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Shabbos Parshas Beshalach - Shabbos Shirah

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הגהע רבי גמליאל הכהן רבינובין שליט"א
ראש ישיבת שערי השמים בירושלים עיה"ק

טיב התבלין

רעיונות ופירושים לעורך את האדם לעבודת
הש"ת והתחזקות באמונה ובשתון מאת

וידעו מצרים כי אני ה' בהכבדי בפרעה ברכבו ובפרשיו וגו' (ד-יח) – לדעת כי אני ה'

דאס על המצרים הרשעים האלו היה חשוב להקב"ה שיהא להם התעוררות תשובה והכרת האמונה ואפילו לרגע אחד בלבד, ואף היה כדאי לו לשדד מערכות תבל עד כדי לבקוע את הים בשביל כך, והרי האיש הישראלי אשר נשמתו קדושה וטהורה חצובה מתחת כסא הכבוד על אחת כמה וכמה שאין ערך לגדול התענוג והנח"ר שיבוא להקב"ה ע"י שיכיר את מי שאמר והיה העולם, ואף אם יקרה ובמרוצת הזמן יסתחף שוב בגלי ים הסוערים של העולם השפל הזה, אך אין זה מהווה סיבה מספקת לזלזל בגודל הערך של אותה שעה אשר האדם זכה להיות דבוק בקונו ולהכיר בו הכרה אמיתית, ובוודאי שיש בכח זה להשפיע על נפש האדם גם בהמשך הזמן על אף שאין האדם מרגיש בכך.

דוד המלך נעים זמירות ישראל אומר בתהילים 'טוב לי תורת פִּך מאלפי זהב וכסף', אפילו רגע אחד של תורת ה' חשובה יותר מאלפי זהב וכסף, והאידך אפיאוד יקח האדם את העוז בנפשו לזלזל בכך שהתעוררותו לא החזיק הרבה זמן, הרי אין לנו השגה בגודל מעלתה של רגע אחד שאנו זוכים לעמוד לפני ה' ולשרתו!!

מאת הרב שלום פערל שליט"א
מגיד משרים בק"ק בית שמש

מאוצרותיו של המגיד

המקבל עליו עול תורה מעבירין ממנו עול מלכות ועול ד"א ארץ, וכשם שמדבר אין מעלה ארנון כך בני תורה בני חורין בעולם הזה". ואמרו עוד (ע"ז י"ט), "א"ר יהושע בן לוי, דבר זה כתוב בתורה ושנוי בנביאים ומשולש בכתובים, כל העוסק בתורה נכסיו מצליחין לו, כתוב בתורה, דכתיב, 'ושמרתם את דברי הברית הזאת וגו'', למען תשכילו את כל אשר תעשון', שנוי בנביאים, דכתיב, 'לא ימוש ספר התורה הזה מפִּך, והגית בו יומם ולילה וגו'', כי אז תצליח את דרכך וגו'', משולש בכתובים, דכתיב, 'כי אם בתורת ה' חפצו ובתורתו יהגה יומם ולילה, והיה כעץ שתול על פלגי מים, אשר פרו יתן בעתו ועלהו לא יבול, וכל אשר יעשה יצלח'". ואמרו (מדרש משלי ל"א), "כל זמן שתלמדי חכם יושב ועוסק בתורה וכו', ולא עוד, אלא שהקב"ה ממציא לו מוזנותיו בכל יום ויום, שטאמר, (ל"א, ט"ו) 'ותתן טרף לביתה', ואין טרף אלא מוזנות, שטאמר (תהלים קי"א, ה), 'טרף נתן ליראיו', וטאמר (בראשית ח', י"א) 'והנה עלה זית טרף בפִּיה'. וכפי ערך הקיבול אשר יקבל עליו עול תורה באמת ובכל כוחו, כן יסירו ויעבירו ממנו טרדות ענייני זה העולם, והשמירה עליונה חופפת עליו וכו', ומוזנותותיו יהיו מוכנים לו תמיד בלא שום עמל וגיגעה עליהם".

דלא ידוע מאמרי חז"ל השונים כי ענין קריעת ים סוף היה דבר קשה, כאחז"ל 'קשה זיווגו של אדם כקריעת ים סוף', 'קשין מוזנותותיו של אדם כקריעת ים סוף', ואף שאין לנו השגה בדבר מה שייך לומר כלפי הקב"ה ענין של קושי, אך בכל זאת גילו לנו חז"ל שהיה כאן איזה בחינה של קושי. והנה עם ישראל היו חזקים אז באמונתם ולא היה חסר אצלם את ההכרה והידיעה כי הקב"ה מנהיג את העולם, אך לא כן המצרים שאף לאחר כל המכות שראו בחוש את הנהגתו של הקב"ה, אך עדיין לא ידעו את ה', ולזה היתה המטרה של קריעת ים סוף בכדי שגם אותם הרשעים ידעו ויכירו את ה', כי אין מטרת העונש בכדי להעניש בלבד אלא יש בזה תכלית שעל"כ יתקרב אל ה', אך הפלא שבדבר הוא כי הלא המצרים מתו מיד באותה שעה של קרי"ס, ומה תועלת תצמח מזה שיתחילו אז להאמין בד' עד כדי כך שהיה חשוב לו להקב"ה לשדר בשביל זה מערכות תבל?

אכן בא הדבר הזה להורות לנו כי באמת שוה הדבר לקרוע את הים אם בתמורת כך יהיה איזה גוי שיבין באותה שעה ולו לרגע אחד כי הקב"ה מנהיג את העולם!! ועל"כ יעשה אדם מישראל ק"ו לעצמו,

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

ויאמר ה' אל משה הגני ממסיר לכם לחם מן השמים (ד-י) – אֶצְאָה בַּמִּדְבָּר (שמו"ר כ"ה ט'), 'ויצא העם ולקטו דבר יום ביומו, ה'ד' (תהלים סח) 'ברוך ה' יום יום', אמר הקב"ה לישראל, במידה שאדם מודד, בה מודדין לו, אני נתתי לכם את התורה שתהיו עוסקים בה יום יום, שטאמר (משלי ח') 'אשרי אדם שומע לי, לשקוד על דלותותי יום יום, וכן נאמר (ישעיה נ"ח) 'ואותי יום יום ידרשו', חייכם שאשביע אתכם לחם מן השמים יום ביומו, שטאמר (שמות ט"ז) 'ויצא העם ולקטו דבר יום ביומו, למען אנסנו הילך בתורתי וגו', ולא עוד, אלא שאני מברך אתכם יום יום, שטאמר (תהלים ס"ח) 'ברוך ה', יום יום יעמס לנו'. והיו שטאמר נכסף האדם להיות עמל בתורה בלי הפסק-יום יום, יזכה שיסייע ה' בעדו ללמלא את הפצ, ע"י שישפיע לו את לחמו וברכתו מדי יום ביומו.

וכן ב'נפש החיים' (ד-טז), 'וגם מעבירין ומסלקין מעלי כל הטרדות והעניינים מעול דרך ארץ, וכל שאר ענייני זה העולם המונעות תמידות העסק בתוה"ק, כמ"ש, 'כל המקבל עליו עול תורה, מעבירין ממנו עול מלכות ועול ד' א'. ואמרו (במדב"ר י"ט כ') 'ועוד למה ניתנה במדבר, כשם שמדבר לא נרע ולא נעבד, כך המקבל עול תורה פורקין ממנו עול דרך

במשל "And Bnei Yisroel screamed out to Hashem." Rashi writes that they "grabbed onto" the special trade of their forefathers: Prayer. They found themselves in a desperate situation and they cried out to Hashem. As apparent and

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Halachos of Praying for the Sick (30)

Giving Thanks for Healing (Continued). Last week we mentioned the importance of thanking Hashem after one has been cured from an illness. Having in mind to do so (and learning the halachos of how to do so) while still pleading for the cure, is a big merit for a person's tefillos to be answered. In that vein, let us continue this theme by citing the laws of saying the beracha of "Hagomel" when the cure comes (1).

The Laws of Hagomel. The Beracha. When a person is cured from an illness, he makes the following beracha: "ברוך אתה ... King of the world who does good to the undeserving (because of their sins), who has also done good to me (even though I am undeserving)." Those present then answer him: "Blessed are You King of the world who does good to the undeserving (because of their sins)." Those present then answer him: "He who did good to you should keep doing all (types of) good for you forever." If the people did not answer, he has still fulfilled the mitzvah.

Who Makes the Beracha? A sick person who is cured (these issues will be defined further in the next issue) should - but is not obligated to - say "Hagomel." If the cured person is a minor, under the age of Bar/Bas Mitzvah, no beracha is said. This is because the words of the beracha include "רחיבים טובות" - "Who does good to the undeserving (because of their sins),"

הוא היה אומר

The Sanzer Rov, R' Chaim Halberstam ZT"L (Divrei Chaim) would say:

"Hashem said to Moshe, "I will make bread rain down to you from the sky In that way I will test them to see whether or not they will keep My law." Rabbi Shimon bar Yochai said: From here we learn that only those who ate the mann are permitted to interpret the Torah (Medrash). Why is this so? Because if a lenient ruling emanates from a situation involving a lack of food, there is the danger that the ruling will be applied in normal times as well. Thus, the Torah is open to explanation only by those who lacked for nothing - those who partook of the mann, which was entirely satisfying. Only they could interpret the Torah with absolute objectivity, without prejudice."

The Gerrer Rebbe, R' Yehudah Aryeh Leib Alter ZT"L (Sefas Emes) would say:

"The greatness of Hashem is not possible for us to comprehend. We are only able to comprehend that he is above all that we can comprehend. This is the meaning of, 'He is exceedingly exalted.' (שמות יד-יג) All of our exaltations and the greatness we can ascribe to Him is only to say that he is greater, far above our comprehension."

A Wise Man would say:

"Truth is stranger than fiction, because fiction has to make sense."
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natural it is for the Jewish people to pray to the Almighty, that is how foreign and unknown it is for the gentiles to use this powerful tool to their benefit. "In G-d we trust," is their motto - but not always - only when it suits them best.

מאת מנ"ה ברוך הירשפלד שליט"א רב דקהל אהבת ישראל, קליבלנד הייטס

however, a minor has no sins and therefore, the text of the beracha does not apply to him. It seems that the logic is that the beracha was established to thank Hashem for salvation He has done for an undeserving person. Nevertheless, in the case of a minor, the family should do something appropriate to thank Hashem for the tremendous salvation, such as saying "Nishmas" or making a Seudas Hoda'ah" (Meal of thanks). **Hagomel for Ladies.** The Sephardic custom is for ladies to say the beracha, both after childbirth and/or sickness. This is done by bringing a minyan to her house, or by having her say the beracha in the ladies section of a shul, with ten men listening in. By Ashkenazim, in Eretz Yisroel, some ladies do make it after childbirth, and not after illness, and in other places, women do not make it at all. Instead, after childbirth, she goes to shul to hear "Borchu" (preferably from her husband's aliyah or from the chazan), and she then answers "ברוך ה' המברך לעולם ועד".

Hagomel for Men. A man says "Hagomel" in front of nine other men (to form a minyan). It is preferable that at least two of them should be Talmidei Chachamim. It is customary to say the beracha on a day that there is Krias Hatorah because that will ensure that ten men will be present, and it is likely that two of them are Talmidei Chachamim. If it is not practical for the cured man to say "Hagomel" by Krias Hatorah, he can just assemble enough people for a minyan and say it.

(1) כל זה מוסד על שלחן ערוך או"ח ר"ט, ובמשנה ברורה ונושאי כלים שם

מעשה אבות סימן לבנים

כל המחלה אשר שמתי במצרים לא אשים עליך כי אני ה' רופאך וגו' (ש-כו)

In the annals of history, one of the greatest practitioners of the medical arts, a doctor so skilled that he served numerous rulers, pashas and kings, was the great **Ramba'm, Rabbeinu Moshe ben Maimon ZT"l**. During his tenure as the royal doctor of Al-Fadil, the Vizier of Egypt, a group of ranking physicians held an audience with the ruler where they complained that it was unfair that only this one Jewish doctor was allowed to treat him, even though there were Muslim physicians who were far greater suited for the job. Vizier Al-Fadil greatly respected the Ramba'm and his abilities, and it took quite a bit of convincing for him to agree to even deal with their challenge.

The Ramba'm was of the firm belief that all healing and medical prowess comes from the Almighty, and specifically in the area of alleviating the loss of sight for blind people, he held that a person who was born blind could not be medically cured in any way, short of Divine intervention. The Muslim physicians set out to prove him wrong and they solicited the help of a young Arab boy who became blind a number of years earlier, ordering him to follow along with their ruse and claim that he was born with this condition. They then set up an appointment with the Vizier where they informed him that they retain the breakthrough medical knowledge and ability to heal a child who was blind from birth.

Of course, the Ramba'm was skeptical and made every effort to uncover the truth. However, the boy and his mother were being paid handsomely and they stuck to their story throughout.

On the appointed day, all the parties came to the royal retreat and the charade began. First, the doctors rubbed a special ointment that they had created all around the boy's eyelids. They used impressive instruments and made a great show of waxing the boy's forehead in preparation for the medication that would heal him. After a few minutes, they produced a vial of liquid, a potion that was to be inserted directly into the boy's pupils. As everyone held their breath, the liquid was administered and the boy's eyes were wrapped in a sterile cloth. As they all waited, anticipation grew minute by minute, although the Ramba'm did not seem at all concerned. He was learning from a *sefer* as the time passed.

And then the moment came. The gauze was unwrapped and the boy was told to open his eyes. Suddenly, he shouted, "I can see! I can see!" and a great commotion erupted in the palatial hall. The doctors beamed from ear to ear and the boy's mother could not contain her cries of joy. Of course, the boy was asked questions and tested on the spot, but it did seem to appear as if he was truly able to see for the first time in his young life.

A hush suddenly fell over the room as the imposing figure of the Ramba'm strode purposefully up to the boy and the throng that surrounded him. Rabbeinu Moshe smiled calmly at the boy and placed his hands on the boy's shoulders.

"Tell me," he asked, "When did you become blind?"

The boy gazed with his newfound vision directly into the face of the Ramba'm and answered confidently, "Honored sir, I have never seen before in my life. I have been blind my entire life."

"And now you can suddenly see everything?" asked the Ramba'm. The boy nodded happily and the sinister Muslim doctors swelled with pride. "Even the different shades of colors?" Once again, the boy nodded.

The Ramba'm held up a cloth. "Is that so?" he said. "Well, tell me what color is this cloth?"

The boy didn't hesitate for even a moment. "It is red, honored sir," he said with a big smile.

At that moment, even the doctors knew that they had been exposed. "Your majesty," the Ramba'm called out in a loud voice, "this boy is a fraud. It is quite obvious that he was not blind from birth and that he was able to see at one point in his life, for otherwise, how could he know what the color red even looks like?"

משל למה הדבר דומה

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

משל: One of the most vaunted newspapers in the United States is the famed Washington Post. A number of years ago, the following item appeared in the National section:

"It has been tradition in this country for many years that Congress maintains its own full-time chaplains - one for the House of Representatives and one for the Senate - paid to open each session with a prayer. Now, however, due to budget constraints, some Republicans are talking of cutting (out) the salaries for these chaplains and their assistants. "In deciding the chaplains' future employment, the

conservative Republicans find themselves torn by a crucial decision: Should they cut perks (favours and luxuries that the Congress has become accustomed to) wherever possible in order to show fiscal restraint, or should they preserve Congress' most visible symbol of religious piety, by retaining the services of chaplains who lead them in prayer?"

In his inimitable style, **R' Berel Wein Shlit'a** suggests that perhaps through intensive, personal, and meaningful prayer, our Congressmen will gain insight and inspiration from Heaven, to know how to deal with this problem.

ושב הים לפנות בקר לאיתנו ומצרים נסים לקראתו וינער זה את מצרים בתוך הים (יד-כז)

According to the *Mechilta*, the Egyptians who drowned by the sea, merited burial because Pharaoh said to Moshe, "ה' הצדיק," responded to Pharaoh's statement by saying, "Since you acknowledged the righteousness of Divine Judgment; I too will not hold back your reward. I will give you a place of burial," as the *posuk* states: "נטית ימינך תבלעמו ארץ" - "*You stretched out Your right Hand, the earth swallowed them.*"

R' Dovid Faksher ZT"l, once said over in the name of **R' Mottel of Slonim ZT"l**: Every Jew wishes to leave this world with three things: 1) A *minyan* of G-d-fearing men present when his *neshamah* departs; 2) His money distributed to *tzeddakah* so he will have more merits in the Next World; 3) Righteous people be the ones to bury him.

Incredibly, the Egyptians, after drowning in the *Yam Suf*, were privileged to receive all three things. More than six-hundred-thousand members of *Klal Yisroel* were present and sang *shirah* to the Almighty when they died. Additionally, all of Egypt's possessions became the property of the Jewish people, who then used their wealth for such holy purposes as building of *Mishkan* and bringing sacrifices, and on top of it all, *Hakadosh Boruch Hu* Himself saw to their burial, as the *posuk* clearly tells us that the earth - *Hashem's* earth - swallowed them whole!

Bearing the aforementioned in mind, it is evident that the reward the *Mitzriyim* received was enormous in comparison to the one mere statement of *emunah* which was uttered by Pharaoh! Just one single statement of *emunah* merited such reward for even completely evil people. If this is the case, how much more so is the unfathomably tremendous reward awaiting those who live all the days of their lives with *emunah*?

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

אמונה

These are the words of *Moshe Rabbeinu* preceding one of the most fantastic and awesome events in all of Jewish history: *Krias Yam Suf*. "*Hashem will fight for you - and you will be silent!*" This message must reverberate for all generations, guiding us in all of life's difficulties, so that we remember to place our troubles upon *Hashem* and remain silent, since it is *Hashem* - and only *Hashem* - who brings about *shidduchim*, *parnassa*, and every other form of salvation.

R' Chaim Friedlander ZT"l writes that although one must make *hishtadlus* to help himself, he should not think that his efforts brought about his *yeshua*. The **Chazon Ish ZT"l** is quoted as saying: "המתפלל יותר מהמשתדל" - One's prayers are far more important than one's *hishtadlus*, and the more he believes that *Hashem* is in control, the more *Hashem* will take control of the situation. One who believes in his own efforts is limited to what he can do according to the natural order of the world!

The word "תחרישון" comes from the word "חרש" - which means deaf. This is an added message that Moshe is sending to the Jewish people: *Hashem* will fight for you but you must make yourself DEAF! Don't listen to people who say, "Wow! YOU are the one who did it all! YOU are the source of your success in *shidduchim*, *parnassa*, etc. YOUR ideas, YOUR money, YOUR popularity that brought you all this good fortune! "*Lo mit an Alef!*" Absolutely not! That is pure כפירה - heresy.

I read a sign posted on someone's refrigerator: "Good Morning. This is G-d. I will be handling all your problems today!" "תחרישון" - We must make ourselves deaf to the *apikorsis* that we are the cause of our success. All we can do is daven!

TORAH GEMS

הוא אשר דבר ה' שבתון שבת קודש לך מחר את אשר תאפו אפו ואת אשר תבשלו בשלו (שז-כט)

The preparation and effort that goes into our *Shabbos seudos* is a testament to our righteous Jewish women, who bake and cook the *Shabbos* delicacies with hearts full of love and joy. This expression of their *Avodas Hashem* has carried on from our desert sojourn until the present day.

Rabbi Abraham J. Twerski Shlit'a relates an amusing anecdote. On *Shabbos* morning, his mother would serve two *kugels*: a *challah kugel*, containing honey, raisins, and slices of apple, and a *lukshen* (noodle) *kugel*, rather tangy with pepper. These were both savory delights.

They always had *Shabbos* guests at their table, usually several itinerant rabbis who were soliciting for their respective institutions. One *Shabbos* morning a discussion arose among the group as to the origin of the custom of eating *kugel* on *Shabbos*. One rabbi said that the reason we eat *kugel* is because it represents the *mann*, which the Jewish people baked into cakes in the desert. Another took a philosophical approach to the matter, saying that the word *kugel* is from the Hebrew "כעיגול" meaning circular, and he tried somehow to associate the fact that a circle has no beginning and no end with the phenomenon of creation, a connection which seemed a bit difficult to understand.

After listening politely, the elder Rabbi Twerski asked, "My dear rabbis, was anything wrong with the *kugels*?"

They both looked stunned. "Of course not," they said. "They were exquisite, absolutely delicious."

"Then why are you searching for reasons for eating *kugel*? If there were a practice that one must eat rocks, then you would have to search for a reason. But why are you racking your brains to discover a reason for eating *kugel*? We eat it because it is delicious, and *Shabbos* is supposed to be celebrated with tasty dishes!"

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO
ה' ילחם לכם ואתם תחרישון וגו' (יד-יד)