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**How to Find Your**

**True Soulmate**

**By Daniel Keren**



**Rabbi Manis Friedman**

Today, more and more men and women in the Western World are not getting married, and unfortunately this trend has even been penetrating into the Torah Jewish community. What are the reasons? Besides the possibility that both men and women are hopelessly looking for that “perfect spouse”, according to Rabbi Manis Friedman, a popular Chabad speaker lecturer and speaker, the real problem is that most singles simply are clueless as to what they should be looking for when meeting members of the opposite sex.

Rabbi Friedman who will turns 77 this month, was born in Prague, a year after the end of the war. He grew up in the Crown Heights neighborhood in Brooklyn and became a Lubavitcher Chassid, gaining his smicha (rabbinical ordination) from the Rabbinical College of Canada in Montreal in 1969. His brother Avraham (better known as Avram Fried) and his son Benny Friedman are among the most popular and well-known singers in the Jewish world.

In 1971 as a young shaliach (emissary of the late Lubavitcher Rebbe) opened in St. Paul, Minnesota the Bais Chana Women International, an educational institute for Jewish women with little or no formal Jewish education and background. Hundreds if not a few thousand of those students under the charismatic influence of Rabbi Friedman were inspired to become Torah-inspired Jews and some of those first students have already become proud matriarchs of families that now include great-grandchildren.

**Creating a Life that Matters**

About a year ago, Rabbi Friedman together with Ms. Rivka Goldstein published a thoughtful book that singles wanting to get married (or even married couples wanting to strengthen their bonds) might want to read – “Creating a Life That Matters: How to Live and Love with Meaning and Purpose,” that can be found in Jewish bookstores or on internet websites.

If you have one and a half hours, you may also want to view a YouTube lecture that Rabbi Friedman released a year ago titled “A True Soulmate.” <https://youtu.be/SG0QuX1bMo8>

Among the points he makes in the YouTube podcast is that you should focus on finding that one person who will create a stable relationship. A single shouldn’t be dating, but rather meet a person who could become his or her prospective spouse. He says that if after three months of meeting the man or woman you hope to marry, if that person is still not sure of going to the chupah, just drop the shidduch and don’t become a victim of a hopeless relationship that goes into three years before fizzling out.

**Falling in Love with Judaism**

Another Jewish podcast that I highly recommend is the latest episode from Inspiration for the Nation hosted by Yaakov Langer of the Living Lechaim Network that is titled “How we Fell in Love with Judaism Together: House of Lev” featuring two charming African Americans (LaDerryl & Danielle Hart) originally from Michigan to discuss how they were inspired to embark on an incredible journey to become converts to Judaism. To listen to this fascinating interview just simply google <https://youtu.be/7lUyJw67Vrw>

Married for 15 years and the parents of five children, they tell of their sincere spiritual search that led them to want to become not only Jewish, but Orthodox Jews committed to a Torah lifestyle. Currently they are in the midst of studying the intricate and important laws of Shabbos, family purity and other important aspects of Judaism that they still have to pass if a group of dayanim (religious judges) will agree to migayer them as righteous converts.



**From left to right: Yaakov Langer, LaDerry and Danielle Hart**

One of the interesting points Mrs. Hart made was that she did not pressure her children to take on any of the aspects of Orthodox Judaism, but hoped that by their seeing their parents’ activities, they would be inspired to imitate. And indeed, such was the case with a daughter who told her mother that she too wanted to dress modestly.

**The Gift of an Incredible Enthusiasm for Judaism**

The Harts have their own YouTube Channel – House of Lev that focuses on elevating marriage and the family unit. Since their journey towards becoming Jewish some of these podcasts highlight on Jewish topics including how they react to hate messages they have begun to receive as a result of their desire to become Jewish. What this reviewer found most interesting was the absolute incredible enthusiasm for Judaism that the Hart couple exuded and wouldn’t it be wonderful for us who were born Jewish to try and capture that very same enthusiasm in our life and not take the brochas shelo asani goy for granted and truly appreciate the gift that G-d has given each and every member of Klal Yisroel.

*Reprinted from the January 27, 2023 edition of The Jewish Connection.*

**Rav Avigdor Miller on**

**How Old is the World**

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**QUESTION: How do I answer someone who shows me the recent article about evolution in the Jewish Action magazine and he’s trying to tell me that evolution is true, only that it was caused by Hashem?﻿**

**ANSWER:** The answer is, Bereishis bara Elokim. And it says there what He did on the first day, and on the second day, the third day, the fourth day, the fifth day, the sixth day and Shabbos was the seventh day. The seventh day, not the seventh period of a billion years. Shabbos was the seventh day. A one-day Shabbos. And if it’s a one-day Shabbos, then the sixth day was also one day. And the fifth day was one day, and the fourth day as well. That’s how all of our kadmonim have learned pshat. And anybody who comes along and says differently is influenced by the reshaim.   
  
 **Many Outstanding Scientists Show that the World is Young**

Let me explain something to you. Today there is no excuse at all to be influenced by the reshaim. There is a movement of scientists towards a belief in the creation of the world as we believe it. Many scientists – they are Christians but many of them are outstanding scientists – have written many works, books and research papers and scholarly articles, showing that the world is young. It’s a young world. There are now many independent ways of showing that. They can show it from the Niagara Falls, according to the breaking down, the erosion, of the rocks over which the falls descend. At that rate, it shows that it is something that happened within thousands of years. It has only been a few thousand years.

In his two great works, Worlds in Collision and Ages in Chaos, Velikovsky has shown that a very great destruction took place recently in this world. That’s why in some places they find whales on top of mountains. Whales on top of mountains?! Yes, because there were oceans there. A great flood changes things! Even smaller floods make great changes. The Mabul could change things in quick ways. Changes that others try to explain with millions and billions of years.



Now, why do they try to explain it with millions of years? Not because they have evidence. They have no clear evidence that it was millions of years. They have absolutely no evidence that it was millions of years. It’s only because evolution cannot happen without those years. Even the meshuganeh, crazy idea that from one cell a whole organism developed, couldn’t happen in those years. It’s as stupid as possible. It’s like saying that from a fountain pen, a typewriter will develop. Or a computer. They create millions of years because it would take many gradual changes to accumulate – many miraculous changes – in order for an organism to develop. But even that is as silly as can be.

**Only Being Influenced by His**

**Assimilation into the Outside World**

But today there are scientists who show that the world is a young world. So why do you have to be more pious than these gentiles? There are plenty of gentile scientists who say that the world is young and that the world was created in six days. They say that we don’t have to look for anything more than six days. And anybody who yields to the outside environment is only being influenced by his assimilation into the outside world.

It’s the assimilation of your mind into the foolishness and lies of the outside world. We shouldn’t yield to the environment. And we have plenty of good reasons not to. First of all, and most important, the Torah tells us the truth. All the Gedolei Yisroel of all the generations never countenanced such a thing like it says in that article. That the Nachmanides, the Ramban, wouldn’t mind saying that Adam and apes came from the same source?! That’s such a shtus. An apikorsis. A terrible chillul Hashem what the Jewish Action did!

**Why Listen to the Falsified Science**

**of those Who Want to Reject the Truth**

And it’s not only our Torah, our mesorah. We have scientists; people who have credentials; writers, researchers. And a whole army of them. And they say that there is absolutely no evidence at all for evolution. So, besides our Torah ha’shleimah – and the Torah speaks openly about it – the facts of science speak to us too. So why listen to the falsified science of those who want to reject the truth? Listen to the true science of the others. And those who listen to the falsified science are just weaklings who are buckling and yielding to the wicked environment.

*Reprinted from the January 29, 2023 email of Toras Avigdor (Tape #E-238 – July 2000).*

**Nachshon ben Aminadav and the**

**Lesson of the Splitting of the Sea**

**From the Teachings of the Lubavitcher Rebbe**

**Rabbi Menachem Mendel Schneerson, Zt”l**



In this week's Torah portion, Beshalach, we read about the splitting of the Sea. This miracle prepared the Jewish people for the giving of the Torah and the Final Redemption.

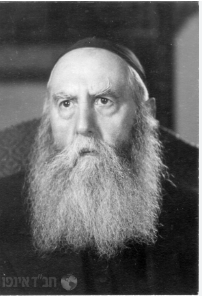
Concerning the splitting of the sea, the Torah tells us about Nachshon ben Aminadav, who risked his life to jump into the Sea. It was only after Nachson entered the Sea that the waters parted and the Jews were able to proceed.

How could Nachshon disregard his life and jump into the sea? How could he not! For Nachshon knew that G-d had taken the Jewish people out of Egypt for the sole purpose of giving them His Torah at Mount Sinai. Nachshon was guided by the desire to advance toward the Torah. It mattered not to Nachshon that a body of water obstructed his path; he jumped into the Sea.

**There was Only One Solution**

Faced with a seemingly impossible situation the Jewish people had been of several opinions. Nachshon, however, was uninterested in any of their "options" -- returning, waging battle or running away -- for he knew that none of this would bring them closer to Mount Sinai. He was also not interested in arguments or calculations. There was only one solution: to go forward to Mount Sinai. And so, he did so, with great mesirat nefesh (self-sacrifice).

The portion of Beshalach is generally read on the Shabbat preceeding or following the 10th of Shevat, the anniversary of the passing of the Previous Rebbe, Rabbi Yosef Yitzchak Schneersohn. The circumstances surrounding the splitting of the Sea contain a timeless lesson; so do the actions of the Previous Rebbe. For throughout his life the Previous Rebbe acted with mesirat nefesh and set an example for all future generations.



**The Previous Lubavitcher Rebbe**

The Previous Rebbe did not specifically seek out mesirat nefesh; this was not his intent, as his sole objective was to spread Torah. The Rebbe didn't stop to consider if self-sacrifice was necessary, nor did he pay attention to the prevailing opinions and views of the other Jews of his time. To him, their arguments carried no weight at all.

**The Only Motivation was the Need to Get Closer to Mount Sinai**

The only thing that motivated the Previous Rebbe was the need to get closer to Mount Sinai. Even if a "sea" stood in his way, he would jump in. What would happen next? That was G-d's concern, not his. This was immaterial to the Previous Rebbe. He simply did what he had to in order to reach Mount Sinai.

From this we learn a lesson to apply in our daily lives. Our function on earth is to serve G-d, to love His creations and bring them closer to Torah. Differences of opinion and approach are not our concern. Our only true goal is to draw nearer to Mount Sinai, and to do so without consideration for anything else.

*Reprinted from the Parshat Beshalach 5758/1998 edition of L’Chaim (Issue #505) Adapted from Likutei Sichot, Volume 1.*

**Rabbi Berel Wein on**

**Parshas B’shalach 5783**



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

Perhaps nowhere is this truism more strikingly evident than in the drama of the salvation of the Jewish people at the shores of Yam Suf. At the moment of Divine deliverance, Moshe and Miriam and the people of Israel burst into exalted song, registering their relief and triumph over the destruction of their hated oppressors.

This song of triumph is so powerful that it forms part of the daily prayer service of Israel for millennia. But, though the words have survived and been sanctified by all generations of Jews from Moshe till the present, the original fervor, intensity and aura of that moment is no longer present with us.

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

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

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

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

*Reprinted from this week’s website of rabbiwein.com*

**The Story of Rabbi**

**Meir Baal Haneis**

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**The Burial place of Rabbi Meir Ball Haness (Master of Miracles)**

RABBI MEIR BAAL HANEIS (Rabbi Meir, Master of Miracles) was a great sage who lived in the Mishnaic era. The name "Meir" is actually a sobriquet — his real name is thought to have been Nahori or Misha. The name Meir, meaning "Illuminator" in Hebrew, was given to him because he “enlightened” the eyes of scholars in Torah study and to know the light of G-d. The epithet ‘Baal Haneis’ means "the master of miracles” which was added due to the wondrous miracles that G-d performs in his merit.

At the end of 66 CE, there was a Jewish revolt in Judea stemming from Greek and Jewish religious tension. According to the Talmud, Nero Claudius Caesar (37-68 CE) fifth and last Roman Emperor of the Julio-Claudian dynasty, wanted to lead his army into battle against Jerusalem.

He wished to determine if he would be successful in destroying the Holy City. He therefore shot arrows in all four directions. Miraculously they all fell towards Jerusalem. He took this as a heavenly sign that he would be victorious. He then asked a passing child to repeat the Scriptural verse he had learned that day. The child quoted a verse in Ezekiel 25-14 "I will take revenge of Edom, through the Jewish people".

**A Roman Emperor Ran Away from Divine Retribution**

Nero became terrified. He said to himself, "G-d wants me to destroy His House and later avenge Himself in me!" Nero decided to flee to Rome and convert to Judaism to avoid Divine retribution.

Vespasian was then dispatched in his stead to put down the rebellion. Jewish tradition reports that Rabbi Meir was a descendant of Emperor Nero. Rabbi Meir studied under Rabbi Yishmael and then under Rabbi Akiva. He also studied under the famed scholar Elisha ben Avuya, who after adopting a worldview considered heretical by his fellow Tannaim, the rabbis of the Talmud refrained from relating teachings in his name and referred to him as Acher, the "Other One".

Rabbi Meir continued studying under him while at the same time used their relationship to implore him incessantly to repent his ways and return to the fold. When Elisha was on his deathbed Rabbi Meir was there and one last time begged him to repent.

Elisha asked "After all I have done, will I still be accepted?

Rabbi Meir said: Is it not written: You return a person to dust (Psalm 90:3) which means, even to the point that a life is ground to the dust one can return. Elisha ben Abuya cried and died.

**Prayer Over the Burning Grave of His Teacher**

Rabbi Meir rejoiced and said "It seems to me that my teacher departed in a moment of repentance". When they buried him, a fierce fire came and began to burn his grave. They came and told Rabbi Meir: Your teacher's grave is burning. Rabbi Meir went out and spread his Tallis over Elisha's grave and prayed. The fire died down.

When later generations questioned how it was permitted for Rabbi Meir to continue studying under Elisha even after he had soured, the response was given that Rabbi Meir was very great and he was able to take only the good and reject the bad. Rabbi Meir became one of the greatest of the Tannaim.

There are three hundred and thirty five laws in the Mishnah that are explicit quotes in the name of Rabbi Meir. In addition, there is a rule in the Talmud that all anonymously authored opinions in the Mishnah are attributed to Rabbi Meir. One of the sages of the Talmud, Rav Acha Bar Chanina said:There is no question that Rabbi Meir was the greatest scholar of his generation. Nevertheless, the final Halacha is not necessarily established according to his opinion because he was so brilliant, the greatest sages of his generation could not plumb the depth of his great genius and wisdom."

Rabbi Meir was married to Beruriah, one of the few women cited in the Talmud and famous for her great brilliance and wisdom. She was the daughter of Rabbi Chananiah ben Teradyon, one of the ten Jewish leaders martyred by the Roman Government.

**The Roman Government Punishes Rabbi Meir’s In-Laws**

The Roman Government ordered that Rabbi Chanina and his wife be executed for teaching Torah publicly. They also decreed that their younger daughter (Beruriah's sister) be placed in a brothel. Beruriah asked Rabbi Meir to save her sister.

Rabbi Meir took a bag of gold coins and went to the brothel disguised as a Roman horseman. He offered the money as a bribe to the guard. The guard replied, "When my supervisor comes, he will notice the prisoner missing and kill me."

Rabbi Meir replied that when you are in danger - say the words, "G-d of Meir - answer me" and you will be saved." The guard wondered, "How can I be guaranteed that this will save me?" Rabbi Meir replied, "Look! There are man-eating dogs over there. I will go over to them and you will see for yourself."

**Bribes the Prison Guard**

Rabbi Meir walked towards the dogs. They ran over to tear him apart. He cried out "G-d of Meir - answer me!", and the dogs retreated. The guard was thus convinced and handed over the girl to Rabbi Meir.

When the brothel prison supervisors came, the guard bribed them with the money. Eventually, the money was exhausted, and the guard's deed was publicized. The government arrested the guard and sentenced him to death by hanging. When they tied the rope around his neck he cried out "G-d of Meir - answer me!" The rope tore and the guard escaped.

Rabbi Meir suffered great personal tragedy. He had two sons and a daughter. When his two dear sons suddenly passed away on the Sabbath, his wife Beruriah covered them and hid the news from him so as not to sadden him on this holy day.

After the Sabbath she asked him, "What if someone gave me a great treasure to hold for him and he now demands that I return it, must I give it back?"

"Of course," he replied, not realizing what she was leading up to. She took his hand and led him into the room where the two dead children lay. When she removed the cover and he realized the great tragedy, he began to cry. She confronted him "Didn't you just say that we must return the treasure to its owner? G-d gave them to us and now G-d took them back. May His name be blessed". In fact, you my dear husband taught that "one is required to bless G-d for the bad just like for the good. (Talmud, Berachot 48).

**The Tzadik is Buried on the Shores**

**of Lake Kinneret Near Tiberus**

Rabbi Meir Baal Haneis passed away on the 14th day of the Hebrew month of Iyar. He is buried on the shores of Lake Kinneret, only a short distance from the city of Tiberius. The grave of Rabbi Meir Baal Haneis is one of the holiest sites in the Jewish world and thousands of people flock there to pray for their salvation.

Before his death, Rabbi Meir Baal Haneis promised - as his legacy to all generations - that he will personally intercede in Heaven, on behalf of anyone in distress, who will give charity to the poor in Israel in his memory.



To this very day it has been a sacred and hallowed tradition for Jews, in crisis or need, to recite the words “G-d of Meir - answer me!” while giving Tzedakah to the Rabbi Meir Haness charity, Countless stories abound of men and women who during a personal crisis, experienced miraculous help when they gave charity to these holy funds in memory of Rabbi Meir Baal Haneis ([www.rabbimeirbaalhaneis.com](http://www.rabbimeirbaalhaneis.com))

*Reprinted from the Parshat Beshallach 5783 email of Reb Yedidye Hirtenfeld’s parsha sheet – whY I Matter for the Young Israel of Midwood in Brooklyn.*