prompts on our website [18Forshay.com](http://18Forshay.com).

Recorded shiurim are also available on CD at the shul – 18 Forshay Main Lobby.

All shiurim delivered at the Kollel Boker, Night Kollel, or any of our various programs, such as Legal Holidays and Yeshiva Bein Hazmanim are open to all. Come and join the many who enjoy these informative and intriguing shiurim!

Rabbi Scheiner

**KOLLEL BOKER**  
7:00-8:00am

Chavrusa learning  
Gemara  
Currently: מסכת מגילה

Friday - *Shuirim*  
*Beinyonei Dyoma and relevant topics*

**NIGHT KOLLEL**  
8:15-9:45pm

CHAVRUSA LEARNING  
- HALACHA

Currently: הלכות יום טוב  
הלכות חול המועד

**SHUIRIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS**

- Daf Yomi  
8:45-9:45
- Mishna Yomis  
8:45-9:00
- Daf Hashovva  
8:15-8:45
- ZERA SHIMSHON SHIUR  
8:15-9:00 Thursday Nights

**ADDITIONAL LEARNING PROGRAMS:**

- Yarchei Kallah / Shuirim on Legal Holidays - by acclaimed Guest Speakers*
- Yeshivas Bein Hazmanim*
- Yeshivas Kiyumu v'Kiblu / Purim Shushan Purim*
- Shovevim Program / Early Friday morning learning b'retzifus. o Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah*



# ~Night Kollel~

## COMMUNITY KOLLEL NEWS WEEK OF BESHALACH KOLLEL BOKER

I gave a shiur at the Kollel Boker, on the topic: "Why Pesukei Mussaf are Only Read on Yom Tov, but Not on Shabbos."

### NIGHT KOLLEL

In honor of Shovavim, the Night Kollel started a "first half hour b'ritzifus" program, which uplifts the entire learning, thereby adding much spiritual energy to the learning, with everyone starting off with a full blast.

I gave a shiur at the Night Kollel, on the topic: "Playing with Fire - Adjusting the Gas on Yom Tov."

This past Monday, in honor of Shovavim, the Night Kollel hosted a guest lecturer, Rabbi Pinchas Novoseller, Rav of Kehilas Adas, Passaic NJ. During the shiur he discussed the greatness of these auspicious days of Shovavim.

### MISHMAR

Ohr Chaim's Mishmar program takes place every Thursday night, at 10:15, giving young men in the workforce an opportunity to get together and enjoy each other's company, in true spirit of ahavas chavirim, with kugel and cholent. This past week the Mishmar the guest speaker was Rabbi Yehoshua Blass, Mashgiach at Yeshivas Rabeinu Yitzchok Elchonon. This week will be Rabbi Zev Fuchs.

### SHOVAVIM

#### INITIATIVE:

Our highly acclaimed Shovavim-Tat Program continues through

Parshas Tetzaveh, being that it is a leap year. This learning program takes place in the Tent Beis, every Friday morning, from 4AM-7AM, of these auspicious weeks, followed by Shacharis and breakfast, with Matan Scharah B'tzidah.

### Chazara of the Daf Shiur

The "Chazara of the Daf Shiur" - the popular fast-paced review of Meseches Rosh Hashana and Megillah, of the recent Daf - continues. This is an incredible opportunity to "Grab Hold of the Daf - Before it floats away!" So, come for this early morning quick review of the Daf, and acquire the entire Mesechta.

Come join in this grand Kiddush Hashem, along with the many who come to learn in the wee hours of the morning, as most of the population is still sleeping soundly!

There is also Mincha with krias hatorah for all those who are fasting, every Thursday at 4pm.

### 3-Part Series of Weekly Shovavim Shiurim

In honor of the weeks of Shovavim, Ohr Chaim has a 3-part series of shiurim on Tuesday Evenings, from 9:45 - 10:30pm. The shiurim take place in 18 Forshay upstairs, in Rabbi Coren's office.

This past Tuesday, Jan. 11, was the third part of the series, with our very own, Rabbi Coren, and his famous Shalom Bais shiur.

Come join one of these exciting learning programs - including the Kollel Boker, Night Kollel, and much more! For more information, please call 845 - 372 - 6618, or email: Rabbischeiner@18forshay.com.

Wishing you a Wonderful Shabbos,

**Rabbi Nachum Scheiner**



18 FORSHAY ROAD | MONSEY, NY 10952

## ~Night Kollel~

UNDER THE DIRECTION OF RABBI NACHUM SCHEINER שליט"א

**8:15-9:45pm**  
18 Forshay – Main Bais Medrash

**הלכות יום טוב**  
Shiurim by Rosh Kollel and Featured Guest Speakers

**Shiurim Open to All**

<b>DAF YOMI</b> 7:00-7:45pm (Hebrew) Sun - Thurs	<b>DAF YOMI</b> 8:30-9:15pm Sun - Thurs	<b>MISHNA YOMIS</b> 8:45-9:00pm Sun - Thurs
<b>ZERA SHIMSHON</b> 8:15-9:00pm Thursday	<b>MAHARAL ON THE PARSHA</b> 9:45-10:15pm Thursday	<b>Thursday Night Chaburah</b> 10:15-10:45pm With Guest Speakers

FOR MORE INFORMATION AND TO JOIN THE KOLLEL, PLEASE CONTACT:  
Rabbi Nachum Scheiner 845.372.6618 | RabbisCheiner@18forshay.com

Kollel Boker | Halacha Chabura | Night Kollel | YARCHEIYUT KALLAH | BEIN HAZMANIM | שובבי"ם PROJECT

**Rabbi Nachum Scheiner**

**מוהל מומחה**

CELL: **845-499-6354**



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**בית מדרש אור חיים**

**BAIS MEDRASH OHR CHAIM**

COMMUNITY LEARNING CENTER

18 FORSHAY ROAD, MONSEY, NEW YORK 10952

UNDER THE LEADERSHIP OF RABBI AARON LANKRY

# Kiruv Krovim Initiative

OPEN TO THE PUBLIC - MEN & WOMEN

Friday Evening January 14th

Parshas Beshalach

*Friday Night Lecture 8:00— 9:00*

&

*Shabbos Day Before Mussaf*



18 Forshay—Tent Aleph

Featuring

Rabbi Paysach Krohn

World renowned lecturer & author

Rabbi Paysach Krohn, a native of New York City, is an acclaimed mohel, author and historian. He has led tours to numerous countries where Judaism once flourished. His popularity as a speaker draws from his understanding and awareness of human nature developed through the years. He has given workshops in teacher training, transmitting the ability to see each student as an individual while at the same time honing in on the student's innate talents and strengths.

Rabbi Krohn has authored a definitive book on Bris Milah, published by Artscroll/Mesorah. In addition, he has written nine books of stories, all of which are inspirational to the common man. His stories deal with individuals who have risen to a challenge and made a difference in both the Jewish world and mankind overall. The reader identifies with the protagonist and applies the lessons learned to his own challenges, big and small.

The world is his stage. His educational lectures and workshops bring the communities he visits into his world, and he then becomes part of theirs. His professionalism, eloquence, and down-to-earth delivery makes him a success wherever he comes.

## Friday Evening

**The Marvels of Hashgacha Pratis. Orchestration from Above, Makes our Music Below**

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## Shabbos Day

**How to Grow and Blossom in the Month of Shvat**

Just so you should know...



**247 DAYS UNTIL UMAN**

To receive weekly issues of the BET email [betjournal@gmail.com](mailto:betjournal@gmail.com) or go to [18forshay.com](http://18forshay.com)

Anyone wishing to contribute to the BET or has a suggestion for a topic or speaker, please email us at [betsuggestions@gmail.com](mailto:betsuggestions@gmail.com)

For all shul related questions please email **Rabbi Nachum Scheiner** [ohrchaim18@gmail.com](mailto:ohrchaim18@gmail.com) or call 845-372-6618

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