

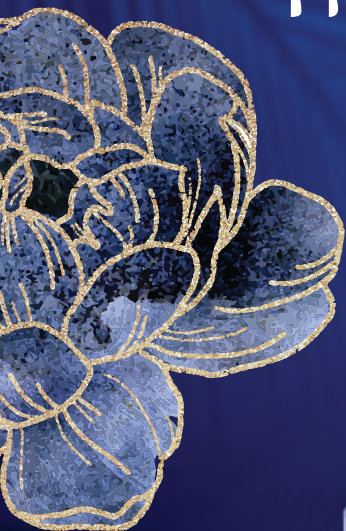
in Beitar

THE BEITAR ENGLISH MAGAZINE

Jan 23, 2024 · 13 Shvat 5784 · Parashas Beshalach - Yisro



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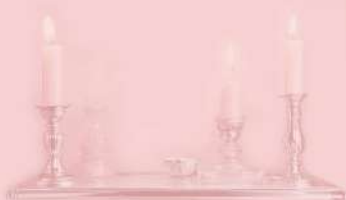


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הקשר בין חידושי חכמינו ושלטחיה הכינוס בעוטף עזה? מה הקשר בין תפילת ליל יום הכיפורים ולפרשת
הקשר בין חדשות לר' חיים קנייבסקי זיע"א? מה הקשר בין רב החובל לחיסוני הקורונה? מה
ש לקיש לדור שלנו? מתי היא שעת המבחן? מה הקשר בין חולדה, בני ברק וחולדאי? מה הקשר
לניגון ולבני הישיבות? מה הכוח של תמונת רבו לפניו? מה גרם לחברת פיזר להעלים מחיינו? מהי
הדעות ההיסטרית והמפעמינו? מה הקשר בין מזמור לתודה ולאסון מירון? איך
אסון מירון פסח על עזרת הנש
הנרקם לעינינו? מי הם המסו
חובתנו להטות אذن ולב לפסוק
בסביבותיך אחוז היטב בעץ ה
נה. ואל תאמר לנפשך - מי סו
לכולם, תהיה עדכני ככולם - כי
בכחי ובעצמתי וליתן ברכה ל
מלחמות ה' אשר אני מחבר ד
כאשר אני ממליך עלי את בור
התלמיד חכם- היחיד - שראוי
תדאירך שולטים במזג האיר?
סילוק השכינה מתוכנו והחיו
שבתוכנו ועל הכרבלתא המעט
המוניות לעיל ואשר גבו את חו
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PARASHAS HAMAN

RABBI ELIMELECH BIDERMAN SHLITA

Studying parashas הַמָּן is *mesugal* for *parnassah*.

The Chidushei HaRim writes: “Rosh Chodesh Nisan, 5612: “I had a thought. With Hashem’s help, I will make a *chiddush* in *parashas* הַמָּן every day. And then, Hashem will give me *parnassah* from the Torah.”

Reb Mendel of Riminov spoke about הַמָּן פרשת for twenty-two years, in all his *drashos*, as his intention was to bring *parnassah* to Yidden through this practice. It is known the *segulah* from Rebbe Mendel of Riminov to say *parashas* הַמָּן Tuesday of *parashas* Beshalach.

It is also recommended to say *parashas haman* every day.

The Rabbeinu b’Chaya (15;20) writes, “There’s a *kabbalah* by the *chachamim* that whoever says parashas הַמָּן every day, is guaranteed he will never be lacking *parnassah*.”

The Tashbatz (256) writes in the name of the Yerushalami “Whoever says parashas הַמָּן every day will never lack *parnassah*.” And the Tashbatz adds, ואני ערב, “I guarantee it.”

The idea isn’t just to say, rather to internalize the lesson that *parnassah* comes from Hashem. As the *Mishnah Berurah* (1:13) explains, “Say *parashas* הַמָּן to believe that all your *parnassah* comes by Hashem’s *hashgachah pratis...*”¹ ●

1. The manna was אומר לגלגלת, an omer size for each head. We can explain אומר, one’s *parnassah*, לגלגלת is according to the amount of emunah he has in his head

❦ THE CHAPTER OF MANNA / פרשת המן ❦

THE COMMENTATORS CITE THE *YERUSHALMI* THAT ONE WHO RECITES THIS CHAPTER EVERY DAY IS ASSURED THAT HIS FOOD WILL NOT BE LACKING. *LEVUSH* EXPLAINS THAT THIS CHAPTER TEACHES THAT GOD PROVIDES EACH DAY'S SUSTENANCE – JUST AS HE PROVIDED THE MANNA EACH DAY IN THE WILDERNESS.

MANY RECITE THE FOLLOWING SUPPLICATORY PARAGRAPH BEFORE **פְּרֻשַׁת הַמָּן**,
THE CHAPTER OF MANNA. IT IS OMITTED ON THE SABBATH AND FESTIVALS.

יְהִי רָצוֹן מִלְּפָנֶיךָ, יְהוָה אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ, שֶׁתּוֹמִין
 < that you << of our < and < our God < HASHEM, << before You, < the will < May
 provide forefathers, the God it be

פְּרַנְסָה לְכֹל עַמֶּךָ בֵּית יִשְׂרָאֵל, וּפְרַנְסָתִי וּפְרַנְסַת אֲנָשֵׁי בֵּיתִי
 < of my < of the < and the < – and my << of < the < of Your < for < a
 household members livelihood livelihood Israel House people, all livelihood

בְּכֻלָּם, בְּנַחַת וְלֹא בְצָעַר, בְּכְבוֹד וְלֹא בְבוּז, בְּהֵתֵר וְלֹא
 < and < in a permissible << with < and < with << with pain, < and < with << included
 not manner disgrace, not honor not ease with them –

בְּאֲסוּר – בְּדֵי שְׁנוּכָל לַעֲבֹד עֲבֹדְתֶךָ וְלִלְמוֹד תּוֹרָתֶךָ – כְּמוֹ
 < just as << Your Torah, < and study < Your < to < we will < so << in a forbidden
 service, perform be able that manner,

שֹׁנֵת לְאֲבוֹתֵינוּ מִן בְּמִדְבָּר, בְּאֶרֶץ צִיָּה וְעֲרָבָה.
 << and < arid < in a land << in the < with < our < You
 desolate. Wilderness, manna forefathers nourished

————— שמות טו:ד-לו / Exodus 16:4-36 —————

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה, הִנְנִי מְמַטֵּיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם,
 << heaven; < from < food < for you < I shall < Behold, < Moses, < to < HASHEM said
 rain down

וַיֵּצֵא הָעָם וּלְקָטוּ דָּבָר יוֹם בְּיוֹמוֹ, לְמַעַן אֲנֻסֵנוּ הֵילֵךְ
 < whether they < I can test < so that << on its < of each < the < and pick < let the people
 will follow them, day, day portion go out

בְּתוֹרַתִּי אִם לֹא. וְהָיָה בַּיּוֹם הַשְּׁשִׁי, וְהִכִּינוּ אֶת אֲשֶׁר יִבְיֵאוּ,
 << they < what < [when] they < on the sixth day < And it << not. < or < My teaching
 bring, prepare shall be

וְהָיָה מְשֻׁנָּה עַל אֲשֶׁר יִלְקָטוּ יוֹם יוֹם. וַיֹּאמֶר מֹשֶׁה וְאַהֲרֹן אֶל
 < to < Moses and Aaron said << every day. < they pick < what < over < double < that it
 will be

כָּל בְּנֵי יִשְׂרָאֵל, עָרַב וַיִּדְעֵתֶם כִּי יְהוָה הוֹצִיא אֶתְכֶם
 < < took you out < HASHEM < that < you shall < In the << of Israel, < the < all
 know evening Children

מֵאֶרֶץ מִצְרַיִם. וּבִקֵּר וּרְאִיתֶם אֶת כְּבוֹד יְהוָה, בְּשָׁמְעוֹ
 < when << of < the glory < you will see < And in the << of Egypt. < from
 He hears HASHEM, morning the land

אֶת תְּלֹנְתֵיכֶם עַל יְהוָה, וְנִחַנּוּ מָה, כִּי תִלְיִנוּ עָלֵינוּ.

«against < you should <that <nothing < –for <<HASHEM <against < your complaints
us. incite complaints we are

וַיֹּאמֶר מֹשֶׁה, בָּתַת יְהוָה לָכֶם בַּעֲרֵב בֶּשֶׂר לֶאֱכֹל וּלְחֶם

<and bread <<to eat, <meat <in the evening < you < When HASHEM gives << Moses said,

בַּבֶּקֶר לְשַׂבֵּעַ, בְּשִׁמְעַע יְהוָה אֶת תְּלֹנְתֵיכֶם אֲשֶׁר אַתֶּם

< you < that < your complaints < as HASHEM hears <<for satiety, <in the morning

מְלִינִים עָלָיו, וְנִחַנּוּ מָה, לֹא עָלֵינוּ תְּלֹנְתֵיכֶם, כִּי עַל יְהוָה.

«HASHEM! <against <but < are your <against <not <<nothing – < –for <<against < incite
complaints, us we are Him

וַיֹּאמֶר מֹשֶׁה אֶל אַהֲרֹן, אָמַר אֵל כָּל עֵדַת בְּנֵי יִשְׂרָאֵל, קָרְבוּ

<‘Draw <<of Israel: <of the <assem- <the <to < Say << Aaron, < to < Moses said
near Children bly entire

לְפָנַי יְהוָה, כִּי שָׁמַע אֶת תְּלֹנְתֵיכֶם. וַיְהִי כַדְּבַר אַהֲרֹן אֵל כָּל

<the <to < when Aaron < And it << your complaints.’ <He has <for <<HASHEM, <before
entire spoke happened heard

עֵדַת בְּנֵי יִשְׂרָאֵל, וַיִּפְּנוּ אֶל הַמִּדְבָּר, וַהֲנִה כְבוֹד יְהוָה נִרְאָה

< was < of < the < and << the <toward < they <<of Israel, < of the <assem-
seen HASHEM glory behold, Wilderness, turned Children bly

בָּעָנָן. וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר. שָׁמַעְתִּי אֶת תְּלֹנְתֵי בְנֵי

<of the < the < I have << saying, < Moses, < to < HASHEM spoke << in a
Children complaints heard cloud.

יִשְׂרָאֵל, דַּבֵּר אֲלֵהֶם לֵאמֹר, בֵּין הָעֲרֵבִים תֹּאכְלוּ בֶּשֶׂר,

< meat < you shall eat < ‘In the afternoon << saying: < to them, < Speak << of Israel.

וּבַבֶּקֶר תִּשְׂבְּעוּ לֶחֶם, וַיִּדְעֶתֶם כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם. וַיְהִי

<And it << your God.’ <HASHEM, <I am <that < and you << with < you shall <and in the
happened shall know bread, be sated morning

בַּעֲרֵב, וַתַּעַל הַשָּׁלוּ וַתִּכַּס אֶת הַמַּחֲנֶה, וּבַבֶּקֶר הִיָּתָה שְׂכֵבַת

< a layer < there <and in the << the camp, < and < that the quail < in the
was morning covered went up evening

הַטָּל סָבִיב לַמַּחֲנֶה. וַתַּעַל שְׂכֵבַת הַטָּל, וַהֲנִה עַל פְּנֵי הַמִּדְבָּר

< of the < the <upon <and <<of dew, < did <Evaporate <<the camp. <surround- < of
Wilderness surface behold, the layer ing dew

דָּק מְחֻסָּפִס, דָּק כִּפְפֹּר עַל הָאָרֶץ. וַיִּרְאוּ בְנֵי יִשְׂרָאֵל, וַיֹּאמְרוּ

< and << The Children of Israel saw, << the <upon <like < –thin <<exposed <was some-
they said earth. frost thing thin

אִישׁ אֶל אָחִיו, מִן הוּא, כִּי לֹא יָדְעוּ מָה הוּא, וַיֹּאמֶר מֹשֶׁה

< Moses said << it was. <what < they did <for << is it? <What <<another, <to < one
not know

אֵלֵהֶם, הוּא הַלֶּחֶם אֲשֶׁר נָתַן יְהוָה לָכֶם לֶאֱכֹלָהּ. זֶה הַדָּבָר
< is the < This << to eat. < you < HASHEM < that < is the food < This << to them,
thing has given

אֲשֶׁר צִוָּה יְהוָה, לְקַטֹּוּ מִמֶּנּוּ אִישׁ לְפִי אֹכְלוֹ, עֹמֶר לְגִלְגָּלֶת,
<< per < an << to what < accor- < for each < from < Gather << HASHEM has < that
person; omer he eats, ding man it, commanded:

מִסְפַּר נַפְשֵׁיכֶם, אִישׁ לְאֲשֶׁר בְּאֹהֶלוֹ תִקְחוּ. וַיַּעֲשׂוּ בֵּן בְּנֵי
<- the << so < They did << shall < is in < for < each < of your < according to
Children you take.' his tent whomever man people, the number

יִשְׂרָאֵל, וַיִּלְקְטוּ הַמְרֵבָה וְהַמְּמַעֵיט. וַיִּמְדוּ בְּעֹמֶר, וְלֹא
< and << in an < And they << and he who < he who < and they << of Israel -
no omer, measured took less. took more gathered,

הַעֲדִיף הַמְרֵבָה, וְהַמְּמַעֵיט לֹא הִחְסִיר, אִישׁ לְפִי אֹכְלוֹ
< what < according < everyone << lacking; < was < and the one who << the one who < extra had
he eats to not had taken less had taken more,

לְקַטֹּוּ. וַיֹּאמֶר מֹשֶׁה אֵלֵהֶם, אִישׁ אֶל יוֹתֵר מִמֶּנּוּ עַד בֹּקֶר.
<< morning. < until < of it < leave < shall < Each << to them, < Moses said << had they
over not person gathered.

וְלֹא שָׁמְעוּ אֶל מֹשֶׁה, וַיּוֹתְרוּ אַנְשִׁים מִמֶּנּוּ עַד בֹּקֶר וַיֵּרָם
< and it be- << morn- < until < from it < and some people << Moses, < to < But they did
came infested ing, left over not listen

תּוֹלְעִים וַיִּבְאֵשׁ, וַיִּקְצַף עֲלֵהֶם מֹשֶׁה. וַיִּלְקְטוּ אֹתוֹ בַּבֹּקֶר
< morning < it < They << was < at them < and angry << and it stank; < with worms
gathered Moses.

בַּבֹּקֶר, אִישׁ כְּפִי אֹכְלוֹ, וְחַם הַשֶּׁמֶשׁ וְנָמַס. וַיְהִי בַיּוֹם הַשֵּׁשִׁי,
< on the sixth day < It << it < of the < and in << to what < accor- < every << by
happened melted. sun the heat he eats, ding man morning,

לְקַטֹּוּ לֶחֶם מִשְׁנֵה, שְׁנֵי הָעֹמֶר לְאֶחָד, וַיִּבְאוּ כָּל נְשֵׂאֵי
< the < - all << and they << for each < omers < two << that was < food < that they
princes came one; double, gathered

הָעֵדָה, וַיִּגִּידוּ לְמֹשֶׁה. וַיֹּאמֶר אֵלֵהֶם, הוּא אֲשֶׁר דִּבֶּר יְהוָה,
<< HASHEM had < is what < This << to them, < He said << Moses. < and they << of the
spoken; told assembly-

שִׁבְתוֹן שַׁבַּת קֹדֶשׁ לַיהוָה מָחָר, אֵת אֲשֶׁר תֹּאפוּ אָפוּ,
<< bake, < you wish < which < That << is < for < of < a < a rest day,
to bake, tomorrow. HASHEM, holiness Sabbath

וְאֵת אֲשֶׁר תִּבְשְׁלוּ בִשְׁלוּ, וְאֵת כָּל הָעֵדָף הַנִּיחֹו לָכֶם
< for < put < that is < and all << cook; < you wish < which < and that
yourselves away left over, to cook,

לְמִשְׁמֶרֶת עַד הַבֶּקֶר. וַיִּנְיְחוּ אֹתוֹ עַד הַבֶּקֶר בְּאֶשֶׁר
< as << morning, < until < They put it away << the morning. < until < for safekeeping
צִוָּה מֹשֶׁה, וְלֹא הִבְאִישׁ, וְרִמָּה לֹא הָיְתָה בּוֹ. וַיֹּאמֶר מֹשֶׁה,
<< Moses said, << in it. < was not < and < stink < and it << Moses had
infestation did not commanded;
וְאָכְלוּהוּ הַיּוֹם, כִּי שַׁבַּת הַיּוֹם לַיהוָה, לֹא תִמְצְאוּהוּ
< find it < you < today << for HASHEM; < today < it is a < for < today, < Eat it
will not Sabbath
בַּשָּׂדֶה. שֵׁשֶׁת יָמִים תִּלְקְטְאוּהוּ, וּבַיּוֹם הַשְּׁבִיעִי שַׁבַּת, לֹא יִהְיֶה
< be < there << -a << but on the Seventh Day << shall you < days < Six << in the
[any] will not Sabbath - gather it, field.
בּוֹ. וַיְהִי בַיּוֹם הַשְּׁבִיעִי, וַיָּצְאוּ מִן הָעֵם לְלֶקֶט, וְלֹא מָצְאוּ.
<< find. < and they << to gather, < the < from [some] << on the Seventh Day, < It << on
did not people went out happened it.
וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה, עַד אָנֹכִי מֵאַנְתֶּם לְשֹׁמֵר מִצְוֹתַי
< My com- < to < will you < when < Until << Moses, < to < HASHEM said
mandments observe all refuse
וְתוֹרוֹתַי. רְאוּ כִּי יְהוָה נָתַן לָכֶם הַשַּׁבַּת, עַל כֵּן הוּא נֹתֵן לָכֶם
< you < gives < He < therefore, << the < you < has < HASHEM < that < See << and My
Sabbath; given teachings?
בַּיּוֹם הַשְּׁשִׁי לֶחֶם יוֹמִים, שְׁבוּ אִישׁ תַּחְתּוֹ, אֲלֵי יֵצֵא אִישׁ
< any < go < let << in his << - each << You should << for < food < on the sixth day
man out not place; man - remain two days.
מִמְקוֹמוֹ בַּיּוֹם הַשְּׁבִיעִי. וַיִּשְׁבְּתוּ הָעָם בַּיּוֹם הַשְּׁבִיעִי. וַיִּקְרָאוּ
<< They << on the Seventh Day. < did the < Rest << on the Seventh Day. < from his
called people place
בֵּית יִשְׂרָאֵל אֶת שְׁמוֹ מִן, וְהוּא כְּזֶרַע גֶּד לֶבֶן, וְטַעְמוֹ
< and its << [but] < of co- < was like < It << manna. < its name << of Israel - < - the
taste white, riander, the seed House
כְּצִפְיַחַת בְּדִבְשׁ. וַיֹּאמֶר מֹשֶׁה, זֶה הַדְּבָר אֲשֶׁר צִוָּה יְהוָה,
<< HASHEM has < that < is the < This << Moses said, << [fried] < was like
commanded: thing in honey. a cake
מֵלֵא הָעֹמֶר מִמֶּנּוּ לְמִשְׁמֶרֶת לְדֹרֹתֵיכֶם, לְמַעַן יִרְאוּ
< they < so that << for your < [shall be] for a < of it < An omer-full
will see generations, safeguarded treasure
אֶת הַלֶּחֶם אֲשֶׁר הָאֲכַלְתִּי אֹתְכֶם בְּמִדְבַר בְּהוֹצִיאִי אֹתְכֶם
< when I took you out < in the Wilderness < you < I fed < that < the food
מֵאֶרֶץ מִצְרַיִם. וַיֹּאמֶר מֹשֶׁה אֶל אֶהֱרֹן, קַח צִנְצֻנֹת אַחַת וְתֵן
< and put < one jar < Take << Aaron, < to < Moses said << of Egypt. < from the land

שָׁמָּה מְלֵא הָעֹמֶר מִן, וְהִנֵּחַ אֹתוֹ לִפְנֵי יְהוָה, לְמִשְׁמֶרֶת
< as a safeguarded < HASHEM < before < it < and place << of < an omer-full < there
treasure manna,

לְדֹרֹתֵיכֶם. כַּאֲשֶׁר צִוָּה יְהוָה אֶל מֹשֶׁה, וַיִּנְיַחְהוּ אֶהָרֹן לִפְנֵי
< before < Aaron placed it << Moses, < to < HASHEM < As << for your
commanded generations.

הַעֲדַת לְמִשְׁמֶרֶת. וּבְנֵי יִשְׂרָאֵל אָכְלוּ אֶת הַמָּן אַרְבָּעִים
< for forty < the manna < ate < of Israel < The << as a safeguarded < the [Ark of]
Children treasure. Testimony

שָׁנָה, עַד בָּאָם אֶל אֶרֶץ נוֹשֶׁבֶת, אֶת הַמָּן אָכְלוּ עַד בָּאָם
< they < until < they < the manna << that was < a land < to < they < until << years,
came ate inhabited; came

אֶל קֶצֶה אֶרֶץ כְּנָעַן. וְהָעֹמֶר עֶשְׂרִית הָאִיפָה הוּא.
<< it is. < of an ephah < – a tenth << The omer << of < of the < the < to
Canaan. land border

תפלה על הפרנסה

אתה הוא יהוה לבדך אתה עשית את השמים ושמי השמים הארץ וכל אשר עליה הימים וכל אשר בהם ואתה מחיה את כלם ואתה הוא שעשית נסים ונפלאות גדולות תמיד עם אבותינו גם במדבר המטרת להם לחם מן השמים ומצור החלמיש הוצאת להם מים וגם נתת להם כל צרכיהם שמלותם לא בלתה מעליהם כן ברחמיה הרבים ובחסדיה העצומים תזוננו ותפרנסנו ותכלכלנו ותספיק לנו כל צרכנו וצרכי עמך בית ישראל המרובים במלוי וברוח בלי טרח ועמל גדול מתחת ידך הנקיה ולא מתחת ידי בשר ודם:

יהי רצון מלפניך יהוה אלהי ואלהי אבותי שתכין לי ולאנשי ביתי כל מחסורנו ותזמין לנו כל צרכנו לכל יום ויום מחיינו די מחסורנו ולכל שעה ושעה משעותינו די ספוקנו ולכל עצם מעצמינו די מחיתנו מידה הטובה והרחבה ולא כמעוט מפעלינו וקוצר חסדינו ומזער גמולותינו ויהיו מזונותי ומזונות אנשי ביתי וזרעי וזרע זרעי מסורים בידיך ולא ביד בשר ודם:



Rabbi Reuven Chaim Klein

Yisro: Cut it out!

The most common word for “cutting” is *chaticha*. However, it should be noted that a *chaticha*-related word only appears once in the entire Bible (Dan. 9:24). Nevertheless, cognates of *chaticha* come up more often in later Hebrew writings. Rabbi Shlomo Pappenheim of Breslau (1740–1814) explains that *chaticha* primarily refers to the act of “cutting” something down the middle, thereby splitting into two halves. Rabbinic Hebrew adopted the word *chaticha* and its cognate as the principle words for “cutting”, and expanded the words’ meaning to refer to all types of “cutting”.

Rabbi Pappenheim explains that like the word *chaticha*, *batar* also refers to cutting something in half. More specifically, it refers to cutting an animal in half for the purposes of using that cut animal as a sign for a covenant/treaty between two parties. He explains that the word *batar* is related to *brit*, as both words

have the same three consonants. In fact, Gen. 15 describes the Covenant Between the Pieces (*Brit Bein Ha-Betarim*)— an agreement between G-d and Abraham, which Abraham endorsed by following G-d’s command to cut up certain animals and seal the deal. The prophet Jeremiah (in Jer. 34:18–19) also describes solidifying a treaty by cutting animals in half and walking through them. In all of these cases, the word *batar* is used.

With this in mind, Rabbi Pappenheim explains the meaning of the expression *harei batar* (“mountains of *batar*”), which appears in Song of Songs 2:17. That term refers to a pair of mountains which appear to have been originally formed as one, but were split from each other over time.

Another word for “cutting” is *natach* (or its verb form *minateach*). Rabbi Pappenheim explains that *natach*



differs from *batar* in that it refers to cutting an animal into *multiple* pieces (not just two), and is not used for making a treaty, but for other purposes. For example, when a butcher sells different parts of an animal's body, or a cook cuts up pieces of meat so they can fit in a pot, this is called *natach*. The Modern Hebrew word *nituah* ("surgery") is derived from this Biblical root.

The term *petitah* (found, for example, in Lev. 2:6) refers to breaking up something with one's bare hands. For instance, a baked good broken up into smaller parts is called *pat/pita* (one of several Hebrew words for "bread"). Rabbi Pappenheim explains that this term differs from *natach* not in the quality of the cutting, but in its focus. *Petitah/pat* focuses on the pieces which result from cutting, while *natach* refers to the whole body of that which was cut.

Interestingly, Rabbi Pappenheim explains that the two-letter root PEH-TAV which makes up the core of *petitah* is also related to the words *mefateh/pitui* ("convincing" or "cajoling"). When one needs to "convince" somebody else to acquiesce to his propositions, he has essentially "torn up" that person's feelings into different parts, with the person partially agreeing to him and partially

disagreeing. On the other hand, when a person does something completely of his own volition, he is said to do it *be-lev shaleim* ("with a complete heart"), not with a "partial heart". Rabbi Pappenheim also expands on this idea to explain the etymology of the word *mofet* ("wonder" or "sign") which serves to "convince" somebody of a certain reality.

Another word for "cutting" is *mohl/milah*. Rabbi Pappenheim explains that this term is reserved for cutting off the top of something. It is famously applied to *brit milah* ("circumcision"), which is the commandment of cutting off the foreskin (on the top of the male organ). It also applies to cutting off the tops of stalks (Job 18:16, 24:24) and of grass (Ps. 37:2), and dulling the tips of arrows (Ps. 58:8). One who engages in this sort of cutting is called a *mohel*. I seem to remember reading somewhere once that the terms *mohel* or *milah* refer specifically to cutting something round, but I am unable to recall where I saw such an idea.

Nonetheless, Rabbi Pappenheim writes something similar about a different word. He explains that *poleach* means to cut something open (see Ps. 141:7, Prov. 7:23), while *pelach* is that which has been cut out (see SofS 4:3, I Sam 30:12). Rabbi Pappenheim explains that the hallmark of a *pelach* is that it refers specifically



to something “cut off” from a greater circular parent, such that the shape of the *pelach* makes its obvious that it is cut from something circular or spherical.

The shape of an orange segment or a slice of pizza can be described as a *pelach* (a “sector” in geometrical terms), and *poleach* refers specifically to cutting something in that fashion.

According to Rabbi Pappenheim, *ketev* refers to the type of cutting which does not penetrate the entire thickness of something to completely sever it. Rather, it is simply a cut that slices into the thickness, but not through-and-through. This is like a paper-cut, when one’s finger gets cut, but is not completely severed. Rabbi Pappenheim explains that all four times that cognates of *ketev* appear in the Bible (Deut. 32:24, Isa. 28:2, Ps. 91:6, and Hos. 13:14), it refers to a type of illness which cuts one’s innards, but does not sever them.

Another word for “cutting” is *primah/porem* (Lev. 13:45, 21:10). Rabbi Pappenheim sharpens the definition of *primah* by comparing it to *kriyah/korea*. Each act of *kriyah* makes another tear that separates one piece from the item-at-large. However, with *primah*, one act of tearing causes multiple pieces to come off of the item in question.

When one rips something made up of many smaller parts (e.g. cheap fabrics), one simple act of ripping already begins to unravel the entire item. That type of “tearing” or “cutting” is called *primah*.

Other words for “cutting” include: ¹⁾ *gada* (“truncating”), which specifically refers to cutting something as a means of destroying it or rendering it useless. ²⁾ *ketzitzah* (“chopping”), which refers to the act of cutting something with one strong blow. Rabbi Pappenheim explains that the root of *ketzitzah* is the two-letter string KUF-TZADI which means “end”, because through chopping an object into two, one creates two new ends of it. ³⁾ *ketifah*, which refers to severing something which was only flimsily-connected. It is the word used to refer to plucking or detaching a flower or other flora. ⁴⁾ *karet* also refers to “cutting”, and is used to refer to the punishment of spiritual excision. In a future essay, I hope to address the etymology of *karet*, and how it differs from another punishment called *ariri*. ●

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He is also the author of Lashon HaKodesh, History, Holiness, & Hebrew (Mosaica Press, 2021) and God versus Gods: Judaism in the Age of Idolatry (Mosaica Press, 2018), and other scholarly works. His articles about synonyms in the Hebrew language originally appeared on the ohr.edu website.



**Q & A
WITH RAV
AVIGDOR
MILLER**

SQUARES IN NATURE ?

Why is there no square shape in nature?



Why is there no square shape in nature?

Why are there no square bananas, no square oranges?

And the answer is that a square is a waste of packaging.

The most efficient packaging is round. In the round shape with the smallest amount of peel you can enclose the biggest amount of materials; because when you have to have corners, the corners only have a little space in the

corners and you need more surface, more circumference to cover the corners.

So nature's plan, it means *Hakodosh Boruch Hu's* plan, is not to waste. And therefore, He makes it in the most efficient packaging manner, and that's round.

Round is the most economical way of packaging. You need less amount of paper to package a round thing than to package a square thing. Measure it and you'll see. •

InBeitar Pin



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LET US KNOW WHAT YOUR'RE INTERESTED IN SEEING 

Inspirational Quotes



Difficulty: Easy Medium Hard Expert Master

6				5	7	1		
					3			5
	1		9			2		
						7		
2	8	1		4		6		
	3							2
							1	4
	5	8						7
		7		6		8		

[Play Online](#)

QUICK TIPS

Get a Fast Start

Some Sudoku players make the mistake of “over-thinking” and over-analyzing the Sudoku grid. They might be too cautious or too hesitant to place any numbers – and as a result, they never make any progress toward solving the puzzle.

Using the 5-minute limit, give yourself permission to “go for broke” and get as fast of a start as possible on the Sudoku puzzle.

KIDS zone

LET'S COUNT!



Print/Download



KIDS zone

How Many?



COUNT
THE FRUITS



Print/Download



KIDS zone

KIDS CROSSWORDS

FRUITS



O



A R

G

A



Print/Download



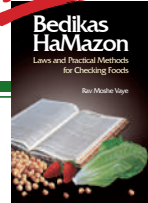
InBeitar Board

Bug-Free Tu B'Shevat

According to Rav Moshe Vaye's sefer Bedikas HaMazon

ISRAEL - 5784

NEW!



T"01

1. Clean Fruit – no checking required

apples (including dried)	cherries (produced in the USA)	melon, round
apricots, canned	coconut (whole and shredded)	papaya (fresh, dried, canned)
avocado	craisins (cranberries)	passion fruit
bananas	esrog, candied	pecans in shell
banana chips	fruit leather (in closed pkg.)	pecans, sugared
Brazil nuts	kumquat, candied	pears
chestnuts, Pre-cooked	Macadamia nuts	pignolias (pine nuts)
with a kashrus supervision usually clean.	mango	pineapple, in syrup
		prunes
		quince (imported, yellow smooth peel)
		star fruit
		watermelon

2. Fruit that sometimes harbors infestation – should be checked

almonds	See "nuts".
apricots <i>dried</i>	whole: Open and check each half with through-lighting on both sides. fruit sold halved: Soak in warm water, open the folds, unroll the edges, and check with through-lighting.
blueberry	frozen: Preferable to grind it in blender. fresh: Soak the blueberries in soapy water. Place in a large-holed strainer, and rinse well. Repeat soaking and rinsing 3 times. Preferably grind in blender. dried: Difficult to check. Use only with Mehadrin Kashrus.
cashew nuts	Look over each one from the outside for nibbling or holes. If a nut seems to be infested, halve it and check inside. (A few thin brown crumbs inside the cashew are pieces of shell, not caused by bugs). If signs of infestation are found, halve and check each nut. [Even if no infestation is found, it is advisable to halve about 10% as a sample and check internally.]
cherries	maraschino: Open several (about 10%) as a sample. Check for a worm. If any infestation is found in the sample, open and check all of the batch. } Produced in the USA: usually clean. dried: Best to avoid using due to difficulty of checking. European sweet cherries in syrup: Open each one and check inside. European sour cherries in syrup: Usually clean. USA cherries: Usually clean.
chestnuts	Halve and check inside for a worm or dark crumbs (may be checked after cooking or roasting).
dates <i>dried</i>	Slit open with a knife, remove pit, check from both sides with through-lighting (looking for a dark bug about 2-3 mm. long or a worm, usually dead and dried up).
dates <i>frozen</i>	Usually clean, but it's good to open them and check.
fruit leather <i>sold open</i>	Check against the light, looking for an ant or fly stuck on.
grapes	1. Separate tight clusters into small ones. Soak in soapy water and rinse well. 2. Look at each grape. If you see a dark spot penetrating inside the grape, cut there and check inside for a worm.
guava	Cut the fruit into slices across and examine each slice on both sides. The worms are the same color as the fruit (with a black dot at the head). alternate method: Peel the fruit and check for a small hole or a dark mushy area. Cut out this area and examine it for worms in the flesh of the fruit.
kiwi	The fruit itself is clean. On rare occasions there may be white or brown scale insects on the peel. Take care that they do not get transferred onto the fruit during peeling; Alternately, rinse off the fruit after peeling.
kiwi, mango, melon, peach, pear, quince	} <i>dried</i> Examine both sides for small insects sticking to the fruit. Good to rinse off.
loquat	Open the crown at the bottom of the fruit and check it for small insects. Fruit from private garden: cut open and check inside for maggots.
nuts <i>chopped</i>	Shake the nuts in a wire mesh strainer over a white surface and check the surface for small bugs. Then pour the nuts themselves, which remained in the strainer, onto a white surface and check between the pieces.
nuts <i>in shell</i>	As you shell each nut, check the inside of the shell and the nut for nibbling, sticky webbing dangling, round dark crumbs, or worms.
nuts <i>shelled</i>	Check each nut on both sides for webbing, holes, or nibbling. If a nut seems to be infested, halve it and check inside. If a worm is found, halve and check each nut internally. [Even if no infestation is found, it is advisable to halve about 10% as a sample and check internally.]
olives	green olives: If there's a brown stain, open the olive and check inside for a tunnel. black olives: Open and check inside for a tunnel or a worm. olive rings: Spread out and check for a tunnel or worm.
peaches <i>canned</i>	Check for maggots in fruits and juice.
persimmon	Remove the leaf at the top and wash well. If the fruit is unusually soft, check it inside to see if there are white maggots inside the fruit. (Small black dots in the flesh are not a problem.)

לע"ג הר"ר אברהם חיים בן הר"ר יצחק ע"ה לע"ג מרת ריאת קיילא חוה בת הר"ר חיים הכהן ע"ה לע"ג הרב אליעזר משה בן שלמה טאקס ע"ה

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pineapple	fresh: Peel and remove all hard brown hollow areas. dried with sugar: Look at it on both sides for a fly or bug that got stuck to it. natural dried: Break into a few pieces and check in the small spaces in the flesh of the fruit for worms or dark round crumbs. in natural pineapple juice: Pineapple in syrup is preferable.
pomegranate	Check for a hole in the peel. When taking out the seeds, check for small white maggots or a brown worm.
sugar-apple	Peel and rinse. Cut into segments and check for white worms.
walnuts <i>shelled</i>	Place the nuts in a large-holed strainer and shake over a white surface. Check the surface for small bugs or worms. Check each nut on both sides, especially inside the folds, for webbing, worms, or nibbling.
citrus fruit: oranges, tangerines, mandarines, grapefruit, esrog, sweetie, lemons	external infestation: There are often brown or dark gray scale insects on the peel. During peeling and cutting, take care that they do not get transferred onto the fruit or onto your hands. Or rinse off the fruit after peeling. If you want to use the peel, scrub it with a hard brush or metal scrubbie and dishwashing liquid, rinse, and check to make sure no scales remain. internal infestation: There are sometimes fruit-fly maggots inside the flesh of oranges, grapefruit, mandarines, and tangerines. This is rare when the fruit comes from orchards that were tended, especially in the winter. Citrus from trees that weren't sprayed, such as from private gardens or from Arabs during Shmitta, as well as citrus in the summertime, is more likely to harbor fruit-fly maggots. A. As you peel the fruit, look at the white side of the peel, checking for a brown stain or a mushy area that continues into the fruit. If this is found, check to see whether maggots penetrated at that point. B. If the fruit is soft and mushy or has an unusual odor, the inside of the segments should be checked. If one fruit is found to have maggots, all the fruits of that batch should be checked carefully. orange juice — fresh squeezed (at home or at a stand): Advisable to strain juice through a strainer. Alternately, the orange peel can be cleaned with a metal scrubbie and dishwashing liquid before the fruit is juiced to prevent scales from entering the juice.
peanuts	Look over each one from the outside for nibbling or holes. If a peanut seems to be infested, halve it and check inside. If signs of infestation are found, halve and check each peanut. At the end of the summer and in the fall extra care is required. [Even if no infestation is found, it is advisable to halve about 10% as a sample and check internally.] ground peanuts: See "chopped nuts". coated peanuts (chocolate-coated, candy-coated, etc.): with reliable <i>hechsher</i> , usually clean. peanuts in the shell: See "nuts, in the shell".
pistachios	Remove the shell and check for worms or webbing. If a nut seems to be infested, halve it and check inside. If infestation is found, each nut should be halved and checked internally. [Even if no infestation is found, it is advisable to halve about 10% as a sample and check internally.]
seeds	pumpkin seeds: in the shell: Usually clean. If the shell is damaged, open and check for worms. shelled: Shake in a plastic noodle strainer over a white surface and check the surface for worms. If worms are found, do not use. sunflower seeds: in the shell: Shell and check each one. shelled: Shake the seeds in a wire mesh strainer over a white surface and check the surface for small bugs. Then pour the seeds onto a white surface and check between them. If worms are found, do not use. watermelon seeds: Shell and check a sample (about 10%). If infestation is found, the entire batch should be shelled and checked.

3. Fruit that is often infested – must be checked

carob	Wash well, break into small pieces (2 cm.=1 inch) and check for crumbs, webbing, worms, or insects.
figs <i>fresh and dried</i>	Highly infested. The procedure for checking is complicated and difficult. For instructions, see sefer "Bedikas HaMazon" in English.
goji berries	Highly infested and very difficult to check. Avoid eating them. May be brewed and strained through a cloth. Use only the essence.
mulberries	Very infested and difficult to check. Avoid eating them.
quince <i>(grown in Israel)</i>	Halve the fruit and check for a worm or tunnel with dark crumbs. Remove the affected area.
raisins	Raisins, including California raisins, should preferably not be used, due to their high incidence of infestation. Craisins can be used as a substitute. If one wants to use regular raisins, it is preferable to use raisins that have already undergone a preliminary screening, such as raisins with Badatz Eida Chareidis supervision. These should be checked thoroughly as follows: 1. Soak in hot water for 15 minutes. 2. Stir and pour the top layer of water onto a white plate and check the water for worms or brown insects. If any are found, don't use batch, because the worms can also be inside. 3. If no bugs are found, rinse the raisins well under running water.
raspberries	Very infested and difficult to check. Avoid eating them.
strawberries	There is a world-wide problem of thrips, (small thin insects) which hide in the little depressions on the strawberries and do not come off with the usual cleaning methods. Therefore strawberries should only be eaten in one of the following 2 ways: Method A: With a knife, cut off the leaf at the top together with a few millimeters of the fruit. Remove any cracks, deep clefts, or damaged areas. Soak in water mixed with a little dishwashing liquid for 3 minutes, rub in the water, and rinse well under running water in such a way that the water reaches every part of the berry. The process should be done three times, after which the berries may be cooked or blended. Method B: Peel off the entire outer layer of the berry (including deep cracks and the place where the leaf is attached). Rinse after peeling. Frozen strawberries – Use only with reliable <i>hechsher</i> . Follow instructions as printed on package.

Answers to phone queries: from 10:45 to 11:45 a.m. and p.m. and on Friday from 2:00 p.m. until 30 minutes before Shabbos at (02) 532-5588.
Rav Vaye's shiurim can be heard on Kol Haloshon at (03) 6171039 or www.kolhaloshon.com

The sefer "Bedikas HaMazon" in English is available in book stores. For mail delivery, call (02) 5806612 or www.feldheim.com
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שיעור מקוצר לביקת פירות ט"ו בשבט ועדונים שופים בקו העדונים: 073-2951387

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GIVING AWAY:

CUTE FRIENDLY RABBIT IN NEED OF WARM HOME AND GRASSY BACKYARD

We have a cute friendly rabbit who needs a new home with a grassy backyard. The rabbit has a cage, but needs space to run around and eat grass. He likes to be petted and held. He also loves carrots and other vegetables.

A great opportunity for a "therapeutic pet".

Delivery included.

052-811-3770, Aviva Kaufmann

InBeitar Board



Koleh Arev

ROCHEL LEVIN
RELATIONSHIP COACH

Shalom Bayis / Relationship Coaching Workshop Opening this Sunday

Dear Ladies,

Do you feel that you put so much work into your marriage relationship,
and you don't see the results?

Yes, there are great days when you can breathe deeply and enjoy marital
harmony.

But then something goes wrong and once again you face doing the hard
work yourself... There is another way to live!

I've seen this in real life. Women finally allow themselves to let go and
change starts to happen.

Sign up for the Shalom Bayis Myths Busted Workshop

(Where you will finally get tips that make sense for YOUR marriage)

We are starting this Sunday, 10 - 11 A.M.

Please let me know if you would like to join, I have limited spaces.

Thank you!

Rochel

P.S. Why should you trust me?

I completed Chana Duetsch's 12-month relationship coaching program,
and am a life coach at Mercaz Liah Arad.



Dried fruit cake



Preparation time: 10 minutes

Servings: 30 minutes

Type: Parve

Ingredients

- 2 eggs
- 1/3 cup (66 g) of sugar
- 2 tablespoons (40 g) of honey
- 1/3 cup (66 g) of oil
- 1/3 cup (80 ml) of orange juice (can be from a bottle for light drinking)
- 1 cup (140 g) of self-raising flour (or a cup of white flour mixed with a teaspoon of baking powder)
- 1/3 (2 g) of a teaspoon of cinnamon powder
- 2 tablespoons (14 g) ground coconut (optional)
- 1/3 cup (35 g) of coarsely chopped walnuts
- 1/3 cup of a mixture of chopped dried fruits: raisins, pitted dates, plums, apricots, etc.
- For decoration: Sliced almonds (optional)

Instructions:

- Heat the oven to 180°C and grease an English-cake pan.
- Mix the eggs with the sugar with a spoon/beater.
- Add honey, oil, and juice and mix.
- Add self-raising flour, cinnamon powder, and coconut and mix.
- Flour the nuts and dry fruit mixture with a flat spoon of flour and add to the mixture. Mix lightly.
- Pour the mixture into a greased pan and sprinkle sliced almonds on top.
- Bake in the oven for about 30 minutes, until a toothpick comes out dry.





Chicken breast stuffed with dried fruits

A recipe for a bulgur salad with dried fruits, nuts, and herbs - a winning combination of flavors in one salad



Preparation time: 10 minutes

Cooking/Baking Time: 29 minutes

Type: Meaty

Ingredients

- ½ kilo of chicken breast sliced into thin slices
- 1 small chopped onion
- 5-6 chopped dried apricots
- 5-6 prunes and chopped pits
- 2 chopped garlic cloves
- ½ teaspoon cinnamon powder
- Silan, salt and pepper

Instructions:

1. Fry the onion in a pan with a little oil until lightly golden.
2. Add the garlic and cook for about a minute. Add the apricots and plums, season with cinnamon, ½ teaspoon of silan, 2 tablespoons of water, and cook for 2-3 minutes. Transfer to a plate and cool.
3. Heat the oven to 180°C.
4. Season the chicken breast slices with silan, salt, and pepper and spread them on a work surface.
5. Place about a tablespoon of the stuffing in the center. Start from one end of the chicken breast roll and place it in a greased disposable English cake pan with the folded part facing down.
6. Bake in the oven for about 20 minutes (make sure not to dry out the chicken breast too much).



13 Tevet - 19 Shevat // Jan 23 - Jan 29

TUESDAY

23 • י"ג

WEDNESDAY

24 • י"ד

THURSDAY

25 • ט"ו

Tu Bishvat

 Beitar

FRIDAY

26 • ט"ז

SHABBOS

27 • י"ז

Parashas
Beshalach

SUNDAY

28 • י"ח

Candle Lighting: **16:32**

End of Shabbos: **17:47**

Rabbeinu Tam: **18:26**

MONDAY

29 • ט"ט

Telephone Shiur:
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& Chizuk!**

At 8:30 P.M.
led by Rabbi

Pinchas Kantrowitz,
053-307-4171

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20 Shevat - 26 Shevat // Jan 30 - Feb 5

TUESDAY

כ"ו • 30

 Beitar

WEDNESDAY

כ"א • 31

THURSDAY

כ"ב • 1

FRIDAY

כ"ג • 2

Candle Lighting: **16:38**

SHABBOS

כ"ד • 3

Parashas
Yisro

End of Shabbos: **17:53**
Rabbeinu Tam: **18:26**

SUNDAY

כ"ה • 4

MONDAY

כ"ו • 5

Telephone Shiur:
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& Chizuk!**

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and then "the Sisma" (7192),
followed by Tehillim!

Note:

To add an item to the
calendar contact us
HERE

