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## Shabbos Zmanim CANDLE LIGHTING 4:52 PM

**EARLY FRIDAY MINCHA:** 12:40 PM & every 15 minutes from 12:45 PM until 3:00 PM

### FRIDAY NIGHT MINCHA/KABALLAS SHABBOS

18 Main <b>5:02 PM</b>	20 Upstairs Chabad <b>4:57 PM</b>	Shkiya <b>5:10 PM</b>
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### SHABBOS

<b>SHACHRIS</b>	20 Upstairs-Vasikin <b>6:28 AM</b>	18 Main-Ashkenaz <b>8:00 AM</b>	Tent א <b>9:15 AM</b>	20 Upstairs - Chabad <b>10:00 AM</b>	in 18 Main <b>10:30 AM</b>
<b>MINCHA/MAARIV</b>	Pirchei <b>2:00 PM</b>	18 Main Mincha <b>4:50 PM</b>	Shkiya <b>5:11 PM</b>	Tent א Maariv :40 <b>5:51 PM</b>	18 Main Maariv :50 <b>6:01 PM</b>

**LATE MAARIV MOTZEI SHABBOS:** 6:30 PM & every 15 minutes until 9:30 PM | 18 Main

## Weekday Zmanim

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from 6:15 AM until a half hour before chatzos

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**12 MIN.** before plag

**12 MIN.** before shkia

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# RABBI DANIEL COREN



## Tu B'Shvat: The Tikkun of Eating – The Road to Purim

Chazal teach us that nothing in the Jewish calendar stands alone. Every *zman* prepares us for the next. Tu B'Shvat is not an isolated celebration of fruit. It is a gateway, and if we understand it properly, it opens the road directly to Purim.

Rav Chaim Palagi zt"l, one of the great *poskim* of Izmir, revered by Ashkenazim and Sephardim alike, writes in *Moed Lechol Chai* that the month of Shvat is especially connected to Mishnayos and that Tu B'Shvat in particular is a time *mesugal* to begin learning them. He records the well-known minhag of the Tu B'Shvat *seder*: 15 fruits, learning 15 *perakim* of Mishnayos, eight from *Peah*, three from *Bikurim*, four from *Rosh Hashanah*, and that some add the recitation of the 15 *Shir Hama'alos*.

The obvious question is: What is the inner *avodah* of all this?

Yes, there are deep *kabbalistic* explanations about the four worlds, *atzilus*, *beriah*, *yetzirah*, *asiyah*, and the different types of fruit. But I would like to suggest a very practical understanding, one that touches our daily lives.

### THE FIRST FAILURE OF EATING

The *Meshech Chochma*, based on the *Yerushalmi* in *Kiddushin*, points out something startling. When Adam HaRishon was commanded regarding the trees of Gan Eden, the Torah says:

“מכל עץ הגן אכל תאכל”

This was not just permission; it was a positive command. Adam and Chava were meant to eat from all the trees with intention, with awareness of Hashem, elevating the act of eating itself.

Their sin was not only that they ate from the *Eitz HaDa'as*; it was that they failed to eat properly beforehand. They did not fulfill the mitzvah of conscious eating, and once eating became detached from *da'as*, the fall was inevitable.

From the very beginning of history, the failure was not food; it was about how we eat.

### MANNA: EATING WITH DA'AS

This idea becomes clearer in *Parshas Be-shalach*, where we read about the *manna*.

Rav Ovadia Yosef zt"l discusses in *Yechave Da'as* what *bracha* was recited on the *manna*. Was it *hamotzi min hashamayim*, *min ha'aretz*, or perhaps no *bracha* at all? But there is a deeper question.

Rav Schwab relates that he once ate at the table of the Chofetz Chaim zt"l on Shabbos. The Chofetz Chaim asked those present a simple but penetrating question:

The Midrash says the *manna* tasted like whatever a person wanted.

What if someone didn't think of anything at all?

And the Chofetz Chaim answered:

It tasted like nothing.

At first glance, this is difficult. The Torah itself says it tasted like “צפיחית בדבש,” something sweet like honey. But the Chofetz Chaim was teaching a deeper truth:

Even the most basic taste requires awareness.

Without *kavanah*, there is no flavor. No experience. No elevation.

### BRACHOS: CREATION THROUGH SPEECH

This brings us to the power of *brachos*.

The *Chida* writes that the word *Bereishis* is an acronym for “בְּרֵאשִׁית שֵׁם ה' אֲבִרָךְ רֵם אֲבִרָךְ שֵׁם ה' תְּמִיד,” *brachos* are meant to be said out loud. My son added a beautiful continuation. The next word, *bara*, hints to “בְּתוֹךְ רֵבִים אֵלֵינוּ,” *brachos* should be said so others can hear and answer *Amein*.

And here we encounter a shocking statement. The *Yerushalmi*, quoted in the *Darkei Moshe*, implies that one is not truly *yotzei a bracha* without someone answering *Amein*. What if a person is alone?

The *Begdei Yesha*, based on the Ari zt"l, explains a *pasuk* in *Iyov*:

“וְהוּא בֵּאָחַד וּמִי יִשִּׁיבֵנו”

If a person is *ba'achad*, truly alone, but eats with yearning, love, and awareness, he creates a *malach*, and that *malach* answers *Amein*.

Chazal say:

“גְּדוֹל הָעוֹנָה אִמֵּן יוֹתֵר מִן הַמְבַרֵךְ”

The one making the *bracha* creates the *guf*, the structure.

The one answering *Amein* gives it *nefesh*.

And remarkably, the word *malach* equals 91,

the same *gematria* as *Amein*.

Every *bracha* said with *kavanah* is an act of creation.

### TU B'SHVAT: THE TIKKUN

Now we can understand Tu B'Shvat.

The fruits are not the goal.

The Mishnayos are not decoration.

The Tehillim are not poetic additions.

They are all training us to do one thing:

To eat with awareness, to speak with *kavanah*, to restore holiness to consumption.

Tu B'Shvat is the annual repair of the sin of Adam. Not by avoiding food, but by sanctifying it.

### FROM TU B'SHVAT TO PURIM

And now the bridge to Purim becomes clear.

Chazal say:

“הָמֵן מִן הַתּוֹרָה מִיָּנִין? הָמֵן מִן הָעֵץ”

Haman represents corrupted eating, desire without *da'as*, pleasure without awareness. Amalek cools enthusiasm, removes meaning, turns experience into emptiness.

What is Purim?

A day of eating, drinking, feasting — but with intention.

• *Mishloach Manos*: mindful giving

• *Seudas Purim*: elevated joy

• *Ad d'lo yada*: not loss of *da'as*, but transcendence of shallow *da'as*

Purim is the *tikkun* of Haman, and Tu B'Shvat is the preparation. If we learn how to make a *bracha* properly in Shvat, we can drink wine properly in Adar.

This is why the *Nitei Gavriel* writes that Tu B'Shvat is an especially appropriate time to work on *brachos* with *kavanah*.

As the Chofetz Chaim taught us, without thought, even *manna* tastes like nothing.

Tu B'Shvat teaches us that the fruit does not elevate us — our awareness does.

And if we learn to eat with *kavanah*, say *brachos* with intention, and answer *Amein* with presence, then every table becomes a *mizbeich*, every fruit a *korban*, and every meal a step on the road to Purim — and ultimately, to *geulah*.

SHIUR SCHEDULE

### SEMICHAS CHAVER SHIUR

in R' Coren's office every Sunday at 8:00 PM



# UFARATZTA RABBI SHALOM BER MUNITZ

## On the Wedding Day, We Rejoice in the Reunion of One Soul

In Heaven, each soul is divided into two. They are then sent to Earth, with one half entering a boy and the other half entering a girl.

These two halves are destined to marry each other. At the wedding, we rejoice that the divided soul has been reunited.

==== Chabad.org *The Joy of Marriage*

# RABBI YY JACOBSON



## Joseph and the Red Sea

When the Jews arrived at the Red Sea, the sea refused to part. The sea had agreed to split before rich spirits, not before the impoverished people that it saw before it.

Until... until it saw the casket of Joseph.

### WHO WAS JOSEPH?

“Joseph recognized his brothers, but they did not recognize him,” says the Torah. When his brothers, the tribes of Israel, descended to Egypt to purchase food, and they encountered their estranged brother who had since risen to become viceroy of the land, he recognized them, but they did not recognize him.

But why? The Chassidic masters explain that Joseph’s depth of morality and holiness was concealed behind the dense facade of an Egyptian statesman.

On the outside, Joseph seemed no more than a tremendously handsome young man, charming and charismatic, skilled as a diplomat and politician with endless ambition. It was not easy to realize that beneath these qualities lay a soul on fire with spiritual passion, a kindred spirit for whom the moral legacy of Abraham, Isaac, and Jacob remained the epicenter of his life; a heart in love with G-d.

Joseph easily identified the holiness within his brothers. After all, they lived most of their

lives as isolated, spiritual shepherds, involved in prayer, meditation, and study. Yet these very spiritual brothers lacked the ability to discern the Divine dignity etched in the depths of Joseph’s heart. They never understood who their brother really was.

Even when Joseph was living with them in Israel, they saw him as an outsider, as a danger to the integrity of the family of Israel. They saw him as a worldly politician dreaming of power and fame. Certainly, when they encountered him in the form of an Egyptian leader, they failed to observe that beyond the mask of a savvy politician lay the soul of pristine nobility.

This dual identity that characterized Joseph’s life played itself out in the most powerful way when his master’s wife attempted to seduce him into intimate relations. On the outside, she thought, it would not be very difficult to entice young Joseph into sacrificing moral integrity for the sake of tremendous gratification that would secure him a glorified position in the home of his master.

But, when push came to shove, when Joseph was presented with the test of tests, he displayed heroic courage as he resisted and fled her home. As a result of that act, he ended up in prison for 12 years, without any natural hope of ever being liberated from that hellish prison.

### THE SEA REMEMBERS

When the sea remembered the story of Joseph, it understood that it had erred.

Yes, the souls it had encountered in heaven when it had agreed to split were far greater and loftier than the exhausted humans it saw at its shore. But when the sea observed the life of Joseph, it understood that it must not limit its vision to the external appearance of man, often flawed and distorted. It had to gaze deeply into the depths of the human spirit to encounter royalty.

In a way, Joseph’s casket was whispering this message to the sea: When you gaze at another human being, do not make the same error that others make when they gaze at you. Some simple folks look at you, dear sea, and assume that there is nothing beneath your bed of water. But who better than you knows the truth, that underlying your facade of water, lies an entire exquisite universe! When the sea encountered Joseph’s presence, it understood its mistake. It grasped the truth that the great drama and beauty of human life lie not in our perfection and flawlessness, but rather in the human battle not to surrender to the external forces of darkness, despair, and shallowness and to remain loyal to the light, hope, and depth etched within.

Upon this realization, the sea parted before the Jews.

**SHIUR SCHEDULE**

**MONDAY & THURSDAY** Chassidus Shiur 7:45 AM (18 Main) • **TUESDAY** Womens Shiur 9:30 AM (84 Viola Rd)

**SHABBOS** Friday Night – before Barchu (20 Upstairs) • **Morning 8:40 AM** (20 Upstairs) | **After Davening 12:00 PM** (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.

# RABBI MAYER TWERSKY



## Mann for All Generations

For forty years, our ancestors subsisted on *mann*. Thereafter, things changed. No more *maan*. Time to don the farmer’s overalls and work the land. As the world’s economy has developed and changed, many have exchanged overalls for business attire and the field for the office. Either way, no more free lunches. Or, for that matter, breakfasts and suppers.

This dramatic change speaks for itself. And yet it is very important that we also understand what has not changed.

Rashi (*Shemos* 16:30) explains:

In the days of Yirmiyahu, when Yirmiyahu was rebuking them (*Bnai Yisroel*), “Why do you not preoccupy yourself with *talmud Torah*?”, and they would say, “[if] we neglect our work and preoccupy ourselves with *talmud Torah*, how will we sustain ourselves?” He brought out the

jar of *mann* [and] said to them, “Your ancestors were sustained with this. The Omnipresent has many messengers to provide sustenance to those who fear Him.”

*Mann* no longer falls from the sky. Now we need to invest effort. That has changed. But our effort is just that and nothing more. Our sustenance, as did the *mann*, comes wholly from *Hakadosh Baruch Hu*. In that respect, nothing has changed, and it never will.

And thus, Yirmiyahu Hanavi offers a timely and timeless practical lesson in faith. From a secular perspective, arranging a work schedule that allows for regular *talmud Torah* may disrupt the pursuit of our livelihood. In reality, however, *kvi’as ittim laTorah* does not interfere with *Hakadosh Baruch Hu*’s ability or plans to provide our sustenance.

The Mishna in *Shabbos*, in dealing with the *melacha* of *mechabeh* (extinguishing a

flame), speaks of one who extinguishes a flame *k’chas al hash-emen*, etc., because he is concerned not to waste money by needlessly burning oil. But why does the Mishna write ‘*kchas*,’ with the *kaf ha’dimyon*? The Vilna Gaon (ad. loc.) explains. By putting out the flame, it is “as if” the extinguisher is saving money. In actuality, he is not saving anything. One’s sustenance is from Hashem and surely will not be diminished by *shemiras Shabbos*.

*Mann* no longer falls. But things have not changed. Our sustenance comes from *Hakadosh Baruch Hu*. It may appear tempting to pay cash and avoid sales tax, but are we really saving? A profound, practical lesson in faith worth remembering and applying when setting aside time for *talmud Torah*, contemplating taxes, and in many other situations and contexts.

# RABBI NACHUM SCHEINER



## Lechem Mishneh – Cutting Both Challos

We previously discussed two reasons for *lechem mishneh*:

To remember the double delivery on Friday

To remember the doubling of the challos for each meal

A possible difference is if there is a requirement of *lechem mishneh* at *Shalashudos*.

This discussion can be taken a step further and may have further halachic ramifications. The Gemara in *Shabbos* uses the expression that one should be *botzeia* on two breads, which simply means to cut. Rashi explains that it means to recite the *brocha* of *Hamotzi*, but not necessarily to cut both challos. The Gemara tells us that Rav Kahana took two challos but only cut one of them.

The Gemara continues that Rav Zeira *batza kula sheirusa*. Rashi explains that he cut a big slice, enough for the whole meal (which is a way of showing delight for the Shabbos meal). But the Rashba explains that Rav Zeira is disagreeing with Rav Kahana, and a person should cut both challos.

Thus, we have a *machlokes* between Rashi and the Rashba as to the exact requirement of *lechem mishneh*. According to Rashi, one must merely hold the two challos while reciting the *brocha*, but it is unnecessary to cut both of them open. According to the Rashba, one should actually cut both of the challos open.

If we think about it, this question may also depend on the two understandings of *lechem mishneh*. Rashi, who rules that there is no need to cut both, seems to be following the first explanation, that they ate only one challah at each meal. And the Rashba, who rules that we should cut open both of the challos, is following the second explanation, that they ate two challos at each meal, so we should commemorate that by eating from both challos.

### HALACHICALLY SPEAKING

The *Shulchan Aruch* (O"C 274:1) follows Rashi's opinion and rules that one only needs to cut one of the challos, but he should cut one big piece to last for the entire meal. The *Magen*

*Avraham*, however, quotes the *Bach*, who brings the other opinion, that one should cut both challos.

The Vilna Gaon concurs with this opinion that we should cut open both challos. The *Ateres Zekeinim* adds that we should do both: cut both challos and also cut a big piece, thereby fulfilling both opinions.

### A CONTRADICTION IN THE SHULCHAN ARUCH

This analysis, however, is problematic. This ruling of the *Shulchan Aruch*, that one only needs to cut open one challah, is seemingly following the first understanding, to remember the double delivery on Friday. This is in conflict with the aforementioned ruling of the *Shulchan Aruch* that one must have *lechem mishneh* at *Shalashudos*, which seems to be following the second explanation, that they ate double portions.

Perhaps the *Shulchan Aruch* really follows the first explanation, which is why he rules like Rashi that we only cut open one challah. But even according to this explanation, it is possible that there still is a requirement to take *lechem mishneh* at *Shalashudos*. Even if when they were in the desert, they only had one challah left by the time *Shalashudos* came around, we want to commemorate this miracle of the double portion falling at every Shabbos meal.

With this, we can also understand the Rama's opinion. Although he follows the first explanation and does not require *lechem mishneh* at *Shalashudos*, he still says it is better to do so.

### IN SUMMARY

The *Shulchan Aruch* rules that one only needs to cut one of the challos, but he should cut one big piece to last for the entire meal. Others are of the opinion that one should cut both challos. Some suggest doing both, cutting both and cutting a big piece, thereby fulfilling both opinions.

What about on Yom Tov: Is there a requirement of *lechem mishneh*? And if Yom Tov falls right before or after Shabbos, should we take three challos, to commemorate the fact that three portions fell? This will be discussed, *b'ezras Hashem*, in a future article.

## SHIUR SCHEDULE

### KOLLEL BOKER 7:00-8:00AM

Chavrusa learning - Gemara  
Currently: מסכת יומא  
Friday - Shuirim Beinyonei  
Dyoma and relevant topics

### NIGHT KOLLEL 8:15-9:45PM

Chavrusa learning - Halacha  
Currently : הלכות צדקה

### SHIURIM BY ROSH KOLLEL & FEATURED GUEST SPEAKERS

Daf Yomi | 8:45-9:45 PM

Mishna Yomis | 8:45-9:00 PM

Zera Shimshon Shiur | 8:15-9:00 PM

Maharal Shiur | 9:15-9:45

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## RABBI DAVID SILVERBERG

### The Wisdom of the Waters

In the *Shirat Ha'yam*, the jubilant song of praise sung by *Bnai Yisroel* after the miracle of the splitting of the sea, they proclaim, “*U'v'ru'ach apecha ne'ermu mayim*” (*Shemot* 15:8), which is commonly interpreted as, “And with the breath of Your nostrils, the waters were heaped.” As several commentators (including Rashi, Ibn Ezra, and Seforno) explain, the word “*ne'ermu*” stems from the word “*areima*,” which means “pile” or “heap,” as in the phrase “*areimat chitim*,” “pile of wheat” (*Shir Hashirim* 7:3). The waters of the sea are described here as having been transformed into two tall “piles,” forming a path of dry land through which *Bnai Yisroel* were then able to safely cross.

*Targum Onkelos*, however, translates the word “*ne'ermu*” as “*chakimu*,” “were intelligent” or “sly.” According to the *Targum*, the word “*ne'ermu*” is associated with the word “*arum*,” which is used, for example, to describe the sly, coniving snake in Gan Eden (“*Ve'ha'nachash haya arum*” – *Bereishit* 3:1). The waters were “sly” in the way they split to form a dry path through which *Bnai Yisroel* could cross. *Chizkuni* explains *Targum's* translation to mean that the waters of the sea were “wise” in that they drowned the Egyptians. The waters receded at the right time to allow *Bnai Yisroel* to cross and then fell back into place when the time came to drown the Egyptians.

It should be noted, however, that the word “*ne'ermu*” appears in the context of the sea's initial splitting, the way it miraculously formed two “walls” around *Bnai Yisroel*. The drowning of the Egyptians is described only several verses later (10). We might assume, then, that if *Targum Onkelos* translates “*ne'ermu*” as a reference to wisdom and cunning, this description relates to the waters' splitting, and not to their drowning of the Egyptians.

Perhaps, the “wisdom” of the waters was the wisdom to discontinue their normal course of action. Since the time of the world's creation, the ocean's waters had remained in place in their basin, but now the time came for them to do something drastically different, to rise to either side in order to form dry land. It takes a degree of wisdom and intuition to make drastic changes, to discontinue something to which we have grown accustomed, when the need arises.

Like the waters of the sea, we all have familiar habits and routines that have become second nature. There is a certain level of intelligence that we require in order to know when we must act differently and reverse our normal, habitual course of action. While habits and routines are, of course, vitally important for our stability and productivity, at the same time, there are times when, like the waters of the sea, we need to reverse our course due to extenuating circumstances. The “wisdom” of the waters is the wisdom to know when we need to follow our usual routine and when we need to disrupt our routine and do something different in light of new realities.

## RABBI ELIMELECH BIDERMAN



### Parnassah from Hashem

A *chassid* of the Baal HaTanya sold bundles of sticks to be used for firewood. When he took inventory of his stock, he would count the number of bundles he had in his storage, and when he was about to complete the inventory and total everything up, he would stop counting and say, “*Ein od milvado*,” there is no one but Hashem. He wanted to remind himself that it wasn't the number of bundles he had that would give him *parnassah*. Everything is from Hashem.

The Lubavitcher Rebbe zt'l repeated this story and asked, so why did the *chassid* count the bundles of sticks? He could have trusted in Hashem without knowing any amount of bundles at all. The Rebbe replied that the way of his Rebbe, the Baal HaTanya, was that we shouldn't behave in a way that disregards this world. That isn't the ultimate level and purpose. Rather, Hashem wants us to live in this world and make this world holy for Him. So, we count, and then we proclaim “*Ein od milvado*” to remember that *parnassah* is from Hashem.

When the Yidden stood before the sea, they panicked because the Mitzrim were running after them from behind. Moshe told them (14:14) השם ילחם לכם ואתם תחרישון. Literally, this means, “Hashem shall make war for you [and will split the sea for you], and you shall remain silent.” However, Rebbe Meir Premishlaner zt'l, in his holy witty manner, said that ילחם can mean “to give bread,” and תחרישון can mean “to plow.” Thus, the *pas-suk* is saying, “Hashem will give you bread. You plow.” Do your *hishtadlus*, but *parnassah* will come from Hashem.

## CHOFETZ CHAIM HERITAGE FOUNDATION

### He Saw It with His Own Eyes

#### QUESTION:

I'm a *shochet*, and every year, I visit the yeshivah's sixth-graders and tell them all about the process of *shechitah*. This year, I took my son Aharon along with me. As usual, the kids were fascinated. But there was one boy, Elchonon, who was doing his best to make a joke out of the whole thing. It was all I could do to stop myself from telling him to leave the room, and I could see that Aharon was angry that this kid was pestering his father. When I got home, my wife asked, “How'd it go?” I wanted to say, “It would have been much better if a certain kid hadn't been doing his best to disturb me.” But then I wondered, if Aharon knows who I'm talking about, can I tell this to my wife in front of him, even without a name? - Daniel

#### ANSWER:

When it comes to *loshon hora*, it is not relevant whether or not the particular subject's name is mentioned; it's still forbidden. So the comment Daniel wants to make would usually be forbidden, since Aharon could have figured out who his father was referring to. But here, Aharon himself saw the misbehavior—his father is not telling him anything new. If Daniel were to discuss the incident with Aharon, that would be *loshon hora* if there was no *to'eles*. However, Daniel does not need to be concerned about Aharon hearing him tell his wife about an incident Aharon witnessed himself. Even in this context, Daniel must be careful not to add anything that would make Aharon think even less of Elchonon.



## RABBI YAKOV YOSEF SCHECHTER



## הרב בן ציון סנה

ויאמר אם שמוע תשמע לקול ה' אלקיך והישר בעיניו תעשה... כל המחלה אשר שמתני במצרים לא אשים עליך כי אני ה' רופאיך (טו, כו)  
אם הקב"ה מבטיח שלא ישים על האדם את כל המחלה אשר שם במצרים, מפני מה מסיים הכתוב בהבטחה "כי אני ה' רופאך" –

לשם מה לנו צורך ברופא, כשבין כך ובין כך לא נחלה? "לוקוט הדרוש" מתרץ את הדברים בשם ה"אבן משה" בעזרת המשל הבא: שני אנשים אשר לא הכירו איש את רעהו הזדמנו לפונדק אחד וישנו בחדר אחד. בלילה הבחין אחד מהם בתיקו התפוח של השני וגנב ממנו אלף אדומים, אולם בטרם הספיק להימלט עם גנבתו, כבר הרגיש בכך הגנב, והוא החזיק בו ותבע ממנו להשיב את הגנבה תכף ומיד.

הגנב נסה להכחיש את העניין שלו, ולהצהיר שאין הוא יודע אודות מה הוא שח, אך הגנב סרב להאמין לו וטען בתקף: "הלא רק שנינו ישנו בחדר, ואף אחד אחר לא יכול היה לקחת ממני את התיק!"

כשהמשיך הגנב להכחיש את העניין, הזהיר אותו: "מוטב לך להחזיר לי את הארנק תכף ומיד, אלמלא כן אשבר לך את כל השיניים ומאומה לא יישאר מהן". החזיר לו הגנב: "גם אם תצליח להפיל את כל שני – אין העניין נורא כל כך... משום ששמעתי כי בעיר פלונית מתגורר רופא ממחה לשנים תותבות המבקש שכר מועט, כך שעדיף לי שתשבר את שני ואשאר עם אלף האדומים שהנך טוען שהם שלך, אסע אליו לתקון תמורת מאתיים אדומים, ובתיקי ישארו שמונה מאות אדומים כרווח נקי..."

הביט בו הגנב במבט משעשע ואמר: "מה אתה שח? אני הוא המומחה לשיניים שאודותי שמעת... בידי להפיל את שיניך ובידי גם להחליט, שלא אתקנם עד שתשיב לי את כל מה שגנבת עד הפרטה האחרונה... ומאחר שבסופו של דבר תהיה מוכרח לבוא אלי, מדוע שתזדקק לשיניים חדשות, הוצאות רבות וכאבים איומים? – עדיף שתשיב לי כעת את הגנבה ותוכל ללכת ולאכול בשמחה את לחמך בשיניים הבריאות שלך..."

כך מיעץ להם הקב"ה לישראל – ממשיך ה"אבן משה" – עשו הישר והטוב בעיני ושמעו בקולי בכל אשר אני מצוה עליכם. והנה, אם יעלה בדעתו של אדם לומר, שהוא ילך בשרירות לבו ואין הוא מפחד מעונשים וממחלות, שכן עולם הרפואה מציע מגוון אפשרויות לרפוי ויש בו אלפי תרופות לכל המחלות הקיימות על פני תבל – בא הכתוב ומסיים: "כי אני ה' רפאך", הלא אני הוא רופא כל בשר, וללא תשובה וקבלת על מלכות שמים – לא תועיל שום רפואה שהיא. ומאחר שסוף סוף תוכרח לשוב מדרכך ולעשות הטוב והישר בעיני ה' – מוטב לך, אדם, שתשמע מיד לקול ה', ואז תמנע מכל נגע להתקרב לאהלך

### Gan HaTorah

#### SHABBOS SHIRAH – SHABBOS ALLOWS US TO SING SHIRAH

This Shabbos is called "Shabbos Shira." *The Shlah Hakadosh* tells us that the *laining* of the *Torah Hakdosha* is *me'orer* the *zeman*, meaning that the reading of the words of the *parshah* of that week brings to life that which the Torah is speaking about. However, being that we call this Shabbos Shabbos Shira, there must be a specific connection of Shabbos with this *shira* that we *lain*.

*Tosfos, Sanhedrin 37b*: B'nei Eretz Yisroel do not say *Kedusha* except on Shabbos, for it says in *Yeshaya 6* "שש כנפים לאחד" each *malach* has six wings, and each wing says *shira* for one of the six days of the week. However, when Shabbos comes, the spiritual beings say to Hashem that they don't have any more wings with which to sing *shira*. Hashem responds to them that there *is* a wing from below, and that is where the *shira* will come from on Shabbos. The *inyan* of *shira* is to bring the revelation of *kavod Shamayim* that is in the world. *Shira* is called a "כנף," a wing, for just as a wing is used to raise the bird up off the earth and up to the sky, so too, *shira* raises words up from the ground, to reveal what is in the world, to reveal that there is Hashem in the world.

**Klal Yisroel are the designated ones to bring forth the *kavod Shamayim* to the entire creation.** We find by Adam Harishon that the entire creation did not sing *shira* to Hashem until Adam Harishon came and gathered all of them together and said, "לצור נריעה." And it was through Adam Harishon that all of creation sang *shira* to Hashem. This is the job of Klal Yisroel, to bring forth the *shira* from the entire creation. **The *malachim* sing *shira* every day of the week and bring a revelation of *kavod Shamayim* for six days, as they have six wings, six *shiros*. However, on Shabbos, they do not say *shira*, and that is when it is exclusive to Klal Yisroel, as the *passuk* says, "מזמור שיר ליום השבת טוב להודות לד'".** (אור גדליהו)

Klal Yisroel are the partners of Shabbos, and they receive great *hashpa'ah* from Shabbos. This allows them to sing *shira* to Hashem, which brings forth a *gilui* of *kavod Shamayim* to the world. "אז ישיר." *The Sfas Emes* says that when Klal Yisroel sing *shira*, it causes all the other creations to also sing *shira*.

This *shira* has a distinct connection to Shabbos Kodesh, as it is Shabbos Kodesh that gives Klal Yisroel the *koach*, the strength and ability, to bring forth this amazing *shira*, which causes a *gilui* of *kavod Shamayim*. It was this that enabled Klal Yisroel to receive Shabbos before *Matan Torah* at Marah. And from Shabbos Kodesh, Klal Yisroel were *zoche* to the Torah, which is also called a "*shira*," as the *passuk* says, "ועתה כתבו לכם את השירה הזאת." For it was because of the *koach* of *shira* that Klal Yisroel were *zoche* to be the nation of Hashem and to fulfill the purpose of "ועם זו יצרתי לי, תהלתי יספר".

**We call this Shabbos Shabbos Shira. We must know that it is because Shabbos is our partner that we receive great *hashpa'os* from *Shabbos Kodesh*, which allows us to sing *shira* to Hashem and bring forth *shira* to the world, to bring forth a revelation of *kavod Shamayim* to all of the creations and to the entire world at large.**

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## RABBI SAM SHOR



### A Source of Eternal Chizuk

Our *sedrah*, *Parshat Beshalach*, recalls the incredible miracle of *Kriat Yam Suf*, the Splitting of the Sea.

*Kriat Yam Suf* and the spontaneous song of praise and appreciation that the Jewish people sang is such an important moment in Jewish history that we recall it each and every morning as part of the verses that precede *Tefilat Shacharit*. There is one particular verse that we recite each morning that I find to be exceptionally inspirational.

“*Uv’nei Yisrael halchu bayabasha b’toch haYam*,” “*And the Jewish People walked on dry land within the sea...*” The simple interpretation of this verse is that as the Jewish People traversed the Sea of Reeds, a miracle occurred, allowing the sea to part, and the Jewish people literally walked on dry land. There are several rabbinic teachings in both the Midrash and the Talmud that depict the scene as the sea actually parting into twelve sections and each tribe walking on its own path amid the waters. But the great Chassidic Master, the *Noam Elimelech*, **Rebbi Elimelech of Lizensky zt”l**, offered a unique interpretation of our *pasuk*.

“*The verse speaks of the idea that ‘...the children of Israel walked on dry land amidst the sea..’ That is, that G-d gifted them with such a revelation that even after they had passed through the sea and were now on dry land, their faith and ability to experience G-d’s presence was exactly as they felt while in the midst of the sea, in the midst of the miracle...*”

The *Noam Elimelech* explains that *Am Yisrael* was so impacted by the miracle of *Kriat Yam Suf* that even after the miracle had ceased, the revelation stayed with them; the miracle remained with them.

Similarly, the ***Birkat Avraham*, the Slonimer Rebbe zt”l**, explains that the word *b’toch* (within) is equal in *gematria* to the word ***chatach*** (one who divides or distributes), a reference to the fact that *Hashem Yitbarach* is indeed the source of *parmassah*, sustenance and stability.

A person might often feel that they are drowning in debt or stress, that the waters of trouble are surrounding them on all sides, and they might not see or intuit any natural way out from under the pending waves that they fear will engulf them. In such circumstances, says the Rebbe, a Jew must always recall and be strengthened by remembering the great miracle at the Sea and realize that *Hakadosh Baruch Hu* is the One who will bring them out of the depths.

The same is true, the Rebbe continues, in spiritual matters. At times, one feels as if they are walking on dry land; they feel spiritually uninspired, dried out, within the sea of *kedusha*. In such instances, a person must recognize that even those spiritual dry spells are also from the *Ribono Shel Olam*, and thus be strengthened to persevere and continue to cross the proverbial sea, to immerse themselves in the sea of *kedusha*, even when they might feel at that moment as if they are walking along on dry land. Hashem is there with us, even when we might be struggling.

May we all merit to embrace and be strengthened by these beautiful teachings from the *Noam Elimelech* and the *Birkat Avraham of Slonim zt”l* and be able to reflect on the miracle of *Kriat Yam Suf* as a source of eternal *chizuk*, so that we may have the fortitude to face life’s challenges with the faith and confidence that Hashem is indeed there together with us, every step of the way.

## RABBI SHRAGA FREEDMAN



### Living Testimonies of the Gateshead Seminary

A young woman from Russia wanted to come to England to study at the Gateshead Seminary. When she applied for a visa at the English consulate in Russia, her request was denied. The seminary was new and had not yet been officially recognized, so it did not appear on the list of approved institutions.

Rabbi Frishvasser consulted an attorney in England, who advised the young woman to travel to England without a visa. Upon arrival, she would be allowed to request a court hearing to explain why she should be permitted to enter the country. This would prevent her from being sent back to Russia right away. During the hearing, the lawyer hoped to prove that she was eligible to stay.

She followed this advice and soon stood before a judge. The attorney explained that the Bais Chaya seminary did exist, and that this was where the young woman planned to study.

The authorities argued that since the seminary was new, it could not be trusted. If it were to close, they said, she might become a burden on the country.

The judge listened quietly to both sides. When the discussion ended, he finally spoke.

“In my opinion,” the judge said, “this young woman should be allowed to enter England and study in the seminary. **Just last week, I was on a train to London and noticed a group of young women traveling together. They were dressed modestly and behaved with dignity, kindness, and unity. They looked different from other girls their age.**”

“When they passed by me,” he continued, “I asked one of them who they were. She told me, ‘We are Jewish girls who study in the Gateshead Seminary. We are traveling to London for a friend’s wedding.’”

The judge concluded, “After seeing how these girls conduct themselves, I believe we must allow this young woman to enter England to study in such a seminary.”

The young woman was admitted, succeeded in her studies, and later married a *talmid chacham* in Toronto, where she built a Torah home. One of the meals of her *sheva berachos* was attended by Rabbi Frishvasser’s son, who shared this entire story.

(This story was adapted and translated from the Hebrew weekly *parsha* sheet *Sifsei Eliyahu*, based on the Torah of R’ Pesach Eliyahu Falk zt”l. Contact: sifseieliyahu@gmail.com)

Those girls on the train created a *kiddush Hashem* without realizing it. Through their refined behavior, they helped save a Jewish *neshama* and enabled her to receive a Torah education, bringing immeasurable *zechusim* to her and her future family.

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## RABBI MOSHE DAVIS



### Eating Your Torah for Dinner BASED ON THE *BECHOR SHOR*

In *Parshat Beshalach*, the *Bechor Shor* presents a non-traditional interpretation that has profound implications for the relationship between food and Torah. The Torah tells us:

*“They came to Marah and could not drink the water of Marah because it was bitter, which is why it was called Marah. And the people complained to Moses, saying, “What can we drink?” And he cried to G-d, and G-d showed him wood, and he threw it into the water, and the water was sweetened. There He gave them chok umishpat, and there He tested them.” (Shemot 15:23-25)*

The standard translation of verse 25, as suggested by Rashi and others, is that the word *chok* means law. According to this approach, the Torah is telling us that after the incident of the bitter waters, the people were taught Torah laws. What is the connection? The study of and adherence to Torah law is a reaction or solution to the problem of the bitter waters. This translation of the word *chok* makes a lot of sense in the context of the word *mishpat*, which also refers to law. Rashi quotes from the Gemara in *San-*

*hedrin* 56 that the Jewish people received some of the Torah laws when they were in Marah, like Shabbat, *parah adumah*, and civil law. These laws would perhaps shed proper perspective on food, drink, and physicality to prevent Marah-like incidents from recurring.

The *Bechor Shor* has a very different approach. He translates the word *chok* as *mazon*, which means food or sustenance. He bases this translation on *Genesis* 47:22, where the word *chok* refers to food. Therefore, according to the *Bechor Shor*, verse 25 is recapping the incident that just occurred. The Torah is simply saying that since the waters of Marah were sweetened, Marah is therefore the place where the people were given sustenance. At first glance, this would seem redundant, but there is a deeper meaning (especially because the verse contains not only the word *chok*, but also *mishpat*).

The synthesis of the opinion of the *Bechor Shor* and that of Rashi leads to a profound message about Torah law. The word *chok* can mean both food (*Bechor Shor*) and Torah law (Rashi, *Sanhedrin* 56).

This dual meaning allows us to suggest that the observance of Torah law is not just a disconnected, *post facto* way of dealing with the problems presented at Marah. Rather, it was the Torah itself that sweetened the waters. The Torah (*chok*) was the sustenance (*mazon*). Torah provides sustenance to the soul, like food provides sustenance to the body. A life devoid of adherence to Torah law would be akin to starvation.

In addition to learning a lesson about Torah, we can also learn a lesson about food.

As we know in life, food can taste different at different times. A person who is starving will marvel over a stale piece of bread that he would otherwise not touch. A person who is sick will lose his appetite for his favorite food. A person who only eats kosher will be repulsed by the idea of eating *treif*. There is certainly a mental component to food and taste. So too, a person immersed in Torah can develop a healthy attitude towards food and can even sweeten that which was otherwise perceived to be inedible.

## RABBI JARED VIDERS



### Arrivals and Departures

One cannot deny how, sometimes, the *arrival* at a particular destination pales in significance to the *journey* itself. For instance, “Fly Without Fear” is an organization that offers a program to systematically assuage their clients’ debilitating fears and anxiety associated with air travel. The program offers a “graduation” flight from New York’s JFK to New York’s LaGuardia airport.

Now, one need not be *Magellan* to realize that there are more efficient ways to travel the ten miles that separate the two locations (even with traffic on the Van Wyck). So, why bother with the flight?

The answer is simple. There is something much greater to be gained by this voyage, i.e., the conquering of one’s fears, than the mere destination itself.

“They arrived at Elim, where there were twelve springs of water and seventy date-palms; they encamped there by the water.” (15:27)

“They journeyed from Elim...and the entire assembly of the Children of Israel com-

plained against Moshe and Aharon in the Wilderness.” *Rashi*: Because the bread that they took out of Egypt was finished.” (16:1-2)

“The entire assembly of the Children of Israel journeyed from the Wilderness...they encamped in Rephidim, and there was no water for the people to drink.” (17:1-2)

What’s going on here?! Who booked this caterer, and how come we are sorely lacking in basic supplies such as bread and water? Am I to believe that G-d, having dismantled Egypt and, in so doing, having demonstrated total control over every facet of nature, can’t also provide a continental breakfast along the way?

The answer is self-evident. The odyssey of the Jewish People in the Wilderness was not so much about getting to their destination but rather, in the lessons and awareness to be gained by the travels along the way. Lessons in faith (as evidenced by the manna). Teachings in how to rely on the wise counsel of our leaders. Training in being satisfied with one’s lot. An education in learning to live with less. These and many more that would essentially become the core curriculum for the

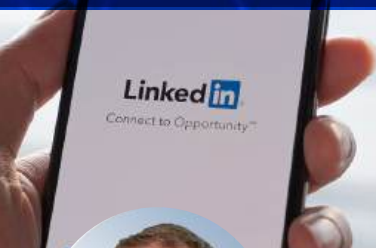
Jewish People to study and inculcate for all eternity.

We all know these experiences. When we opt for the scenic route precisely because it’s scenic (even if it’s not necessarily efficient). Baking that cake with the little ones precisely because of the fun of it (even though it will take three times as long and generate double the mess). The key of course is to realize that every destination and every means of getting there has a particular purpose and a specific message to be acquired and internalized.

So it is with the Divine GPS that shepherds us, All-Knowingly and All-Lovingly, through life. Some destinations are clearly more pleasant than others. And yet all are purposeful. Some trips are more aggravating than others. And yet none are random. May we merit to appreciate both the “arriving” and the “getting there” of our life’s journeys, and may Hashem continue to shepherd His beloved flock to pastures where we can grow and thrive and live fully.

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## JOKES

My boss asked me how good I am at making spreadsheets. I told him I Excel at it.

I told my boss that three companies were after me, and I needed a raise to stay at my job. We haggled for a few minutes, and he gave me a 5% raise. Leaving his office, he stopped and asked me, "By the way, which companies are after you?" I responded, "The gas, electric, and water companies."

A boss was talking to his employees. "I want you to know I am a very fair person. I want you to speak your mind anytime something bothers you. Just come to my office and tell it to me straight - even if it costs you your job."



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## ZERA SHIMSHON

### Humility

ונחנו מה (ט' ח')

*What are we worth?* (16:8)

These were Moshe Rabbeinu and Aharon's words when the Jewish people complained to them.

The Gemara (*Chullin* 89a) says that the words that were used by Moshe and Aharon were greater than those used by Avraham Avinu. When Avraham Avinu wanted to express his lowliness to Hashem, he said (*Bereishis* 18:27), "I am dust and ashes." Moshe and Aharon expressed an even lower expression, "What are we worth?", implying that they were not even dust and ashes.

With this Gemara, the *Zera Shimshon* explains the Mishna in *Avos* (4:4) that teaches *מאד מאד הוי שפל רוח*, a person should be very, very humble. The *Zera Shimshon* is bothered by the double wording – very, very – in the Mishna.

Based on the aforementioned Gemara, the *Zera Shimshon* explains that although one can be very humble, as Avraham Avinu said, "I am dust and ashes," nevertheless, there is an additional level of humility. This is the kind expressed by Moshe and Aharon, "What are we worth?" This is what the Mishna refers to by using a double wording.

The *Zera Shimshon* continues to explain the rest of the Mishna as follows:

A person should be very, very humble in front of all people, for the hope of a person is (to eventually be consumed by) worms.

The reason the Mishna stresses that a person should be exceedingly humble in front of all people is that the natural tendency of a person is that the greater the people around are, the greater his humility is. But as the level of the people around him declines, his level of ego rises. True humility is when a person shows the same humility to all people, regardless of their greatness or lack thereof.

"For the hope of a person is (to eventually be consumed by) worms." Here, the Mishna only says *רמה*, worms. Elsewhere, however, when describing where all people end up, the Mishna says (*Avos* 3:1) to a place of *רמה ותולעה*. The *Zera Shimshon* explains, based on *Tosfos* (*Baba Basra* 17a), that there are two types of worms that consume the body. The *רמה* come even before the body decomposes, and *תולעה* come after the body decomposes. Righteous people only have *רמה*. This is based on the Gemara (*Shabbos* 152b) that learns out of a *passuk* that people who do not have jealousy in their hearts do not suffer from the second type of worms.

It goes without saying that a person who is humble does not have jealousy in his heart. Therefore, he will only suffer from *רמה*. This is why the Mishna says that "the hope of a person is (to eventually be consumed by) worms." Although no one truly hopes for such things, the truth is that when knowing that most people are consumed by *רמה ותולעה*, most people would hope to be only consumed by one. Here, the Mishna is saying that the way to merit this is by being very, very humble.

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SCHEDULE

ZERA SHIMSHON SHIUR  
BY RABBI SIMCHA BUNIM BURGER  
THURSDAY 8:15 PM - 9:15 PM (20 Upstairs)  
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# 7 שבועות

with

## Rabbi Daniel Coren



יום א' פרשת יתרו  
**Sunday, February 1**  
**8:15 PM / 20 Upstairs**