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Shabbos Zmanim

2025 Early Friday Mincha, 18 Main
12:45pm and every 15 minutes until 3:00pm

5:03pm Candle lighting	5:13pm Mincha in tent נ	5:13pm Chabad Mincha	5:21pm Shkiya
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SHABBOS SHACHRIS MINYANIM:

6:20am <small>Vasikin, followed by a Daf Yomi Shiur 20 ↑</small>	8:00am <small>Shachris 2 18 main</small>	9:15am <small>Shachris 3 Tent נ</small>	10:00am <small>Shachris 4 Bais Chabad 20 ↑</small>	10:30am <small>Shachris 5 18 main</small>
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2:00pm Pirchei	5:00pm Mincha followed by Shalosh Seudos	5:22pm Shkiya	6:02pm Maariv 1	6:07pm Maariv 2
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Late Maariv Motzei Shabbos Every 15 Minutes!
6:45 pm and every 15 minutes until 9:15pm | 18 Main

Weekday Zmanim

Zmanim for the week of February 9-15

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	6:58am	8:52am	9:34am	10:26am	12:10pm	4:18pm	5:23pm
Monday	6:57am	8:52am	9:33am	10:26am	12:10pm	4:19pm	5:24pm
Tuesday	6:56am	8:51am	9:33am	10:25am	12:10pm	4:20pm	5:25pm
Wednesday	6:55am	8:51am	9:32am	10:25am	12:10pm	4:21pm	5:27pm
Thursday	6:53am	8:50am	9:31am	10:24am	12:10pm	4:22pm	5:28pm
Friday	6:52am	8:49am	9:31am	10:24am	12:10pm	4:23pm	5:29pm
Shabbos	6:51am	8:49am	9:30am	10:23am	12:10pm	4:24pm	5:30pm

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The Splitting of the Sea

It seems that Yam Suf was split not once but twice; once for the nation, and once for Dasan and Avirom. This appears 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 he speaking to if they all left Egypt? It was Dasan and Avirom who had 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 who were fighting, and Moshe called them Rasha. They then snitched on Moshe, and he had to run for his life. During the 40 years in the desert, they always caused trouble, so why were they needed? Why weren't they left to die like the other 80% in the *makah* of darkness? Why did these individuals 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 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 *psukim*: #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 this word is written in two different ways.

The Gra explains that the people who had faith in Hashem jumped in when the sea was in place. The people who were lacking in *emunah* 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 should it have resisted splitting for Dasan and Avirom, who waited until after the Egyptians drowned. Why would it split again for them?

Maharil Diskin explains that Dasan and Avirom were Jewish policemen 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 Avirom 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.



Tu B'Shevat

by Rabbi Daniel Coren

The Bnai Yissaschar tells us that the *mazal* of Klal Yisrael is the *mazal* of Shvat, which is the *mazal* of *dli*, a bucket. The connection of the bucket, or pail of water, to Bnai Yisrael goes back to אליעזר עבד דמשק אליעזר שהיה דולה ומשקה אברהם, who was called ומתורת אברהם אבינו. Eliezer wasn't just a servant of Avraham Avinu; he was the one who drew from the wellsprings of Avraham Avinu's Torah and watered other thirsty souls. Lastly, the month of Shvat, as the *passuk* in the beginning of Parshas Devarim tells us, was the day Moshe began to review the entire Torah with the Jewish people for the next 40 days. בעשתי הוה משה באר את התורה ... עשר חודש, Moshe began clarifying the Torah. The word באר also means a well, which again connects the month of Shvat and water to each other.

As the Bnai Yissaschar explains, water in the eyes of Chazal represents Torah – אין מים אלא תורה – the month of Shvat is a time of renewal. The Toshe Rebbe zt"l explains beautifully that just like the winter (especially in Israel) fades away at this time and the trees come back to life (as the Gemara in Rosh Hashana explains (see Rashi), the sap in the tree goes up the branches and begins the process of budding), so too, Bnai Yisrael have a new opportunity to refresh and start anew. It's a time when a person can renew his commitment and subjugation to Hashem's words, and one of the best places is with Mishnayos.

When a person subjugates himself to the Torah, he elevates himself above the *mazalos* and enters a new spiritual hemisphere that doesn't abide by natural rules. The Toshe Rebbe adds a very interesting idea: Tu Bishvat is 30 days before Purim, which means that an aspect of Purim exists on Tu B'Shvat. That means we enter a sphere of miracles, and that sphere expands because Purim is connected to Pesach where the miracles become more revealed.

Let's take advantage of these amazing days ahead of us to be able to merit the ultimate miracles of the final redemption, *bimhera beyameinu*.

just so you should know...



Do You Remember Your Bride. Your Groom?

Before each of us was born, say the Sages, we were shown, in heaven, the souls of our respective brides and grooms. Now, when you saw the soul of your future husband in the spiritual realms, you were ecstatic. You were witness to an extraordinary spirit, a towering beacon of light, a great personality. You thought to yourself: "For such a husband, I will do anything; I will be there for him in the deepest possible way; I am ready to 'split' for him any day."



Rabbi YY Jacobson

Similarly, when you encountered your future bride there in the sublime plane, you were just blown away. What a profound heart! Will I truly have the privilege of building a home with this human being? How will I ever be able to show enough gratitude for the joy of having a relationship with this woman? Then, you were born. Twenty, 25, 30, 35, 45 years later, you feel an attraction to your spouse, to that soul that once so overwhelmed you. You take a look... But you do not recognize him or her.

"Him? You want me to respect him?" many a woman says. "He is an obnoxious, egotistical, self-centered man."

"Her?" many a man exclaims. "You expect me to appreciate and honor her? A needy and insecure kvetch?"

Many of us fail to recognize in the face and personality of our spouses what we once upon a time saw in their souls. "To match couples together is as difficult as the splitting of the sea," states the Talmud. Marriage is the ability to recognize your true spouse, beneath the layers of "rubble" that may eclipse his or her true dignity and beauty.

A good relationship stems from the understanding that life is a battlefield in which we often stumble and fail and that the beauty and profundity of human life consist not of a continuous stream of light and perfection but, rather, of the light that emerges from amidst darkness, of the serenity that emerges from turmoil, and of the harmony that sprouts forth from strife.

Or as Eliezar ben Nissan Hakohen put it in Anthem: "Forget perfection. There is a crack in everything. That's how the light gets in."

Womens Shiur **Tuesday** 9:30am (18 Main)
 Chassidus Shiur **Monday & Thursday** 7:45am (18 Main)
Shabbos: Friday Night – before Barchu (20 Upstairs)
 Morning 8:40 (20 Upstairs) | After Davening 12:00pm (20 Upstairs)
Please Note: Rabbi Jacobson's Shabbos morning shiur will now begin at 8:40 am, followed by the Minyan at 10:00 am.

י' שבת

Yud Shvat is the anniversary of the passing of Rabbi Yosef Yitzchak Schneersohn, sixth Rebbe of Lubavitch, of blessed memory, (5710/1950). On the same day, one year later, his son-in-law, Rabbi Menachem M. Schneerson, assumed the mantle of leadership of Chabad.



During a *farbrengen*— a Chasidic gathering that evening, the Rebbe delivered his inaugural discourse titled *Bati Legani*— "Enter my Garden," marking his official acceptance of the position of Rebbe.

He also made a statement establishing his "agenda" as Rebbe of Chabad. Freely translated it reads in part, "If you see a person who has love of G-d but lacks love of Torah and love of his fellow, you must tell him that his love of G-d is incomplete. And if you see a person who has only love for his fellow, you must strive to bring him to love of Torah and love of G-d—so that his love toward his fellows should not only be expressed in providing bread for the hungry and water for the thirsty, but also to bring them close to Torah and to G-d."

UFARATZTA



Tehillim and the Chandelier

The Frierdiker Rebbe* related:

When I was a little boy, I once wondered whether angels are able to calculate numbers. When I asked my father, he replied, "That's a good question! But I am certain that the *malach* Michael counts all the *Tehillim* that one says, and with it, he creates a chandelier that lights up, Above and Below, for that person and for his children."

Following this, my father would often ask me, "How is your chandelier doing?"

==== The weekly *Farbrengen* #809

*RaYYatz

Yud Shvat, [1950] Yom Hillula of RaYYatz, Admor Yosef Yitzchok, sixth Chabad Rebbe, who instituted saying the yom Tehillim every day after davening, as the Tehillim is divided by the day of the month, and on Shabbos Mevorchim, to say the entire sefer Tehillim before davening.

A year later, on Yud Shvat, the Rebbe officially took over the leadership of his saintly father-in-law as the seventh Rebbe. V'chol hash'vi'in chavivin -Medrash Rabbah, Vayikra 29,11.

HASHEM DOESN'T EXPECT ME TO BE THE GREATEST; HE EXPECTS ME TO BE THE GREATEST VERSION OF MYSELF.



236 DAYS UNTIL UMAN

MENTIONING YETZIYAS MITZRAYIM AT NIGHT – SCRIPTURAL OR RABBINICAL REQUIREMENT

~Night Kollel~ ~Kollel Boker~



by Rabbi Nachum Scheiner, Night Kollel & Morning Kollel

I would like to wrap up the discussion of the *mitzvah* to mention *yetzias Mitzrayim* at night. Many *rishonim* opine that since it is learned out from a *drasha*, it is a Scriptural command. However, the Ra'ah, and possibly the Rif and the Rosh, understand that it is a rabbinical requirement, and we just have an allusion to it in the *pasuk*.

What is the difference if it is a Scriptural command or a rabbinical mandate? The difference will be in a case of doubt. The rule of thumb is that *safeik d'oraisa l'chumra* – when there is a question on a Scriptural command, one must be stringent. However, when it comes to a doubt about a rabbinical mandate, we say *safeik dirabanan l'kula* – one can be lenient. This can have practical ramifications in a case when one davened during *bein hashmashos* – twilight – when there is a *halachic* question if it is considered nightfall. If the requirement to mention *yetzias Mitzrayim* at night is a Scriptural command, one must be stringent and repeat the third paragraph of *Shema*, which mentions *yetzias Mitzrayim*, after nightfall. If it is a rabbinical mandate, one would not be required to repeat the third paragraph of *Shema* after nightfall.

THE MITZVAH FOR WOMEN TO MENTION YETZIYAS MITZRAYIM

When it comes to the *mitzvah* of reciting *Krias Shema* every day, since it is a time-sensitive *mitzvah*, women are exempt, as is spelled out in *Shulchan Aruch*. However, in this *mitzvah* of mentioning *yetzias Mitzrayim*, since we follow *Ben Zoma*, that the *mitzvah* is performed day and night, the *Mishna Berura* writes that women are obligated since it is not time-sensitive.

On the other hand, the Shaagas Aryeh disagrees and maintains that it is still considered a time-sensitive *mitzvah*, and women are exempt. He explains that there are really two independent *mitzvos*, and each *mitzvah* has its own timeframe. The daytime *mitzvah* is only fulfilled during the day, and the nighttime *mitzvah* only at night. It is, therefore, still considered a time-sensitive *mitzvah*, and women are exempt. So we have a *machlokes* if women are obligated in the *mitzvah* of mentioning *yetzias Mitzrayim* or not. This depends on whether or not it is considered a time-sensitive *mitzvah*.

This is all true if there is a Scriptural *mitzvah* of mentioning *yetzias Mitzrayim* also at night. However, as mentioned above, there are some who are of the opinion that the *mitzvah* at night is a rabbinical mandate. If that is the case, the Pri Megadim says, from a Scriptural standpoint, it is a time-sensitive *mitzvah*, and women should be exempt.

However, *halachically* speaking, the *Mishna Berura* quotes the Yeshuos Yaakov, who asserts that once the *Chachamim* instituted this *mitzvah* at night, it now has become a *mitzvah* that is no longer time-sensitive, and women are rabbinically obligated to perform the *mitzvah*. On the other hand, the *Aruch Hashulchan* writes clearly that women are not obligated to perform this *mitzvah*.

COMPARISON BETWEEN MENTIONING YETZIYAS MITZRAYIM AND LEARNING TORAH

Based on what was discussed, it is possible to answer a question raised by the *Keren Orah*. He wonders why it is that the *mitzvah* of mentioning *yetzias Mitzrayim* is considered a time-sensitive *mitzvah*, since it has a part that is done during the day as well as a part that is performed at night. On the other hand, regarding the *mitzvah* of learning Torah, we do not say that it is considered a time-sensitive *mitzvah*, although it is something done during the day as well as at night.

According to the Brisker Rav, that there are two different *mitzvos* to mention *yetzias Mitzrayim*, one can suggest that there is a big difference between those *mitzvos* and learning Torah. When it comes to mentioning *yetzias Mitzrayim*, there are really two independent *mitzvos*, and each *mitzvah* has its own timeframe. The daytime *mitzvah* is only fulfilled during the day, and the nighttime *mitzvah* only at night. It is, therefore, considered a time-sensitive *mitzvah*. However, when it comes to learning Torah, it is considered one long *mitzvah* and is not limited to any timeframe.

SUMMARY

There is a *machlokes* if the *mitzvah* of mentioning *yetzias Mitzrayim* is a Scriptural command or a rabbinical mandate. The *nafka mina* will be in a case of doubt. There is also a *machlokes* if women are obligated to perform this *mitzvah*.

Rabbi Scheiner

KOLLEL BOKER | 7:00-8:00am
 • Chavrusa learning - Gemara
 Currently: מסכת מועד קטן
 • Friday - Shuirim Beinyonei Dyoma and relevant topics

NIGHT KOLLEL | 8:15-9:45pm
 • Chavrusa learning - Halacha
 Currently: הלכות קריאת התורה

SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS
 • Daf Yomi | 8:45-9:45pm
 • Mishna Yomis | 8:45-9:00pm
 • ZERA SHIMSHON SHIUR | 8:15-9:00pm
 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.
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Connecting Shabbos Kodesh to the Mon

Parshas Hamon: The Gemara in *Meseches Ta'anis* 9a says that *Klal Yisroel* received the *mon* in the *midbar* in the *zechus* of Moshe Rabbeinu. *Parshas Hamon* was said on *Shabbos Kodesh*, and then the *mon* began to fall on Sunday. This was not happenstance, as the *Maharal* tells us in numerous places, that all of these details, including the days on which miracles occurred, have reasons and meaning behind them. Similarly, the Gemara in *Shabbos* 86b tells us that the Torah *Hakdoshah* was given to *Klal Yisroel* on *Shabbos Kodesh*, and all the *meforshim* explain the great significance of the Torah being given specifically on *Shabbos Kodesh*.

The eating of the *eitz hada'as*, the tree of knowledge, brought into the world the nature of good and bad mixed together in all of creation. This also brought about the power of *ta'ava*, desire, as the *posuk* says, "והאדם ידע". By the *mon*, the Torah says, "וידעתם כי אני ד' אלקיכם" – and you shall know that I am Hashem, your G-d. We see from this that the purpose of the *mon* was to bring forth in nature to those who ate it that they would know Hashem. This was the opposite of the eating of the *eitz hada'as*. The *eitz hada'as* mixed good and bad together, so there was no longer clarity, and seeing Hashem was more difficult. In contrast, the eating of the *mon* made everything crystal clear for all to know Hashem. Just as the eating of the *eitz hada'as* brought *ta'avah*, eating the *mon* brought the lack of *ta'avah* – it reversed that effect and brought one to more purity of the soul. (שם משמואל)

Chazal tell us that whatever there is in this world, there is

also something that mimics it in the year and in the *nefesh* – "עולם, שנה, נפש". The *mon* in the *עולם* is a creation that had no *פסולת*, no refuse. *Shabbos Kodesh* is the *שנה*, the time in the year, that was created without any refuse, and Moshe Rabbeinu was the *נפש* that had no refuse. We say on *Shabbos*, "מזמור שיר ליום השבת טוב להודות לד'" – that *Shabbos Kodesh* is only "טוב" – good, without being mixed with bad, as it is a time that there is no bad mixed into it – pure goodness.

The *mon*, *Shabbos*, and Moshe were the opposite of the *eitz hada'as*, which brought the mixture of good and bad into all of creation. *Shabbos Kodesh* was a day that the *mon* came down, for both of them were pure goodness. The *mon* came down during the week in the *zechus* of Moshe Rabbeinu, for since he was pure good. The *mon*, which was pure good, could come down the other days of the week.

The *parshah* of the *mon* was said to *Klal Yisroel* on *Shabbos* so that *Klal Yisroel* could connect the *mon* to *Shabbos Kodesh* and could then draw that *kedusha* to the other days of the week that they, too, could have *kedusha*. As the Ramban says in *Shemos* 20:8, the *mitzvah* of *השבת את יום השבת*, to remember the day of *Shabbos*, is to remember on each and every day of the week the day of *Shabbos*. Thus, on Sunday, we say that it is *יום אחד בשבת*, the first day of the week, the first day since *Shabbos Kodesh*. By doing so, one can draw the *kedusha* of *Shabbos Kodesh* throughout all the days of the week and thus allow all six days of the week to have much *bracha*.

The Joy of Being Close

According to the legend, The Chasam Sofer spoke at a celebration of Napoleon's coronation in 1804. In front of the big secular crowd the great Rabbi and Rosh Yeshiva of Pressburg spoke for hours in German. Next to him at the dais was his closest student who noticed that while the Chasam Sofer spoke little tears formed at the edge of his eyes and trailed ever so gently down the side of his face.

After the lengthy dissertation he approached his master. "Why was it that you were crying during your drasha? Surely this is a good time for the Jews." The Chasam Sofer answered with a parable... There was once a prince who committed an outrageous act forcing his father the king to exile him from the palace. The prince was forced to go far, far away from his royal abode. He dreamed of soon returning to the palace, but one day he saw many horses and wagons carrying gold and silver and beautiful wood towards his town and was frightened at the implication of what he was witnessing. He started to cry because he knew that he was not going home again to be with the king - all the gold and silver was to be used for a palace to keep him far away from his father.

The Chasam Sofer told his student- and so it is with us...it might be a great era for the Jewish people - but I know that if

RABBI BEN ZION SNEH



Hashem is making it so good for us here in galus - we are not going to be invited back to Eretz Yisroel anytime soon and the time for Moshiach is being pushed back even further. That is why I am crying.

We, today and it seems like almost every day, every minute (BH), are experiencing the most unbelievable moments we have ever experienced at the hands of our representatives, our government. For me, it gives real credence to the words *Hayeenu K'Cholmin*.. When the end of days starts to shine, it will seem as if we are dreaming!

With every new pronouncement, executive order or law... it truly seems as if we are dreaming. This, as R' Nachman has told us, is a propitious time to daven. When we feel deep inside that our *tefilos* are *b'emes niskabel*- surely heard, Rav Nachman says, double down. Daven as hard as you can!

Let us all daven now that Bez'H the final *geulah* will arrive soon, with the rest of it's golden promises, Amen!

A Pshat from a Little boy

Rabbi Yisroel Reisman



The *Chut Hameshulish* is an extraordinary sefer that details the biography of Rabbi Akiva Eiger, the *Chasam Sofer*, and the *Ksav Sofer*. It says that the *Chasam Sofer* had a custom of having *talmidim* coming to his home on Thursday nights, and he would learn *Chumash* with *Ramban*. As is well-known to those who learned about the *Chasam Sofer*, the *Ramban* was especially close to the *Chasam Sofer's* heart. It seems he felt that his *gilgul haneshama* was somehow attached to the *Ramban*. He would learn *Chumash* with *Ramban* every Thursday night. At this stage, he had a 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 his *talmidim*.

The *Chasam Sofer* 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 so much at the time of *Yam Suf*." He expressed amazement.

At that point, 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, you send the letter with the maid in our house, who is illiterate. You don't have to seal the envelope. You just give it to her to deliver. She will not read it because she is unable to read it. On the other hand, if you send the letter with one of your *talmidim*, 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 seemed 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 *Mattesdorfer Rav*, *Rav Shmuel Ehrenfeld alav hashalom*, this question. What is going on? *Rav Shimon Sofer* gave such a nice *pshat*, and it was dismissed? The *Mattesdorfer Rav* said that indeed, it is a beautiful *pshat*, but his father was afraid of *ayin hora*, and that is the reason that he playfully dismissed it. Interesting! That means that the *pshat* is worthy of being repeated. Although I don't know how old this young boy was, from the story, it seems that he couldn't have been 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!



Yam Suf Rabbi Berel Wein



There is a great difference in the perception of a momentous historic event between the generation that actually experienced it, was witness to and perhaps even participated in it, and later generations, who know of the event through tradition and history. The facts regarding events can be transmitted from one generation to the next, even for thousands of years, but the emotional quality, the pervading actual mood, and the atmosphere present at the time never survive the passage of time and distance from the event itself.

Perhaps nowhere is this truism more strikingly evident than in the drama of the salvation of the Jewish people at the shores of *Yam Suf*. At the moment of Divine deliverance, *Moshe* and *Miriam* and the people of *Israel* burst into exalted song, registering their relief and triumph over the destruction of their hated oppressors. This song of triumph is so powerful that it forms part of the daily prayer service of *Israel* for millennia. But, though the words have survived and been sanctified by all generations of Jews from *Moshe* till the present, the original fervor, intensity, and aura of that moment are no longer present with us.

The *Pesach Haggadah* bids us to relive the *Exodus* from *Egypt* as though we actually were present then and experienced it. But it is beyond the ability of later generations to do so fully and completely. We can recall and relive the event intellectually and positively in a historic vein, but the emotional grandeur of the moment has evaporated over time.

We are witness to how the events of only a century ago – the two great *World Wars*, the *Holocaust*, the birth of the *State of Israel*, etc. – have begun to fade away from the knowledge, memory, and recall of millions of Jews today, a scant few generations after these cataclysmic events took place. In this case, it is not only the emotion that has been lost, but even the actual facts and their significance – social, religious, and national – are in danger of disappearing from the conscious thoughts and behavior of many Jews.

In light of this, it is truly phenomenal that the deliverance of *Israel* at *Yam Suf* is so distinctly marked and remembered, treasured, and revered in the Jewish memory bank. The reason for this exceptional survival of historic memory is that it was made part of a Jewish religious ritual, incorporated in the *Torah* itself, and commemorated on a special *Shabbat* named for the event. It thus did not have to rely on historical truth and memory alone to preserve it for posterity.

Religious ritual remains the surest way of preserving historical memory, far stronger than *May Day* parades and twenty-one gun salutes and salvos. Ritual alone may be unable to capture the emotion and atmosphere of the actual event, but it is able to communicate the essential facts and import of the event to those who never witnessed or experienced it. The song of *Moshe*, *Miriam*, and *Israel* still reverberates in the synagogues of the Jewish people and, more importantly, in their minds and hearts as well.

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Abarbanel on Parshas Beshalach

Rabbi Pinchas Kasnett ohr.edu

The *parsha* begins with the words, "It happened when Pharaoh sent out the people that Hashem did not lead them by way of the land of the Philistines, though it was near, for Hashem said, 'Perhaps the people will reconsider when they see a war, and they will return to Egypt.'" After escaping from Egypt, the direct route to the heart of the Land of Israel would have been along the Mediterranean coast, which would lead them directly into Philistine territory after a relatively short journey.

Abarbanel, and other commentaries as well, explain that the Torah is telling us that having had no experience with warfare, and assuming that no nation would allow such a multitude to pass peacefully through its territory, the people would prefer to return to Egyptian enslavement rather than risk death at the hands of Philistine warriors. Also, the Midrash tells us that previously, some members of the tribe of Ephraim had managed to leave Egypt prematurely and were soundly defeated by the Philistines. The people would encounter the bones of their slaughtered brethren and would be frightened into returning to Egypt. By taking them on a much longer, circuitous route, Hashem would give them time to overcome and avoid that fear.

Another possible explanation is that since the Torah is emphasizing that "Pharaoh sent out the people," we have to keep in mind that Pharaoh had sent them out only to celebrate a festival to Hashem that would require a three-day excursion into the desert. If Hashem led them directly on the short route toward Philistine territory, Pharaoh would realize that Moshe had lied to him and was seeking to escape permanently. Initially, then, Hashem led them in a way that appeared to be consistent with Pharaoh's intentions.

However, Abarbanel states that the most logical explanation for not going directly to the Land of Israel was to provide the opportunity for the splitting of the sea and the drowning of Pharaoh and the Egyptian army. The news of this final, overwhelmingly miraculous deliverance would spread throughout the region, instilling the fear of Hashem in every nation and emboldening Bnei Yisrael to confront the powerful inhabitants of the Promised Land.

After leaving Egypt, Hashem gives Moshe specific instructions to turn back and encamp in such a way that would give the appearance of not knowing where they were going. When Moshe had consistently asked permission to lead a three-day excursion, Pharaoh had assumed that Moshe had a specific place in mind and would go there directly. Now that they had turned back as a result of apparent confusion, Pharaoh suspected that Moshe had deceived him all along and, as a result, decided to pursue them. Even though Hashem says, "I shall strengthen the heart of Pharaoh and he will pursue them," Abarbanel makes it clear that Hashem is not depriving Pharaoh of his free will. Rather, He is manipulating specific circumstances so that Pharaoh will feel compelled on his own to change his mind and pursue.

Abarbanel's approach to the phrase "I will strengthen his heart," which appears several times in the narrative of the Exodus, is consistent. He bases his approach on the verse in Proverbs (21:1) "Like streams of water, so the hearts of kings are in Hashem's hands." Hashem doesn't simply put ideas in their hearts and words in their mouths against their will. Rather, just like farmers direct rainfall into reservoirs, canals and irrigation ditches, Hashem directs events in such a way that kings and rulers are compelled to take the kinds of actions that will make a lasting imprint on history.

Parshas HaMon Rabbi Elimelech Biderman



The Meor Einayim (Likutim) writes, "All salvations can be found in the Torah... For example, if someone needs food, his salvation is concealed in Parshas Hamon. Whoever needs *parnassah* should read Parshas Hamon daily, and he will be *zoche* to *chesed* from Parshas Hamon. Similarly, all other matters are in their place, in the Torah."

Every Shabbos, for twenty-two years, Rebbe Menachem Mendel of Rimanov zt"l would teach lessons from Parshas Hamon to bring *parnassah* for Bnei Yisrael. It is also repeated in the name of Rebbe Menachem Mendel of Rimanov zt"l that reading Parshas Hamon on Tuesday of Parshas Beshalach is *mesugal* for *parnassah*.

The Chidushei HaRim writes in a letter: "Rosh Chodesh Nissan, 5612: I thought of an idea that I should make a *chiddush* in Parshas Hamon each day, and thereby, my *parnassah* will come from the Torah. As the Midrash (Bereishis Rabba 97:3) states, "Parnassah b'chol yom," every day has its *parnassah*..."

The Shulchan Aruch (Orach Chaim 1:5) says, "It is good to say...Parshas Hamon." The Mishnah Berurah writes, "The Yerushalmi says that whoever says Parshas Hamon daily is guaranteed that he won't ever lack *parnassah*." The Tashbatz quotes this Yerushalmi and adds, "I guarantee it." When one says Parshas Hamon, he strengthens his belief that Hashem gives him *parnassah*, and this *emunah* is *mesugal* for attaining

parnassah.

"Omer *lagulgoles*" (16:16) can be translated that the *parnassah* is *lagulot* from the *emunah* that is in a person's mind. It states (Yirmiyahu 7:28) *מיפיהם אבדה האמונה ונכרתה*, meaning Hashem is complaining that the nation lost their *emunah* (אבדה האמונה). They don't even speak about *emunah*, *מיפיהם ונכרתה*. The Beis Avraham says that the *pasuk* is hinting *האמונה* אבדה, if you lost your *emunah*, *מיפיהם ונכרתה*, food isn't in your mouth. A person might lack *parnassah* and food, *chalilah*, because he lacks *emunah*. This is because *emunah* is *mesugal* for attaining *parnassah*.

Why is there a custom to give birds food on Shabbos Shirah? The Yismach Yisrael explains that when you feed an animal, like your cow or your horse, it feels that it deserves the food. The animal worked for you, so it deserves to be fed. But birds don't do anything. When they are fed, they understand that this is an underserved gift. We, too, seek to attain the awareness that Hashem doesn't owe us anything, and if we have food, we should thank Hashem for His *chesed*.

Furthermore, we can explain that birds raise their heads when they drink. They bend, drink some water, and then lift their heads again. This signifies how we should be when it comes to *parnassah*. We do *hishtadlus* and then raise our heads to Heaven to remember that everything is from Him. Ein od milvado!

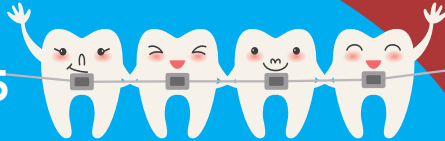
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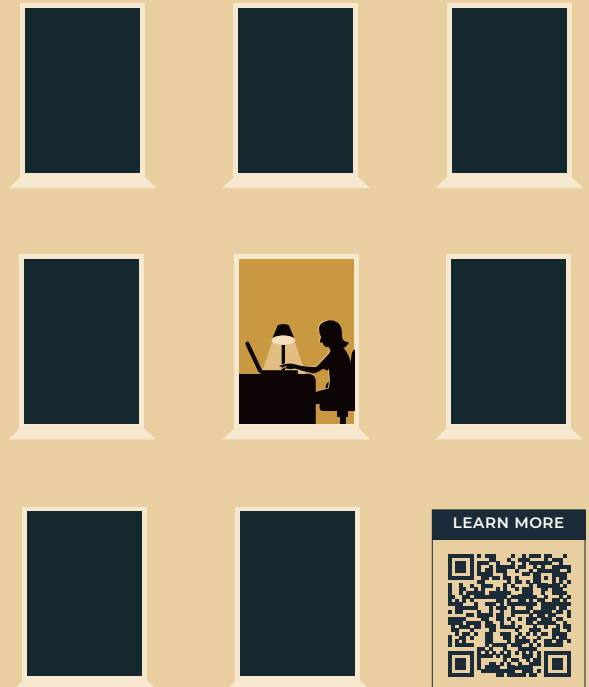
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TWO WOMEN, TWO SONGS Rabbi Mordechai Willig



On *Shabbos Shira*, we read the songs of two prophetesses, Miriam and Devorah. These great leaders were not merely giants in their times; they are paradigms for two different paths of *avodas Hashem* for Jewish women of all generations.

Miriam personified the incredible devotion of Jewish women to the bearing and raising of children, ensuring the continuity of our people. She is first introduced to us as *Pu'ah* (*Shmos* 1:15), who coos to the child and soothes crying babies (*Rashi*). Later, Miriam convinces her father to remarry her mother despite Pharaoh's decree to kill all newborn males (*Rashi* 2:1). As a result, all of the Israelite men followed this example, and many more children were born (*Sotah* 12a).

Indeed, the redemption from Egypt was a reward for the righteous women. They, like Miriam, persuaded their exhausted and despondent husbands to have more children (*Sotah* 11b, *Rashi* 38:8). Logic may have been on the side of the men and Miriam's father Amram, the *Gadol Hador*. But the intuition, courage, and emotional strength of the women, led by Miriam herself, ultimately prevailed.

Miriam practiced what she preached. She married Kalev and bore him a son, Chur (*Rashi* 17:10). In sum, Miriam was the prototype of a mother in Israel, enabling many others to have large families (1:20) despite threats, decrees, and privation.

Devorah, the subject of the *haftorah* of *Shabbos Shira*, represents a totally different model of *avodas Hashem*. She was a judge (*Shoftim* 4:4), working outside the home in the public sphere. We read nothing about her children or family but, rather, of her issuing military orders (*Shoftim* 4:6,7,14).

The songs of these illustrious personalities reflect their respective roles. Miriam sang with a tambourine, with music that inspired all the women to dance (15:20). She sang with heart and emotion, as befits a midwife who witnessed the miracle of birth countless times and who now saw the open miracle of *krias Yam Suf*. Her text was brief and simple, "Sing to Hashem, for He is exalted above the arrogant, having hurled horse with its rider into the sea" (*Shmos* 15:21). Apparently, this text was repeated over and over again, in an emotional outpouring of song and dance, for women only.

Devorah, on the other hand, composed a lengthy and complex poem (5:2-31). It was probably read, and not sung musically, for men and women, together with Barak Ben Avinoam (5:1). As a cerebral leader, judge, and military strategist, this was the appropriate *shira* for her. A brilliant, poetic depiction, replete with nuance and imagery, was Devorah's way of praising Hashem.

Devorah begins her song, "I shall sing to Hashem" (5:3). Miriam needs no such introduction. Her role is clearly *l'sheim shomayim*, for the sake of Heaven. However, a public figure like Devorah might be suspected of ulterior motives, such as the pursuit of glory or egalitarianism. Therefore, Devorah must preface her *shira* by saying that her song and her life's work are *lashem*.

Today, many more women work out of the home than in past generations. This provides an opportunity for *kiddush Hashem*. People observe Jewish women's honesty and politeness, their speech and dress, which reflect Torah, rather than the pervasive vulgarity of modern society, and are moved to love Hashem (*Yoma* 86a).

Many righteous women struggle to juggle the roles of Devorah

and Miriam simultaneously. Some face scorn in a workplace, which emphasizes a modern version of self-fulfillment to the exclusion of the Torah's emphasis on bearing and raising children. Fortunately, many experts in the secular world are now recognizing and publicizing the critical role of mothers and fathers in raising their own children, even at the expense of career advancement.

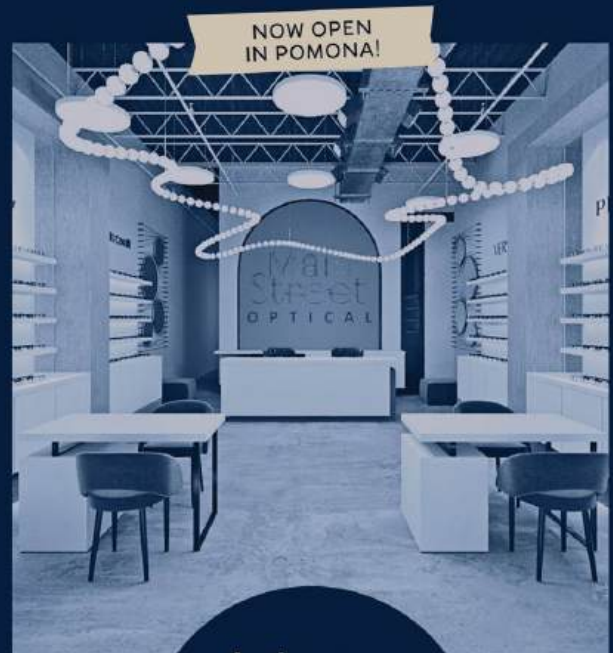
Many other equally righteous women devote the best years of their lives entirely to their families, in the spirit of Miriam. It is the duty of Torah society to encourage this focused devotion, which has enabled *Am Yisrael* to flourish through the generations. Especially when careers and opportunities are available, the traditional role of wife and mother must be strengthened.

The lives and songs of Miriam and Devorah demonstrated that there are many ways for women to perform *avodas Hashem l'sheim shomayim*. May the righteous women of today, as their ancestresses in Egypt, enable *Am Yisrael* to be rewarded with the *geula shleima*.

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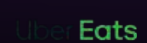


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JOKES

Tu b'Shvat

A yid goes to a Breslev community in Israel. It's Tu B'Shvat, and he notices there aren't any trees there. So he asks one of the chassidim, "What happened to all the trees?" To which the Breslevers answer, "Oh, they went to Uman."

My wife says I'm hopeless at fixing appliances.

Well, she's in for a shock.

A man showed up for a duel armed only with a pencil and paper.

He then proceeded to draw his weapon.

Thanks for explaining the word "many" to me.

It means a lot.

What do you call an imaginary color?

A pigment of your imagination.

My wife isn't talking to me because apparently, I ruined her birthday.

I'm not sure how I did that - I didn't even know it was her birthday...

I left my Adderall in my Ford Fiesta.

Now it's a Ford Focus.

My friend has got a butler who only has one arm.

Serves him right.

My wife told me she was leaving me because I keep pretending to be a Transformer.

I said, "No, wait! I can change."

My friend is a structural engineer.

He's always complaining about stress at work.

I used to be a narcissist.

But now look at me.

I built an electric fence around my property yesterday.

My neighbor is dead against it.

I haven't owned a watch for I don't know how long.

I almost got caught stealing a board game today.

But it was a Risk I was willing to take.

Every single morning, I get hit by the same bike.

It's a vicious cycle.

Kids' Logic

A man walking down the street noticed a small boy trying to reach the doorbell of a house. Even when he jumped up, he couldn't quite reach it. The man decided to help the boy, walked up on to the porch, and pushed the doorbell. He looked down at the boy, smiled, and asked, "What now?"

The boy answered, "Now we run like crazy!"

The Scale

A woman was watching her husband standing on the bathroom scale, sucking in his stomach.

Thinking he was trying to weigh less with this maneuver, she commented, "I don't think that is going to help."

"Sure it will," he said. "It's the only way I can see the numbers..."

Long-winded...

A man was giving a speech at his lodge meeting. He got a bit carried away and talked for two hours. Finally, he realized what he had done and said, "I'm sorry I talked so long. I left my watch at home."

A voice from the back of the room replied, "There's a calendar behind you..."



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