your G-d wants you to live even the doctors can’t kill you!”

Rashi quotes the Medrash: “All the sickness, I will not bring upon you. And if I do bring it upon you, it is as if it has not been brought, 'for I, the Lord, will heal you.’” The meaning is clear: I will bring upon you the sickness and I will heal you.

3) The tefillah said after reading the Nasi which many do in the beginning of Chodesh Nisan is permitted.

4) When a Bris Milah takes place on Shabbos, the Mohel, father and Sandek can say the prayers that are recited before and after a Bris.

Other Spiritual Requests.

Other Spiritual Requests.

R’ Shalom Roekach z”l of Belz (Sar Shalom) would say:

“Tzaddik, me’’avoda she-et ha’aretz she-inish lehfik, lehakel afikoman. She’ah ha’aretz she-‘am she-emesh, lehakel afikoman. She’ah ha’aretz she-inish lehfik, lehakel afikoman. She’ah ha’aretz she-emesh, lehakel afikoman.”

—Rashi quotes the Mechilta that when the Yam Suf split, ‘all the waters of the world also split.’ Why was it necessary for all the waters of the world to split, isn’t it true that Hashem does not perform miracles for nothing? What was the purpose of this miracle? The answer is as follows: Water represents troubles, as David HaMelech famously said: ‘The waters have reached my soul.’ (Tehillim 69:2). Water indicates problems, conflicts and water splitting indicates delivery. Thus, when the waters of the world also split in order to demonstrate that as long as Bnei Yisroel are suffering, their deliverance is already prepared. It will come in the blink of an eye, at which point all the troubling waters will split.”

Rebbe, R’ Heshel of Krakow z”l (Chankas HaTora) would say:

“‘He shall be called a boy’ - The Gemara states (56b): ‘Whatever Avraham Avinu did for the angels (who came to visit him), the Holy One blessed be He did for his children.’ Nowhere in the posuk does it say that Avraham gave the angels bread. Thus, here in the desert, when the Manna began to fall and Moshe told them, ‘This is the bread that Hashem has sent you,’ they were confused. They quickly asked, ‘What is this?’ In whose merit did we receive this bread?”

A Wise Man would say:

“Always remember to check your ambition. Once you stop chasing the wrong things, the right ones will catch you.”
On December 16, 1944, the largest battle in American history, the Battle of the Bulge, began. The last desperate attempt of the German Wehrmacht to stop General George Patton’s Third Army, the battle involved hundreds of thousands of troops on both sides. Fighting raged until January 25, 1945, with the German counterattack decisively defeated. The Germans relied on bad weather to neutralize Allied air power, and it did for a time, until enough fair weather broke to allow Allied bombers to aid General George Patton and his Third Army in their drive to relieve the courageous men of the 101st Airborne in their epic stand at Bastogne, the turning point of the battle. The story behind this epic battle is not as well-known, but it is surely worth telling.

The battle erupted when the Germans snuck out of the Schnee Eifel Forest in the midst of heavy rain, thick fog, and swirling ground mist. It was a cold, bleak, and desperate winter, and the German military was desperate to strike a decisive blow to the Allied forces in the west in order to strengthen his resolve to continue fighting and to neutralize Allied air power and to win the war.

Well, the chaplain couldn’t find a reasonable prayer for weather he composed his own, which he typed on a notepad: "Adonai Yomato Yerev, Bni Yisroel, Ha’arev. Mitzerayvim, Merhavim, Ha’arev. Adonai Yomato Yerev, Bni Yisroel, Ha’arev. B’aretz V’Tair, Oldrim, Koraim, Adarim, Tashmim, Yizkorim. Adonai Yomato Yerev, Bni Yisroel, Ha’arev." This prayer was written in a small pocket book that the chaplain always carried.

Patton then published the Third Army’s version of this prayer in an order of battle in which he not only printed it in the edition but also recited it in a special service. "I do not believe that such praying is going on," responded O’Neill. "When there is fighting everyone prays, but now with this constant rain, men just sit and wait for things to happen. Prayer to most of them is a formal, ritualized affair, involving special postures and a liturgical setting. I do not believe that such praying is being done."

"Chaplain, I am a strong believer in Prayer," said Patton. "There are three ways that men get what they want; by planning, by working, and by praying. Any great military operation takes careful planning. Then you must have well-trained troops to carry it out: that’s working. But between the plan and the operation there is always an unknown, that unknown spells defeat or victory, success or failure. It is the reaction of the actors to the ordeal when it actually comes. Some people call that the breaks; I call it God! God does His part, or margin in everything. That’s where prayer comes in." Patton’s tone was firm.

"We must ask God to stop these rains. These rains are that margin that hold defeat or victory. If we all pray, it will be like plugging up the well of the rains, that it will stop," he continued.

Chaplain O’Neill got right to work. Printing and distributing the special prayer card was no small feat and the work continued day and night until finally it reached all the troops between Dec. 12 and 14. Two days later, the Battle of the Bulge erupted when the Germans snuck out of the Schnee Eifel Forest in the midst of heavy rain, thick fog, and swirling ground mist. Historians have estimated that over three thousand German tanks and half a million German soldiers went through the Ardennes, some of the most heavily armed tanks and soldiers in the world.

Krias Yam Suf, Klal Yisroel

The battle continued there is no telling how far the Germans might have advanced. And then ... the special prayer was answered. On Dec. 19, General Patton rushed his divisions from the Saar Valley to the relief of the beleaguered Bastogne. The next day, to the consternation of the Germans and the delight of the American pilots, the rain and fog ceased. For the better part of a week, bright clear skies and perfect flying weather prevailed. American fighter planes flew over by the thousands, knocking out hundreds of tanks, thousands of enemy troops, and wiping out the harried reinforcements. The 101st Airborne, with the 4th, 9th, and 10th Armored Divisions, destroyed the Panzer divisions decisively. General Patton prayed for fair weather. He got it.

It was late in January of 1945 when Chaplain O’Neill saw General Patton again. This was in the city of Luxembourg. He walked right up to chaplain and smiled, "Chaplain, our prayers worked. I knew they would." Then he cracked him over the side of his helmet with his right foot. That’s his way of saying "Thanx in full."
REAP WITH JOY
By Rabbi David Ashear, Author of Living Emunah (Artscroll)

Avos
D’Rabi Nasan says, “Tov echad b’tzaar mi’meah shelo b’tzaar”—a mitzvah done in pain is better than one hundred mitzvos done without it. Some people’s suffering causes them to say, “If this is the way Hashem is treating me, I don’t want to serve him anymore.” Such a person is losing a golden opportunity to “earn millions” for each mitzvah. When one feels abandoned but overcomes the urge to turn away, his service becomes invaluable.

In 1952, Stalin accused Jewish doctors of poisoning Soviet citizens. One day, one such doctor left for work and did not return, and his wife and son were not allowed to speak with their neighbors. The son, who stayed frum despite the oppression of communist Russia, recalled that when Purim came, they wanted to send mishloach manos, but could not. They could easily have said, “Forget mishloach manos. Our lives are so hard!” But the mother said, “Since we are unable to give mishloach manos to our fellow Jews, let us make a mishloach manos for Hashem!”

Mishloach manos requires two types of food, but all they had was some cake. The boy had an idea: “Let us both cry, and collect our tears in a cup. That way we will have two minim: cake, and tears. That is what we will send to Hashem.” And so they did.

Tehilim tells us, “Hazorim b’dimah, b’rina yiktzoru”—those who plant in tears will reap in joy. One explanation of this pasuk is that those who continue to do good deeds even in a time of tears, b’rina yiktzoru, will be filled with joy when they reap the fruits of their labor, when they see how valuable each act really was. Sometimes life gets hard, and it becomes difficult to even want to do mitzvos. But it is then that they become so much more valuable.

PARSHAS HAMANN
By Rabbi Moshe Pogrow, director, Ani Maamin Foundation

Based on excerpts from the commentary of Rabbi Shamshon Raphael Hirsch zt”l on Chumash, with permission from the publisher.

The Jewish people had just traveled from Eilim, a place of plenty, to the wilderness. Kol adas Yisrael, the whole community, immediately began to murmur against Moshe and Aharon. The memory of miracles in Egypt and at the sea vanished before the specter of starvation that now threatened their wives and children.

The threat of hunger, real or imagined, undermines all principles. As long as a man cannot disengage himself from overwhelming anxiety resulting from the responsibility to provide for his family, he is unable to fully realize the Torah.

Freedom from this anxiety comes only with the awareness that concern about livelihood does not rest on him. He must realize that man can and should only do his part—namely, what Hashem expects him to contribute toward achievement this goal. As for the success of his efforts, he must

continued on reverse side

For over 3300 years, we have made it our first priority to give over Torah to our children. In the same bracha that thanks Hashem for the mitzvah of learning Torah, we daven that our children continue in that path. The first Jewish school system was founded 2200 years ago by Rabbi Yehoshua ben Gamla—until then, every father taught his own son. But many had no fathers, and the chachamim decreed that every town must have a melamed to teach the children Torah from around the age of six. Everyone paid to support this system, even the childless, because the world exists in the merit of tinokos shel beis rabban.

Adapted from Biur Tefillah (Ani Maamin Foundation)
**NOT JUST BELIEF**

by Rabbi Dovid Sapirman, dean, Ani Maamin Foundation

What do we mean when we say “Ani Maamin?” Certainly not the same belief as someone who says, “I believe it’s going to rain tomorrow.”

When the Torah speaks about emunah, each time it opens with the words “you shall know.” We say the same thing in Aleinu, three times a day, “You shall know today and return it into your heart that Hashem is G-d—in the heavens above and on the earth below, there is none other.” It’s not enough to just believe, we have to actually know.

In Rav Elchanan Wasserman’s essay on emunah, he wonders about a statement of Chazal. The Torah warns us not to stray after our hearts, which the chachamim say refers to the pursuit of heretical thoughts. But heretical thoughts are in the mind, not in the heart! Furthermore, if the mitzvah of Anochi Hashem is the mitzvah of emunah, it would be incumbent on every boy and girl upon reaching adulthood. How can we expect the average person to live life unencumbered by belief in a Creator Who might make demands on their behavior.

On the contrary, someone who does not perceive this fact should be deemed a shoteh, a fool. The philosophers did not see it, because in their hearts, they wanted to live life unencumbered by belief in a Creator Who might make demands on their behavior.

The navi Yeshaya uses an unusual expression: “Don’t you know, if you have not heard? Hashem is the G-d of the world, Who created the expanses of the universe and never tires; one can never fathom His understanding.”

What is meant by, “Don’t you know if you haven’t heard?” Perhaps this: some people are fortunate enough to be taught about the Creator by their parents and teachers. There are others, however, who never were taught. They never heard. So the navi asks, “Can’t you know it on your own, even if you never had it taught to you by others? Doesn’t your own common sense tell you that there must be a G-d Who created all that exists, with infinite intelligence?”

This type of emunah is what the Torah calls by the name yehidah. We don’t just believe, surmise or guess. We know it, with every fiber of our being.

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**Bees and flowers: who needs who?**

The nectar and pollen retrieved from flowers serve as the bees’ food. The bee has brushes on its legs that gather flower pollen into baskets on its body, while its tongue sucks nectar into a “honey stomach.” Nectar evaporates rapidly, so inside its body the bee produces an enzyme that turns nectar into honey, which does not evaporate. The bee has every tool it needs for its existence and survival, as well as for its most vital function: pollinating fruit trees. As the bee travels from flower to flower, some of the pollen it carries is transferred, fertilizing flowers to produce fruits. Without the bee, we would have no apples, cherries, or any other fruit or flower.

Adapted from Emunah: A Refresher Course (Melohn Edition; Ani Maamin Foundation/Mosaica Press)
The class was returning from an overnight trip. The hold of the tour bus was loaded with knapsacks and equipment they had taken.

“I’m not returning to the school,” Shimon told his friend Avi. “I’m getting off at a town along the way.” When Shimon got off, he removed some knapsacks to get to his, which was deep in the hold. He returned them and the bus continued on. When the bus returned to the school, Avi couldn’t find his bag. The following day, he asked Shimon about it: “Did you see my bag?”

“I remember removing it to get to my knapsack,” Shimon replied. “When I put the bags back, I must have missed yours and left it out. Did you have your name on the bag?”

“Yes,” said Avi. “It had a tag with my name and phone number on it.”

“Maybe someone will find it and call you,” said Shimon. “Hopefully,” replied Avi. “It was my fault for leaving the bag out. I’ll have to pay you for it.”

“I don’t know about that,” replied Avi. “You were trying to get your bag out. It was an honest mistake.”

“Still, it was my negligence,” said Shimon. “Doesn’t that make me liable?”

“You didn’t exactly lose the bag, though,” said Avi. “You left it at the bus stop and it had a name on it.”


“What a fascinating she’elah!” exclaimed Rabbi Dayan. “The Gemara (B.M. 35a) teaches that a guardian who does not remember where he placed an entrusted item is liable. It is considered negligence on his part” (C.M. 291:7).

“Nesivos Hamishpat (291:14) writes that it is worse than regular negligence,” continued Rabbi Dayan. “He considers it direct damage and writes that even a guardian who is exempt from negligence (e.g., b’alav imo), or even a person who is not a guardian, is liable in such a case. Even a person who hid his friend’s item to protect it and forgot where he put it is liable, since he acted on his friend’s property and through his actions the item was lost by being placed where it couldn’t be found.”

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“It seems, then, that I’m liable,” said Shimon.

“According to the Nesivos, probably,” replied Rabbi Dayan. “However, Imrei Shefer (Klatzkin, #24-26) partially disputes the position of the Nesivos. Although a person who had no right to take his friend’s item is considered as damaging if he misplaced it, for a guardian — who is supposed to put the item away — it is not considered direct damage. It is still considered negligence, though, since a guardian is responsible to know where the entrusted item is, even though forgetting is not necessarily considered negligence in other contexts” (Pischei Choshen, Pikadon 3:4).

“How would this apply here?” asked Avi.

“When Shimon removed the knapsacks to get his, he did not intend to steal your knapsack nor accept responsibility for it as a guardian,” replied Rabbi Dayan. “I suggest that he also is not comparable to one who took his friend’s item without permission, since it is common to rearrange the contents of the hold and to reload the knapsacks as needed. Therefore, it is neither theft, nor negligence of a guardian, nor direct damage. Furthermore, there is another lenient factor, possibly even according to the Nesivos,” added Rabbi Dayan. “The bag had identification; someone could have returned it. Therefore, Shimon’s actions should be considered graama (indirect damage), for which there is no enforceable liability. Nonetheless, since Shimon was negligent and caused damage through his actions, he has a moral obligation to pay (chiyuv b’dinei Shamayim).” (Shach 32:2; Pischei Choshen, Nezkin 3:39).

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"And Moshe took the bones of Yosef with him for he had sworn upon the Children if Israel saying, "When G-d remembers you from this [exile], you shall take my bones up with you." (Exodus 13:19)

The Mishna in Sota says that because Yosef took care of burying Yaakov, he merited having his own burial handled by no less a personage than Moshe Rabbeinu. Moshe, who was involved in the burial of Yosef (though he didn't complete it,) merited being buried by HaShem, Himself. What was so great about what Moshe did?

The Gemara there tells us that while everyone else was involved in asking their Egyptian neighbors for silver and gold, a mitzvah to be sure since HaShem directed the obligation of the nation to bury Yosef, but he also set an example for others so they might not get carried away with their pursuit of the physical.

The Gemara tells us that when everyone else was involved in asking their Egyptian neighbors for silver and gold, a mitzvah to be sure since HaShem directed the obligation of the nation to bury Yosef, but he also set an example for others so they might not get carried away with their pursuit of the physical.

He says that since the oath had been fulfilled upon the whole nation but no one was acting upon it, Moshe sought out Yosef's remains so the Jews would not be found liable for ignoring the oath!

In other words, while everyone was busy getting money for themselves, Moshe was thinking of others! And it gets better.

The Kli Yakar explains that by his act of being involved with a person’s remains, Moshe was subtly reminding the Jewish People that the money would not follow with them after death. Moshe, however, took the bones of Yosef "with him," that is to say, the mitzvah would remain for all time through eternity. With his act, Moshe not only fulfilled the obligation of the nation to bury Yosef, but he also set an example for others so they might not get carried away with their pursuit of the physical.

Such behavior of thinking of others instead of one’s self is not only the paradigm of a leader in Klal Yisrael, but it also earns one the merit that HaShem, Himself, will see fit to take care of the person who seeks to take care of others.

 Thought of the week: Humility is not thinking less of yourself; it is thinking of yourself less.

R’ Shlomo Zalman Auerbach z”l took care of all his orphaned nephew’s needs, and even took the place of the groom’s father at the young man’s wedding in Tel Aviv. After the wedding, R’ Shlomo Zalman informed the family that he wished to spend the night in Tel Aviv. They were shocked as whoever was familiar with R’ Shlomo Zalman’s tight schedule of learning and davening knew that it was very rare that he spent a night away from his home, if at all.

Only years later, when he himself was marrying off an orphan, did R’ Y. Auerbach, the nephew, learn the truth. R’ Shlomo Zalman called him before the wedding and said, “I hope that you do for the orphaned chassan what I did for you.” His nephew didn’t understand what R’ Shlomo Zalman was referring to, until he reminded him how he had stayed the night in Tel Aviv after his wedding.

R’ Shlomo Zalman explained, "Every chassan and kallah receive many gifts on the day of their wedding. One of the happiest moments after the chasunah is when the young couple opens their presents, and afterwards they show them off to their parents. You had no parents, and I knew you wouldn’t be able to enjoy these happy moments. Therefore, despite the difficulties it involved for me, I stayed in Tel Aviv the night after the wedding so that you could show me your presents the next day.”
The Merit of Trusting HASHEM

And HASHEM said to Moshe, “Why shout at Me? Speak to the Jewish People and they should cross.” — Shemos 14:15

HASHEM IN VOLUME THE WORLD

The answer to this question is based on understanding HASHEM’s relationship to this world. The Chovos Ha’Levovos explains that because HASHEM created this world, HASHEM feels a responsibility, if it could be, to sustain it. Much like if I invite you to my home, it is my obligation as host to take care of your needs, so too HASHEM feels almost obligated to support all of His creations. However, there are different levels to HASHEM’s direct involvement in the running of this world, what the sefer Derech Hashem calls “hashgacha klalis” and “hashgacha pratis.”

Hashgacha klalis, or general intervention, refers to HASHEM’s involvement in the “big picture” issues: famine, war, epidemics, natural catastrophes, and maintaining the multitude of systems that allow for life as we know it. It is a given that HASHEM is constantly and permanently involved in the running of this world at that level. However, the specific details and the day-to-day running of the world HASHEM has given over to a host of forces that He created and maintains, but allows to actually carry out the laws that He set. These forces determine much of the outcomes that befall humanity.

Hashgacha Pratis, or personal intervention, is very different. This refers to HASHEM’s personal involvement in a nation’s or a person’s life. It includes HASHEM actually supervising directly, watching over and taking care of the needs of those individuals.

General intervention is a given; it is something that HASHEM assures to all of creation as a birthright. Personal intervention is quite different; it must be earned. By dint of being the children of the Avos, the Jewish nation merits personal intervention — provided they keep certain conditions. One of these is that they must recognize Who runs the world. In this regard, it functions on a continuum. The more a person trusts in HASHEM, the more, if it could be, HASHEM feels an obligation to take care of that person, and the more HASHEM will be directly involved in that person’s life. It is almost as if HASHEM says, “How can I not take care of him? He relies on Me, he trusts in Me.

This seems to be the answer as to why the “merit of their belief in HASHEM” was so pivotal at Krias Yam Suf. In terms of the objective weight, there is no comparison between the merits of the Avos and their current trust in HASHEM, but trust in HASHEM operates on a different level. It alone can be the reason that HASHEM will save a people. It was almost like HASHEM was saying, “How can I not take care of them? They trust in Me. They rely on Me. I have to save them.” And that trust alone was reason enough to split the sea.

THE REWARD FOR TRUST — HASHEM TAKES CARE OF US

This is a powerful lesson to us in the effect of trusting in HASHEM. While we are obligated to act in the ways of this world, we are equally obligated to trust in HASHEM. We have to go out and do our part, follow the laws of nature, knowing all the while that exactly that which HASHEM has decreed will come about — no more, no less, no sooner, no later.

However, the amount of our trust in HASHEM will directly affect how much HASHEM will intercede on our behalf, and this may have a huge difference in many situations. For example, there may be times when we don’t warrant receiving that which we need. Whether it’s health, success, or sustenance, it may well be that according to the letter of the law, we don’t special assistance, and certainly not the right to ask HASHEM to intervene on our behalf. In that situation, it may be our trust in HASHEM alone that will bring us HASHEM’s help. When we rely on HASHEM and trust in Him, HASHEM, if it could be, there-by feels almost obligated to take care of us.

Trust in HASHEM is the basis of our belief system. It is also one of the most comforting thoughts that a human can come to. And it is also one of the most effective ways for us to secure HASHEM’s direct involvement in our lives — even in a manner that we might not otherwise deserve.

For more on this topic please listen to Shmuz #50 — Learning to Trust HASHEM

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IMPORTANT OF ....

The Gemara (Shabbos 117b) states that one is obligated to recite HaMotzi on Shabbos over two whole loaves, as the Posuk says that לא מסתת – a double portion of Mon, fell on Friday. The Shulchan Aruch (מ”א 284:1) rules accordingly, but leaves unclear whether this obligation also rests upon women. The Pri Megadim cites the Avedraham that says that women are also obligated in the same because they too benefited from the Mon miracle, and the Mishna Berurah rules as such. However, R’ Shlomo Kluger (מ”א 114) points out that the double loaves is not a commemoration of the miracle of the Mon – it is only a reminder of the unique mitzvah of Shabbos, which requires preparation and safeguarding. In fact, R’ Shlomo Kluger offers two other reasons why women apparently did not feel obligated (in his day) in לא מסתת. First, he notes that all of the Shabbos mitzvos should rightly be labeled as מטבעות זמן – time-dependent. Women are obligated in Kiddush only because of a Drasha between כר רבי and שמש that says which since women must observe the prohibitions (משמע) they must also observe Kiddush (דרוי). However, other mitzvos of Shabbos are necessarily included. Second, he cites the Pri Megadim (מ”א 345) who states that in the Midbar, the Jews were able to plant and grow grain. As such, theoretically no Mon was necessary. However, as between two miracles – grain growing in the desert vs. Mon falling from Heaven, the former has a natural appearance while the Mon is certainly supernatural, and the Gemara (Shabbos 53b) criticizes one who forces a supernatural miracle (see there for a widower who nursed an infant). Since the men complied in the Midbar and were too impatient to plant and grow grain, they were given Mon, and have the obligation of לא מסתת. However, the women never complained, not by the איגל, מראג or for food and drink. As they were willing to plant, they wouldn’t need לא מסתת.

QUESTION OF THE WEEK:
The Shulchan Aruch (מ”א 101:1) rules that one is not obligated if he said the first brocho of Shemona Esrei without מהות. The Rema says don’t bother to repeat – you will probably not haveMahot again. How then is such a person even אתא Shemona Esrei?

ANSWER TO LAST WEEK:
(Must one with eye trouble hear קינון מפיים ואריזים (דרוי)?) Usually, if one can’t say something himself, he can be אתא by hearing another. However, the Shulchan Aruch (מד”ר 335:8) rules that one should not visit מיבים – those with eye disease. The ריבוץ (3:425) states that since such a patient will find even listening difficult, he is not obligated to listen, and is מפור.

DIN’S CORNER:
One is obligated to eat three meals on Shabbos, and the third meal (Sholosh Seudos) should be eaten preferably after Minhcha. One should pace one’s consumption accordingly, leaving “room” for the third meal, lest one succumb to a glutinous לא מחלה. Women are also obligated in all 3 meals. (MB 291:1,10,16,26)

DID YOU KNOW THAT ....
The Gemara (Shabbos 133b) states that we derive from the obligation to beautify the Tefillin before Hashem, with a beautiful Succah, lulav, etzizis, and sefer Torah, ensuring that the Sefer Torah is written עלמה with beautiful ink and pen, by an expert scribe, etc... The Binyan Shlomo (1:6) asks why the Gemara did not also include beautiful Tefillin in the list, to be written עלמה, with beautiful ink and pen, by an expert scribe. Actually, the Mechila does include האמה האמה האמה האמה האמה (one of [the] Tefillin) when listing the mitzvos to be beautified, which suggests that one needs to beautify only one of the pair of Tefillin, but not both. The Binyan Shlomo therefore explains that as a rule, Tefillin would not require beautifying, as the Parshios are locked inside the Batim, and are not visible. This is the Halacha regarding the Shel Yad, regarding which the Torah states: יהי רם של אדם – the Shel Yad should be a sign for you, לאנא הלך ואמרו, but not for others [to see], which is why many cover the Shel Yad with their sleeve. The Rambam (מ”א 1:12) rules accordingly that ענוה does not apply to items that are covered. However, the Shel Rosh does remain visible, and as such, the Mechila says its outward appearance should be beautified. The Gemara (Yevamos 47b) states that in a Bris Milah, some skin, if left unremoved, invalidates the Bris; other skin does not. When an infant’s Bris takes place on Shabbos, one need not go back to remove the non-invalidating skin, but on a weekday one does. However, when a convert is circumcised, even on a weekday, one need not go back to remove the non-invalidating skin. The Binyan Shlomo (2:3) explains that removing the non-invalidating skin is a Hidur, based on הרומד. When a convert is circumcised, Tânus demands that the Bris area be covered quickly, unlike when an infant is circumcised, where the Tur (ד”ר 265) quotes the Baal Haltur who says that the berachos may even be recited without covering the area, as on an infant it is not an הידם. Therefore, a Hidur to remove non-invalidating skin is not necessary for a ger, as it is to be covered.

A Lesson Can Be Learned From:
The shoemaker in Tchebin came to notify the Tchebiner Rav with great excitement that his daughter had become engaged, and even showed the Rav a picture of the Chasan. The Rav looked at the picture and murmured to himself that the Chasan did not seem to have a תצרה (appearance) of a Jew. Several months later, when the shoemaker asked the Tchebiner Rav to be Mesdaer Kidushin, the Rav begged off, recommending someone else for that honor. The Rav did however instruct the shoemaker to tell the Chasan that it was customary on the day of one’s Chasunah that he immerse himself in the Mikveh. The Rav then asked two Baalei Batim to work it out that they would be in the Mikveh at the same time, and to report back to him if the Chasan was properly circumcised. The Baalei Batim were uncomfortable with the Rav’s instructions. Although they agreed to do what the Rav told them, they did nothing, and merely reported back that everything seemed to be in order. The Chasunah went forward without a problem, but a few months later, the government conducted a census, and it came to light that the Chasan was in fact, not Jewish.

P.S. Sholosh Seudos is sponsored by the Zelcer family.
"The hands of Moshe grew heavy, so they took a stone and put it underneath him and he sat on it, and Aharon and Chur supported his hands, one on this side and one on that side, and he was with his hands in faith until the setting of the sun." Klal Yisroel were at war with Amalek. Moshe Rabbeinu had his hands in the air. After an extended period of time, when he could no longer keep his hands in the air, it caused Amalek to have the upper hand over Klal Yisroel. Therefore, they placed a rock underneath Moshe so that he could sit down, and Aharon and Chur were on his sides, and they supported his hands so that they remained in the air. What was the power of Moshe’s hands being in the air that caused Klal Yisroel to be victorious in their war? Additionally, why did they place a stone underneath Moshe to sit on and have Aharon and Chur support his hands – why not just have stones support Moshe’s hands so that it stayed up? The following Divrei Torah will expound on this topic, and support the P’shat offered in the closing paragraph.

"יהי ידיו amen" – The word "amen" means remained firm. Moshe Rabbeinu’s hands remained steadfast and firm in their raised position. Moshe raised his ten fingers to the height of the Shomayim, to be Meramez to the ten Sefiros – to attach Klal Yisroel to Emunah, for that is what they were battling. Moshe Rabbeinu’s hands became fatigued, so they put a stone beneath him. It is not the magic power of Moshe who caused Amalek to be overwhelmed by the "right hand" of Hakodosh Boruch Hu, their hearts were not coheen, and yet they remained on the high side, with their sad position. This is a Remez to Chesed and Gevurah.

One who occupies the right side represents Hakodosh Boruch Hu, one part representing the times for good. The Gematria of "המקרא" is also the Gematria of "דנה". The other four fingers represent the nations. They supported the hands of Moshe to represent that they by their having Emunah in Hashem, the right, Emunah, for that is what Moshe was thanking Hakodosh Boruch Hu for. If one puts aside the Mitzvos of Hashem, and follows after the love for himself, the "left hand" of Kedusha. Emunah is amen, because she is the devoted trust in Hashem, that prevails in the times of troubles. However, as far as the other nations of the world, they are equiva to the nations of the world, and the time will come when all of the world will recognize that everything is indeed from Hakodosh Boruch Hu, with the coming of Moshiach.

The hands of Moshe became fatigued, so they put a stone beneath him. The main part of Avodas Hashem, is that one should do everything only out of his love for Hashem. However, from that Madreiga, it is very easy to fall, and therefore, in addition to love of Hashem, one also needs Yiras Hashem – fear of being punished. The stone represented the Midah of Yirah, as it says in Tehillim 118:22 ” unlawful hands and those who have Emunah and Bitachon, they will be Zoche to join in the Tzibor, for all who join in the Tza’ar of the Tzibor, he will not be Zoche to join in their Nechama.

"יהי ידיו amen" – We learn from this that when the Tzibur is in Tza’ar, one should not say that all is well with me so I have no reason to worry. Rather, one should join in the Tza’ar of the Tzibur, for all who join in the Tza’ar of the Tzibur will be Zoche to see the Nechama of the Tzibur. Similarly, if one does not join in the Tza’ar of the Tzibor, he will not be Zoche to join in their Nechama.

"יהי ידיו amen" – It is known that the hands are a Remez to Chesed and Gevurah. However, from that Madreiga, it is very easy to fall, and therefore, in addition to love of Hashem, one also needs Yiras Hashem – fear of being punished. The stone represented the Midah of Yirah, as it says in Tehillim 118:22 ” unlawful hands and those who have Emunah and Bitachon, they will be Zoche to join in the Tzibor, for all who join in the Tza’ar of the Tzibur, for all who join in the Tza’ar of the Tzibur will be Zoche to see the Nechama of the Tzibur. Similarly, if one does not join in the Tza’ar of the Tzibor, he will not be Zoche to join in their Nechama.

"יהי ידיו amen" – It is known that the four fingers of the hand represent the four Malchiyos, (Bavel, Yavan, Paras and Modai, Edom) which included in those four kingdoms is all of the other kingdoms of the world. The thumb, is a Remez to Klal Yisroel, and is therefore separated from the other fingers. As it says in Bamidbar 23:9 " Behold, it is a nation that will dwell in solitude and not be reckoned among other nations." The four fingers all gave three knuckles, while the thumb only has two. The reason is because Klal Yisroel are directly connected to Hakodosh Boruch Hu, there need not be any intermediary. Therefore there are two parts to the thumb, representing the relationship of Hakodosh Boruch Hu to Klal Yisroel direct, as Hakodosh Boruch Hu is called the שארית – the G-d of Klal Yisroel. However, as far as the other nations of the world, they are not directly connected to Hakodosh Boruch Hu, and they need an intermediary. They need Heavenly ministering angels to be their go between. This is represented by the four fingers having three parts. One part representing Hakodosh Boruch Hu, one part representing the nation, and the middle part of the finger representing their need for an intermediary between them and Hakodosh Boruch Hu. Therefore, to
the other nations of the world, Hakodosh Boruch Hu is called – Malkiel the Kol HaYakarim – showing that there is an intermediary between Hakodosh Boruch Hu and the other nations of the world. Mishlei 7:2: “וַיִּשְׂאוּ אֶל יָדָיו הַמַּעֲמָכֶךָ” – “‘Heed My commandments and live, and heed My Torah as the apple of your eyes.” Mishlei 7:3: “וַיָּשַׁלֵּחַ הַיָּדָיו אֶל אֶת-אָבִיךָ” – “Bind them on your fingers, inscribe them on the tablet of your heart.” We understand that one should inscribe the Torah on the tablet of his heart, but what does the Posuk mean when it says that we should bind it on our fingers? It is by looking at one’s fingers that one can discern between Kli Yisroel and all of the other nations of the world – Klai Yisroel has that direct connection, something that no other nation has. Devorim 4:4: “נִשׁאֶנָּה בְּכֵן בְּקִרְבּוֹת הָעָמָדִים עַל-הַר יְרֵד” – “‘Attach yourselves to Hashem your G-d for you do not need an intermediary, and therefore, “יְיָי וְיִשְׂרָאֵל וְיִשָּׂרֵאֵל וְיִשָּׂרֵאֵל’” – through Torah, which is called “מידות” – life, it will give us eternal life. This is in contrast to all of the other nations of the world who are not allowed to learn Torah, for they do not have that direct connection.

This is in contrast to all of the other nations of the world who are not allowed to learn Torah, for they do not have that direct connection.

The Rabbonon taught in a Braisa: “וְיִתְנָה הַרְשָׁא וּשְׁנָנָתָם שִׁוְּאָה דְוָא הָרְשָׁא” – “And you shall teach them the tablets of your heart.”

The Gemara says that one must know his Torah study well, and we learn it – מָעַי בָּא מִבֵּן יִהוּדָה וְקִרְבּוֹת אֲבֵי אָבִיךָ – “‘Heed My commandments and live, and heed My Torah as the apple of your eyes.”" Moshe Rabbeinu was telling the battles of Hakodosh Boruch Hu, so as we see that he tried to get the people not to make the Eggel, and was killed for it. The Posuk says, "‘חָרַץ’ twice, for each one had their own unique Midah in serving Hakodosh Boruch Hu. They each supported Moshe, and Moshe took their Middos and combined them.

Perhaps now we can understand what the purpose of Moshe Rabbeinu raising his hands for all to see, and for Aharon and Chur to support those hands. Moshe Rabbeinu was telling Kli Yisroel that they needed to strengthen their Emunah in Hakodosh Boruch Hu. They needed to look at their hands, and see that the thumbs, representing Kli Yisroel, only have two knuckles, because they have a direct connection to Hakodosh Boruch Hu. They were also to look at the/thumb and see the two parts of the thumb as remembering that Hakodosh Boruch Hu took Kli Yisroel out of Mitzrayim, and we must yearn and believe in the final Geulah. It is in the Zechus of the Avos that Klai Yisroel were Zoche to defeat Amalek, and it will be the Zechus for us to be Zoche to the final Geulah. However, Moshe Rabbeinu was telling Kli Yisroel that in addition to the Zechus Avos, each person must find Hakodosh Boruch Hu in his own way. Moshe Rabbeinu combined the Chesed of Avromoh(Aharon), the Din of Yitzchok (Chur), and the Torah of Yaakov (Moshe), for that is the goal of every Yid. May we be Zoche to infuse ourselves with proper Emunah of Hakodosh Boruch Hu, and in addition, come to our own unique recognition of the Ribbino Shel Olam. In this Zechus, may we be Zoche to see the Geulah Shaima, bein Hashem vein Moshe, the Final Geulah.

For questions, comments, to purchase the Sefer “Parshah Pshetl”, or to receive a free weekly Dvar Torah on the Parsha– Please email: ParshaPshetel@gmail.com Thank you, Y. Schechter
The focal event in Parshas Beshalach is Krias Yam Suf (the splitting of the Sea of Reeds), which enabled the trapped Jewish slaves to escape from their Egyptian pursuers. However, there is a widespread misconception that after the water miraculously divided at Moshe’s behest, the Jewish people then crossed the Yam Suf en route to the land of Israel. In reality, Tosefos writes (Arachin 15a) that the path they traveled through the Yam Suf was in the shape of a semi-circle, as they emerged on the same side that they entered, albeit further upstream. This seems quite unusual; why would they choose to exit the Yam Suf on the same banks on which they began?

Rav Yisroel Reisman explains that Goshen was a port city in northern Egypt located on the coast of the Mediterranean Sea. Before the digging of the Suez Canal, the journey from Egypt to Israel was a simple overland trip that did not involve any water crossings. Had the Jewish people simply walked along the coast of the Mediterranean, they would have reached Eretz Yisroel. However, Hashem chose not to lead them along this direct path, because doing so would necessitate travel through the land of the Philistines, where they would witness war, which He was worried would frighten them into deciding to return to Egypt (13:17). Therefore, Hashem opted to guide them across the Sinai desert to Har Sinai, from which they eventually traveled to the eastern side of the Jordan River, across which Yehoshua led them into the land of Israel.

With this geographical understanding, Rav Reisman explains that when the Jewish people left Goshen, they were already on the Israel side of the Yam Suf. After several days of travelling, Pharaoh chased after them and cornered them against the Sea of Reeds. Therefore, when the Jewish people entered the Yam Suf, they did not want to traverse the dry seabed and exit on the other side, as this would needlessly complicate their journey to Eretz Yisroel. Instead, Hashem specifically split the water in semi-circular paths, which enabled the Jews to emerge on the same side on which they entered, from where they could continue their journey to Israel, in contradiction to the widely-held popular wisdom that the Jewish people crossed the Yam Suf from one side to the other.

In addition to correcting a widespread misconception, Rav Reisman uses this idea to shed new light on the Gemora’s well-known teaching (Sotah 2a) that shidduchim – matching up men and women for the purpose of marriage – is as difficult as splitting the Yam Suf. What is the comparison between these two seemingly unrelated topics, and why is dating equated to traversing a semi-circular path when climbing a mountain would seem like a far more appropriate comparison?

Chazal teach (Pirkei D’Rav Eliezer 42) that each of the 12 tribes had its own path through the Sea of Reeds. Had they traveled linearly across, each tribe’s path would be identical. However, when drawing 12 concentric semi-circles, the length of the innermost path is significantly shorter than the length of the outermost one. Accordingly, since they walked in a semi-circular formation, some of the tribes had much shorter and easier paths through the Yam Suf than others.

Similarly, the process of shidduchim is different for everybody. Some people are blessed with very short circles and marry the first person they date, while others have much longer and more frustrating journeys, with many more challenges along the way. When we begin the process of shidduchim, we have no way of discerning which path Hashem has selected for us and how long our trip will take. However, although there is unfortunately no way to know in advance when it will end, we must view the experience as our own personal Krias Yam Suf, trusting that Hashem has chosen the right semi-circle for us and is guiding us along the journey, and knowing that ultimately, we will emerge from it at the designated time. In the meantime, our challenge is to remain strong, so that when we do eventually find our bashert, we are able to exit the semi-circle on the same side that we entered, only further...
upstream, with even more accumulated wisdom, experience, and simcha than we began, as we sing a personal song of praise and gratitude to Hashem for our own Kriyas Yam Suf.

After Makkas Bechoros (the slaying of the first-born), Pharaoh relented and agreed to free the Jewish slaves. However, in the beginning of Parshas Beshalach, he quickly regretted his decision and chased after the Jews. After Pharaoh trapped them against the Yam Suf (Sea of Reeds), only Hashem’s miraculous intervention to split the water enabled the Jews to escape. In his sefer Keren L’Dovid, Rav Eliezer Dovid Greenwald, a Dayan (Rabbinical judge) in pre-war Satmar, points out that there was a fundamental difference between the nissim (miracles) Hashem performed in Parshas Vaeira and Parshas Bo through the 10 makkos (plagues) and the nissim that He did in Parshas Beshalach at the Yam Suf.

Rav Greenwald explains that all of the makkos were directed against the Egyptians, and as such, they did not conclusively prove that Hashem loved the Jews, as perhaps He was simply punishing the Egyptians for their repeated cruelty and brutality. In each of the plagues, the change in the laws of nature that represented the miraculous component was targeted at the Egyptians, while the Jews continued their daily routines in Goshen, without any clear miracles being done for them. This dynamic changed when the Jewish people arrived at the Yam Suf, where for the first time, Hashem changed the laws of nature for them, splitting the water to enable them to pass through safely, while it was Moshe stretching out his hand over the sea to cause a return to the laws of nature (14:27) that brought about the death and destruction of the Egyptians. In contrast to the makkos, where the nissim were agents of punishment for the Egyptians and the Jews were saved simply by not being impacted by them, at the Yam Suf Hashem demonstrated His love for the Jewish people for the first time, as the nissim there were performed on their behalf.

This distinction between the miracles of the makkos and the miracles at the Yam Suf can help us understand why Rashi writes (18:1) that Yisro came to join the Jewish people when he heard about the splitting of the Yam Suf and the war against Amalek. Why didn’t hearing about the makkos also motivate him to convert? The makkos did not prove Hashem’s love for the Jewish people, and therefore Yisro was not yet impressed. Only when he heard about the love that Hashem displayed through the miracles that He performed at the Yam Suf was Yisro moved to convert and become Jewish.

Similarly, Dovid writes in Tehillim (106:7) — Our ancestors in Egypt did not comprehend Your wonders. What was so perplexing about the miracles in Egypt that caused them such confusion? Rav Greenwald notes that Dovid stresses that their uncertainty was only in Egypt — where they were unable to clarify whether Hashem performed the wonders out of love for them, or simply to punish their Egyptian oppressors. However, once they left Egypt, they no longer had this dilemma, because they saw clearly at the Yam Suf just how much Hashem cared for them.

Rashi writes (15:22) that the spoils received by the Jews at the Yam Suf were even greater than those they received when leaving Egypt one week prior, which seems somewhat counterintuitive. Hashem promised Avrohom (Bereishis 15:14) that after being enslaved in a foreign land, the Jewish people would go out with great treasure, in which case the spoils they received when they were initially freed were the primary fulfillment of this promise and should have been larger. Based on Rav Greenwald’s insight, Rav Yisroel Reisman suggests that Hashem wanted to show the Jewish people that His love for them is even greater than His hatred of the wicked Egyptians, and therefore He specifically wanted the booty they received at the Yam Suf to exceed the spoils they received at the conclusion of the makkos.

Rav Reisman adds that this concept can also help us understand why the Pesach Haggadah teaches that the Egyptians received five times as many punishments at the Yam Suf as they received through the makkos, which is difficult to understand. Weren’t the 10 makkos intended to be the primary punishment of the Egyptians? Rav Reisman explains that love is always stronger and more powerful than fear. Therefore, the punishments that were meted out in Egypt were dwarfed by those that occurred at the Yam Suf, where Hashem revealed His intense love for the Jewish people.
Parsha Points to Ponder (and sources which discuss them):

1) How were Miriam and the women allowed to sing the Shiras HaYam (15:21) when the law is (Even HaEzer 21:1) that a man is forbidden to hear a woman outside of his immediate family singing? (Peninim MiShulchan HaGra, Tiferes Yonason, Nachal Kedumim)

2) Did the babies in the wilderness eat Manna, or did they nurse from their mothers? (Shu”t Chasam Sofer Yoreh Deah 294 and Choshen Mishpat 12, Dagan Shomayim 7)

3) Rashi writes (17:9) that for the battle against Amalek, Moshe instructed Yehoshua to select soldiers who were both strong and who possessed a fear of sin. How was Yehoshua able to discern who was truly righteous, and why did he need strong soldiers when Hashem conducted the battle for them in a miraculous fashion? (Har Tzvi)

Answers to Points to Ponder:

1) The Vilna Gaon answers that for this reason the verse says that Miriam answered the men, meaning that she told them that they could sing, but the women in fact could only say the words due to the prohibition against singing in the presence of men. Rav Yonason Eibeshutz suggests that for this reason Miriam and the women took instruments with them, so that the din of their instruments would drown out their voices so that they could sing without being heard by the men. The Chida cites the Gemora in Niddah (13a), which rules that certain activities which would normally be forbidden because they could lead to forbidden thoughts are permissible when in the presence of the Shechinah. Since Chazal teach that there was a tremendous revelation of the Divine presence at the Yam Suf, the women were permitted to sing in front of the men without being concerned that it may lead to inappropriate thoughts.

2) The Gemora in Yoma (75a) teaches that the Manna was able to resolve legal disputes. For example, if a woman got divorced and immediately remarried and gave birth to a child and each of her husbands claimed paternity, Moshe would tell them to wait until the following morning, when a portion of Manna for the boy would fall at the tent of his true father. This would seem to indicate that babies ate the Manna. The Chasam Sofer writes that this proof is not clear, as perhaps the additional portion of Manna was so that the mother would have the ability to nurse the baby. The sefer Dagan Shomayim suggests that perhaps the extra portion only fell when the child was older and had stopped nursing, or perhaps it fell only once to clarify paternity, but not to feed the child. He also cites Rashi in Yoma (75a) who writes that there were 5 tastes which could not be tasted in the Manna because they were dangerous for pregnant and nursing women, which implies that they did nurse. However, he notes that the Medrash (Shemos Rabbah 5:9) teaches that the taste of the Manna changed to be appropriate for the person eating it, and one of the examples given is that for babies it tasted like mother’s milk, implying that babies did eat the Manna.

3) Rav Yisroel Shenker cites the Gemora in Yoma (75a), which teaches that the more righteous a person was, the closer the Manna fell to his home. For the true tzaddikim, the Manna fell on their doorsteps. As Yehoshua’s primary criterion for selecting soldiers was their piety, he could have simply observed where a potential fighter’s Manna fell. However, the Gemora adds that the Manna also fell at the doorsteps of the sick and the elderly independent of their spiritual levels in order to save them the exertion of having to travel to collect their Manna. As such, Yehoshua additionally insisted that the soldiers be strong, not because this trait was inherently necessary, but merely to demonstrate that the reason that their Manna fell at their doorsteps was because of their righteousness and not because they were weak and ill.

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