

לעילוי נשמת הר' אברהם יוסף שמואל אלתר בן הר' טוביה ז"ל

תורה תבלין

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שבת קודש פרשת בשלח - שבת שירה

Shabbos Parshas Beshalach - Shabbos Shirah

י"ב שבט תשס"ה - January 22, 2005

הדלקת נרות שבת - 4:42	(Monsey, NY)	מנחה גדולה / שבת - 12:38
שקיעה של ערב שבת - 5:00	~~~~~	שקיעה של יום השבת - 5:01
זמן קריאת שמע/מ"א - 9:06	~~~~~	צאת הכוכבים / מעריב - 5:51
זמן קריאת שמע/הגר"א - 9:42	~~~~~	צה"כ / לשיטת רבינו תם - 6:13

מדעת עליון

בשביל ישראל ע"ד מה שנא' "הלא אח עשו ליעקב", ואוהב את יעקב אהבה בלא טעם. ומשום הכי אמר קוב"ה שלא תתעורר מלה, שבאמת הקב"ה יציל וילחם בשביל ישראל מחמת אהבתו ורחמנותו ולא מחמת התעוררות של מדת הדין כנגד המצריים, כי עי"ז אפשר שיתעורר ג"כ על ישראל. ולכן אמר "ואתם תחרישון" - כלומר, אל תדברו כלל להתעורר מדה"ד, כי זה לא יעזור לכם, ואדרבה זה יקטרג עליכם.

ויבא עמלק וילחם עם ישראל ברפידים ... ויחלש יהושע את עמלק ואת עמו לפי חרב וגו' (יז-ח, יג)

הנה ידוע שבמלחמה צריך כל צד לידע איה נמצא מקור כוחו של הצד שכנגדו, ועי"ז יכול להחלישו שם. וגם אנו צריכים לידע במה כוחו של עמלק גדול, ובאיזה אופן ניתן להחלישו?

אלא מבאר הגמ"ר אלחנן ווסרמן זצ"ל הי"ד, בס' **קובץ מאמרים**, שבפרשה זו גילתה לנו התורה את הדרך והאופן לנצח על עמלק. דכתי' "וילחם עם ישראל ברפידים" ודרשו חז"ל במכילתא וז"ל אחרים אומרים אין רפידים אלא רפיון ידים, לפי שרפו ישראל ידיהם

ה' ילחם לכם ואתם תחרישון וגו' (יד-יד)
איתא בזהר הקי' וז"ל לא בעא קוב"ה דיתעורר ישראל מלה בעלמא, דאי יתעורר ישראל מלה לא יתעורר שמא דרחמי עכ"ל. פירוש, דלא רצה הקב"ה שיתפללו ישראל לרחמי שמים, דבאם היו מתפללין בודאי היו רוצים לעורר מדת הדין על המצריים, ובאם היו מתעוררין מדת הדין, לא היה המשפט נותן להציל את ישראל. והטעם, שכן איתא במדרש דעמד הסי"מ לקטרג על ישראל ביציאת מצרים ואמר "עד עכשיו עובדי עו"ז היו, ואתה קורע להם את היסוד". וכמו"כ היה מקטרג שרו של מצרים במה שאמר על בני"י "הללו עובדי עו"ז והללו עובדי עו"ז".

אלא מפרש הרה"ק מו"ר **צדוק הכהן זצ"ל מלובלין, בס' פרי צדיק**, שהיינו דכתי' "ה' ילחם לכם", דבאמת היה צריך לומר "ה' ילחום לכם". אמנם כתי' "ילחם" שנעשה הקב"ה לוחם בשביל ישראל, דבאמת אפילו במלחמה השי"ת דינא ברחימותא הוא, וכמושי"כ "ה' איש מלחמה ה' שמו" - כלומר, שאפילו במלחמה עדיין הוא רחום כי "ה' שמו, שמורה על מדת הרחמים. ובכן היה אז התגלות שהוא רצון עליון שה' ישמור וילחם

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HILCHOS SHABBOS
SHABBOS CLOTHING (2)

As been previously mentioned, one should change into special garments on Friday שבת לכבוד. A number of additional reasons for this are: 1) To remember how Hashem created Shabbos clothes for Adam Harishon (1). 2) To behave entirely different from those idol-worshippers who wore low-grade clothing on the seventh day of the week (2). 3) Changing clothes denotes טהרה - purification (3). This connects with the words of the Mishna Berurah (4) that before Shabbos, one should examine his deeds, accept improvement advice from others, and do Teshuvah in order to prepare himself spiritually for the שבת מלכה.

Some have a custom of saying the following words before donning Shabbos clothes: "הריני לובש מלובשים של שבת לכבוד שבת מלכתא" - *"I hereby don Shabbos clothing in honor of the Shabbos Queen"* (5). If one gets dressed in a bathroom or mikvah, he should say these words before entering. In a similar vein, when one buys food for Shabbos, he should say, "לכבוד שבת קודש", to add holiness to the special Shabbos foods. The יסוד ושו"ר writes that one says these words

before partaking of each dish, at the Shabbos meal.

One who puts on a special pair of tzitzis in honor of Shabbos (as he rightfully should), should recite the beracha as soon as he is able: "על מצות ציצית". He should hold the strings in his hand while reciting the beracha (6).

Special Circumstances

It is preferable not to wear clothing set aside for Shabbos, on a weekday (7). Some permit it in honor of a mitzvah, e.g. wedding, הניחה, etc. This is our custom (8). If one was unable to don special clothes for Shabbos, due to unusual circumstances, e.g. he was traveling and his suitcases did not arrive on time, he should find anything that he possibly can to change into, לכבוד שבת.

According to the Shulchan Aruch (9), one is supposed to remove his left shoe before his right, when taking off his shoes. However, when one takes off his shoes in order to change into Shabbos shoes, this act is considered a positive act of mitzvah (פעולה חיובית), and thus, one should remove his right shoe first (10).

It is said that the Vilna Gaon would wear his Shabbos hat on Rosh Chodesh, to honor the day.

(1) בראשית רבה פ' פד:ח (2) רבינו בחיי שופטים (3) מקרא "הטהרו והחליפו שמלותיכם" - וישלח לה:ב (4) רנ"ג: (5) מקור חיים רסב (6) או"ח ח:י (7) מגן אברהם רסב:ב (8) תורת חיים רסב (9) או"ח ב:ד (10) הליכות שלמה ב:בא

הוא היה אומר.....

Rabbeinu Saadia Gaon ZT"L is quoted as saying:

"In His promise to Avrohom Avinu, Hashem used only two words to indicate that He would punish the Egyptians for enslaving Bnei Yisroel, namely: 'I will judge them.' If Hashem performed so many miracles to fulfill a promise of only two words, imagine how much more spectacular the ultimate redemption, that has been promised in the Books of the Neviim, will be."

R' Meir Shapiro ZT"L (Lubliner Rov) would say:

"Do you think its easy to be happy? A consistent state of happiness demands hard work. One must make a conscious effort to think in a manner that allows him to always feel happy."

R' Noach of Kobrin ZT"L would say:

"In the seforim it is written that a person is referred to as a 'small world.' Why is a human being called this? Because if he regards himself as small, he is as great as the entire world, whereas if he regards himself as big as the world, in truth he is really small!"

נחנדה לרפואה שלימה בעד החולה אברהם בן אורה יטע נ"י בתוך שאר חולי ישראל

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For the first time, R' Leibel became aware of the thousands of people whose work was necessary for him to have that drink of coffee. This awareness led him to a most intense spiritual experience. His prayers for the next few weeks were permeated with a deep feeling of gratitude to the Almighty.

TORAH GEMS

**ויבא בין מחנה מצרים ובין מחנה ישראל ...
ולא קרב זה אל זה כל הלילה וגו' (יד-כ)**

The simple understanding of this *posuk* is that the camp of the advancing Egyptians was unable to draw near to the camp of *Bnei Yisroel*. The *gemara* (מגילה י:) describes a different scenario where the angels in Heaven were unable to offer up (להקריב) special praises: "*The Heavenly angels desired to sing praises. Said the Holy One Blessed Be He, 'The works of my hand are drowning in the sea, and you want to say praises?'*" We find, however, that in later years, the soldiers of the wicked general Sancherev died as a result of *Hashem* "*Opening up their ears and they heard the song of the Chayos and died.*" (סנהדרין צה:) Why did they die in this "exalted" manner and not the Egyptians, and why were the *Chayos* permitted to sing at all?

The answer is brought in the name of the great **R' Shmuel Shmelka Hurvitz of Nickolsburg ZT"l**, that in fact, the angels who desired to sing praises really intended to destroy the vast army and myriad chariots of Pharaoh by the pure holiness and intensely divine sweetness of their angelic voices, just as they later actually accomplished to the army of Sancherev. However, *Hashem* did not want the Egyptians to get off so easily. He told them, "*The works of My Hand are drowning in the sea*" - a reference to the thousands of Jewish baby boys, beautiful works of life brought forth from the One and only Creator, who were forcibly drowned in the waters of the Nile as a result of Pharaoh's wicked decree. "*And you want to say Shirah?*" - you want to kill them kindly with your songs? No, I have much worse in store for them. They will receive their מדה כנגד מדה - dying a horrible death

tossing and turning and drowning in the sea!

ותצאן כל הנשים אחריה בתפישם ובחולות וגו' (טו-כ)

After the miraculous crossing of the Red Sea, *Bnei Yisroel* sang the *Shiras Hayam* - Song at the Sea. The women did not join the men singing and instead sang a *Shirah* on their own, led by *Miriam Haneviah*, sister of Moshe and Aharon. However, we find a stark contrast between the song of the men and that of the women, in the fact that the women employed musical instruments. Why didn't the men use instruments as well?

R' Chaim Abulafyah ZT" L, in **Eitz Chaim,** writes that the women used musical instruments to ensure that their voices would not be heard by the men. Miriam was fully aware of the prohibition of קול אשה - (*Hearing*) a woman's voice, as the men would inevitably have heard the women sing had they sang with them together. Even according to the opinion which is lenient concerning a family singing together agrees that if the males and females are not all of one immediate family, this prohibition still applies. Therefore, since the whole of *Klal Yisroel* were there at the time, it was forbidden for the men and women to sing the *Shirah* together. Instead, Miriam led the women to a place where they could not be heard by the men, so that they could sing their own *Shirah*. To further ensure this, the loud volume of the instruments completely drowned out their voices.

This, then, is the intention of the *posuk*: "*And all the women followed after her,*" they followed her away from where the men stood. "*With musical instruments and dance*" - to ensure that the men did not hear their voices or see them frolic.

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ועמלק. וממילא עלינו להתאמץ בכל עוז להפיץ לימוד התורה, ללמוד לעצמו ולגדל בניו לתלמוד תורה ולהחזיק ביד תלמידים אחרים הלומדים. וזהו חיצונית למעמק.

ולא עוד, אלא יש לנו חידוש בקיום המצות, כי כל אדם מישראל הלומד תורה או מחזיקה כהגון, מחליש במדה ידועה את כוחו של עמלק, ויש לו איזה חלק במצות מחיית עמלק.

מן התורה. לכך בא שונא עליהם לפי שאין השונא בא אלא על רפיון ידים מן התורה עכ"ל. וא"כ מקרא זה נרמז לנו מפני מה היה כוחו בעמלק להלחם עם ישראל: שרפו ידיהם של ישראל מדברי תורה. ולמדנו מזה, כי סיבת כוחו ועיזויו של עמלק הוא ע"י רפידתו בלימוד התורה, ואם כן, כל מה שמתגבר אצלנו הרפיון בדברי תורה, מתגבר כוחו של עמלק. ולהיפוך, אם אנו נתחזק לעצמנו בלימוד התורה, אז בודאי יחלוש כוחו של

מעשה אבות... סימן לבנים

אמר אל כל עדת בני ישראל קרבו לפני ה' כי שמע את תלונותיכם וגו' (טז-ט)

In *Parshas Beshalach*, we find the first of a number of episodes in which the Jewish people - having just recently been released from captivity, saved from certain drowning at the sea and supplied with food, water and even meat, all in miraculous fashion - now find life in the wilderness too difficult and a series of complaints against *Hashem* breaks out. In each situation, however, *Hashem* responds to His chosen people's often brazen outbursts with patience and fatherly love, and accedes to their requests in a manner which will teach them to appreciate what they have. Thus, although the water was bitter in *Marah*, *Hashem* sweetened the water for His people. The Jews cried out for bread; *Hashem* responded by raining down *Mann* from heaven - enough for each person, for one day at a time, with a double portion on Friday to cover the *Shabbos* as well. These were done to instill a feeling of appreciation for the Heavenly delights that were provided to sustain *Bnei Yisroel* in the desert.

In *Yerushalayim*, one can find learning discussions, *shiurim* and even *Mussar* groups to one's heart's content. *Boruch Hashem, Kein Yirbu!* **R' Leibel Benjaminson Shlit"u**, described a *mussar* group in which he participated. The members were given an assignment to improve their sense of gratitude. The leader suggested they consider something they usually do or have and think for ten minutes about its ramifications. R' Leibel would customarily drink one cup of coffee every morning, and he decided to choose this cup of coffee as his subject. He felt it would be easier to work on the assignment if he wrote his thoughts on paper.

To his surprise, the ten minutes quickly turned into thirty-five. He wrote about how the coffee beans grew in Brazil. Someone planted the trees and took care of them until the coffee beans reached maturity. Then workers picked the beans from the trees. The beans were roasted and ground, and packed for shipping. He described all the work involved in the shipping industry which allowed the coffee to reach the United States. This alone required hundreds of people. Finally the coffee arrived at the port in Haifa from where it was taken to a plant and eventually to his grocery store in *Yerushalayim*.

He wrote about the gas range that boiled the water, and the match he used. How much easier it is to use a match rather than have to rub two sticks together. He wrote about how the gas reached his home and what was necessary to build his stove. He wrote about the water kettle that whistled to let him know that the water had boiled. The milk he added required the work of many people from the time it left the cow until it reached his coffee cup. At the end of thirty-five minutes he saw he had not even begun to write about the cup and saucer he used, the teaspoon, the table he placed it on, or the chair he sat on.