

“In that case,” shouted the stuntman, “who volunteers to go in the wheelbarrow?” There was silence.
במשל: When *Nachshon ben Aminadav* jumped into the *Yam Suf*, he displayed a perfect belief in Divine salvation.

A SERIES IN HALACHAH
 LIVING A “TORAH” DAY
Halachos Pertaining to the “Torah” Table (57)

The Beracha of Mezonos (cont.) Last week we discussed the much-overlooked *halacha* of *bentching* on large amounts of bread-like *mezonos* (crackers, cake, pretzels, cookies), which when eaten in a meal-type way become like bread to require washing, *hamotzie* and *bentching*. This gets even more complicated since the *poskim* say that other “accompanying foods” combine with this type of *mezonos* to fill up like a meal ⁽¹⁾.
Definition of Accompanying Foods. There are three opinions in defining “accompanying foods”: **1)** Only foods sandwiched by a *mezonos* (like liver on crackers) combine to fill like a meal, to require washing and *bentching* ⁽²⁾. **2)** The type of *mezonos* often used to sandwich foods (i.e. crackers), combine with other foods even if eaten separately ⁽³⁾. According to these two opinions, sweet cakes or cookies, which are not sandwiched with other foods, do not cause a *bentching* problem unless one fills himself up like a meal on cake alone. It is therefore better by a *Kiddush* to make one’s *mezonos* (for קידוש במקום סעודה) on sweet cake or cookies rather than on crackers or Tam-Tams, for then, eating a lot at the *Kiddush* will not be a question of needing to *bentch*. The third opinion will soon be mentioned.
(Important: Don’t Eat Too Much by a Kiddush!) It is not a good idea to fill up at a *Kiddush* with any combination of foods for a different reason. The Sages wanted us to eat the three *Shabbos* meals with a good appetite and this means mainly the

We, too, must take the first step and show that we are wholly dependent on *Hashem*, rather than thinking that we can live without Heavenly assistance. The question is: are we ready to jump into *Hashem*’s wheelbarrow?

מאת מו"ה ר' נחמן מברסלב שליט"א
 רב וקהל אהבת ישראל, קליבלנד הייטס

bread of the meal which is the basic *Shabbos* meal requirement ⁽⁴⁾. If one fills himself up by a *Kiddush*, he will probably not eat the *challah* with a proper appetite. He still fulfills the *mitzvah* of eating the *Shabbos* meal, although not in the preferred manner.)
The Problem with Crackers. Even during the week, by regular non-washing meals, one should try not to eat crackers. Since the norm is to eat crackers with other foods, it combines to fill like a meal and requires *bentching*. One should save them for snacks and use rice cakes for the crispy food accompaniment. If one eats crackers separately, not sandwiched with other foods, he has upon whom to rely (especially if he follows the suggestions mentioned at the end of the next paragraph).
The Stricter Opinion. The third opinion (which includes **R’ Moshe Feinstein ZT”L** ⁽⁵⁾) holds that any cake eaten during a meal combines with any food in the meal to fill one up so as to require *bentching*. Accordingly, anything more than a snack puts it into a question of *bentching*. If one wants to be strict and still eat more than a snack’s worth, the following ways can make it more lenient (although not according to all opinions). If one segregates the cake so as to eat it at the end of all the foods, even if he tastes a little at first to start off with the *beracha* of *mezonos*, many *poskim* ⁽⁶⁾ say that the foods don’t combine, and no *bentching* is necessary unless he fills himself up like a meal from the *mezonos* alone. Similarly, he can eat all the *mezonos* at the beginning of his meal, say על הכמריה, and then eat the rest.

הוא היה אומר ...

R’ Elchanan Wasserman ZT”L HY”D would say:

“By *Krias Yam Suf*, the entire Jewish nation believed in *Hashem*. Today there are many secular individuals among our people who pride themselves on being open-minded ‘non-believers.’ But in fact, they are mistaken. They are indeed great believers; just in the wrong things. Instead of believing in the Almighty, they place their faith in false ideals. Rather than believe the words of true prophets, they trust in the words of contemporary ‘visionaries.’ The tendency to believe is entrenched in the human psyche; it just needs to be channeled in the proper direction.”

R’ Moshe Alshich ZT”L (Toras Moshe) would say:

“Immediately after the miracle at the Red Sea, *Hashem* denied *Bnei Yisroel* water while they were still righteous, and He made them weary until they were embittered and couldn’t drink the water at Marah. This was to teach the lesson that in this world, sometimes a *tzaddik* is made to suffer, only to have his life sweetened later, as with the water at Marah.”

A Wise Man would say:

“We must believe in Free Will. We have no choice.”

Mazel Tov to Mr & Mrs Yossie and Esti Gleiberman on the Aufruf & Upcoming Marriage of Eli to Avigayil. May the family only continue to enjoy Simchos and Nachas

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זמן קריאת שיבוץ/מ"א - 9:03

זמן קריאת שיבוץ/הג"ר א - 9:39

סוף זמן תפילה / הג"ר א - 10:30

שקיעת החמה של יום השבת - 5:44

מוצאי"ק צאת הכוכבים/ מולדים - 6:01

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ט"ו בשבט

ט"ו שבט תש"ע - January 30, 2010

טיב התבלין

הגד"צ רבי גמליאל הכהן רבינוביץ שליט"א
 ראש ישיבת שער השמים בירושלים עיה"ק

ויאמר יהוה אל משה מה תצעק אלי דבר אל בני ישראל ויסעו וגו' (יד-טו) – יש להיזהר ממידת הגאווה גם בדקות

הגאווה, לכן הורה להם שלא יתפללו אלי, וזאת כדי שגיעו אל הביטול הגמור והמוחלט אליו יתברך, ולא יחשבו שיש בעצמם חשיבות ותועלת כלל, אפילו לא כח התפילה, ורק על ידי זה יבואו כלל ישראל לשבור בקרבם את קליפת מצרים הנוראה אשר נבלעה בדמם במשך השנים הרבות שחיו שם.

אבל זאת צריך כל אדם לדעת, שודאי לא אמרה זאת התורה כדי שנלמד לא להתפלל ח"ו. אין ספק שעל האדם להתפלל הרבה, ועל כל דבר ודבר, ועל ידי התפילה האדם נושע ונענה, ורק כאן שהיה גילוי מיוחד מהבורא, לא הוצרכו להתפלל על לישועותם.

אבל זאת צריך כל אדם ללמוד מכאן, שאם הוא מתפלל על דבר ונענה, אל לו לחשוב שכחו ויעוצם ידו עשה זאת, אלא יתבטל אל הבורא לגמרי ויחשוב שרק הבורא הוא העושה כל דבר, וגם לו עזר ברחמי המרובים, ובזה יכזה האדם לענווה האמתית.

מאת הרב שלום פערל שליט"א
 נ"נ בישיבת הגר"צ קושלבסקי

מאוצרותיו של המגיד

ה' ולחם לכם ואתם תהרישו וגו' (יד-ד) – בענין שאין לומר שירה על נס שעדיין לא קרה

רק 'כי גמל עלי', אחר שגמל לי הטובה והישועה והנס.

וממשיך הגר"ח ושואל על כך מה 'מכילתא' הנכרת, שמתבאר בה שלא כדבריו, אלא שאפשר לומר שירה גם קודם שקרה הנס?

וחילק הגר"ח, שכל דברי הגר"ח שאין לומר שירה קודם הנס, זהו רק במצב שלא הובטח לאדם על פי נבואה שיעשו עמו נס, ורק בוטח בה' שישעו, ויתכן שלא יזכה להישועה, ולכן אין לו לומר שירה עד שיושע, שונה הדבר במצב בו הובטח לו הנס על פי נבואה, ונבואה לטובה אינה חוזרת, אזי יכול הוא לומר שירה גם קודם שקרה הנס, כיון שודאי יושע. ולכן יכול ישראל לומר שירה לפניו ק"ס, כיון שהובטחו על כך על פי נבואה, שנאמר להם ה' ילחם לכם".

ועפ"ז הוא מיישב מה שיש להקשות על דברי הגר"ח, מזה שמצינו שיהושפט וישראל אמרו שירה ביציאתם למלחמה, אחר בשורת הנביא על נצחונם, וכמו שנאמר 'ויעמד משוררים לה' וגו' ואומרים הודו לה' כי לעולם חסדו' (דברי הימים ב' כ' כ"א), ונמנית היא בתוך עשר השירות שנאמרו (ילקוט שמעוני שמות, רמז רמ"ב), והלא לדבריהם הגר"ח לא שייך לומר שירה על נס שעדיין לא קרה? ולדבריו מיושב, כיון שהובטחו על הנס ע"פ נבואה, שפיר יכול לומר עליו שירה גם קודם שקרה.

פ"ש: מה תצעק אלי - למדנו שהיה משה עומד ומתפלל, אמר לו הקב"ה לאעת עתה להאריך בתפילה שישראל נתנוין בצרה. וכו':
 לכאורה צריך ביאור מה שאמר כאן הבורא ית' למשה רבינו לומר לישראל לא להתפלל אליו כלל, והרי ענין התפילה הוא אחד מיסודות האמונה, שהבורא חפץ שכל אחד יבוא ויתפלל אליו. מדוע אם כן הורה להם כאן הקב"ה כאן להחריש, היינו לא להתפלל אליו עוד כלל, כמבואר להדיא ברש"י.

ונראה לפרש בזה על פי מה שכתבנו לעיל, שעיקר רצון הבורא מבני ישראל היה שגיעו אל השפלות האמתית, ובזה יעזבו לגמרי את קליפת מצרים שהיא מידת הגאווה. והרי כשמתפלל אדם ורואה שנענה בתפילתו, הוא עלול להיכשל בדקות הנפש במידת הגאווה, לחשוב שכוחו ויעוצם ידו עשה לי את החיל הזה, בכח תפילתו נעשה הדבר, וכיון שרצה הבורא שלא יישאר בהם אפילו שיעור מועט ביותר של מידת

לקחי חיים ודברי התעוררות
 נסדרו עפ"י פרשיות השבוע

אצותא ב'מכילתא' "אמר משה לישראל, הוא יעשה לכם נסים וגבורות, ואתם תהיו עומדין ושותקין? אמרו ישראל למשה, מה עלנו לעשות, אמר להם, אתם תהיו מפארים ומרוממים ונותנים שיר ושבח וגדולה ותפארת למי שהמלחמות שלו וכו', באותה שעה פתחו ישראל פיהם ואמרו שירה, 'אשירה לה' כי גאה גאה וגו'". והיינו שלפי דעת המכילתא אמרו ישראל שירה לפני שקרה הנס. ולפי"ז יש להמילים של הפיוט 'ידידים רוממוך, בשירה קדמוך וכו' (פיוט 'יום ליבשה' לברית מילה) משמעות נוספת, שישיראל הקדימו את השירה לקריעת הים.

והנה איתא בספר 'תורת חיים' (ליקוט דברי הגר"ח על תנ"ך), "מרח הגר"ח אמר, שהאדם שבוטח בה' שיתן לו איזה דבר, צריך להיות בדעתו כאילו הדבר ההוא כבר מונח בכיסו. אך א"כ יש לעיין מדוע אמרו ישראל שירת הים רק אחר נס ק"ס ולא לפניו.

וביאר הגר"ח, שבשירה יש דין מיוחד שאין אומרים אותה אלא רק אחר שקרה הישועה ולא לפניו, אף אם בטוחים בה, וכן מוכח מהפסוק "ואני בחסדך בטחתי יגל לבי בישועתך, אשירה לה' כי גמל עלי" (תהילים י"ג ו'), והיינו שאף אם 'בחסדך בטחתי', אם לא קרה הנס עדיין, איני יכול לומר שירה, ורק 'יגל לבי בישועתך', ומתי 'אשירה לה'

מעשה אבות ... סימן לבנים

התיצבו וראו את ישועת ה' אשר יעשה לכם היום ה' ילחם לכם ואתם תחרישון וגו' (יד-יג, יד)

The Six-Day war was a defining moment for the State of Israel and the Jewish People. In six lightning days, Israel vanquished all her foes and saw her enemies flee before her. The stories of the many miracles that took place in those days are legion and all have yet to be recorded in the annals of history. But for those who lived through that time, they will undoubtedly recall the anxiety and fear that gripped the nation, and Jews all over the world.

For Israel, the waiting was excruciating and debilitating. Israel's citizen army had to be mobilized. As its soldiers waited for the world to rescue the nation from its peril, Israeli society ground to a halt and its economy began bleeding to death. In the weeks before the war there was a sense of doom. The national stadium was prepared for 40,000 graves and even if they thought they would prevail, they were expecting it to be a costly victory. There was humor before the war, but it was very dark. "Would the last person to leave please turn out the lights," was the joke about town.

Conventional wisdom saw Israel's defeat as a foregone conclusion. How could tiny Israel, overwhelmingly outnumbered, surrounded by enemies, prevail when no nation in the entire world was willing to help her? Once again, there was silence as the world readied itself for another Holocaust. But the Jewish People were not silent, and in a memorable moment of unity turned to *Hashem* in prayer and supplication. Jews who never went to a synagogue, even on the High Holy Days, came to pray, and this held true not only for Israelis, but for Jews throughout the world. *Yeshivos* in America, Canada and Europe, held special study sessions as a *zechus* for the safety of *Eretz Yisroel*, and countless prayer vigils were held by all types of Jews. In Israel itself, *Chassidic Rebbes* urged their followers to daven and give extra charity and even **R' Shach ZT"L** gave a long *derasha* in the Ponovezh Yeshivah just prior to the Six-Day war expressing the need to daven for the welfare of the soldiers who would be entering battle.

In the Gerrer Beis Medrash, a battle of a different sort was being waged, a successful battle which just might have turned the tide of victory. The **Beis Yisroel, R' Yisroel Alter ZT"L**, called in his trusted *chasid*, Reb Yosef Konsis, and showed him a small booklet entitled "*Morah Mikdash*" by R' Yavee (**R' Yaakov Yosef of Ostraha ZT"L**). There, he writes that *Hashem* will defend His Nation against the Satan no matter what he tries to do to harm them. However, if the Satan accuses the Jewish People of a lack of respect for Houses of Prayer and Study, or that they continue to talk during davening when it is forbidden, *Hashem*, כביכול, cannot respond. Since, we see that the other nations enter their Places of Worship and conduct themselves with proper decor and reverence, whereas the Jewish People are not careful to refrain from idle chatter and disrespect, *Hashem* allows the Satan free reign to destroy and decimate the Jewish Nation.

The Gerrer Rebbe urged his *chasid* to begin a campaign against talking during davening and to publicize these words in an effort to defend *Bnei Yisroel* against an implacable enemy. The Beis Yisroel concluded with the following words: "We have a clear allusion to this in the *posuk*. 'ה' ילחם לכם' - *Hashem* will fight for us and wipe out the evil designs of the Satan; 'ואם תחרישון' - but only if you will be silent (חריש) - in *shul* during davening! This is a guarantee we must exact!"

Reb Yosef took the *Rebbe's* message to the people, and began a campaign which not only consisted of *Gerrer Chassidim*, but of all types of Yerushalmi Jews. For the weeks and days leading up to the war, countless individuals and entire synagogues became extra vigilant during davening. Programs were instituted and talking by davening became almost non-existent for a short - but effective - period of time. And lo and behold, not only did the nation survive, it became the recipient of the greatest *Kiddush Hashem* in modern history! The IDF may have their guns and planes, but *Klal Yisroel* has the ability to access a Divine power which will fight their battles - and will never lose!

משל' למה הדבר דומה

וייראו העם את ה' ויאמינו בה' ובמשה עבדו וגו' (ד-לא)

משל: There was a famous stuntman who announced that he was planning a daring stunt: He was going to walk over Niagara Falls on a tightrope as he wheeled a wheelbarrow across. A huge crowd gathered to watch this amazing act and the stuntman did not disappoint. With ease, he walked across the tightrope and the crowd went wild with applause.

A short time later, he announced an even more daring stunt. This time, he would walk over the Falls on a tightrope, while wheeling a wheelbarrow-blindfolded!

Who could miss this? The crowd gathered below but

before he began, the stuntman decided to tease the crowd.

With theatrical grace, he stood on the edge of the high wire and called out, "Do you believe I can walk on this tightrope blindfolded?" The crowd shivered in anticipation and screamed out, "Yes, we believe!" in one voice.

"Well, then, do you believe I can walk on this tight rope blindfolded with a wheelbarrow?" Again they screamed back, "Yes, we believe!" "And do you believe I can do it blindfolded with a person inside the wheelbarrow?"

"Yes, we believe," they shouted in a frenzy.

ויולך ה' את הים ברוח קדים עזה כל הלילה וישם את הים לחרבה ויבקעו המים וגו' (ד-כא)

When the Jewish People came to the edge of the sea, two tribes argued over who should jump in first. The tribe of Binyamin wanted to jump in immediately but the tribe of Yehudah would not allow them. **The Netziv, R' Naftali Tzvi Yehudah Berlin ZT"L** explains that *Krias Yam Suf* could have been carried out in one of two ways: either in a natural manner or in a supernatural way - all depending on the level of worthiness *Bnei Yisroel* would show themselves to be on. At first, the sea was "*pushed with a powerful east wind all night long*," which began the process of drying up the Red Sea through natural causes. If the Jews would not show absolute faith in *Hashem's* salvation the natural process would continue until the sea was totally dry and fit to traverse. But if *Klal Yisroel* would demonstrate unlimited faith by plunging into the waters, *Hashem* would perform an overt miracle and split the water for them outright.

The tribe of Yehudah believed that it was more in keeping with *Hashem's* honor to perform the more natural type of miracle. It would be better, they reasoned, to wait a bit until the natural drying process that had already begun would finish. The tribe of Binyamin on the other hand, maintained that, on the contrary, it is a greater honor for *Hashem* to bring about a miracle for all to see. It would be better to jump into the water immediately, they felt.

The reward granted the two tribes was appropriate for their respective points of view. *Shevet Yehudah*, who held that *Hashem's* purpose should be achieved through natural means, was granted מלכות - *Kingship*, for a king leads his people socially, economically and militarily, in a material and mundane manner. *Shevet Binyamin* was rewarded by being granted the privilege of hosting the holy Temple, where overt miracles took place on a regular basis.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

תפילה

The *posuk* states: "*And the Jews screamed out to Hashem.*" Rashi writes, they grabbed onto the special trade of their forefathers. They found themselves in a desperate situation and they cried out to *Hashem*. **R' Yerucham Levovitz ZT"L** says that there is a common misconception about *Tefilla*. People think that *Hashem* puts a person in a difficult situation and he must daven to *Hashem* to remove the *tzara*. No, quite the opposite! *Hashem* loves us and wants us to cry out to Him and form a real relationship of trust and love. He simply wants our heart! When He sees that we are complacent, He helps us connect to Him, and puts us in situations where there is no choice but to cry out to our *Tatte* in *Himmel*. Wouldn't we be wise to cry out to *Hashem* in joy and thankfulness, so that we would not need the *tzaros* to connect us to *Hashem*?

There are three types of *tefillos* that are mentioned in *Tehillim*. They are all beloved to *Hashem*. The first - *Tefilla L'Dovid* - refers to the prayer of one who has a powerful and beautiful voice and inspires the people in *shul* with his heartfelt *tefillos*, like *Dovid Hamelech*. The second - *Tefilla L'Moshe* - is the supplication of the great, wise and holy scholar who turns to *Hashem* with understanding and wisdom, like *Moshe Rabbeinu*. The last, but certainly not least, in fact, actually the MOST beloved of all *tefillos* - is *Tefilla L'ani* - the prayer of the poor or brokenhearted. The humble plea of the one who feels totally helpless and dependent on *Hashem*, like you and I and all of *Klal Yisroel*! Let us cry out to *Hashem* so wholeheartedly that He will see no need to bring any troubles upon us! And may all are *tefillos* be fulfilled!

ויאמר כי יד על כס י-ה מלחמה לה' בעמלק מדר דר וגו' (ד-טז)

In **Mechilta D'Rabi Yishmael**, the following words are written: "*For there is a hand on the throne of G-d; Hashem maintains a war against Amalek from generation to generation.*" *Rabbi Eliezer said, 'Hashem swore on His Heavenly throne, that if a gentile from (almost) any other nation wants to convert, he is accepted into Klal Yisroel. Only Amalek and his descendants are never accepted!'*"

These words make it clear and unequivocal that a descendant of Amalek can never be accepted as a convert into the Jewish People. Furthermore, the *gemara* (מגילה ו.) describes a tribe known as "גרממאי של אדום" as dangerous and capable of destroying the entire world. Who is this troublesome tribe? **R' Yaakov Emden ZT"L (Ya'avetz)** declares that this refers to our modern-day Germany, who have learned well from their forebearers, the Amalekim (a tradition from the Vilna Gaon), how to terrorize, plunder and exterminate anyone they deem undesirable to them.

And yet, we find numerous examples of German-born converts, including family members of prominent Nazis! Mathias Goering, Katrin Himmler, Monika Goeth, the daughter of the infamous commandant, Amon Goeth, and most incredible of all, a religious man who today sends his children to Orthodox Yeshivos in Israel - a grandson of Erna Patra Hitler, niece of the Fuehrer himself! (His name is unknown for obvious reasons) If people of German descent are forbidden from converting, how are they Jews?

When a similar case came before **R' Shmuel Vosner Shlit'a**, he ruled that since *Chazal* tell us (ברכות כח.) that Sancherev, King of Assyria, mixed up the entire civilized population of the world, it is impossible to know with absolute accuracy the genealogy of any person, and thus, even Germans are not necessarily descendants of Amalek.

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

וייראו מאד ויצעקו בני ישראל אל ה' וגו' (ד-י)