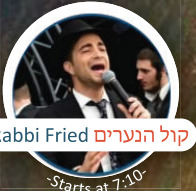


Yisro | Shevat 22 - 28 | February 1 - 7



קול הנערים
Rabbi Fried

-Starts at 7:10-



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RABBI YY JACOBSON
will NOT be in town for Shabbos



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Shabbos Zmanim

2024 Early Friday Mincha, 18 Main
at מנחה גדולה and every 15 minutes from 12:30pm-3:00pm

4:55pm Candle lighting	5:05pm Mincha in tent א	5:05pm Chabad Mincha	5:13pm Shkiya
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SHABBOS SHACHRIS MINYANIM:

6:26am <small>Vasikin, followed by a Daf Yomi Shiur 20↑</small>	8:00am Shachris 2 18 main	9:15am Shachris 3 Tent א	10:00am Shachris 4 Bais Chabad 20↑	10:00am Shachris 5 18 main
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2:00pm Pirchei	4:55pm Mincha followed by Shalosh Seudos	5:15pm Shkiya	5:55pm Maariv 1	6:00pm Maariv 2
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Late Maariv Motzei Shabbos Every 15 Minutes!
6:30 pm - 9:00pm | 18 Main

Weekday Zmanim

Zmanim for the week of Feb 4 - 10

Shacharis — 20 min. before Neitz
Mincha & Maariv — 12 min. before Plag and more (see posted times)

	Neitz	Shma Magen Avraham	Shma Gra	Tefila Gra	Chatzos	Plag	Shkiya
Sunday	7:05am	8:55am	9:37am	10:28am	12:10am	4:12pm	5:16pm
Monday	7:04am	8:55am	9:36am	10:28am	12:10am	4:13pm	5:17pm
Tuesday	7:03am	8:54am	9:36am	10:27am	12:10pm	4:14pm	5:18pm
Wednesday	7:02am	8:54am	9:35am	10:27am	12:10pm	4:15pm	5:20pm
Thursday	7:01am	8:53am	9:35am	10:27am	12:10pm	4:16pm	5:21pm
Friday	6:59am	8:53am	9:34am	10:26am	12:10pm	4:17pm	5:22pm
Shabbos	6:58am	8:52am	9:34am	10:26am	12:10pm	4:18pm	5:23pm



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Opposite the Mountain

"And they journeyed from Refidim and arrived in the desert Sinai and they encamped in the desert, and Bnei Yisroel camped there opposite the mountain."

The verse before this states that Bnei Yisroel left Egypt and arrived to the desert of Sinai and then it says that we left Refidim and arrived at the Sinai. The Ohr Hachaim asked, why did the Torah emphasize the secondary statement prior to the first? The Ohr Hachaim suggests that the Torah wanted to hint to us three steps which were essential in the preparation to receive the Torah.

#1 "They traveled from Refidim" The term *rafui* means weak or lazy and can be a play on words. It is a place where the Bnei Yisroel became weak or lazy from the study of Torah, therefore the Torah states they traveled from the place of Laziness.

#2 "*Vayachanu bamidbar*" they rested in the desert; the desert is a place where there is no physical grandeur; it's a place desolate from everything materialistic. The main attribute is humility and therefore it's the prerequisite to receiving the Torah.

#3 "*Vayechan shom neged hahar*- and they rested there opposite the mountain." The term "*vayechen*" is in singular form referring that the nation was united which was necessary in order to receive the Torah.

There are questions regarding these prerequisites needed for receiving the Torah:

#1- How can they be responsible for being lazy in the study of Torah if the Torah was not given yet? All the Torah from the Avot was like extra credit as it was not yet a commandment to study?

#2- If the Torah is a brilliant pursuit of tremendous knowledge, why is humility necessary? It makes sense that a person with the maximum drive and one with the greatest mind for knowledge would succeed in obtaining the Torah?

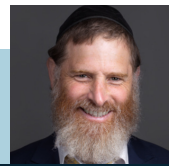
#3- Why was it considered unity just because the people got along for a few days by the mountain? A few days later, the nation was divided about other issues. We are a free thinking nation and all of the Talmud is full of disputes, does this make us not unified? Additionally, how does that unity enhance our ability to study?

When it comes to Torah study, it is very different from the secular approach to learning and obtaining knowledge. Torah is about being a vessel that can absorb Hashem's genius. It's about having the right approach and attitude to carry the Torah. The Torah is ultimately a gift, and all that is needed is for one to be worthy to accept it. These were the three prerequisites to make one able to receive the gift.

#1-We must want and desire the Torah knowledge and understanding whether or not it's available to us. In the secular world if you don't have it, you are out of luck. Even though the Jewish nation did not yet have the commandment to study, they needed the intense longing for learning Torah to be in place.

#2-Humility is part of being that vessel to absorb Torah. It's because Torah is ultimate truth and ego will distort truth. Torah cannot be about us, but about the perpetuating truth.

#3-Unity is expressed by the willingness to share, to reach out to the one that doesn't get it and helps him come along. The Torah is not about me but how I can ingratiate someone else's life. In the secular world of wisdom, as long as I have more knowledge why should I share it? With Torah, teaching is what is going to make us successful in our learning.



To Stand or Not to Stand

by Rabbi Daniel Coren

There is a major debate amongst the *Rishonim* and *Achronim* if one should stand for the reading of *Aseres Hadibros* or not. In fact, the discussion begins even earlier in *Shulchan Aruch siman* 1:5 regarding the reading of *Aseres Hadibros* in shul publicly, and even individually. Rav Elyashiv z"l felt very strongly that standing for *Aseres Hadibros* reading is wrong, and therefore, even if everyone is standing, one can sit. Rav Shlomo Zalman z"l felt the opposite, that even the Rambam, who was very against standing, would agree today that it's not a problem, since it's clear that one is simply reminding himself of the great experience of *Matan Torah*. It's clear that contemplating the event of *Matan Torah*, and specifically focusing on *Aseres Hadibros*, is very important. This needs explanation.

The *Gemara* in *Maseches Baba Kama* 54b has a very interesting discussion about the differences between the *Aseres Hadibros* (the Ten Commandments or statements) mentioned in *Parshas Yisro*, which is my *bar mitzva parsha*, versus the *Aseres Hadibros* which are repeated again in *Parshas Vaeschanan*.

The *Gemara* relates a conversation that took place between Rav Chanina ben Agil and Rav Chiya bar Abba. Rav Chanina asked Rav Chiya why is it that the first set of *dibros* it doesn't say *tov* – good and in the second set it does. Rashi explains that *tov* is referring here to the words in the *pasuk* לַמָּטָן יִטַּב לָךְ – so that it should be good for you. The response of Rav Chiya was "Instead of asking why it doesn't say it in the first *dibros*, ask me if it even says it at all." After Rav Chiya's quite humble response (many *mefarshim* – see the Ben Ish Chai – express their shock at the simple reading of the *Gemara*; how is it possible that a great Amora like Rav Chiya didn't remember a *pasuk* in *Aseres Hadibros*?) he suggests that Rav Chanina go to Rav Tanchum who was by Rav Yehoshua ben Levi, who was an expert on aggadic passages. When Rav Chanina went to Rav Tanchum, Rav Tanchum told him that he did not hear anything on the subject from Rav Yehoshua ben Levi, but he did hear something from Rav Shmuel bar Nachum, who explained that since the first set of tablets was destined to be broken it would *chas veshalom* imply that "good" will stop from the Jewish people, therefore the word good was omitted in the first *dibros*.

This passage of *Gemara* seems to be a *peleh* – a true wonder. It must be that the word *tov* is integral to the giving of the Torah and therefore worthy of such in-depth research and discussion.

I humbly want to suggest the following explanation (this

Why Did Jethro Come?



Rabbi YY Jacobson

The opening of the weekly portion tells the story of the pagan priest Jethro who chooses to come to the wilderness to spend time with the fledgling Jewish nation.

“Jethro, the priest of Midian, the father-in-law of Moses, heard of all that G-d did for Moses and His people Israel; that G-d had taken Israel out of Egypt.” He took his daughter and two grandchildren and traveled to the wilderness to Moses and the new Jewish nation.

The Talmud asks this question: What did Jethro hear which inspired him to come to the Sinai desert?

The Grandeur of Torah

“Rabbi Elazar Hamudaei says, he heard of the giving of the Torah, and he came.”

Rabbi Elazar Hamudei’s point of view is that what enthralled Jethro about the Jewish story was that G-d **loved** them, and He gave them His Torah. When Jethro heard of the powerful institutions of Judaism—its obsession with education, charity, justice, compassion, loving the stranger, respecting the slave, feeding the poor, honoring the old, giving dignity to the sick and the mentally challenged; when Jethro learned of the *mitzvos* of the Torah—*Shabbos, mikvah, kashrus, tefillin*, prayer, study; when he discovered the ethical foundations of Judaism— that no one is above the law, that each person was created in G-d’s image and has infinite dignity, that history has a purpose, and that each of us was conceived in love to fulfill a mission—when the Midianite chief pagan priest learned of all this, he fell in love with Torah and joined the People of the Book.

Now, 3,300 years later, we often take for granted the contribution of the Torah to civilization. But Jethro did not. He understood what the Irish Tomas Cahill would articulate in his book *The Gifts of the Jews*:

“We can hardly get up in the morning or cross the street without being Jewish ... The religion of the Hebrews—a tiny, marginal desert tribe—changed the worldview of Western civilization ... The West’s most deeply held beliefs about life, human nature, God, and justice are all owed to the ancient Israelites.

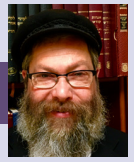
“In the ancient world of the ‘ever-turning Wheel,’ the countless gods and goddesses of the old mythologies played out their dramas in the world above. These gods were lustful, jealous, and greedy, and humans were of little import. Man had no freedom to choose a destiny, and no divinely inspired laws and ethics to guide him.” According to Cahill, the Hebrews **“developed a whole new way of experiencing reality... It may be said with some justice that theirs is the only new idea that human beings have ever had.”**

Many Jews I know would be uncomfortable with these words written by an Irish gentile. We take for granted the quality of life shaped by Torah values and rituals over millennia. *Shabbos* creates happier homes; *mikvah* inspires more stable and meaningful marriages; Torah education creates more balanced teenagers, less drugs, and fewer suicides. The emphasis on tradition and history diminishes the generational gap between parents and children. The laws of Jewish burial, sitting *shivah*, and saying *kaddish* are deeply comforting during times of loss. The sense of community helps people in times of crisis. All of these concepts were new and novel ideas and Jethro, a brilliant man of ideas, understood the majestic grandeur of Torah. This is what inspired him to link his destiny to the Nation of Torah.

Jethro understood that to experience this immortality he must leave his mansion in Midian and join the nomads in the desert. To become part of a story that transcends nature, you must transcend your own nature and actively join the symphony of eternity.

Jethro was not Jewish. Yet he made an awesome sacrifice in order to join the Jewish people and internalize Torah. We were given this gift by birth. Will we not leave our comfort zones to embrace it, celebrate it, study it, and make it part of our lives?

UFARATZTA



WHEN THE GOING GETS TOUGH, THE TOUGH KEEP THEMSELVES BUSY

In the years of 1841 – 1844 the Tzemach Tzedek, the 3rd Chabad Rebbe, was undergoing tremendous challenges, When the Russian government was meddling in the Jewish children’s education and in the Rabbinate. The Haskalah movement got the Minister of Education and other Ministers under the leadership of Czar Nicholas, to try to force the Jewish children to learn in their schools from their books, an abbreviated version of the Chumash and Nach, minus all parts which they deemed irrelevant. The Rabbonim would have to take approved courses. All of course, for the good of the children, for the good of the people, living under the honorable Czar Nicholas. Czar Nicholas was known not to be friendly to the Jewish faith and some of his ministers were outright anti-Semites.

The Russian government called a rabbinic conference which started May 1842 in St. Petersburg. The Rabbonim were threatened to cooperate under the penalty of going against the good of the kingdom. The main Rabbonim were the Tzemach Tzedek and Hagaon Yitzchok ben Hagaon Chaim Volozhiner. The Tzemach Tzedek was under house arrest numerous times during these proceedings.

In that period, under the heading of “Good Practices,” the Tzemach Tzedek outlined for himself how he would take his mind off the worry, pain and fear that influenced his health. In the list of “good practices” that he took upon himself, the Tzemach Tzedek jots down many sources of positive behavior from holy *seforim*. The Tzemach Tzedek also mentions that the “Gra” slept a half hour, 3 times a day. And as he slept, his mouth was still moving [with words of Torah.] [The Tzemach Tzedek slept 3 hours a night after midnight.]

The Tzemach Tzedek’s main focus was to keep his mind busy with *shiurim*, totally immersing his mind in Torah to the exclusion of any outside thoughts. It was that period that he took upon himself to learn for six hours straight while standing on his feet etc.

==== Igros Kodesh Tzemach Tzedek pp. 49-57

Womens Shiur **Tuesday** 9:30am (18 Main)

Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)

Shabbos: Friday Night – before Barchu (20 Upstairs) Morning 9:00 (20 Upstairs) | After Davening 12:00pm (20 Upstairs)



Although *Parshas Beshalach* and the *Shira* have already past, we still continue to sing Hashem's praises, reciting Az Yashir every day, in *pesukei d'zimra*. What is the reason for this? The source for this minhag is the Zohar, where it is described the great benefits of its daily recital. The *Sefer Charedim* – a contemporary of the Arizal – elaborates on this and adds in the name of the Midrash that one who recites Az Yashir with feelings of joy – as if he just was saved from the pursuing Egyptians – will merit his sins forgiven. The *Chida* and the *Mishna Berura* add that one should picture in his mind that he is standing at the shore of the Yam Suf, just after he was miraculously saved and the Egyptians were drowned.

Some Pointers for the Recital of Az Yashir

צָלְלוּ כַּמְּטֵי בַּיָּם – “They sunk like lead in the water – the strong.” The simple reading of the pasuk is a reference to the water – they sunk like lead in the strong waters. However, the Gemara explains that the word אֲדִירִים is actually a reference to the Egyptians: they – the mighty Egyptians – sunk like lead in the water. This is also clear from the *trup* of the word בְּמֵי, which has a *tipcha*, showing that it is not connected to the word after it. The *poskim* therefore write that one should pause slightly in between the word בְּמֵי and the word אֲדִירִים, to make it clear that one does not mean to say בְּמֵי אֲדִירִים – in the strong waters, but rather the word אֲדִירִים is referring to the Egyptians: they – the mighty Egyptians – sunk like lead in the water. The Rashbam, however, explains the *pasuk* the first way: בְּמֵי אֲדִירִים – in the strong waters.

The Beis Yosef writes that when we recite the words כַּמְּטֵי twice: “מִי כַּמְּטֵי בְּאֵלֶם ה' מִי כַּמְּטֵי נֶאֱדָר בְּקֹדֶשׁ” – the second כַּמְּטֵי should be with a “kof – כַּמְּטֵי.” Although grammatically both times should really be “כַּמְּטֵי,” we change it to “כַּמְּטֵי,” so it doesn't sound like “Hashem, Micha,” which has the connotation of equating Micha and his idols to Hashem.

How to Recite the Shira

There is another fascinating discussion as to how the *shira* was recited at the yam suf. The Gemara in Sota (30b) quotes three opinions as to how it was done. Rabbi Akiva states that Moshe Rabeinu chanted the words of the *shira*, and the rest of Klal Yisroel responded with the chorus “אֲנִשְׁרָה לָהּ.” Rabbi Eliezer the son of Rav Yossi Haglili opines that they actually repeated each *pasuk* after Moshe. And Rabbi Nechemia maintains that Moshe just started off and they all chimed in, meaning that they all recited it together.

The *Likutei Mahariach* quotes the sefer *Nachala L'yisroel*, who suggests that this *machlokes* can be the source for some of

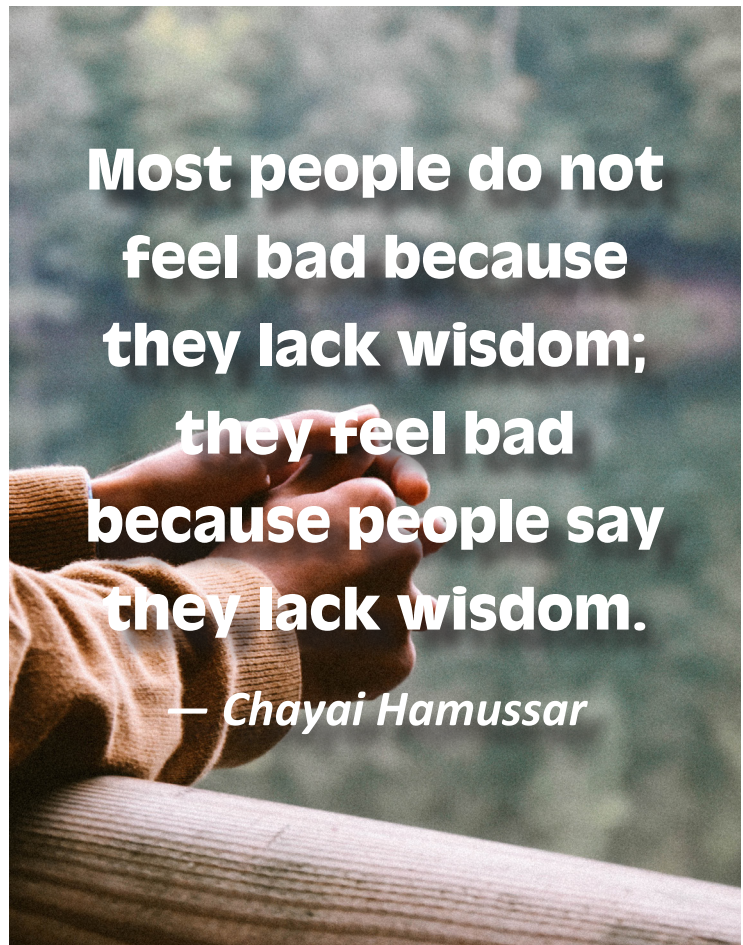
the different *minhagim* in how the *shira* is recited. In some places the chazzan chants an entire pasuk, followed by everyone else. This is following the opinion of Rabbi Eliezer that they repeated each pasuk after Moshe. In *Maaseh Rav* it is documented that this was how the Gra recited the *shira* on Shvi'i Shel Pesach. Some places do the same on Shabbos of *Parshas Beshalach*.

Other places have the *chazzan* just start, and everyone else chimes in. This would be based on the opinion of Rabbi Nechemia, that they all recited it together.

Summary

One who recites Az Yashir joyfully will merit forgiveness for his aveiros. There are various *minhagim* in how to recite the *shira*, which may be based on the *machlokes* in the Gemara how it was recited at the time of *kriyas yam suf*.

Rabbi Scheiner	
KOLLEL BOKER 7:00-8:00am	ZERA SHIMSHON SHIUR 8:15-9:00pm Thursday Nights
<ul style="list-style-type: none"> • Chavrusa learning - Gemara Currently: מסכת חגיגה • Friday - Shuirim Beinyonei Dyoma and relevant topics 	ADDITIONAL PROGRAMS: <ul style="list-style-type: none"> • 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. • Evening Shuirim in Halacha and Hashkafa by prominent Morei Horah
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Rabbi Nachum Scheiner

מוהל מומחה

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ערב ר"ח אדר א'

יום ה' פרשת משפטים 8 Feb Thursday

- 12:30pm | Tent ב
- 1:00pm | Tent א
- 1:30pm | Tent ב
- 2:30pm | Tent ב
- 3:30pm | Tent ב
- 4:15pm | עם קריאת ויחל 20 upstairs
- 4:30pm | Tent ב
- 5:00pm | Tent ד

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Rav of Congregation Khal New City and author of Positive Vision

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Children with technology
& Shmiras Einayim**

יום ב' פרשת תרומה 12 Feb Monday
8:30pm - 9:15pm
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If The Clothing Fits

“ויקח יתרו חתן משה עלה וזבחים לאלקים, ויבא אהרן וכל זקני ישראל לאכל לחם עם חתן משה לפני האלקים” 18:12

“And Yisro, the father-in-law of Moshe, took an olah and a zevachim for Hashem, and Aharon and all of the elders of Klal Yisroel came to eat bread with the father-in-law of Moshe, before Hashem.” Yisro rejoiced for all of the good Hakodosh Boruch Hu bestowed upon Klal Yisroel. The end of the *posuk* tells us that Aharon and the Ziknei Yisroel came to join Yisro “לאכל לחם”, to eat bread with him. What bread is the *posuk* referring to?

Shabbos 88b – When Moshe Rabbeinu went up to *shomayim* to receive the Torah, the *malachim* complained that the Torah should remain in *shomayim*. Who should get the Torah, Klal Yisroel or the *malachim*? Moshol - A rich man sent his two sons to a faraway land. One day, a messenger came to the far away land with a precious article of clothing. The clothing had valuable diamonds sewn onto it. There was only one article of clothing. Each brother made his claim in court as to why he believed the clothing was sent for him and not for his brother. The first brother said that he is in the diamond business. He understands and appreciates the value and beauty of the diamonds. Certainly, his father sent it for him and not for his brother who does not appreciate the true value of the diamonds. The second brother came forward to make his claim. He said that it is true he is not familiar with the value of diamonds,

however he still wants it. He pointed out that his brother is tall, and he is short. There is a very simple way to ascertain who their father sent it for. Each one should try it on and see who it fits. They both tried it on, and sure enough it fit the short brother.

The *malachim* claimed that they understand *sod* while Moshe did not. Moshe responded, “Let’s see who the Torah was ‘tailored’ for.” The mitzvos in the Torah only apply to humans, obviously its purpose is for man and not the *malachim*. (בן איש חי)

Yisro came to the realization that the Torah is true. He became a *ger*, and made a firm commitment to perform *mitzvos* and follow the will of the Ribbono Shel Olam. Aharon and the *z’keinim* came with “bread”, with Torah, to the *Seudah*. An integral part of any *seudas mitzvah* is Torah. Yisro may have thought that while he is eating, he is not necessarily performing Avodas Hashem. Moshe Rabbeinu was at the *seudah* serving the guests. He learned to do this from Avrohom Avinu. The Midrash tells us that Avrohom served people lots of food. He told them that they would not have to pay for any of the food if they would just thank the Ribbono Shel Olam for the food which He provided. Even the mundane acts of this world can be elevated to be *rotzon* Hashem. At every *seudah*, we must recognize and appreciate where the food came from, and thank the Ribbono Shel Olam for it. One who has the opportunity to sit at a *seudah* with talmidei *chachomim*, who undoubtedly will be spouting Torah, should make sure to take advantage and enjoy it because it is the true pleasure of this world. We should be *zoche* to make many *simchos*, and to have *hana’ah* from the *דיו השכינה*.

The Power of Love

Yisro, Moshe Rabbeinu's father-in-law, merited that a *parsha* of the Torah was called by his name. Why? What did he do that was so special?

From the very beginning of the *parsha* we can get a small glimpse into Yisro’s greatness. Yisro heard, the Torah said...Yisro heard and acted..

What did he hear? *Milchemes Amalek verias yam suf*. Two things...

He had heard of our battle with the nation of Amalek, the forerunner of all evil in this world and the miracle of our victory therein. And the splitting of the sea. Yisro immediately left his homeland to come and give the children of Israel *chizuk*.

In the piece immediately preceding *parshas Yisro*, the Torah speaks of the sins of Amalek, it uses the phrase “*asher karcha baderech...*” to describe them. They cooled you off. Everyone was afraid to hurt us, to start up with the holy nation of Israel. After all, our G-d was obviously omnipotent. Everyone that is, except for one startup nation, Amalek.

Hell-bent on our destruction, they knew that if they started up with us, that would show the world that we were not a holy and protected nation anymore...They literally cooled the world off. They created the space for the whole world to live in denial of Hashem’s greatness, and made it fashionable to hate Jews. Sound familiar?

Contrast this with Yisro’s behavior... He heard of our travails, our journeys, our G-d. And he came to bring warmth and show adulation. He wasted no time once he arrived. Building us up with his knowledge, his experience. and his passion and advice. This is what being Jewish is all about.

RABBI BEN ZION SNEH



He got it... This is the whole Torah, as Rabbi Akiva says. *Ve’ahavta le reacha kamocho*. Be concerned. Care about the community... Don’t live life halfway. We must love each other. Not only act as if we care...but truly try to kill the deadly cells of apathy we are inclined to feel sometimes.

In fact as the commentaries point out, that since the Torah is given in *Parshas Yisro* – wouldn’t it have made more sense to call it the *parsha* of *Kabbalas HaTorah*?

But no...Yisro symbolized what the Torah is all about. His behavior encapsulated the reason we received our holy mandate. His warmth, his *chizuk*, his love for our nation was overflowing. He could not stay home. We too must fulfill the spirit of the Torah by following in Yisro’s path and forging close relationships. It’s our job as parents to notice the good in our children and build them up. Parenting is not a spectator sport. We have to not be embarrassed to love, appreciate and cherish our spouses.

Let’s start appreciating the characteristics that we were born with. Yisro as a *ger* chose our nation. Let’s start choosing us too. Let’s choose to see all the positives about our community. Every day we have the opportunity to choose again. We can choose to see the positive in our children or continue pointing out the negative. We can choose to be happy to be grateful that we have a spouse, a family or we can shut down our feelings because we think it is the manly or socially correct thing to do.

Let’s choose warmth and vulnerability. Let’s learn from Yisro. Let’s choose *achdus* and positivity, and only good news will result!

thought came to me as I helped our dear *bar mitzva* boy Shaya Scheiner).

As the early *Achronim*, such as the Ramchal explain, the purpose of creation was for Hashem to give and do good for mankind – מדרכו של הטוב להטיב. This means that the essence of Hashem is to do good, and this is why He created the world. As the Ramchal explains, the ultimate good is in the next world.

The Ben Ish Chai and other *mefarshim* assume that both Amoraim knew that the first set of *dibros* didn't mention the word יטב and the second did. The question was more philosophical: why was it so important to mention it in the second *dibros*? Even more difficult is the fact that we are taught, in *Maseches Avos*, that one should not do things for a reward, so why would this be a goal? In truth, a similar question is asked by the Maharsha in *maseches Sota* regarding the *Gemara* 13a that discusses Moshe Rabbeinu's great desire to enter Eretz Yisrael. The Maharsha there also asks why is Moshe so focused on getting a reward?

The answer is a very fundamental one that is found in Rav Chaim Volozhiner in his *peirush* on *Pirkei Avos*. He says that when Chazal say don't do *mitzvos* for a reward, that isn't exact. It means that if the only reason why you're doing *mitzvos* is for a reward then it's indeed not so great, but in truth Hashem wants to give us a reward, so really we're the *mitzva* because Hashem wants us to do it, in order than He can reward us. So although we are doing something for a reward, the real reason is that that's what Hashem wants us to do.

There are a few things that are called *tov*, and they are in very good company, since Hashem is called *Tov*. A woman is called *tov* (see *Gemara Brachos* 8a) and the Torah is called *tov* (*Pirkei Avos* 6:3).

Since *tov* is the essence of Hashem and his Torah, it now makes sense why this was such an integral point for the Amoraim to discuss in regard to *Aseres Hadibros*.

As we mentioned, there is an *inyan* to recite *Aseres Hadibros* each day, and in truth some *siddurim* have the *Aseres Hadibros* hinted at in the verses of *Kriaas Shma* (this is based on the *Yerushalmi* in *Brachos*). It's equally important to review the concepts and essence of why we received the *Aseres Hadibros*.

May we be *zoche* to see and feel the *tov* in everything we do, and merit the ultimate good with the coming of *Mashiach*, *bimhera bayamineu*.

Wednesday Night 8pm – Smichas chaver Rabbi Coren Office
Shabbos Morning - Vasikin Minyan & 8:00am Minyan

Today and Tomorrow

Rabbi Immanuel Bernstein

The Gemara in *Masechet Shabbat* relates the following regarding the timing of *Matan Torah*:

It was taught in a braita, there were three things that Moshe did on his own initiative and Hashem concurred with his decision. 1) He added a day [of preparation before Matan Torah] on his own initiative 2) He separated from his wife 3) He broke the luchot.

He added a day on his own initiative, how did he expound? (He was told) "And prepare yourselves today and tomorrow;" just as "tomorrow" includes the night which precedes it, so too "today" must include the night which precedes it, and the night of "today" has already passed. One may infer from this that there need to be two days aside from today. And from where do we know that Hashem concurred with his decision? From the fact that the Shechinah did not descend until the morning of Shabbat.

Day and Night

As we know, with regard to bnei Noach, the night follows the day, as it says (*Bereishit* 8:22) "יָוֹם וָלַיְלָה לֹא יִשְׁבְּתוּ" — *and day and night shall not cease.*" This is not the case with Bnei Yisrael, who operate in accordance with the original plan for the world, which is (*ibid.* 1:5) "וַיְהִי עֶרְבַּ וַיְהִי בֹקֶר" — *it was evening and it was morning; one day.*" And this is indeed fitting, since Chazal tell us that it was "בשביל ישראל שנקרא ראשית" — *it is only for Yisrael who are called 'reishit' that the world was created.*" From the time of the chet of Adam HaRishon, mankind was demoted from the level of "וַיְהִי עֶרְבַּ וַיְהִי בֹקֶר" to the level of "יָוֹם וָלַיְלָה," until the time when Bnei Yisrael received the Torah and were once again capable of functioning on the level of "וַיְהִי עֶרְבַּ וַיְהִי בֹקֶר."

On the fourth of Sivan, Hashem instructed Moshe "וְקִדְשְׁתֶּם הַיּוֹם וּמָחָר" — *prepare them today and tomorrow.*" (*Shemot* 19:10). That instruction was said at a time when the people had already left the status of Bnei Noach and attained the status of "Yisrael." Therefore, in keeping with their new status, it was clear to Moshe that "*hayom*" and "*machar*" both included the nights that preceded them, as befitting Bnei Yisrael.

Darshening the Spoken Word of Hashem

Perhaps we may suggest an additional, deeper, reason as to why Moshe needed to receive validation from Hashem regarding his drashah. We have mentioned that according to Rashi the first "*sefer*" of Torah [the "*Sefer HaBrit*"] was dictated by Hashem to Moshe on the Fourth of Sivan. This sefer included within it the text of the Torah from *Bereishit* until the events of that day, including Hashem telling Moshe "וְקִדְשְׁתֶּם הַיּוֹם וּמָחָר," the words which Moshe was then *doresh* through a *hekesh*. However, in terms of *pshuto shel mikra* it seems clear that those words were *said* to Moshe by Hashem **before** they were *dictated* to him as part of the *Sefer HaBrit*. If so, then it turns out that the subject of Moshe's *drashah* was not the text of the Torah, but Hashem's **Spoken Word!** This is something quite remarkable! Is it possible to apply the *middot* of *drash* to *Torah SheBaal Peh*? Surely *Torah SheBaal Peh* is to be learned, but **derashot** exist solely within the realm of **Torah shebichtav!**

We are forced to conclude that the *madreigah* of Moshe at the time of *Matan Torah* was such that he was able to hear words spoken to him by Hashem, and intuit which of those words would be written down in the Torah, and in what form.

This process of categorizing words that Hashem spoke to him into *Torah shebichtav* and *Torah shebe'al peh* is certainly one that required the *haskamah* of Hashem, which in this case was indeed forthcoming, "for the *Shechinah* did not descend until Shabbat morning."



Just so you should know...

WE LOVE CHASSIDIM!

Second and Final Installment Of The Guru and the Hasid:

By Sara Yoheved Rigler

Editor's Note: In last week's issue, we published the first part of Sara Yoheved Rigler's fascinating but sad story of a Jewish Holocaust survivor who instead of going on aliyah to the Land of Israel, wound up in India where ensnared by the Hindu religion he rose to lead an ashram as the world-famous guru – Swami Vijayananda. In last week's issue, the story revealed an amazing conversation between the Guru and the Hasid – Eliezer Botzer who tried to rescue the Guru's neshama.

Presents the Guru With a Hebrew Bible

Eliezer pulled out of his backpack a Hebrew Bible and presented it to the guru.

With a wistful smile, the guru told him, "I already have one, and I'll tell you from where." Relating the story like a Hasidic tale, he told how, in the 1980s, an Israeli with a dilemma came to him here at the ashram.

The Israeli had been a soldier in the first Lebanon War. Traumatized by the war and the ceaseless specter of more wars in Israel, the non-observant ex-soldier had decided that he wanted to sever all connection with Israel and with Judaism.

Can't Get Rid of His Jewish Feeling

"He became a Christian, but he was unsatisfied and unsettled. So he came to India and started to practice Hinduism. But here, too, he felt unsatisfied. Coming to Swami Vijayananda, he complained, "Maybe the reason I'm not finding myself in India, and I can't get rid of this Jewish feeling, is that I still have the Bible they gave me when I was inducted into the Israeli army. Is it proper to throw it away?"

"No," the guru replied, "don't throw it away. Give it to me."

He proceeded to tell the ex-soldier the story of Rabbi Akiva, who, as the Romans were flaying him alive, recited the Shema. When his agonized students asked him how he could perform the mitzvah of Shema while being tortured, Rabbi Akiva replied that all his life he had yearned to get to the place of serving God with his very life.

"I told him," related the guru, "Do you know the difference between Rabbi Akiva and us? After all we went through [in the Holocaust and the Lebanon War], we asked, 'My G-d, my G-d, why have you abandoned me?'"

Interpreting Rabbi Akiva's Intentions

The guru had been relating the story in English, but at this point he quoted the line from Psalm 22 in its original Hebrew. Then he continued in English: "'But Rabbi Akiva,' I told the Israeli soldier, 'understood that his suffering was not a punishment, but rather a path to the highest spiritual state of attaining complete unity with G-d.'"

The guru peered at Eliezer and Natti. "I don't know where he is now, but I think he must have come back to Judaism after what I told him."

This was Eliezer's opening. "Maybe it's time for you, too, to come back. You're not young. Do you want to be cremated and your ashes thrown into the Ganges? It's time for you to come back to Judaism."

The Attendants Become Angry

At that the attendants got agitated and angry. "You're trying to take our guru away from us," they accused the Jewish visitors.

Eliezer made one last try. "G-d loves every Jew, and wants every Jew to return to Judaism."

The attendants had heard enough. Furiously, they evicted the two Hasids.

In April, 2010, Swami Vijayananda died at the ashram in Hardwar.

Every Jew has what is called a *pintele Yid*, a Jewish soul-spark that can never be snuffed out. No matter how far a Jew strays, no matter how vociferously he repudiates his Jewish roots or how diffidently she ignores her Jewish soul or how many decades have elapsed immersed in a different religion, the Jewish spark is always there, ready to be ignited anew.

However, every Jew also is flanked by "attendants" who assiduously work to keep the *pintele Yid* from being ignited. Sometimes the attendant is fear, sometimes distraction, sometimes egotism, sometimes complacency.

G-d repeatedly sends messengers into our lives. They come in diverse costumes: sometimes a stranger who utters a portentous, unsettling statement; sometimes a wake-up call in the form of a tragedy or near-tragedy; sometimes a blessing so bountiful it reveals its Source; sometimes an unlikely encounter with a rabbi or a rebbetzin on a plane, or on the street, or in Wal-Mart's.

Meeting a Jewish Doctor in India from Wales

In a remote town in India in 1968, I met a Jewish doctor from Wales who changed my life. I know a Jew, also a doctor, who lived an utterly un-Jewish life on a Pacific island, and who one day in the mail received an invitation to a medical conference in, of all places, Israel. All such messengers come bearing igniters.

But the attendants, with frightened or sneering visages, wave their arms and try to keep us from heeding the messengers. The attendants utter their shrill warnings: "You don't have time to go to that class." "Don't accept that Shabbat invitation or they'll try to brainwash you."

Various Excuses to Ignore The Spiritual Wake-Up Call

"You're too old/established/comfortable to start changing now." "Your level of Jewish observance is fine; don't become a fanatic." "If you start observing mitzvot, you'll miss out on all the fun in life." "They're trying to take you away."

It takes courage to banish the attendants, to realize that rather than protecting us, they are driving away the FedEx man who is trying to deliver the tidings of a surprise inheritance.

The Jewish spark, the *pintele Yid*, in each of us, is waiting to burst into flames of joy, love, and fulfillment.

Sara Yoheved Rigler "G-d Winked: Tales & Lessons from My Spiritual Adventures."

הערות והנהגות מהגאון הרב חיים קנייבסקי, זצ"ל



"לא תעשה כל מלאכה אתה ובנך ובתך עבדך ואמתך ובהמתך וגרך אשר בשעריך (כ, י)"

יש להבין מה ראתה התורה דווקא בדיבור זה, מתוך כל עשרת הדברות, להאריך כל כך ולפרט מי ומי אסור במלאכה בשבת? ויש לומר, כי בכל אחד מהם יש סיבה מיוחדת שבלעדיה היה מקום לפטור.

בנך ובתך - הבנים הקטנים, שהיה מקום לומר שמותרים במלאכה בשבת, ולכן פרטה תורה שאם עושה על דעת אביו, הוא אסור מדאורייתא (שער הציון של"ד, נד).

עבדך ואמתך - היה מקום לומר שמותרים במלאכה, ואדרבה, על האדון לתת להם לעבד, כי הלא גוי ששבת חייב מיתה. לזה אמר שאין לעשות בהם מלאכה.

ובהמתך - לחדש לנו דין שביתת בהמתו, ובפרטי הדינים בשלחן ערוך סימן ש"ה.

וגרך אשר בשעריך - הינו גר צדק (יבמות מ"ח ב') והיה מקום לומר שמותר בעשיית מלאכה בשבת, כי יש סברא 'שלא יאמרו באנו מקדושה חמורה לקדושה קלה' (שמצינו ברמב"ם פ"ה מממרים שמסברא זו חייב הגר לכבד את אביו הגוי), והרי כשהיה גוי היה אסור לשבות ממלאכה, כי גוי ששבת חייב מיתה, ואיך עכשיו יורד בקדושה ומותר לו לשבות, ולזה כתבה התורה בפירוש שגם הוא אסור במלאכה.

פעם השתתף רבנו בשמחה יחד עם רעו ושותפו לחיבור הספר 'שונה הלכות' הגאון רבי אלעזר צדוק טורצין זצ"ל. על השולחן עמד בקבוק משקה שהיה סגור בפקק, ורבי אלעזר צדוק נסה לפתח את הבקבוק, אך לא הצליח. נטל רבנו לידיו את המקשה, ובקש שיביאו לו כלי כבד כמו פטיש. הביאו לו, ודפק קלות על הפקק והנה מיד בקלות סובבו את הפקק והוא נפתח. התפלא הגרא"צ על 'המופת'.

נענה לו רבנו: זוהי הלכה מפורשת בשלחן ערוך בהלכות שבת, בסימן ש"ד ס"ד: ברזא שבחבית ואין אדם יכול להוציאה, מותר לקח ברזא אחרת ולהכות באותה ברזא לצורך לשתות יין בשבת. הרי מפורש, שאם מכים על הברז/הפקק, מיד אפשר להוציאה.

כבד את אביך ואת אמך.

נביא עובדה קצרה 'על קצה המזלג' אודות הכיבוד אב הנפלא של רבינו כלפי אביו זי"ע:

בשנותיו האחרונות של רבינו מרן בעל הקהילות יעקב זי"ע, היה רבינו מקפיד מידי בוקר לעמוד אחרי תפילת ותיקין לעבר ביתו של אביו מרן הסטייפלר זצ"ל, שבאותם שנים כבר לא היה בכוחו לצאת לבית הכנסת לתפילה בציבור, והתפלל בביתו, ורבינו היה מגיע כל בוקר כדי לדרוש בשלומו, ולסייע לו בקיפול התפילין, כשגמר להתפלל.

למרן זצ"ל היו די משמשים, ולא היה צריך עזרה בדיוק מבנו ... אבל הבן - רבינו - החזיק במצוות כיבוד אב, ולא עלה על דעתו לבקש מאחר שיעשה את הפעולה הקצרה הזו. הוא לא ויתר על זה אף יום.

Partnering with Hashem

Rabbi Eli Mansour



Parashat Yitro tells of *Ma'amad Har Sinai* – Hashem's revelation to Bnei Yisrael at Mount Sinai, and Moshe's ascent to the mountaintop after the revelation in order to receive the Torah.

The Gemara in *Masechet Shabbat* (88b) tells of Moshe's confrontation with the angels when he was in the heavens receiving the Torah. The angels objected to G-d's decision to give the sacred Torah, which had been in the heavens for millennia, to lowly mortals. Hashem instructed Moshe to respond to the angels' argument, and Moshe retorted that the angels have no need for the Torah's laws. For example, the command of Shabbat is relevant only to those who work during the week, and the angels do not work; the prohibition of theft is relevant only to those who experience jealousy and have an instinct to compete, which angels do not.

The Hid"א (Rav Haim Yosef David Azulai, 1724-1806), in his *Pnei David*, explains the rationale behind the angels' contention based on a Halachic rule known as "*bar masra*." This rule establishes that if a person wishes to sell a piece of property, he must grant the right of first refusal to the person who owns the neighboring property. Since the owner of a neighboring property will benefit from the property more than others, it is only proper to grant him first rights to purchase it. Accordingly, the angels argued that if Hashem was "selling" the Torah, He was obliged to first offer it to them, as they reside in the heavens and could thus be regarded as the Torah's "neighbors."

Many later writers have elaborated further on this approach, and offered various explanations for why the angels' claim was not valid.

Rav Meir Shapiro of Lublin (Poland, 1887-1933) explained by noting an event that preceded *Ma'amad Har Sinai*, and which, in a sense, served as a prelude to the giving of Torah. During Bnei Yisrael's encampment in Mara, they were taught several *mitzvot* (*Shemot* 15:25). Specifically, Rashi writes, they were taught the obligation of honoring parents, the obligation to observe Shabbat, and the obligation to maintain a just legal system. Rav Shapiro noted that the common theme shared by these three *Mitzvot* is the idea of our partnership with Hashem. The Rabbis teach that whoever observes Shabbat properly is considered as though he has partnered with Hashem in the world's creation, and they similarly comment that a judge who rules truthfully is considered G-d's partner. And when a person honors his parents, he gives honor to all three partners who took part in his creation – his mother, his father, and G-d. Thus, before Bnei Yisrael arrived at Sinai, they were made Hashem's partners through these three *mitzvot*.

This is precisely the flaw in the angels' argument. One of the exceptions to the law of "*bar masra*" is that the seller's partner takes precedence to a neighbor. If the seller's partner wishes to purchase the property, then he receives first rights, even if the owner of the neighboring property is also interested. Hence, Bnei Yisrael were entitled to the Torah even if the angels wanted it. We are not only Hashem's subjects – we are His "partners," in that we represent Him in the world and conduct our lives according to His will. Therefore, we deserve first rights to the Torah. Although the angels reside in the heavens, and we are mere mortals living here on earth, we were nevertheless granted the precious gift of the Torah, because we are Hashem's partners, who enjoy a special relationship with Him, by virtue of which He showers us with His blessings, including, and most importantly, the sacred Torah.

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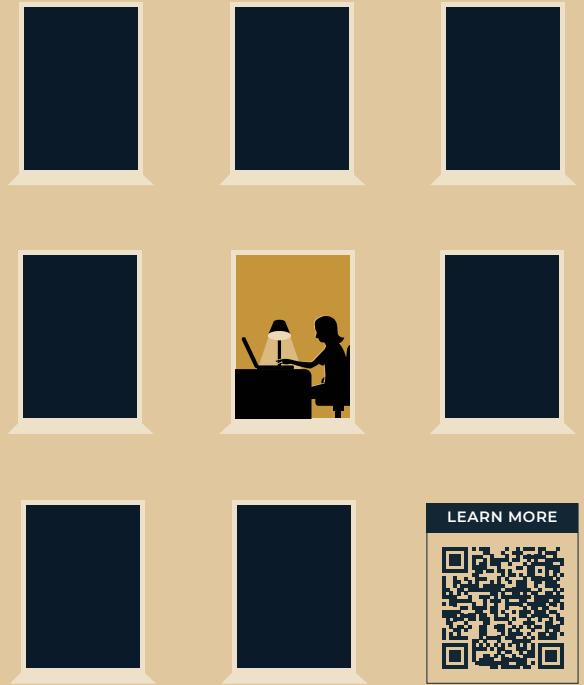
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THIS IS PERSONAL Rabbi Yochanan Zweig

And Yisro...heard everything that Hashem did to Moshe and to Bnei Yisroel..." (18:1)

Rashi cites the Midrash on this verse which states that upon hearing of the splitting of the Red Sea and the war waged against Amalek, Yisro is moved to join the Jewish people. Eight verses after this verse, when Moshe repeats the miracles which Hashem performed on behalf of Bnei Yisroel, Rashi again comments that he related to Yisro the splitting of the Red Sea and Bnei Yisroel's miraculous victory over Amalek. Rashi adds that this was done to bring Yisro closer to Torah. What is Moshe adding in his description of these two miracles that would impact upon Yisro in a stronger manner than previously?

After hearing Moshe's account of these miracles, the Torah says "*vayichad Yisro*". Rashi offers the following two explanations for this expression: "and Yisro was happy (for the miracles performed on behalf of Bnei Yisroel)", from the Aramaic word "*chadi*" – "happiness" and "Yisro felt discomfort", from the word "*chad*" – "sharp" for his flesh felt as if it were covered with lacerations. Based upon the second interpretation, our Rabbis formulated the rule that a person is prohibited to speak deprecatingly about a gentile in the presence of a convert. Why do the Rabbis use the expression "*al tevazeh*" – "do not deprecate"; how did Moshe speak deprecatingly about Mitzrayim? Furthermore, if it is the downfall of Mitzrayim which causes Yisro distress, should not only deprecating comments be prohibited, but all comments describing the ill-fortune of gentiles be prohibited as well?

A just king who sentences his subject for committing a crime will mete out a punishment commensurate to the crime involved. However, if the crime is perpetuated against his own son, the

king will inflict a much harsher punishment upon the criminal in return for having caused his child anguish. Initially, Yisro is motivated to join Bnei Yisroel by the punitive measures taken against Mitzrayim for the crimes they perpetrated. When Moshe recounts the miracles which were punishments to Amalek and Mitzrayim, the verse states "*al odos Bnei Yisroel*" – "on account of Bnei Yisroel". Whereas Yisro originally understood that Mitzrayim's punishment was quid-pro-quo for their wicked behavior, Moshe is adding that the punishment was meted out with additional wrath, for their crimes were committed against Hashem's children, Bnei Yisroel. It is this added element which causes Yisro distress, for Moshe is, in effect, declaring that Hashem's relationship with Bnei Yisroel is so unique that He will destroy any nation that mistreats Bnei Yisroel. This fact is deprecating to the nations of the world, and therefore, the rule forbidding us to speak deprecatingly of a gentile in the presence of a convert is formulated from this incident.

The manner in which Hashem relates to Bnei Yisroel or to the nations of the world can be ascertained by the manner in which He is described. "Elokim" is used when Hashem's judgment is being invoked, indicating punitive action, while the ineffable name "*yud-kay-vov-kay*" reflects Hashem's attribute of love or mercy. When the verse states that Yisro is motivated to join Bnei Yisroel because of what Hashem did to Bnei Yisroel's enemies the name "Elokim" is used, for it is Yisro's understanding that this was a purely punitive action. When Moshe recounts the miracles to Yisro, Hashem's ineffable name is used, for Moshe is explaining that the impetus for the punishment is not the crimes perpetuated by Mitzrayim and Amalek, rather Hashem's love for Bnei Yisroel, against whom the crimes had been perpetrated.

The Path of Hashem Rabbi Mordechai Willig

Yisro instructed Moshe: "*v'hodata lahem es haderech yelchu ba v'es ha'ma'aseh asher ya'asun* - You should inform the people the path they should walk on and the actions that they should perform" (*Shemos* 18:20). This refers to acts of kindness and going beyond the letter of the law (*Bava Metzia* 30b).

Earlier (18:16), Moshe told Yisro that he informed the people of Hashem's statutes and laws, i.e. the ritual laws. Yisro added that they should also be taught the interpersonal dimension of Torah (*Chafetz Chaim, Shem Olam* Chapter 21).

Only by learning Torah can one acquire good character traits. "*Lmaan asher yetzave es bonov v'es beiso acharav v'shamru derech Hashem la'asos tzedaka u'mishpat* - because he commands his children and his household after him that they keep the way of Hashem, doing charity and justice." The path of Hashem was charted by Avraham Avinu, who commanded his descendents to guard and fulfill it (*Breishis* 18:19). Torah illuminates our path (*Tehilim* 119:105) and without it, we can stray from the straight path (*Yalkut Lekach Tov*).

Yisro advised Moshe to establish a system of judges (18:21). They are to judge minor matters themselves, and bring major matters (*davar ha'Gadol*) to Moshe (18:22). Moshe adds that difficult matters (*davar ha'Kashe*) should be brought to him as well (18:26, see *Chidushei Maran Riz Halevi al haTorah*).

Appropriate interpersonal behavior and the establishment of moral rectitude must be based on Torah law. When a question

regarding Torah law involves great import or complexity, it must be decided by preeminent Torah scholars.

The Chazon Ish (*Emuna Ubitachon* Chapter 3) emphasizes that *halacha* determines what is ethical behavior. For example, righteous indignation, derogatory speech and even divisive and vengeful action are appropriate when upholding the law which precludes proximate competition in business (*hasogas gevul*). When the *halacha* permits competition, as in the case of Torah teachers (*Bava Basra* 21b), anyone who attempts to stop them is guilty of sinful speech and behavior. The same action, i.e. defending the incumbent, is morally laudable in the first case, but morally reprehensible in the second.

Moreover, those who study ethics, but are not experts in *halacha*, are more prone than others to err in this regard. Their sense of morality, which is not based on a deep understanding of *halacha*, may lead them to criticize a correct *halachic* stand which they erroneously view as morally repugnant. By contrast, one who devotes himself with great toil and focus to the *halacha*, even if not fully knowledgeable, acquires a sense of submission to the *halachic* system, and as such will consult an expert before taking action, particularly in interpersonal matters.

The path of Hashem was charted by Avraham Avinu and taught by Moshe Rabbeinu. In the last century, great Torah giants, the Chafetz Chaim and the Chazon Ish, continued to guide us along this path. May we be privileged to continue along this path and to inspire future generations to follow it as well.

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JOKES

Sofer

I called a sofer. He asked me why I'm calling, and I said "stam."

The Capitol

Someone parked his bicycle nearby the Capitol in Washington, DC and walks on.

A police officer stops him and asks, "Why did you park your bicycle here? Don't you know it is a VIP road and all congressmen and senators pass from here?"

The man replied, "Don't you worry about it, I locked my bicycle"

Lost Luggage

I couldn't find my luggage at the airport baggage area. So I went to the lost luggage office and told the woman there that my bags never showed up.

She smiled and told me not to worry as they were trained professionals and I was in good hands. "Now," she asked me, "has your plane arrived yet?"

Rearrange Letters

Someone out there either has too much spare time or is deadly at Scrabble.

ASTRONOMER: When you rearrange the letters: **MOON STARTER**

THE EYES: When you rearrange the letters: **THEY SEE**

THE MORSE CODE: When you rearrange the letters: **HERE COME DOTS**

SLOT MACHINES: When you rearrange the letters: **CASH LOST IN ME**

ELECTION RESULTS: When you rearrange the letters: **LIES - LET'S RECOUNT**

SNOOZE ALARMS: When you rearrange the letters: **ALAS! NO MORE Z'S**

A DECIMAL POINT: When you rearrange the

letters: **I'M A DOT IN PLACE**

THE EARTHQUAKES: When you rearrange the letters: **THAT QUEER SHAKE**

ELEVEN PLUS TWO: When you rearrange the letters: **TWELVE PLUS ONE**

About Work

I want to share something with you: The three little sentences that will get you through life.

Number 1: Cover for me.

Number 2: Oh, good idea, boss!

Number 3: It was like that when I got here.

If hard work were such a wonderful thing, surely the rich would have kept it all to themselves.

I will always choose a lazy person to do a hard job, because a lazy person will find an easy way to do it. -

I like work; it fascinates me. I can sit and look at it for hours.

Nothing is really work unless you would rather be doing something else. -

The caterpillar does all the work, but the butterfly gets all the publicity.

The world is full of willing people, some willing to work, the rest willing to let them. -

No one's dream job involves a kiosk. -

Doing nothing is very hard to do ... you never know when you're finished.

An expert is a man who tells you a simple thing in a confused way in such a fashion as to make you think

the confusion is

Hard Landing

The pilots of a passenger aircraft are landing at an airport that they've not flown to before.

They set the plane perfectly down on the runway, but almost immediately see they are running out of space. They throw the engines into reverse and apply the brakes, and the plane just manages to stop before it runs onto the grass.

One pilot looks incredulously at the other and says: "Wow! I think that's the shortest runway we've ever landed on!"

The other pilot looks out the side windows to left and right, and says "Yeah, and you know something? It's the widest one too!"

One Liners

"If at first, you don't succeed, then skydiving definitely isn't for you."

"I'm not afraid of death; I just don't want to be there when it happens."

"I can resist everything except temptation."

"If you want your children to listen, try talking softly to someone else."

"I never said most of the things I said."
- Yogi Berra

"I used to be indecisive, but now I'm not so sure."



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