

לעילוי צימית ר אברהם יוסף שמואל אלטר בן ר טובי ז"ל זרעיתו רישא רחל בת ר אברהם שלמה ע"ה

(Monsey, NY)

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לקחי חיים ודברי התעוררות צסדרו עפ"י פשיטות השבוע מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד

וַיֹּאמֶר ה' אֶל מֹשֶׁה הֲנִי מִמְּטִיר לָכֶם לֶחֶם מִן הַשָּׁמַיִם וַיֵּצֵא הָעָם וּלְקַטּוֹ דָּבָר יוֹם בְּיוֹמוֹ לִמְעַן אֲנֻכְנוּ הַיּוֹלֵךְ בְּתוֹרַתִּי אִם לֹא וְגו' (פז-ד) - **הַמָּעַם בְּהַשְׁתַּדְּלוֹת הַפְּרַנְסָה, וְשֹׂאִינָה בָּאָה מֵאֲלִיָּה י' ש' להבין, כוונת המילים 'למען אנחנו הולך בתורתך אם לא, שהרי הכיצד שייך ניסיון זה של הליכה בדרך התורה והמצוות להמטיר המן לבני ישראל? וכנב רש"י, "למען אנחנו הולך בתורתי - אם ישמרו מצוות התלויות בו, שלא יוצאו בשבת ללקוט". אבל השב"ם פירש, "למען אנחנו - מתוך שבכל יום ויום עניניהם תלויות למונותיהם אלי, (ויתפללו אלי על כך, וכיעוין בגמרא [יומא ע"ז], "שאלו תלמידיו את רבי שמעון בן יוחי, מפני מה לא ירד להם לישראל מן פעם אחת בשנה וכו'"), יאמינו בי - 'היינו, בהשגחתי עליהם, וילכו בתורתך - 'כיון שמתוך כך, יכירו גם בהשגחתי על מעשיהן, וכמו שפירוש בפרשת וזיה עקב "יענך וידעיבך וגו'", (שעל המטרת המן לבני ישראל, להביאם אל שמירת מצוות התורה).**

ולפ"י יש לבאר את המסורה--"לקטו יום יום (שמות ט"ז ה), ואותי יום יום ידרושון ודעת דרכי--כדי ללכת בהם" יתפצון (ישעיה נ"ח ב'), והיינו, דמדוע "ילקטו יום ויום", ולא רק פעם אחת בשנה, זאת משום, שבכך "ואותי יום יום ידרושון--בתפלה, ויכירו בהשגחתי עליהם ועל מעשיהן, ואי' זדעת דרכי--כדי ללכת בהם, ולשמור מצוותי' יתפצון'.

ובכך מבאר ה'בית יצחק על התורה' (מהרב יצחק יהודה שמעלקיש מלבוב. פרשת בשלח, מאמר ס"ז), את הא דאיתא בגמרא (קידושין פ"ב), "רבי שמעון בן אלעזר אומר, ראית מימך חיה וזעוף שיש להם אוזניות, והן מתפרנסין שלא בצער, והלא לא נבראו אלא לשמשני, ואני נבראתי לשמש את קוני, אינו דין שאתפרנס שלא בצער, אלא שהרעותי את מעשי, וקיפחתי את פרנסתי".

והיינו, ד"הדרב"י פלא, מדוע האדם שהוא תכלית הבריאה, מוכרח לעבוד ולבקש אחר פרנסתו, ולא תבוא הפרנסה אליו הביתה, כמו בשאר ברייותיו של ה', אולם גם בזה ניכר מעשה ה' כי טובה היא', כי "דרעותי את מעשי", וכיון שחטאתי, קמה מחיצה אשר מבדלת ביני לבין הכרת השגחת אלוך, וכמו שנאמר 'כי אם עוונותיכם היו מבדילים ביניכם לבין אלוהיכם' (ישעיה נ"ט ב), ולכן 'קיפחתי את פרנסת', ואינה באה אלי הביתה, ואי' עלי לשאת עיני לשמים ולהתפלל על כך, ובוה אני משריש בליבי הכרת השגחת ה' עלי ועל מעשי, ושומר את מצוותי.

ולפ"ז הוא מבאר את הכתוב, 'הנני ממטיר לכם לחם מן השמים וגו', והיינו, שהקב"ה זן ומפרנס לכל, אך אם כן, מדוע אפיא **וַיֵּצֵא הָעָם וּלְקַטּוּ** דבר יום ביומו', והיינו, שצריך האדם להרצות והשתדלות כדי לזכות בפרנסתו, ואינו מתפרנס מאיליו כמו כל בריית ה' (ומדוע, 'ולקטו דבר יום ביומו', ולא רק פעם אחת בשנה, וכנתבאר), זאת 'למען אנחנו הולך בתורתך וגו', היינו, כדי שיכירו בהשגחת ה' על מעשיהן וילכו בתורתו, וכנתבאר.

רעיונות והתחזקות באמונה ובעבודת השו"ת מאת הגה"צ רבי גמליאל הכהן רבי' צבי' שליט"א ר"י שער השמים ירושלים ע"ה"ק

טיב התבלין

וַיֵּט מֹשֶׁה אֶת יָדוֹ עַל הָעָם וַיֵּשֶׁב הָעָם לִפְנֵי מֹשֶׁה וַיֹּאמְרוּ מִצָּרִים נָסִים לְקִרְאָתוֹ וַיִּנְעֹר ה' אֶת מִצָּרִים וכו' (יד-בז) - **מַעֲלַת רִנֵּעַ שֶׁל אֲמוּנָה** (שמתבוננים בקריעת ים סוף, מתעוררת לכאורה תמיהה גדולה, וכי אין לו להקב"ה דרכים אחרות כיצד להביא את עם ישראל לארץ הבחירה בהשקט ובטח ומדוע הוצרך להעמידם ליד ים סוף גועש, ולגרות בהם את המצרים שיאמרו: נבוכים הם בארץ (שמות יד,ג), ויאבו לדרוף אחריהם? שמה תאמר, רצה ה' לבלות את המצריים ולפיכך עשה כן, עדין לא נזה דעת המתמיהים, וכי צריך עמוד זה לבקוע את הים ולשרד מערכות הטבע בכל העולם, וכמו שאמר חז"ל (שמו"ד כא, ו) שבזמן קריעת ים סוף נבקעו מימות כל העולם? הלא הרבה דרכים לפנינו ית' להיפרע מעוברי רצונו. הנה לדוגמא ננקוט את מפלת סנחריב וכל חילו, שנהרגו בלילה אחד בהשקט וברוגע, מבלי שאף אחד מבחוץ ידע כלל מהנס, וזאת מעדיבות שירת המלאכים, כמובא בגמרא (סנהדרין צה, ב), ואי' למה נשתנה כאן שהחוק ה' להשתמש עם 'קריעת ים סוף' המוגדר בדברי חז"ל (סוטה ב, א) לדבר קשה?

אמנם, למדנו מכאן יסוד גדול: מטרתו של הקב"ה בקריעת ים סוף לא היתה כדי שכלל ישראל יאמינו בו, שכן באותה שעה כבר היה עם ישראל כולו מאמין באמונה שלימה בהש"ת, כמו שנאמר עוד לפני כן (שמות ד, לא), שכעדיין היו במצרים, ואימן העם, ואמרו חז"ל (ילקוט השני; תנ"ך): בזכות האמונה נגאלו אבותינו ממצרים, אלא שרצה הקב"ה בקריעת ים סוף, שגם המצרים יאמינו בו ית', וכמו שכתוב (שם יד, ד): וידעו מצרים כי אני ה', לשם כך שידר ה' את כל מערכות הטבע וקרע את הים כדי שהמצרים יגיעו לאמונה שאין עוד מלבד, אחד שעשר המכות לא הביאום לאמונה זו, ואם נעשה חשבון, אימתי הספיקו המצרים להאמין בה' אחרי קרי'ם, הרי כולם צללו במים, אלא שבאותו רגע שפרפרו בין חיים למות, או זכו להכיר בה', ועבור אותו רגע בודד של אמונה, שוה לבקוע את הים ולפרסם את הנס בכל העולם, כדי שגויים יאמינו בה' רגע לפני מיתתם הרי לפנינו כמה גדול ערכו של רגע א' של אמונה, קו' יהודי שמתחזק אפי' ברגע אחד להאמין ולחשוב שה' הוא בורא ומנהיג לכל הברואים, וקל וחומר הדבר ביהודי החי כל ימיו באמונה, שאין עורך לעוצם גדולתו ומעלתו.

ובענין זה סח לי ה'דחה' ר' **חיד פקשר וצי' ששמע מודה'ק רבי מרדכי מסלאנים וצי'ל**, שכל יהודי שואף להפדר מהעולם בשלשה דברים: א) שיהיה מנין אנשים יראים בזמן ציצית נשמתו. ב) שכספו ילך לצדקה, וידבר לו זכויות בעולם הבא. ג) שבקבורתו יתעסקו אנשים צדיקים וכשנתבונן נראה שהמצרים אחרי שטבעו בים סוף, זכו לשלשת המעלות האלו: א) בזמן מיתתם עמדו שישים רבוא ישראל ואמרו שידה לה; ב) כל רכושם עבר לישראל שהשתמשו בו למטרות קדושות של בניית המשכן, ג) בקבורתם התעסק הקב"ה, שנאמר 'נשית' מיניך תבלעמו ארץ'; רואים אנו מכאן כמה רם ונשגב כח דיבור אחד של אמונה, להנחיל שכר אפילו לדשעים גמורים, ומצאא לפי זה, שהשכר שקבלו המצרים הוא שכר עצום בה לאמריה אחת של אמונה בלבד, קל וחומר שאין לשער את גדול השכר הצפון לצדיקים שחיים כל מניהם באמונה.

צַמֵּשׁ: Faith is a lifestyle. Not everyone is cut out to live from day-to-day without worrying about tomorrow, secure in his belief that his wealthy Father in Heaven will take care of him. Only those whose lives are completely dedicated to pure Torah study can function at such a high level of *bitachon*.

A SERIES IN HALACHA למעשה הלכה
LIVING A "TORAH" DAY
Forgotten and Little Known Halachos and Customs (16)
Laws of a Lavatory - Lavatory (cont.). Upon Leaving. If one entered a lavatory for any purpose, even not to relieve himself, he should wash his hands upon leaving (1). It is, however, not necessary to wash with a vessel, and pouring only one time is enough (2). If one is preparing himself for *Tefillah*, it is preferable to wash with a vessel once. Some people keep a *chumra* (stringency) mentioned in *Shaarei Teshuva* (3) and wash their hands three times after leaving a bathroom.

On Yom Kippur. One is not permitted to wash himself on *Yom Kippur* (איסור רחיצה). Therefore, if one goes into a bathroom for another purpose but does not relieve himself there, he should not wash his hands. Rather, he should rub them well in a cleaning fashion with a towel. If one feels uncomfortable leaving a bathroom and not washing his hands, i.e. it makes him feel unclean and/or it weakens his concentration while davening, he may wash his hands up until the end of his knuckles (4).
Modern Lavatories. According to some *poskim*, our modern facilities are not like those of the olden days because they are generally much cleaner, and thus do not obligate one who didn't relieve himself, to wash his hands. Even if he did relieve himself, he can still wash his hands in a sink inside the bathroom. However, one should not rely on this opinion, unless he has no

הוא היה צמר ...

Chid’a, Chacham Chayim Yosef Dovid Azulay ZT”L (Chomas Anoch)) would say:

“The word 'התיצב' (Stand firm) has the same *gematriya* as 'חתן כלה' (groom and bride). This is a reference to the words of Chazal that *‘it is as difficult to pair up a couple (husband and wife) like splitting the sea.’* But no matter what difficulties a couple goes through in life, they must always remember, *‘Stand firm and you will see Hashem’s help’* in all matters!”

Rabbi Asher Balanson Shlit’a (Ohr Yerushalayim) would say:

“*Tu B’Shtvat*, the New Year for trees is in the middle of the winter. Even though the fruit has not appeared yet, we consider it as if the new year has already begun because the sap has risen, and in the sap is stored the inner strength of the trees (Rashi). One must learn from this how to act towards other people. How many times do we pay attention just to the outside of a person, his clothes and outward appearance, and not the inside, his *neshama*? The person standing in front of us can appear barren without fruit or flowers but deep down he has an inner strength that can bring forth very special abilities - his fruit. If one sees a bare tree and neglects to care for it, its fruit will not come out. Similarly, if we don’t take care of the person in front of us, his fruits and potential will also not come out.”

A Wise Man would say:

“Creativity is allowing yourself to make mistakes. Success is knowing which mistakes to keep.”

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The *Torah* was given exclusively to those who ate the *Mann*. There was an element of anxiety regarding the *Mann*, to be sure. Yet it is precisely this anxiety that the true *Torah* scholar must learn to deal with, and appreciate, if he aspires to reach the lofty goal of *Torah* study for its own sake.

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
other way (5). If there is no faucet outside for him to wash from, one possible alternative is to take water outside the bathroom in a cup or in his cupped hand and then wash outside.
One Hand Inside. If one stuck his hand into a lavatory to turn off the lights, for example, but his body did not go inside, according to most *poskim* he does not have to wash his hands, because the unclean spirit (רוח רעה) of a bathroom only covers the hands of one whose whole body or a majority of his body enters inside (6). This is relevant for the last one leaving a *Beis Medrash* when he turns off all the lights.

Bringing Food and Medicine into the Bathroom. It is preferable not to bring any food into a bathroom (7). If it was brought in, it still may be eaten (8). For a genuine need, one is permitted to bring food into a bathroom. In fact, it is known that some *Yerushalmi* families, before a *simcha* or *Yom Tov* when much meat will be needed, salt their meat themselves and put it in the bathtub, even if there is a toilet in the room as well. One should certainly not eat in a bathroom (9). One may bring medicine into a bathroom (10), and even store medicine in a bathroom (medicine) cabinet, as many people do.

Before Washing Hands. Upon exiting a bathroom, one should not touch a *sefer* before he washes his hands, even if he did not relieve himself in the bathroom (11).

(1) משנה ברורה ד"מ (2) שם; לט (3) ד"יב (4) מ"ב תרי"גה, וביאור הלכה שם (5) עיני מנחת יצחק א"ס (6) עיני ציץ אליעזר זיבג (7) מאסף לכל המהנות ד"ל (8) באר משה הא (9) באר היטב זיב (10) באר משה חטא (11) ר"מ א"ח ד'

מעשה אבות... סימן לבנים

או ישיר משה ובני ישראל את השירה הזאת לה' וגו' (פס-א)

The following story is told about **R' Moshe Leib Sassover ZT"l** when he moved the first time from Sassov to the city of Apt. As R' Moshe Leib and his family were traveling in their carriage, they came across two men in a horse and wagon. R' Moshe Leib was told that this was a poor father accompanying his son who was getting married to the daughter of the *shamash* of Apt. He went out to greet them and was struck by the sad expressions on their faces. It didn't take long for him to realize that the unfortunate man had no money for even the basic wedding festivities. Right then and there, R' Moshe Leib decided to sponsor the wedding. He dressed the *Chosson* in his own clothes, fed him from his own provisions, sat him in his own carriage and sang and danced the wedding party into Apt. Eventually, the *Chosson's* family alighted from the carriage and joined them in their singing. As they made their way down the main street of Apt, throngs of passers-by were pulled into the amazing celebratory circle of song and dance, until they reached the *Kallah's* house.

Once they reached the *Kallah's* home, the celebration continued. R' Moshe Leib's wife cared for the *Kallah*, giving her beautiful clothing and jewelry, and preparing a sumptuous wedding feast for them. The Klezmer musicians of Apt, some of the finest in the entire region, heard the commotion, and came out to investigate. Only the wealthy Jews from Apt and the surrounding towns could afford to hire them to play at their children's weddings. However, that night, although there was no wealthy man's wedding for these musicians to play at, when they saw that the entire town had assembled at the wedding of this poor boy and the daughter of the Apter *shamash*, they decided to come with their instruments as well.

There was tremendous rejoicing in the town of Apt that night. It was surely an evening to remember. In the middle of the *seudah*, the band struck up a particularly beautiful song and the entire assemblage was mesmerized. Afterwards, R' Moshe Leib congratulated the band and uttered a cryptic statement: "If only this *niggun* could be played as I leave this world - how much it can accomplish!" The wedding feast went on and the cryptic statement was soon forgotten.

Years passed, and R' Moshe Leib returned to Sassov, his hometown, with which his name was associated. He was already older and before long he became sick and his end was near. The morning of his death, R' Moshe Leib davened his last *Shacharis*, and as he was taking off his *tefillin*, one of the wealthy men in town came over and invited him to his daughter's wedding, which was scheduled to take place that very evening in the main synagogue of Sassov. R' Moshe Leib knew that he had little time left in this world, and he spoke to the man, and to the father of the groom as well.

"I decree," he said, mustering a great deal of strength, "that your *simcha* (rejoicing) should not be affected in the least by me. Rejoice, and I will rejoice with you!" he declared. Minutes later, he passed away, on the 4th of *Shevat*, 5567 (1807).

The Jews of Sassov and its surrounding villages all turned out for the funeral of R' Moshe Leib. On the way to the cemetery, two wagons full of people, were coming towards them. It was the musicians from Apt, with their assistants and instruments, who had come for the *simchas Chosson* and *Kallah*. They had been hired to perform that night at the wedding of the wealthy man's daughter! Noticing the throngs of people, they inquired as to whose funeral it was. When they found out that it was none other than R' Moshe Leib's, they remembered his request of so many years before, at the wedding of the Apter *shamash's* daughter: "If only this *niggun* could be played as I leave this world - how much it can accomplish!" So many years had passed since they had played that tune, and they had long since forgotten the incident along with the *niggun*!

But now, stopping at R' Moshe Leib's funeral, it all came back to them - the story and the *niggun*. They had to keep their promise! And so, an ad hoc beis din was convened at the cemetery, and it was decided that the *niggun* could indeed be played! "And I will rejoice with you," R' Moshe Leib had said. Picking up their instruments, the Klezmer band approached the open grave, which was surrounded on all sides. They began to sing and play their instruments, with that very *niggun* that they had played so many years before, at the wedding in Apt and all those around them joined in.

משל למת הדבר דומה

ויראו בני ישראל ויאמרו איש אל אחיו מן הוא כי לא ידעו מה הוא ... הוא הלחם אשר נתן ה' לם לאכלה וגו' (פס-ב)

משל: One fine day, the **Kotzker Rebbe, R' Menachem Mendel Morgenstern ZT"l**, popped his head out of his private study and to the astonishment of the few *chassidim* who happened to be standing around, he called out, "What does it mean when *Chazal* (**Mechilta**) tell us: 'The *Torah* was given exclusively to those who ate the Mann?'"

The *shamash* was somewhat used to the *Rebbe's* unconventional methods and he answered quickly, "The '*vel*' (world opinion) says that this refers to people who are well supported and can devote their entire day to *Torah* study."

"Aha! And I say '*punkt farkert*' (just the opposite)," announced the *Rebbe*. "The *Mechilta* is discussing people who are poor and downtrodden. They find it very difficult to make a living - and nevertheless, they are never worried! They are happy and content, and constantly place their faith in the Almighty, that He will provide for and support them."

The *chassidim* were in awe as the *Rebbe* continued. "These people are like our ancestors in the desert, who collected food each and every day and believed totally in *Hashem*. It was to these people that the *Torah* was given!"

ויסב אלקים את העם דרך המדבר ים סוף וחמשים עלו בני ישראל מארץ מצרים וגו' (ג-ח)

Rashi offers two explanations to the word "*Chamushim*." In the first, he explains that it refers to the weaponry that *Bnei Yisroel* brought with them into the desert, in preparation for battle. The second interpretation is more anecdotal: "*M' Chamushim - one of every five (חמשה) Jews went out, while four-fifths (of the population) died during the three days of darkness*." Why did they die? Because these people didn't want to leave Egypt. *Hashem* killed them when it was dark so the Egyptians should not see and rejoice in their downfall.

If one were to calculate the amount of souls that comprised four-fifths of the Jewish population in Egypt, the number would be staggering. If 600,000 men between the ages of 20 and 50 went out, how many more women, children, teens under the age of 20, older people over the age of 50, would this amount to? Many commentators attempt to calculate this and their numbers reach the tens - some even hundreds - of millions! If so, that would mean that in the three days of darkness, possibly hundreds of millions of Jewish souls perished! Is it possible that the Egyptians did not find out about this disaster - a holocaust to end all holocausts?

R' Shimon Schwab ZT"l notes that it is difficult to believe that such staggering losses took place in Egypt. Rather, those truly wicked Jews - not necessarily a significant amount - that wished to remain in Egypt did die. What Rashi is referring to with the loss of 4/5 of the Jews, is the "potential" of future generations that would have emanated from these wicked men. Just as *Hashem* told Kayin after he killed his brother Hevel, "*The bloods (דמים) of your brother cries out*," employing the plural term "bloods" to denote all future generations that will never be born due to Hevel's death; similarly, the future offspring that will never be born to these wicked Jews, will ultimately comprise a vast amount of people lost to our nation! Do we realize how much damage the wicked truly cause to our people when they sin?

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ... דרשה יציאה דרכו

One of the great miracles of *Krias Yam Suf* was the fact that every tribe had its own private path. Why was this necessary? On a practical level we can understand that this certainly helped to achieve order and organization among the crowds. But on an another level, there is a deeper message here. **R' Uri Weisblum Shlit'a, Mashgiach** of *Nachlas HaLeviim* quotes **R' Chatzkel Levenstein ZT"l** who said that it is not enough for a *bochur* or anyone to be left on his own to learn *Torah* and do *mitzvos*. "*Fun zich alein vakst vilde gruz*" (from him alone will grow weeds!) Just as every blade of grass has an angel that tells it to grow and only then can it grow, so too, every person needs someone to help him grow, to watch over, protect and channel his talents and abilities in a positive way. A person's *Mazel* - his nature, personality, *koichos* and even *middos* are given to him at birth. Generally, these cannot be changed - but they can be channeled or redirected. Some enjoy learning *gemara b'iyun* (deep intensity); others find it very dissatisfying. They love to learn *b'kiyus* (quicker, broader). Is one greater than the other because of his ability? No! The greatness of a person is finding out who YOU are and developing your individuality to the fullest.

R' Shmuel Rozovsky ZT"l said, "*A yeshivah is nisht a zekel kartufel*" (A *yeshivah* is not a sack of potatoes!) You can't just throw everyone together into one room and expect everyone to learn the same way and succeed. "זוכך לנער על פי דרכו" - We must educate and cater to the individual needs of every child and help him develop HIS strengths and take pride in HIS accomplishments - "דרכו"! We must all realize that we each have our own unique and individual path in *Avodas Hashem*.

מי כמוכה באלים ה' מי כמוכה נאדר בקדש נורא תהלות עשה פלא וגו' (פס-א)

As they watched the hapless Egyptians drowning in the *Yam Suf*, *Bnei Yisroel* were moved to the point that they burst out in glorious song and praise of the Almighty. What was the purpose of this song - this "*Shirah*" - and what precisely was its benefit to the world?

In his *sefer Toras Haolah*, **R' Moshe Isserles ZT"l (REM'A)** writes that the special and uplifting songs that the *Levi'im* would sing in the *Bais Hamikdash*, at the time when the *Korbonos* (sacrifices) were brought, was like the songs of the Heavenly Hosts above. When the *Levi'im* would sing, the hosts would pause their song and listen. Similarly, whenever a miracle is performed for the Jewish people, a wonder that modifies the course of nature, the Heavenly Hosts cease their song, and the Jewish people sing theirs.

The **Bnei Yissaschar, R' Tzvi Elimelech of Dinov ZT"l** expands this idea as follows. The Heavenly Hosts - stars, planets and constellations, as well as all creatures of this world - each one sings its particular and individual song according to the qualities it was imbued with by the Creator. The maintenance of all the various forces of nature, the veritable continuity of Heaven and Earth, depend on each receiving a constant flow of Divine influence and power, uninterrupted. The receptacle for receiving these Divine currents is the unique "שירה" - song of each one. It is of utmost importance, therefore, that their song must never be interrupted, for this can alter the course of nature itself.

When a miracle occurs and nature is modified, it causes one of these forces to cease, which automatically causes its unique *Shirah* to cease. This is what happened at the *Yam Suf*. However, since it cannot be that a song of nature completely ceases, and the "Provision of the King" thereby becomes lacking, therefore, the Jewish people - the "עם קרובו" - the Nation that is closest to *Hashem*, made up for the "lost" song of the sea, by singing their own *Shirah*.

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHILOMO

ויבאו בני ישראל בתוך הים ביבשה ... (ד-כב)

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