

sickness and I will heal you. There is no other power in the world Who can do that. No doctor, no nurse - no amount of money can heal a person when Hashem wishes him to be sick. As they say: “When your number is up, you’re done. And if it’s not up - then go out there and live your life!”

מאת מנה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

light of *Torah*, is permitted. (Note: This might be permitted for a different reason. The **Pri Megadim** ⁽⁴⁾ writes that there is no prohibition of making private requests during “*Tosfos Shabbos*” - when one accepts *Shabbos* early and extends it later - although the **Sha’agas Aryeh** ⁽⁵⁾ seems to argue on this.

- The “*Tefillas HaShlah*” (by **R’ Yeshaya Halevi Hurvitz ז”ל**) which many people say on *Erev Rosh Chodesh Sivan*, can be said even when that day falls out on *Shabbos*.
- The *tefillah* said after reading the *Nasi* which many do in the beginning of *Chodesh Nisan* is permitted.
- When a *Bris Milah* takes place on *Shabbos*, the *Mohel*, father and *Sandek* can say the prayers that are recited before performing this special *mitzvah*.

Additional Reason to Permit. The above cases, and some others, may be permitted for another reason. Some *Poskim* say that if there is an opportune time to recite a *tefillah* which will not be available if one waits till after *Shabbos*, one has upon whom to rely to say the request then. The only *issur* would apply if a *tefillah* can be said before or after *Shabbos* ⁽⁶⁾. Since he will lose the *segula* of *Tu B’Sivat* if he does not say it on *Shabbos*, it is permitted. This *heter* includes other cases, like the well known *segula* of *davening* at a *Bris* when the baby cries ⁽⁷⁾. This is probably the reason that the **Chid’a** composed special *tefillas* for each of the *Hakafas* on *Simchas Torah*.

(1) דברי תורה (מונקטש) דקו (2) שו"ע הרב רפחח (3) בני יששכר מאמרי שבט מאמר ב' אות ב' (4) משבצות זהב רצנא (5) שאגת אוהר רצנא (6) עיני שו"ע הרב רפחח וקונטרס אחרון פסב (7) עיני פסקי תשובות רפחח

הלכה למעשה

your G-d wants you to live even the doctors can’t kill you!” **נמשל**: Rashi quotes the *Medrash*: “‘*All the sickness, I will not bring upon you.*’ And if I do bring it upon you, it is as if it has not been brought, ‘for I, the Lord, will heal you.’” The message from *Hashem* is crystal clear: I will bring upon you

A SERIES IN HALACHA LIVING A "TORAH" DAY
The Greatest Mitzvah of All (13)
Appropriate Tefillos. Last week we mentioned a *halacha* that has a special relevance to this *Shabbos* and the day of *Tu B’Sivat*. It was in regard to the *tefillah* of *Rebbi Nechunya ben Hakanah*, a prayer composed to help one succeed in understanding *Torah* learning. This *tefillah* can be said on *Shabbos* and *Yom Tov*, even though similar-type *tefillas* are forbidden. The reason is that the only *issur* of saying private requests on *Shabbos* and *Yom Tov* is for material needs. However, for spiritual needs, there is no prohibition. This is stated clearly by the **Munkatcher Rav ז”ל** ⁽¹⁾ and can be inferred from the wording of the **Baal HaTanya** ⁽²⁾.

Tu B’Sivat: Davening for a Good Esrog. The **Bnei Yissaschor** ⁽³⁾ writes that *Tu B’Sivat* is a good time to *daven* for a beautiful *Esrog* for next *Sukkos*. This year, when *Tu B’Sivat* falls out on *Shabbos*, many have asked if they can say this *tefillah*. According to the above, it is surely permitted since this is a spiritual request to fulfill a *mitzvah* in the preferred manner. However, an *Esrog* dealer cannot *daven* on *Shabbos* that he should have a supply of good *Esrogim* to sell, as that is a *parnassa* (material) request, not a spiritual one.

Other Spiritual Requests. As a result of the above reasoning:
1) The special private *tefillas* that ladies recite after lighting *Shabbos* candles, for children who will have and spread the

הוא היה אומר ...

R’ Shalom Rokeach ז”ל of Belz (Sar Shalom) would say:

Rashi quotes the *Mechilta* that when the *Yam Suf* split, ‘*all the waters of the world also split.*’ Why was it necessary for all the waters of the world to split; isn’t it true that *Hashem* does not perform miracles for nothing? What was the purpose of this miracle? The answer is as follows: Water represents troubles, as *Dovid HaMelech* famously said: ‘*The waters have reached my soul.*’ (*Tehillim* 69:2). Water indicates problems, conflicts and water splitting indicates deliverance. Thus, when the *Yam Suf* (Sea of Reeds) split, all the waters of the world also split in order to demonstrate that as long as *Bnei Yisroel* are suffering, their deliverance is already prepared. It will come in the blink of an eye, at which point all the troubling waters will split.”

Rebbe, R’ Heshel of Krakow ז”ל (Chanukas HaTorah) would say:

The *Gemara* states (פ' מ"ב) - ‘*Whatever Avraham Avinu did for the angels (who came to visit him), the Holy One blessed be He did for his children.*’ Nowhere in the *posuk* does it say that Avraham gave the angels bread. Thus, here in the desert, when the *Mann* began to fall and Moshe told them, ‘*This is the bread that Hashem has sent you,*’ they were confused. They quickly asked, ‘*What is this?*’ In whose merit did we receive this bread?”

A Wise Man would say:

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(Monsey, NY)

הדלקת נרות שבת – 5:07

זמן קריאת שמע/ מ"א – 5:57

זמן קריאת שמע/ להגרא – 9:33

סוף זמן תפילה/ להגרא – 10:26

שקיעת החמה שבת קודש – 5:26

מוצאי' צאת הכוכבים – 6:16

צאה"כ / לרבינו תם – 6:38

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שבת קודש פרשת בשלח – שבת שירה – ט"ז בשבט תשע"ז Shabbos Parshas Beshalach - February 11, 2017

טיב התבלין

מאת הגה"צ רבי גמליאל הסון רב בעש"ק שליט"א ר"י שער השמים מיושלים עה"ק

ויאמר ה' אל משה הנני מממיר לכם לחם מן השמים ויצא העם ולקחו דבר יום ביומו למען אנסנו דילך בתורתנו אם לא (טו-ד) - תכלית הנסיון
ל' ש' עיין, דהנה מעת צאתם ממצרים, בכל פעם שנודקו בנ"י לאיזה צורך היה להם מתחילה בחינה של הסתרה. תחילה היה זה בקריעת ים סוף, אכן גילה להם אז הקב"ה את ידו החזקה ובאותו מעמד הרבה מאוד להטיב עמם והאיד מכבודו עליהם עד שאח"ל מעשי ה' מעשים מצרים (מכילתא שירה ג) ראתה שפחה על הים מה שלא ראה יחזקאל בן בוזי. אך תחילה לכל זאת היה הסתרה גדולה, וצעקו ישראל המבלי אין קברים במצרים, זאת אומרת שהסתרה היתה כל כך גדולה עד אשר לא ראו בכל היציאה הזאת שום טובה חי'ו, ולמרות גודל שפלותם שהיזה מנת חלקם במצרים העדיפו שוב להיכנע לפני פרעה להיות עבדים במצרים ר"ל, והדבר אומר דרשני.

שוב חזר הדבר ע"צ תיכף ומיד אחר קריאת הים, בבוא ישראל מרתה, ולא היה להם מים לשותות, גם אז היו בהסתרה גדולה, כי לולא אותה הסתרה לא היו מתלוננים אחר שרק לפני שעה קלה ראו את ידו החזקה של בוראם, אלא ודאי נוצר איזה מצב של הסתרה ולא התחשבו בכל מה שראו במו עיניהם. ושוב נשתלשו הדברים בבואם במדבר סין, שם נודקו ללחם, ושוב נוצר הסתרה ושוב גרם ההסתרה שהיו מלינים על משה עד שנתגלה עליהם בחסדו הגדול והמשקי להם המן, היה זה מאכל רוחני והיה זה לתועלת גם עבור צרכיהם הגשמיים כמבואר בחז"ל, ודי לך כאן חזקה של ג' פעמים הסתרה המקרים את הטוב הנגלה, ומן הדאי להסתנון ולהבי' מה פשרה של ההנהגה זו, ועל מה ולמה נודקו לכל אלו ההסתרות טרם שהאיד הש"ת מטובו עליהם?

מאוצרותיו של המגיד

מאת הרב שלום פערל שליט"א מגיד משרים בקלק בית שמש

וידי בשלח פרעה את העם ולא נחם אלקים דרך ארץ פלשתים כי קרוב הוא וכו' (י-יג) - כעניין אי יאוש ותקה בכל מצב

יאר ב'כתב סופר, "הנה לא היו ישראל בצרה יותר אשר התייאשו בה מן הרחמים, כמו במעמד הים, שהיו המצריים נוסעים אחריהם והים לפניהם והמדבר בצדדיהם (וכיעוין בשמות רבה, 'היה הים סוגר והשווא רורף והחיות מן המדבר'), ולכן אמרו (שמות י"ד יא) 'המבל' אין קברים במצרים, לקחתנו למות במדבר', כי לא עלה על דעתם כי יושעו, ובמה ש'יושע ה' ביום ההוא את ישראל מיד מצרים' (שם ל') הראה ה' כי לעולם לא יתיאש אדם מן הרחמים, ו'אפילו חרב חדה מונחת על צווארו של אדם, אל ימנע עצמו מן הרחמים' (ברכות ז'). ואם כן, גם אם יהיו ישראל במלחמה לא יעזבו את בטחונם בה, ויאמרו ש'הנה לא ינום ולא יישן שומר ישראל' (תהילים קכ"א ד'). שהרי אי אפשר שהיו בצרה גדולה יותר מאז שעמדו על הים, ויזכרו תמיד אין שעמדו אז בצרה והצילם ה' וכן יעזרם תמיד. ולפי זה יש לבאר את הכת', 'ולא נחם אלקים דרך ארץ פלשתים כי קרוב הוא, פן ינחם העם בראותם מלחמה, דהיינו, שיהיו העם במלחמה, ישבו מצרימה' כי יתיאשו מן הרחמים, ולכן יוסב אלוקים את העם דרך המדבר ים סוף, כדי שיראו שם את ישועת ה', ויזכרו תמיד אין שעמדו אז בצרה והצילם ה' וכן יעזרם תמיד."

אלא י"ל דהקב"ה הוא מקור הטוב והחסד, ותכלית הצמצום לצורך בריאת העולם היה רק כדי להטיב לבדיחותיו, אך אילו היה הקב"ה מטיב מבלי שיהיה האדם טורח כדי להשיג את טובתו לא היתה הטובה שלימה, כי האדם היה מכיר שאין הוא ראוי לאותה טובה והיה מתבייש מאוד, על כן הנהיג בעולם ענין הנסיון והבחירה, כדי שהאדם יכוף את יצרו לשעבדו תחת רצון בוראו, ובכך מבטל הוא את שותו לכבוד בוראו, ואז שוב אין הוא מרגיש בבואו ליטול שכרו כי חסד חינום הוא, כי בדין הוא שיטול שכרו מאחד שהקריב את עצמו עליה. וכיון שזה תכלית הבריאה, רצה הקב"ה לגלות סוד זה לבניו רוחמיו עוד בטרם קבלו עליהם עול מלכותו ית' בקבלת התורה, כדי שיכירו דרכי טובו, וידעו ענין ההסתרה והנסיון המצוי בעולם כדי להטיב על ידה באחרית ימי חלדו של אדם, וניסה אותם בג' הסתרות, ודראה להם על ההכרח לעבור הסתרה כדי ליכות, על ידה לחסד, כי ההסתרה היא הגודם המעורר הרצון השלילי, כמו שרואים באלו הג' הסתרות שגרמו לעורר בהם רצון לחזור למצרים, ועצם היותם מלינים על משה נתעורר מרצון לא טוב, אך למרות רצונם המשיכו במסירות נפש על הים ללכת אחרי הש"ת, וכיון שכך ראויים היו לחסד, וכו' לבהירות והשגות נפלאות.

ואף שלפי פשוטו של מקרא נראה שבשאר נסיונות לא עמדו כדבעי, מ"מ תכלית ההסתרה היה לצורך ידיעה זו, לגלות כי הדרך ליכות לטוב הוא לעשות רצון הש"ת מתוך עול מלכות שמים, ומה שזכו לחסדים גם אחר שלא עמדו בנסיון, היה זה ביכות לבם הנגשבר והנרדק, כי עצם הדבר שהאדם מכיר כי יעבר עליו נסיון ולא עמד בו, הוא המגשר את לבו ודאי גם בתוכוהו לחסד הש"ת, אך תכלית הרצון הוא להטיב על ידי שיעמוד האדם בנסיון ובכך יזכה לחסד עליון בשלמות.

ואת המסד הזה של אי יאוש ותקה בכל מצב, גם יש ללמוד ממה שיום חמישה עשר בשבט שהוא בתוך החורף הוא ראש השנה לאילנות כיון שבו עולה השרף בהם (ע' רש"י ראש השנה י"ד. ד"ה הואיל ויצאו וכו') ועלה השרף באילנות (וכו') ומחשדם, וכמו שבספר **אוצרותיהם של צדיקים** (פרלוב, ט"ז בשבט עמוד קפ"ב ד"ה קרוב וכו') הביא בשם **האומדן רבי ישראל מצ'דטקוב זי"ע** שהיה מראה על הקשר שבין יום חמישה עשר בשבט שהוא ראש השנה לאילנות וגאולת עם ישראל, ש"די יום זה בא להורות על התקוה העתידית לעם ישראל, כי אף שהוא בבלות אדם כאלפיים שנה, והוא סובל מדריסת מכל צד, והוא בתכלית השפלות, עד שכמעט אפסה כל תקווה לעתידו חלילה, אולם הרי ההנהגה עמו היא בדרך על טבעית, ואם כן, גם בשעה שלכאורה אפסה כל תקוה לעתידו חלילה, הקב"ה יושע אותו בדרך על טבעית, וגם יום זה מורה על תקוה זו, שררי ביום זה כאשר האילנות עדיין עומדים עידומים וקפואים בתוך החורף וסופות החורף מטלטלות אותם ומאיימות עליהם לעקורם, ולכאורה מצבם הוא ללא כל תקוה עתידית, אולם גם בשעה זו בעצם ימי החורף יונקים האילנות חיות מחודשת ממעמקי האדמה ומתחדשים, וכך גם לגבי עם ישראל הנתן לביה ולמשיסה במשך ימי גלותם, שגם במעבה אפילת גלותם נוצר אור גאולתם - 'אורו של משיח', ואף שלמראית העין שולט האישוא, אולם 'השרף כבר עולה באילנות', ועל זה נאמר (שערי ס"ה כ"ב) 'כי כימי העץ ימי עמי', וכן הוא גם לגבי גאולת כל יהודי מצרתו הפרטית.

מעשה אבות סימן לבנים

ה' איש מלחמה ה' שמו וגו' (בז-ג) - פרש"י מלחמותיו לא בבלי וזין אלא בשמו הוא נלחם עב"ל.

On December 16, 1944 the largest battle in American history, the Battle of the Bulge, began. The last desperate attempt of the German Wehrmacht to snatch victory from obvious defeat involved hundreds of thousands of troops on both sides. Fighting raged until January 25, 1945 with the German counterattack decisively defeated. The Germans relied on bad weather to neutralize Allied air power, and it did for a time, until enough fair weather broke to allow Allied bombers to aid General George Patton and his Third Army in their drive to relieve the courageous men of the 101st Airborne in their epic stand at Bastogne, the turning point of the battle. The story behind this epic battle is not as well-known, but it is surely worth telling.

In early December 1944, General Patton’s forces were poised to cross the Rhine River, a formidable natural obstacle to the invasion of Germany by the western allies. The date for the attack was set for December 19, but foul weather threatened to postpone the attack. On the morning of December 8, Patton phoned the head chaplain of the Third Army, James H. O’Neill. “This is Patton; do you have a good prayer for weather? We must do something about those rains if we are to win the war.”

Well, the chaplain couldn’t find a reasonable prayer for weather so he composed his own, which he typed on a note card: “*Almighty and most merciful Father, we humbly beseech Thee, of Thy great goodness, to restrain these immoderate rains with which we have had to contend. Grant us fair weather for battle. Graciously hearken to us as soldiers who call upon Thee that, armed with Thy power, we may advance from victory to victory, and crush the oppression and wickedness of our enemies and establish Thy justice among men and nations.*” He brought it to Patton who ordered 250,000 copies printed.

Patton then asked him a question. “Chaplain, how much praying is being done in the Third Army?” inquired the general. “I do not believe that much praying is going on,” responded O’Neill. “When there is fighting everyone prays, but now with this constant rain - when things are dangerously quiet, men just sit and wait for things to happen. Prayer to most of them is a formal, ritualized affair, involving special posture and a liturgical setting. I do not believe that much praying is being done.”

“Chaplain, I am a strong believer in Prayer,” said Patton. “There are three ways that men get what they want; by planning, by working, and by Praying. Any great military operation takes careful planning. Then you must have well-trained troops to carry it out: that’s working. But between the plan and the operation there is always an unknown. That unknown spells defeat or victory, success or failure. It is the reaction of the actors to the ordeal when it actually comes. Some people call that getting the breaks; I call it God! God does His part, or margin in everything. That’s where prayer comes in.” Patton’s tone was firm.

“We must ask God to stop these rains. These rains are that margin that hold defeat or victory. If we all pray, it will be like plugging in on a current whose source is in Heaven. I believe that prayer completes that circuit. It is power,” said Patton.

Chaplain O’Neill got right to work. Printing and distributing the special prayer card was no small feat and the work continued day and night until finally it reached all the troops between Dec. 12 and 14. Two days later, the Battle of the Bulge erupted when the Germans snuck out of the Schnee Eifel Forest in the midst of heavy rain, thick fog, and swirling ground mist that reduced visibility to a few yards. For three days it seemed to the jubilant Nazis as if their surprise and desperate gamble would pay off and their Sixth Panzer Army seared through the Ardennes like a hot knife through butter. Had the bad weather continued there is no telling how far the Germans might have advanced. And then ... the special prayer was answered.

On Dec. 19, General Patton rushed his divisions from the Saar Valley to the relief of the beleaguered Bastogne. The next day, to the consternation of the Germans and the delight of the American pilots, the rain and fog ceased. For the better part of a week, bright clear skies and perfect flying weather prevailed. American fighter planes flew over by the thousands, knocking out hundreds of tanks, thousands of enemy troops, and wiping out the harried reinforcements. The 101st Airborne, with the 4th, 9th, and 10th Armored Divisions, destroyed the Panzer divisions decisively. General Patton prayed for fair weather. He got it.

It was late in January of 1945 when Chaplain O’Neill saw General Patton again. This was in the city of Luxembourg. He walked right up to the chaplain and smiled: “Well, Chaplain, our prayers worked. I knew they would.” Then he cracked him on the side of his steel helmet with his riding crop. That was his way of saying. “Well done.”

משל למא הדבר דומה

כל המחלה אשר שמתו במצרים לא אשים עליך כי אני ה' רפאך וגו' (בז-ב)

משל: Several years ago, a woman was experiencing chest pains and went to see her cardiologist. He told her that she needed an immediate triple-bypass surgery, and she went in that very day to have the operation. Thankfully, it went well, her arteries were cleared, and she was soon released to a nearby rehabilitation center for convalescence.

She was prescribed a daily dosage of 250 mg of a strong medication which was crucial to her recovery. However, one day, her doctor decided to “up the dosage” and changed

her prescription to 300 mg. Unbeknownst to the nursing staff, she was given the first dosage early, and when the doctor changed the script, she was given the second dose soon after.

Her body went into shock. She lost consciousness and the nurses could not get her back. Local *Hatzalah* was called and they performed CPR, banging on her chest, until a miracle occurred and her life was saved. She woke up a few days later in a hospital trauma unit with a tracheal tube down her throat.

A doctor who worked on her was amazed. He told her, “When

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Immediately following the glorious miracles that transpired at the *Yam Suf*, *Bnei Yisroel* traveled for three days and arrived in “*Marah*.” It was called by this name because when the people found water, they were unable to drink it due to its bitterness

- “*כי מרים הם*”. Moshe *davened* on behalf of the Nation and *Hashem* showed him a tree, which he threw into the water and the water instantly became sweet, enabling them to drink and enjoy the water. The *Mechilta* says that it was a bitter tree and a miracle occurred. Normally, when water is bitter, one adds sugar to sweeten it. Here, a bitter tree sweetened the bitter water.

My *machshava* is based on the *posuk* in *Sefer Shoftim* (יד-יד) - “*From the strong (bitter) came out sweetness.*” The *Navi* is teaching us that sometimes the sweetest outcome in life will emerge from the most bitter of pain. We, as individuals, must realize that when a situation appears bitter and dark, a bit of *Tefillah* and *Emunah* can produce the sweetest results.

We see this in the words of the *posuk*, “וימררו את חייהם”. The *trop* (cantillation) on these words is “קדמא ואילא” which is 190 in *gematria*. This alludes to us, says the **Apter Rav זצ”ל**, that because of the bitter life in *Mitzrayim*, *Bnei Yisroel* were able to leave 190 years earlier than originally foreshadowed. From the harsh bitterness of the slavery, came the sweetness of an early redemption. *Hashem* chose to preserve this lesson for our future lives through the *Geulah* and the bitter waters of *Marah*.

This is also the connection between *Tu B’Shvat* and *Shabbos Shirah*. After all, shouldn’t the “New Year” for trees be celebrated when the trees are in full bloom with flowers and fruit, instead of at a time when they are bare and snow covered; a time when we can’t imagine anything ever growing from them? Life can sometimes be bitter and it seems that *Hashem* may be adding even more bitterness. But the lesson of this “Tree Holiday” is that even at this bleakest time of the year, we look to the future and celebrate the fruit that will eventually grow. Indeed, “מעו יצאה מתוק” - from the harsh bitterness emerges sweetness.

מקדשי שמך

The sixteenth *kinah* recited on *Tisha B’Av* describes the historic self-sacrifice of three shiploads of captured Jewish children who threw themselves into the sea rather than succumb to their captors’ demands to engage in sin: “*They joined themselves together to fall into the sea; they sang a song and praises as at the sea, for we were killed for You in the depths of the sea.*” This *kinah* clearly makes a connection between the death of these children and the Shiras *HaYam*; in what way can the two events possibly be related?

The **Shem M’Shmuel** explains that at the *Yam Suf*, *Bnei Yisroel* recognized that, not only did *Hashem* care for them enough to redeem them from their oppressors, but He expressed an even greater love for them by plunging them into a situation of distress from which a massive *kiddush Hashem* would emerge. The Jewish people could have been freed from slavery without being pursued by Pharaoh to the

EDITORIAL AND INSIGHTS ON THE MIDDAH OF קרבת ה'

After *Hashem* split the sea for *Am Yisroel* they reached a tremendous level of *kirvas Hashem*. They saw with their own eyes *Hashem’s* power to transcend nature, and their level of *Emunah* became truly great. But why does the *Torah* tell us that they “*believed in Hashem and in Moshe His servant*”? Certainly if they believe in *Hashem*, they will believe in Moshe!

The **Kedushas Levi** explains that at *Krias Yam Suf*, *Klal Yisroel* reached great levels of prophecy! A simple maidservant saw more at the Sea, than even the great *Navi Yechezkel*! One of the greatest accomplishments of *Krias Yam Suf* was not only the awesomeness of *Hashem*, but that every single *Yid* has unbelievable greatness. The people believed in *Hashem* and in their own ability to be like Moshe His servant! Perhaps this is why it says “אז ישיר משה” - a singular expression, rather than “אז ישירו” - which is plural. Because Moshe and the nation became one! The people identified with Moshe and believed in themselves! One of the most important aspects of believing in *Hashem* is knowing that the Omnipotent Creator of the World also has a relationship with ME! I am as important to *Hashem* as *Moshe Rabbeinu*, because He loves every single one of His children like they are an only child! Real *Emunah* means believing that *Hashem* believes in ME - even if I don’t believe in ME as much as I should! *Hashem* loves ME as much as He loves *Moshe Rabbeinu* and I have a real “פינס אל פינס” relationship with Him.

This is the great revelation that *Am Yisroel* discovered at the Sea.They were able to SEE beneath the SEA and realize that each and every *Yid* is precious, as great as *Moshe Rabbeinu*. Each *Yid* truly has a close and loving relationship with *Hashem*. Belief in *Hashem* without believing that I am personally connected to Him is denying oneself the greatest gift in life.

מחשבת הלב

CONCEPTS IN AVODAS HALEV
FROM R’ CHAIM YOSEF KOFMAN

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