

מאת מו"ר ברוך זירשפלד שליט"א
ראש כולל עשרת חיים ברוך קליבלר הי"טס

outstanding in *Torah* wisdom, would only praise themselves with the good deeds and *Middos Tovos* that they acquired. He brings from the *Gemara* (6) where *Rabbeinu Hakadosh* praised himself in a specific situation where he had been compared to another *Tanna*, and said, "Even though he is greater than me in *Torah*, in good deeds, I am greater than him." The *Gemara* in *Shabbos* (7) says that it is more important to stand up for an outstanding *Yarei Shamayim* than for a *Talmid Chacham*.

Implications of the Above. There is a big debate in the *Gemara* and *Rishonim*, whether "*Talmud*" (learning) is bigger or "*Maaseh*" (action) is bigger. The above words of the *Ran* and the *Gaonim* are important sources in this discussion, see **Sefer B'Toraso Yehege**, by **Rabbi Dovid Falk *shlit'a***, vol 1 pg 371.

בין הריחים - תבלין מרף היומי

Chulin 49a: א"ר יוחנן למה נקרא שמה ריאה? שמאירה את העינים
The *Tur* (א"ח תקפג) writes that lungs (ריאה) are eaten on *Rosh Hashana* as a *siman*; just as lungs are soft, we too, should have a soft, easy year. The **Darchei Moshe** quotes the **Kolbo** that the reason is because lungs "מאירה העינים" - illuminate the eyes. How is that a *siman*? The *Gemara* (ע"ז יח) tells us that Rav Meir once told a guard that if he ever gets in trouble, he should say "צאקא דמאיר ענני" and he will be saved. The simple translation is, "*The G-d of (Rav) Meir answer me.*" The **Maharsha** learns that it means the G-d that "illuminates" (מאיר) the world should answer me. It seems that the *Kolbo* learns that the word "מאירה" should also remind us that *Hashem*, Who "illuminates" the world, should have mercy on us in the New Year. For this reason many people give *Tzedaka* to *Rav Meir Baal HaNes* when someone is sick. Why? Because *Chazal* tell us: "רוב גוססים למיתה".
Since we know that throughout *Shas*, Rav Meir is *giving Tzedakah* on his behalf, so that the majority shouldn't rule.

(1) קידושין לג: (2) [מספמין] ב' (3) כתובות קיא: (4) עירובין פג.
(5) שם (6) בבא מציעא פד: (7) לא:

הלכה למעשה

A SERIES IN HALACHA
LIVING A "TORAH" DAY

The Greatest Mitzvah of All (111) Kavod HaTorah: Standing Up for a Baal Maasim. Last week we began to discuss the *halacha* of standing up for a *Baal Maasim*, a person who is outstanding in good deeds. The **Ran** (1) says that this is a real *Torah* obligation (מדאורייתא) learned from standing up for a *Talmid Chacham*. Since the purpose of *Torah* is to bring to good deeds (למד מביא לדי מעשה), certainly we must stand up for one who does outstanding *Maasim Tovim*.
Defining a Baal Maasim. The *Teshuvos HaGaonim* (2) defines a *Baal Maasim*, and since there are many basic points in the *Teshuva*, we will summarize them point by point.

- First Definition.** One who gives charity with an *ayin tov* (good eye), takes care of public, congregational needs, and has good *middos* - interpersonal relationships.
- Second Definition.** One who takes in guests with hospitality, benefits *Talmidei Chachamim* from his belongings and marries off his daughter(s) to *Talmid(ei) Chacham(im)*. Since such a person is considered clinging to the *Shechina* (3), we stand up for him. The wording of the *Teshuva* might indicate that with each one of these good deeds he is called a *Baal Maasim*.
- Third (possible) Definition.** Any rich person who uses his wealth to do *chessed* deserves to be honored, as we find (4) that Rabbi Akiva and Rebbi used to honor rich people. These people deserve the honor because their *chessed* keeps up the world. It is not clear from the wording of the *Teshuva* whether he means that we actually must stand up for them, or just in general find other ways of honoring them.

Additional Words of Teshuvos Gaonim. The *Gaonim* (5) further elaborates on the importance of a *Baal Maasim*. The following is a brief translation: The earlier Sages, even though they were

הוא היה אומר ...

Rabbeinu Bechaya *zt"l* (Hakdama to Beshalach) writes:

"The *Yam Suf* (Red Sea) did not split all at once; rather little by little. As the Jewish people continued to walk through the dry bed, the sea continued to split in front of them. This was just like the miracle of the *Mann*, which also didn't come down for a month or two at a time, but rather each and every day another portion fell. In this way, *Hashem* accustomed their nature to trust in Him. Through trusting in *Hashem* it made the Nation fitting to receive the *Torah*."

Chacham Rabbeinu Chayim Yosef Dovid Azulai *zt"l* (Toras HaChida) would say:

"The *Gemara* (תענית כד:) teaches that one should not benefit from an item that is the product of a miracle. The word 'כי לא ידעו מה הוא' - *מעשה ניסים* - the product of a miracle. they did not know what it was, i.e., *Bnei Yisroel* did not know if they were permitted to benefit from it. Moshe told them, 'הוא הלחם אשר נתן ה' לכם' - this is the bread *Hashem* has given you. It is a reward for the bread that *Avraham Avinu* fed to his guests. One can benefit from a miracle if it is a matter of life or death. This is why the *Torah* emphasizes (דברים ח-ג) *'He afflicted you and let you hunger, then He fed you the Mann that you did not know.'* Because you were starving, you were permitted to eat the *Mann*."

A Wise Man would say: "Just remember: A negative mind will never give you a positive life."

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טיב התבלין

באתר הוציא רב גבולות חסד ומבשר שלטא"ר שר השמים יוסף שוויק

ויהי בשלח פרעה את העם וכו' (יג-יז) - הכל בידי שמים

אזנה מדרך העולם כשהאדם זוכה לסייעתא דשמיא, ומצליח במעשי ידיו, או תולה הצלחותיו בסיבות שונות התלויות בו, וחושב שהוא זה שהשכיל לעשות פעולה זו וזו, והוא זה שהמליץ לגמור העסק המניב פירות, הכל תולה בעצמו, ואף שמאמין שהקב"ה הוא שנתן בו החכמה והיכולת לעשות חיל בעסקיו, מכל מקום מייחס את ההצלחה לעצמו, אך כשהוא ושלום נמצא במצוקה, או נזכר כי הכל הוא מן השמים, ואז מכיר לשאף הישועה תלוי בעצמו, ומתפלל אל בוראו מעומק הלב.

זהו הענין גרמ בפירשתו, דהנה מיד אחר יציאת מצרים כתיב ויהי בשלח 'פרעה' את העם, והוא גרמ הדבר, שרדי הדברים מפורשים בתורה, שפרעה הכביר את לבו, ואף שהפליא בו השי"ת את מכותיו, עם כל זה לא נכנע עד אחד מכת בכורות, ואז מפני שחשב לגדול חייו, הוכרח להוציאם שלא מרצונו, וראו במוחש כי אין זה מצד פרעה, כי אם יד השי"ת, ואם כל זאת אחר יציאת מצרים מייחסים היציאה לפרעה, אך זהו מדרכי בני אדם, כשנחלים הצלחה אינם מתבוננים ביד ההשגחה שהנחה אותם לזה ההצלחה, אלא בהשקפה חיצונית תולה הדברים בסיבות חיצוניים הנראים לעין.

ולזה הוזכרו בני ישראל לעבור את הקושי של קריעת ים סוף ששוב ידאו שלא היתה היציאה תלויה ברצונו של פרעה, ויכירו כי רק מאת ה' היתה זאת, וכמו ששייר עתה מערכות הטבע, כך פעל כל הפלאות במצרים, והיו ישראל באותה שעה במצוקה גדולה, ולא היה להם שום פתח להימלט ולהינצל ולקוות כי אם לישועת ה', כדאיתא במדרש על הכתוב (שיד השידים ב) (יד יונתי בחגי הסלע, שישראל היו דומים באותה שעה ליונה שהבחינה בבעל חי החפיצה לטורפה, ורצתה

מאוצרותיו של המגיד

באתר הוציא רב גבולות חסד ומבשר שלטא"ר שר השמים יוסף שוויק

וירא ישראל את ה' הגדולה אשר עשה ה' במצרים ויראו העם את ה' ויאמינו בה' ובמשה עבדו (יד לא) - בעניין הכתוב 'ובמשה עבדו' (תב ואהו"ח הק', וייראו העם את ה', פירוש, ידאת הרוממות, אבל ידאת העונש מן הסתם היתה להם קודם במצרים. ובידאת הרוממות הכתוב מדרש, מאומרו וירא ישראל את ה' הגדולה ויראו וגו', והוסיף המלבי"ם "עד עתה ראו יד ה' שפרע חים לפניכם להצילם, ועתה ראו הניסים שעשה ה' להטביע את המצרים ולסמא את עיניהם שלא ידעו כלל שנכנסים למקום הים, וייראו העם את ה', עד עתה ידאו מה' ידאת הגמול והעונש שבוה בא פעל ידא' מקושר עם מ"ם וייראו מה', ועתה ידאו ידאת הרוממות שזה מקושר עם מילת את, וייראו את, ויאמינו בה' ובמשה עבדו, אמונה שאורדיו למ"ד מציון שמאמין אל מה שאומר לו לפי שעה, ואמונה שאורדיו ב' מציון שמאמין בהעצם עצמו ובכחו, שהוא האמונה לעולם, וכמו שנאמר 'וגם כך יאמינו לעולם; (וכן כתב ב'הכתב והקבלה'), ועד עתה נמצא בין העם ההמונים שלא הכירו גדולת ה' והחשו שיעיקר הדברים נעשו על ידי משה ורמבדיו, והאמינו במשה שלא בה', וגם נמצא ביניהם מי שהאמין בה' ולא בהמשה, שהחשו שדברים רבים מוסיף משה מדרעתו, וכמו שאמר 'מה זאת עשית לנו להוציאנו ממצרים', ועתה, גם היום ההמונים

מעשה אבות ... סימן לבנים

ויקח משה את עצמות יוסף עמו כי השבע השביע את בני ישראל לאמר פקד יפקד אלקים אתכם והעליתם את עצמתי מזה אתכם (י"ג-ט)
No good act goes for naught. *Yosef HaTzaddik* foresaw that the Nation’s preoccupation with collecting the valuables of Egypt was a reason they might leave his bones behind. This, writes the **Ohr HaChayim**, is why he made them swear years earlier, that they would not forget his bones at the time of the Redemption. Moshe kept this oath and instead of searching for wealth, he went in search of Yosef’s remains and eventually “*took Yosef’s bones with him.*” As a reward for this worthy act, *Hashem* made Moshe rich by allowing him to keep the splinters of the precious stones from which he carved the second *Luchos*.

The following story happened not long ago. A middle-aged couple was driving down the road in New Jersey. It was a few days before *Rosh Hashanah* and they were passing a well-known cemetery where the woman’s parents were buried. The man said to his wife, “Why don’t we stop and we can visit your parents’ grave now. This way, it will save us the trip to come back on *erev Rosh Hashanah*.” She agreed. They stopped and were in the middle of saying *Tehillim* when they noticed a group of odd-looking men standing off to the distance - two elderly fellows and seven younger men.

“Perhaps they need a *minyan* to complete the *kevu'rah*,” said the man to his wife and he walked over to see if the men needed help. The men did not appear to be religious in any way. He asked them if they were waiting for a *minyan* for the burial? In response, the men looked at him and said, “We don’t know how to do a Jewish burial. Our father was Jewish and lived on the West Coast. He requested a Jewish burial but we don’t really have a clue. Are you by any chance a rabbi?”

Well, it just so happened that he was. He explained to the nine men that the normal procedure at a Jewish funeral was for the mourners to say a eulogy, followed by the recital of *Kaddish*. Then, the family members and mourners would lower the coffin into the grave by rope and one by one each man would take some of the dirt piled on the side and shovel it into the grave. The men responded, “Oh no, we’re going to let the man with the tractor put all the dirt back in.”

But the rabbi explained that it was incumbent upon the mourners to show proper respect for the deceased and filling up the grave manually is part of the ceremony. He even offered to start and after they all lowered the deceased into the ground, the rabbi picked up a shovel and started shoveling dirt into the grave. It was arduous work but he did it for about a minute or two and then he turned around to hand the shovel to one of the other men. It was then that he realized they had all left. There was nobody at the gravesite. They saw that he was shoveling and they figured he’ll do the job for them.

With no choice the rabbi continued shoveling - no easy feat for a man in his fifties - until he had placed all the dirt on the side of the plot into the grave, covering over the body of the deceased man.

That *Shabbos*, the rabbi came to *shul* and noticed an elderly gentleman whom he recognized from his youth. He walked over to say hello and was pleasantly surprised when the elderly man said to him, “I recognize you from when you were a young boy growing up in Seattle.” They exchanged warm greetings and caught up on some of their hometown news.

In the course of the conversation, the rabbi told the elderly man about the unusual experience he had a few days earlier when he was forced to complete the burial for a man that he did not know.

“Well, did you at least get his name?” asked the older man curiously. When the rabbi told him the name that he had seen written on the little placard that the cemetery caretaker handed him, the older man gasped in disbelief.

“Do you know who that man was? Did you know that he, too, was from Seattle?” The rabbi said he hadn’t known, and the older man shook his head in wonder. “Let me tell you. When you were growing up in Seattle, we would send our high school boys out of town to *yeshivos* around the country because we didn’t have enough boys to sustain a *yeshivah* back home. Not every parent could afford tuition, airfare, room-and-board, so we made an appeal in the *shul* once a year. It was the custom that various wealthy men in the community would sponsor a boy. Even if they didn’t know the boy.”

The elderly Seattle man took the rabbi’s hand and said, “The man you single-handedly buried was your sponsor.”

אשר בחר בנביאים טובים ...

ותשר דבורה וברק בן אבינעם ביום ההוא לאמר ... (שופטים ה-א)

The *Haftorah* details how Devorah, and her husband *Barak ben Avinoam*, sang a “*Shirah*,” a song of praise to *Hashem* celebrating the stunning victory over the powerful Canaanite General, Sisra. At the *Yam Suf*, *Klal Yisroel* sang an uplifting song of praises to *Hashem* upon their freedom from Egypt.

They were both songs; however, by the *Shiras Hayam*, the *Torah* employs the words וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה “אז ישיר משה ובני ישראל את השירה והאז, whereas by Devorah’s song, the Name of *Hashem* is missing. What is the difference between the two songs?

R’ Meir Simcha of Dvinsk ז”ל (Meshech Chochma) explains that singing praise to *Hashem* is no simple matter

and must be done properly. One needs to clear his mind and devote his attention to appropriately sing *Hashem’s* praises. After *Krias Yam Suf*, when the Jewish Nation enjoyed a tremendous salvation from *Hashem*, they were able to fully focus upon the good that *Hashem* did for them and praise Him. However, in the aftermath of the battle against Sisra, Barak chose to berate those who did not join *Bnei Yisroel*. He “spoiled the moment” by lashing out in anger, saying, “*curse you bitterly, because you came not to the aid of Hashem.*” While his point was clear and his intent was admirable, the profound ability to stay focused is not a gift, but a necessity. Because his focus was directed elsewhere, *Hashem* did not wish to “attach” his name to the battle, and subsequent victory.

מחשבת הלב

ורא ישראל את הַד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בַּמַּצְרִים וַיִּדְרֹאוּ הָעָם אֶת ה' וַיֹּאמְרוּ בְּה' וּבְמֹשֶׁה עֲבָדוּ (ד-יא)

Chazal tell us that there are three things which are as “difficult” as *Krias Yam Suf*, splitting the sea: 1. Finding the right *zivug/shidduch* (סוטה ב). 2. Earning a good *parnassa* (פסחים קיח). 3. Having a *refuah shelaima* (כב) (סנהדרין כב). What is the common denominator between these three things that make them all so difficult? The *Medrash* tells us that when *Bnei Yisroel* arrived at the *Yam* they were stuck. The sea refused to split. They *davened* to *Hashem* and ultimately *Nachshon ben Aminadav* jumped into the water and it split. There are many more people than we think that don’t have the *parnassa* they need. However, if they have faith in *Hashem* like Nachshon who took action and jumped into the water, and they cry out, and they cry out, “ה' שְׁמַעָה, *Hashem* please help me find *parnassa*, then suddenly they could be answered with a surprise phone call offering that great job they hoped for. Similarly, if one longing for a *shidduch* cries out to *Hashem*, “מֵאֵץ יבֹרֵא עֲזָרִי” with all his heart, he could wake up the next morning and receive a call about a wonderful *shidduch*. And often when a person is very sick and the doctor says there is nothing left to do, the sick person calls out to *Hashem*, “שְׁמַע תְּפִלָּתִי” - listen to my prayer, “עֲנֵנִי” - answer me, and in the blink of an eye, the symptoms start disappearing, his health begins to return, and he truly has a *refuah shleima*.

These three things are exactly what happened at the *Yam Suf* when the Jewish people were just about ready to give up. But they didn’t. Instead, they were *misparallel* to *Hashem* and the sea split unexpectedly. The three aforementioned items - *Parnassa*, *Shidduchim* and Health - could come at any time, in a split second *if* one *davens* and believes “עֲזָרִי מֵעַם ה'”. May we all be *zoche* to an easy and plentiful *parnassa*, to beautiful *shidduchim*, and to *refu'os* and *yeshuos* for everyone. And may our *tefillos* be answered by *Hashem* for *nachas* from all of our children, with *gezunt* and *hatzlacha*, *ad meah v'esrim shana*, *Amen*.

משל למה הדבר דומה

הַתִּיבָנוּ וְרֹאוּ אֶת יִשְׁוּעַת ה' אֲשֶׁר יַעֲשֶׂה לָכֶם הַיּוֹם ... (ד-יג)

A few days after *Sukkos* 5762 (2001), a *chasid* came to the **Rachmastrivka Rebbe, R’ Chai Yitzchok Isaac Twersky *shlit’a*** (Boro Park) and poured out his tale of woe. He was having trouble in so many areas of his life that he didn’t know what to do or where to turn. “How will I manage?” asked the *chasid*. “When will my troubles end?”

The *Rebbe* looked at him and said, “My dear *chasid*, just a few short weeks ago, an unparalleled tragedy took place when the famous Twin Towers of the World Trade Center came crashing down in Manhattan, killing thousands of people in a matter of seconds. Did you ever dream that something like this could have happened? How about one of the great Chassidic courts here in New York that in a very short period of time split into two factions due to *machlokes*. Did you ever dream that this great *Chassidus* would break apart so quickly?” The *chasid* shook his head.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF – שְׂמֵחָה

אז ישיר משה ... ובני ישראל הלכו ביבשה בתוך הים (מז-ט)
The *Mishna Berura* (נא-ו) tells us that one who recites the *Shiras Hayam* with *simcha*, all of his sins are forgiven! All you have to do is feel joy as you say “*Az Yashir*” and you will have no more sins! What is the connection between saying the *Shira* with happiness and forgiveness? The **Noam Elimelech ז”ל (Likutei Shoshana)** says that in the *Shira* we say, “*Bnei Yisroel went on dry land in the sea.*” He explains this to mean that the Jewish people reached a level that even their “כִּשְׁה” (כִּשְׁה), their earthly existence, was “בים” in the sea, which signifies a supernatural phenomenon. The splitting of the sea was such an open revelation of *Hashem*, that the feeling of closeness and attachment to Him, infused their earthly, physical existence with *ruchniyus*.

This is truly the purpose of our lives in this world. It is true that we are living as mortal human beings and we have many physical needs that must be met, such as food, clothing, etc. But the focus of our lives should never be the physical. These are just things we have to do to survive on this “יבשה”, this physical land. Our goal should always be how we can get closer to *Hashem*. We need to constantly focus on the “ס” - the great miracles that *Hashem* does for us every day of our lives! To live, “יבִּבְשָׁה בִּתְרוֹךְ הַיָּם” means to live in this world but never lose sight of what is truly important. When a person lives with *Hashem*, then he can overcome the difficulties and challenges with joy and equanimity. He truly believes that *Hashem* loves him and is doing what is good for him. He accepts with joy a “*potch*” he gets from *Hashem* because he lives with *emunah* in *Hashem’s* kindness. Thus, one who says “*Az Yashir*” with *simcha*, his sins are forgiven. *Midda k'neged midda*, he only finds goodness in *Hashem’s* behavior to him, even when it seems bad, so *Hashem* sees only good in his behavior, even if he is sinful. *Hashem* forgives one’s sins, because he accepts everything with joy. Let us sing *shira* with joy and truly live a life of “יבִּבְשָׁה בִּתְרוֹךְ הַיָּם”!

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

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