



# OHYR YISRAEL

## OF MARINE PARK

### NEWSLETTER

פרשת יתרו

Vol. 1 Issue 14

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### וישמע יתרו בהן מדין חתן משה ...

The Pasuk says "וישמע יתרו בהן מדין חתן משה את כל אשר עשה אלוקים" "וישמע, the father-in-law of Moshe, heard about everything that Hashem had done for Moshe and for בני ישראל, His people, that Hashem had taken בני ישראל out of מצרים."

Rashi quotes the מבילתא that asks: מה שמועה שמע ובא? What did יתרו hear that made him come? He heard about קריעת ים סוף and מלחמת עמלק.

Rav Sholom Schwadron points out that the Pasuk itself states that יתרו had heard about everything that Hashem had done for Moshe and for בני ישראל, that Hashem had taken בני ישראל out of מצרים. Thus, the Pasuk itself points to the יציאה from מצרים as that which יתרו heard. Nevertheless, Rashi apparently understands that the Pasuk refers to two separate occurrences.

First, יתרו heard about what "Hashem had done for Moshe and for all of בני ישראל." This refers to some happening (not identified in the Pasuk), that was the reason behind יתרו's coming, and that motivated him to join the ranks of בני ישראל. Second, יתרו also heard "that Hashem had taken בני ישראל out of מצרים." This second part of the Pasuk does not mention Moshe, as he was in מדין for a great part of the גלות מצרים, and was not himself enslaved. It is regarding the first part of the Pasuk that the מבילתא says that what יתרו heard about was קריעת ים סוף and מלחמת עמלק – these were events in which Moshe did play an active role.

An obvious question still remains, however. Hadn't the whole world heard about קריעת ים סוף? In last week's Parsha we said that people all around the world heard and they trembled. Moreover, the Medrash tells that at the time of קריעת ים סוף, all the waters in the world split as well. Thus, how could one have avoided knowing about this great נס? What was so unusual about יתרו's hearing of the נס that caused it to be singled out by the Torah?

The answer lies in the one additional word ובא found in Rashi: "What report did he hear that made him come (ובא)?"

Sometimes, says Rav Sholom Schwadron, two people can hear about the same incident, but they will react in totally different ways.

#### Zmaanim

הדלקת נרות	4:46pm
מנחה עש"ק	4:54pm
שקיעה	5:04pm
נביא שיעור	8:30am
שחרית	9:00am
סוף זמן ק"ש	9:03 / 9:39a
דף יומי	3:55pm
מנחה	4:40pm
שקיעה	5:05pm
מעריב	5:55pm
Learning Program	6:45pm
Sunday מנחה	4:55pm

All times subject to change

#### Parsha Stats for יתרו

Number Of Pesukim:	75
Number Of Words:	1104
Number Of Letters:	4022
מצוות עשה:	3
מצוות לא תעשה:	14

## KID'S KORNER

## Kid's Challenge Question # 1

Besides for Kiddush,  
which other Mitzvah is  
learnt from Perek כ  
Pasuk ה where it says  
זכור את יום השבת לקדשו



## Kid's Challenge Question # 2

Where could stairs be  
found in the משכן?



## Kid's Challenge Question # 3

Who was רעואל?

See Rabbi Zucker after Davening  
if you have any correct answers.

He illustrates this with a story that is told of Reb Baruch Ber Lebovitz.

It was well known that Reb Baruch Ber had great כבוד for תלמידי חכמים. Once, he heard that there was an old man in a town who still remembered the great Gaon, Reb Akiva Eiger. Reb Baruch Ber decided to go through the great hardship of finding and visiting this man, thinking that he might hear a new "Shtikel Torah" from him. He asked his תלמוד, Reb Shlomo Heimann, to join him on this venture, and after much difficulty they were successful in locating the old man. Reb Baruch Ber could hardly contain his excitement, and with great feeling asked the man whether he had indeed known Reb Akiva Eiger. The old man, very coldly and unenthusiastically answered: "You mean the Posner Rav. Yes, I knew him."

Immediately, Reb Baruch Ber stood up and turned to his תלמוד saying, "We have nothing to gain here. This man did not know Reb Akiva Eiger! True, he might have seen him and even spoken with him, but the Reb Akiva Eiger I wish to hear about he obviously never knew. If he had, he would only be able to speak of him with extreme awe and admiration. It's as if we're talking about two different people."

Everyone had heard about the great ניסים of סוף ים קריעת and מלחמת עמלק, but only יתרו understood the message and made a conscious decision to change his life. As Rashi says: מה שמועה שמע ובא? What did יתרו hear that made such a great impact on him and caused him to come? It was something that everyone around the world had heard, but only יתרו got the message.

## ANSWER TO LAST WEEK'S (ADULT) CHALLENGE QUESTION

The question that was asked was, when would someone not be required to make a Bracha when eating food, even though he's eating and enjoying it?

The situation to consider is as follows: the food is good (not spoiled), it's food that he likes, he's eating a substantial amount (not less than a Shiur), he was not יוצא with someone else's Bracha, he did not make a "HaMotzi" or another Bracha already which would exempt him from making a new Bracha, he is in a clean area where he is able to say Brachos or Daven, the food is not a Tafel (secondary food) to some other food in front of him, and the food is not taken as a medicine.

The two correct responses that were given were:

1) The Rama says that if a person is physically force-fed, he need not make a Bracha, even though he enjoys the food. The שער הציון adds that even one who is force-fed מצה on Pesach, and is יוצא the Mitzvah of מצה, need not say a Bracha of HaMotzi.

2) If a person is Chas V'Sholom an Onein (where his close relative was not buried yet) he is not מהוייב in any Mitzvos, including making Brachos.

## Yahrzeits that fall during this week

Friday, January 25<sup>th</sup> - 18th Shvat

Reb Beinish Finkel, Mirrer Rosh Yeshiva (5750). Born in Mir on Yom Kippur 5672. In 5691, he studied under the Chofetz Chaim, and in 5694-95 under Reb Yitzchak Zev Soloveitchik of Brisk. Reb Beinish married the daughter of Reb Shmuel Greineman, the Chazon Ish's brother-in-law. The Shidduch was made by the Chazon Ish. He took over as Rosh Yeshiva for his father, Reb Eliezer Yehudah Finkel after his father's Petirah on the 19th of Tammuz 5725.

Shabbos January 26<sup>th</sup> - 19th Shvat Reb Menachem Mendel Landau, first Admor of Strikov (1936)Monday January 28<sup>th</sup> - 21st Shvat

Reb Yechiel Yehoshua Rabinowitz, the Alter Bialer Rebbe, author of Sefer "Chelkas Yehoshua". He is well known for his learning and memorizing of the Sefer "Tana Devei Eliyahu", especially while he was a prisoner in the freezing sub-zero temperatures of Siberia during World War II. He said people should learn "Tana Devei Eliyahu" as a Segula for good Mazel and happiness.

Tuesday January 29<sup>th</sup> - 22nd Shvat Reb Yehudah Zev Segal, the Manchester Rosh Yeshiva (1993).

Reb Menachem Mendel of Kotzk (1787-1859). Born in Goray, Poland (near Lublin), Reb Menachem Mendel received a thorough Torah education from his father, Leibush Morgenstern, a zealous opponent of Chasidus. After his marriage at 14, his father introduced him to the world of Chasidus. Thereafter, he became an ardent follower of the Chozeh of Lublin and Reb Simcha Bunim of P'shischa, whom he eventually succeeded. Reb Menachem Mendel was a new type of Chassid. If the Baal Shem Tov embodied Chessed, Reb Menachem Mendel represented Din. While the Baal Shem sought to reach all the people, Reb Menachem Mendel knew that what he sought could only be attained by the elite. The Baal Shem lifted the people up whereas Reb Menachem Mendel rebuked them for their inadequacies and always demanded more. Reb Leibel Eiger was fascinated by Kotzk, to the despair of his father, Reb Shlomo. Reb Menachem Mendel and Reb Mordechai Yosef of Ishbitz had both been close friends and Talmidim of Reb Simcha Bunim of P'shischa. After Reb Bunim's passing, Reb Menachem Mendel became the Rebbe. However, because of Reb Menachem Mendel's extreme way of dealing with his Chassidim, the two friends were traveling on a collision course. Finally, on Simchas Torah of 1840 there was an irreversible split between the two and Reb Mordechai Yosef left with his Chassidim to form a new Chasidus. Most prominent among his students were the Chidushei Harim of Ger and Reb Chanoch of Alexander.

Reb Yehudah Aryeh Leib Eiger (1816-1888). A grandson of the renowned Reb Akiva Eiger, Reb Leibel was born in Warsaw. He learned under Reb Yitzchak Meir Alter, later known as the Chidushei Harim in Warsaw. The Chidushei Harim used to say, "True Misnagdim don't really deserve to be punished, because they fight Chasidus for the sake of Heaven. Therefore, they are punished with a punishment that is not really a punishment - their sons become Chassidim." At 20, he married and moved to Lublin where he Davened at the Shul of the Chozeh of Lublin. There, he befriended Reb Yisroel, the Chozeh's son. He then moved to Kotzk. He became a Rebbe after the Rebbe of Ishbitz passed away in 1854. After his Petirah his son, Reb Avrohom, printed his Sforim "Torahs Emes" and "Imrei Emes."

Wednesday January 30<sup>th</sup> - 23rd Shvat Reb Yehoshua of Belz (1825-1894)

Reb Moshe Kliers (1874-1934). Born in Tzfas. In his teens, he married the daughter of a prominent Talmid Chacham of the Slonim community in Teveria, and he went on to live there. At the age of 26, in response to a request by Reb Shmuel, the Slonimer Rebbe, Reb Moshe opened a Yeshiva (Ohr Torah) by the Keiver of Reb Meir Baal Haness near the Kineret. He was also involved in the T'shuva Campaign of 1914.

## הלכות תפילה & תפילת הדרך

### שלחן ערוך & משנה ברורה סימן ק"י - ק"יא

227. If one has stayed overnight in a hotel or other lodging, and is now continuing his trip the next day, he need not wait to leave the city limits to say Tefillas Haderach. Rather, he should say it right away upon beginning his travel that day, as long as he will travel at least one Parsa that day (approx. 2.5 miles or 4 kilometers).

228. Anytime one is traveling in an area or to a place where there is Chazakah of Sakanah (a specific known danger), one should say Tefillas Haderach without regard to distances traveled or measurements of the city limits.

229. One should be careful to be "Soimech Geulah L' Tefillah" - to begin Sh'moneh Esrei immediately upon completing the Bracha of "Go'al Yisroel", and not delay for even two seconds.

230. If possible, one should even try to begin Sh'moneh Esrei in the same breath as completing "Go'al Yisroel". Therefore, one should take the three steps back and forward and be standing in his place to begin Sh'moneh Esrei before saying the words "Go'al Yisroel".

231. The Pasuk of "Hashem S'fosai Tiftach..." is considered part of Sh'moneh Esrei, and one may not interrupt for anything, including Kaddish or Kedusha, once he has begun Sh'moneh Esrei by saying this Pasuk

232. At Mincha and Mussaf however, one may add the Pasuk of "Ki Shem Hashem Ekrah..." and that is not considered an interruption.

Halachos by e-mail each day, please send an email request to [dailyhalacha@aol.com](mailto:dailyhalacha@aol.com)

## Community News and Events

This week's Father and Son **מוצאי שבת** learning program is sponsored by

**Mr. & Mrs. Yossi Ackerman**

Join us this **מוצאי שבת** at **6:45pm** for learning, prizes and pizza!

Members of the shul and friends from the neighborhood are welcome and encouraged to attend.

As the 2007-2008 Avos U'Banim Learning Program is coming to an end, there are a few more weeks available for sponsorship (\$150). Please contact Chaim Szanzer ([chaimszanzer@gmail.com](mailto:chaimszanzer@gmail.com)) if you would like to sponsor.

The Melava Malka for the Avos U'Banim Learning Program will l"YH take place on **מוצאי שבת** Rosh Chodesh Adar Sheini (March 8th).

If you have any ideas about what kind of prizes should be given out at the Melava Malka please contact Chaim. Last year's Shtender idea was a big hit and we'd like some input regarding prizes for this year.

Some ideas are: framed 8x10 Gedolim pictures, Siddurim, or Bechers. Arrangements have to be made soon, so please respond by January 31st.

If anyone is interested in sponsoring the Melava Malka (approximately \$1,000) please contact Chaim.



### Yeshiva Gedolah Ohr Yisrael

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## Answers to פרשת בשלח challenge questions

Q1. How did the whole world find out about **ים סוף** ים קריעת?

A1. The Medrash says that When the **ים סוף** split, all the bodies of water in the whole world also split.

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Q2. How was **חור** related to **אהרן**? Who was his father?

A2. **חור** was **אהרן**'s nephew (he was Miriam's son)  
His father was **בלב בן יפונה**

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Q3. Why does Perek ט"ו Pasuk 'ה' say that the **מצרים** sank like stones ("**אבן**"), yet in Pasuk 'ז' it says that they were destroyed like straw ("**קשה**") and in Pasuk 'י' it says that they sank like lead ("**בעופרת**")?

A3. Rashi brings from the Mechilta that the most wicked of the **מצריים** were tossed like straw (and therefore suffered the most because they didn't die right away), the average **מצריים** sank like stones, and the best of the **מצריים** sank quickly like lead, suffering the least.

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