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תורה תבלין

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זמן קריאת שמע/המ"א - 9:03
זמן קריאת שמע/הגר"א - 9:39
סוף זמן תפילה/להגר"א - 10:29
שקיעת החמה שבת קודש - 5:12
מוצש"ק צאת הכוכבים - 6:02
צאה"כ / לריבו עם - 6:24

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שבת קודש פרשת בשלח – שבת שירה – י"א שבט תשע"ה

Shabbos Parshas Beshalach - January 31, 2015

מאוצרותיו של המגיד

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רבעוביץ שליט"א ר"י שער השמים ירושלים ע"ה

ויהי ביום הששי לקטן לחם משנה שני העומר לאחר ויבאו כל נשיאי העדה ויגידו למשה (טו-כב) – אל תמנע טוב מבעליו

פירוש רש"י ברה"ב ויגידו למשה – שאלוהו מה היום מיומים, ומכאן יש ללמוד שעדיין לא הגיד להם משה פרשת שבת שנצטווה לומר להם (לעיל פסוק ה) והיה ביום הששי והכינו וגו', עד ששאלו את זאת, אמר להם הוא אשר דבר ה', שנצטוינו לומר לכם, ולכן ענשו הכתוב, שאמר לו (להלן פסוק כח) עד אנה מאנתם, ולא הוציאו מן הכלל. עכ"ל. המתבונן בדבריו ישתומם מאוד, שהרי משה לא איחד באוורת השבת כשיעור שיהיה על ידי זה כמשול של חליל שבת, שהרי לא נצטוו בציווי זה כי אם חמש ימים מקודם לכל היותה, שהרי עדיין היה זה השבת הראשון לדירת המן, ורק אז נתגלה להם החדוש שבערב שבת יורד להם משנה, וגם עדיין היה לו זמן להוחרם על שמירת השבת משך כל יום הששי, ואף על פי כן רואים כאן כי הקב"ה דקדק עמו והוכיחו על כך, וכל זה על שלא הוזדו להודיעם מיד כששמעו.

מכאן רואים אנו את גודל האחריות המוטל על האדם למנוע מכושל מזולתו, ועד היכן עליו להזהרו להוכיח את חבירו בשעה שרואה אותו נכשל בדבר איסור, ולא יעשה חשבון כי אין כעת שעת הכושר לזה, וכמו שרואים כאן שהוא רצון הש"ת, שמיד כשמיכיר אדם שחסר מחבירו איזה ידיעה בעבודת הש"ת, מיד יזדרז להודיעו על כך. כי אף אם סבר הוא כי עוד עתיד להפגש עמו בזמן מסוים שאז יהיה להם שעת הכושר יותר, בכל זאת אין הוא יודע אם אכן יבוא לידי כך, ושמא לבסוף יקרה מקרה שימנע אותו או מלהוכיחו, ועל כן מוטל עליו להיות זריז בדבר, ולהוכיחו מיד בלא שהזית.

גם יש לעורר על עצם חובת התוכחה, שבני אדם מזלזלים בה, ואין הם שמים על לבם, כי מחמת זה הדבר יהיו גם הם נתבעים על מעשיהם של חבריהם, וכמו שאמרו חז"ל (סנהדרין כז) על מאמר הכתוב (ויקרא כו לו) וכשלו איש באחיו – איש בעוון אחיו. ועל כן גם אמרו חכמינו ז"ל (שבועות לט) שכל ישראל ערבים הם זה לזה, ומהאי טעמא יתיקנו את נוסח היידי בלשון רבים, כי מאחר שעל כל אחד רובץ אחריות על זולתו, נמצא שגם הוא אשם בעוון חבירו, ועליו להתוודות ולשוב עליה כאילו הוא בעצמו עשה זאת. עלינו לזכור שאין אנו בני אדם פרטיים החיים לעצמם, והרואים אך דוק למשפחתם ולסביבתם הקרובה, רק עלינו להכריז ולירע שאנו חלק מכלל ישראל, וכולנו יחד כמשפחה אחת גדולה, ועל כן עלינו לדאוג את דאגת הכלל, כיצד ניתן להיטיב עם בני ישראל בגשמיזות ורוחניות, כל אדם לפי יקרתו ומעלותיו, אך לחזק ברכים כשולות, לעורר את לב הנחשלים שיתחזקו נגד פיתוי היצר.

וידוע מה שמוכר בספקו', השכר הגדול הצפון לעושים כן, והוא על פי מה שכתוב בתה"ק בפרשת מטות ומדית (דברים יג) כי יסיתך וגו' לאמר נלכה ונעבדה אלהים אחרים וגו', לא תאבה לו ולא תשמע אליו, ולא תחוס עינך עליו ולא תחמול ולא תכסה עליו, כי דרוג תהרגנו וגו' כי בקש להדיחך מעל ה' אלקיך. והלא דברים קל וחומר, שאם מי שביקש להדיחך מעל ה' אלקיך, ענשו חמור כל כך, כפי הביטויים הנוראים המופיעים בתה"ק, ודרי מידה טובה מובה חמש מאות פעמים, שמי שמקרב יהודי תחת כנפי השכינה בוודאי ובוודאי אין ערוך לשכרו הצפון בזה ובבא.

נמשל: The purpose of the extra portion of *Mann* that *Hashem* gave the people in the desert was to inspire them to believe in Him and recognize that He will see to their needs in every which way. As Rashi says, the "לחם משנה" was to show that this bread was "משונה" - unlike the bread that

A SERIES IN HALACHA LIVING A "TORAH" DAY
Keeping the Jewish Camp Holy (38)
"והיה מחניך קדוש"
Inscription on a Washing Cup. Some manufacturers of plastic washing cups have produced a type of cup that displays the words "על נטילת ידים" protruding out in a three-dimensional way on the outside of the cup. Often, this cup is kept in a bathroom. Does this pose a problem? On the one hand, it is not a meaningful halachic phrase; yet, it is a clear excerpt of the language of a *beracha* which *Chazal* have composed. The logic is to be lenient since it is not a meaningful phrase in and of itself.
Sukkah Decorations. The problem of writing *posukim* in places that might end up in disgrace is mentioned twice in the **Mishna Berura**. In one place ⁽¹⁾ he writes negatively about the custom of writing the words "בסוכות תשבו שבעת ימים" on a melon or pumpkin, and hanging it in the *sukkah* as a decoration. He says that such things end up in disgrace. The **Bikkurei Yaakov** ⁽²⁾ adds that the type of decorations that we use nowadays, are better than those mentioned in the M.B., because they are made to use year after year, and are stored well, thus ensuring that they do not become disgraced. If they do become unusable, the item or at least the *posuk* itself should be put into *shaimos*.

An Unknown Halacha. The M.B. ⁽³⁾ writes that there is another reason to refrain from the above custom with melons. Based on

הוא היה אומר ...
Chacham Rabbeinu Yaakov Culi ZT”L (Me’am Loez) writes: “*The omer is a tenth of an ephah.*’ From here a person must learn not to lose time from learning by amassing money, for even if he has a little to eat, he should study *Torah*. *Hashem* will then send His blessing in that small quantity, as He did for our ancestors, whose entire sustenance came from a tenth of an *ephah* each day (in the desert). A blessing rested upon it, for they feared Heaven and believed in the World to Come, without caring about unnecessary things. If a person forsakes his learning in order to earn a living, there is no punishment for this, since *‘if there is no flour, there is no Torah.*’ However if he forsakes his learning to amass money, to eat and drink, and to purchase unnecessary clothes, he will certainly have to give an accounting for it.”

R’ Shloime Friedman ZT”L (Chortkover Rebbe) would say:

Why does the *Torah* refer to the place as 'מר'ה' (bitter)? Would it not have been more appropriate to call the place 'מתוק' (sweet) because of the miracle that sweetened the waters? It was only called 'מר'ה' in order to preserve the greatness of the miracle. In other words, the bitter waters were not transformed into different water that was sweet. Rather, it was the same bitter water that now became sweet. All this was done in order to teach future generations not to become discouraged, for bitterness itself can be transformed into sweetness.”

A Wise Man would say:

“One simple Shirah - song will outlive all sermons and speeches in the memory.”

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נתגבר ונתקדש לעילוי נשמת
ר' אברהם משה ב"ד אליעזר
שלאסער ז"ל * תנצב"ה

they ate the rest of the week. How blessed we are, the Nation of Israel, to be given the opportunity to keep the *Shabbos* and eat this “unusual bread.” It is with a true belief in the Creator that we look forward to this special *mitzvah* and display our love for Him and the *mitzvos* He commands us.

הלכה למעשה
מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
the *Gemara* ⁽⁴⁾, it is quoted in the *Shulchan Aruch* ⁽⁵⁾ that *posukim* of *Tanach* are only permitted to be written (or printed) as a whole book - one of the 24 *Sifrei Tanach*, and not to be quoted in excerpts. Later, when it became difficult for each individual person to have his own full *sefer*, and the rabbis were afraid that *Torah* might become forgotten (and davening will suffer terribly), they permitted people to write excerpts for the sake of learning and davening. They relied on the famous dictum learned from the *posuk*: "עת לעשות לה' הפרו תורתך" ⁽⁶⁾. All the school stencils, tests, homework, etc. that have *posukim* written on them, are based on this *heter*. For lesser reasons, one shouldn't be printing single *posukim*.

In the additions to his *sefer* ⁽⁷⁾ called **Tosfos Bikkurim**, he writes that decorating a *sukkah* does not justify printing single *posukim*. The *Poskim* explain that the prohibition is on the printer (the one who makes the decoration) but once they are printed, there is no *issur* to buy and use them for the *sukkah*, because there is no difference whether they sit in a *sukkah* or in the store. (See *Sukkah Kehilchasa* 7, in the name of **Rav Elyashiv ZT”L**) We should learn from this that even when an item will not end up being disgraced, one should only print *posukim* for reasons of *Torah* learning, *Tefillah* and *Yiras Shamayim*. (To be continued)

1) מ"ב תרלח"ב 2) ביכורי יעקב תרלח"ב 3) שם 4)
גוינין ס' י. 5) י"ד רפג 6) תהלים קיט: קכו 7) ביכורי יעקב
שם

וכתב **דריבנו בחיי** זי"ורו לי לישועה - נקראת גאולת מצרים 'ישועה' לפי שאחריה גלות, אבל גאולה העתידה שאין אחריה גלות נקראת 'ישועות', שנאמר 'מי יתן מציון ישועות ישראל', וכן נקראת 'תשועת עולמים' שנא' 'ישלם תשעת בה' תשועת עולמים'. וכן שירה הזאת נקראת 'שירה' בלשון נקבה, על שם שעתיד לבוא אחריה גלות בשם שהנקמה מתעברת ויולדת וחוזרת ומתעברת, אבל לעתיד מצנינו שיר יקרה שוכר, הוא שכתוב 'שירו לה' שיר חדש כי נפלאות עשה וגו', וכתבי' 'ביום ההוא יושר השיר הזה וגו'.

והוסיפו התוס' (פסחים קט"ז) ד"ה ה"ג ונאמר וכו'), "ה"ג ונאמר לפניו שירה חדשה; וכן וזורה לך שיר חדש על גאולתנו' - דהכי תניא במכילתא, כל השירות בלשון נקבה, חוץ משירה דלעתיד רבלשון זכר, כלומר, שהנקבה יש לה צער לידה, אף כל הניסים יש אחריהם צער, חוץ מלעתיד שאין אחריה צער, וכן יסד הפייטן בזולת (לשחרית יום אחרון של פסח, אחד יציא לנו אלקים וזולתן סלה) 'קול שירות תשע שמענו במדך, והעשירית עוד נשמע מכנף הארץ, רנו שמים ודריעו תחתיות ארץ, שירו לה' שיר חדש תהילתו מקצה הארץ, שירות אלה לשון שירה' - 'לשון נקבה' מיוסדים, כי תשועתם כילולה לבוא צרות ומספרים. תוקף שיר אחרון כזכרים לא יולדים, שירו לה' שיר חדש תהילתו בקהל חסידים' וכו'.

וכתב **הש"ה הק'** (פסחים, פרק ג' מצוה אות ל"ז ד"ה ויש הכרח לזה וכו'), "וכך הם המשך הדברים, שאומרים 'לפיכך אנתנו חייבים להודות וכו', למי שעשה לאבותינו ולנו את כל הניסים האלו וכו', הוציאנו מעבדות לחרות וכו', ונאמר לפניו שירה חדשה, ר"ל, שאו נאמר לפניו שירה חדשה, דהיינו שירת הים 'או שיר משה וגו', והיא נאמרה בלשון נקיבה כמו שנאמר 'את השירה הזאת'. ולפי זה צריך לקרות ונאמר' בסגול-לשון עבר' ולא ונאמר' בחולם-לשון עתיד; וכן מצאתי מנוקד בספר **המודיכ"ש מזה"ד יצחק צלאל** ז"ל בסגול תחת הנין', ולא בחולם, כי אם הוא בחולם או הוא משתדל בלשון עתיד, מה שאין כן כשהוא בסגול שאו הוא לשון עבר, רוצה לומר שכבר נאמר לפניו שירה חדשה, וזהו שירת הים'.

מעשה אבות סימן לבנים

ויאמר ה' אל משה מה תצעק אלי דבר אל בני ישראל ויסעו וגו' (יד-טז)

Hashem told *Moshe Rabbeinu*, “Why do you cry out to Me? Speak to *Bnei Yisroel* and let them travel.” Moshe was standing and praying. The Holy One, blessed be He, said to him that now is a time for action, not a time for prayers and tears. One must view each individual circumstance in its proper perspective. Tears and prayers are important, but often, *Hashem* wishes a person to effect salvation for himself; to seize the initiative and put those tears and prayers into actionable deeds. As Rashi concludes: “*This is no time to pray at length, when Israel is in distress.*”

The following story was told over by **Rabbi Fishel Shachter Shlit’a** (*Maggid Shiur, Yeshiva Torah Vodaath*), and it illustrates this concept in remarkable fashion. A woman was having great difficulty coping with the loss of a child. From the moment she buried her child, ר”ל, she cried incessantly, neglecting her husband and the rest of her family. She refused to leave her home and would repeat over and over again, “That’s it, my life is over!”

A little over two months had passed and a family friend was making a wedding. Her husband urged her to pull herself together and make an effort to go to the wedding. Naturally, she refused, arguing that she cannot possibly attend a wedding in her state. Her husband realized that if he didn’t do something radical, the situation could potentially go from bad to worse. Taking her outside for a walk, he closed and locked the door behind her. She resisted, but he told her, “Your wedding clothes are by the next door neighbor and you cannot come back inside until you go to the wedding.”

She was furious. She sat by the door for hours and cried her eyes out, but he would not relent. Finally, she stood up and went over to the neighbor’s house. She got dressed and went to the wedding. Once there, she immediately determined that she had made a mistake. People were smiling, jovial, singing and dancing. “How dare they dance,” she said self-pityingly, “while I stand here and suffer.” She stormed out of the hall and stood at the corner, tears streaming from her eyes.

She didn’t know what to do. She was miserable and had no one to turn to. Finally, she looked heavenward and cried, “*Ribono shel Olam*, please help me! Get me out of here! I don’t want to be here!”

An elderly woman was walking by and saw the pain and anguish in the young mother’s eyes. Realizing that the younger woman must be suffering from a personal tragedy, she walked over, put her arm around the heaving woman, and asked kindly, “*Mein kind, farvus vaints du?* My child, why are you crying?”

The bereaved mother could not contain her tears, while the elderly woman tried to calm her down. “Shhhh, calm down. With *Hashem’s* help, it will be alright,” she said soothingly. But the crying lady could not - would not - listen.

“I cannot calm down!” she screamed at the elderly lady. “You don’t know what it’s like to lose a child!”

Pausing for what seemed like an eternity, the elderly woman responded in a low, soft voice. “Actually, I do know what it’s like. I lost ten children in the war!” The sobbing woman looked up in surprise.

Calming down, she asked between heaving sobs, “You lost ten children - and you never cried?”

The woman nodded. “Oh, I cried, but then I stopped. I learned that there is no point in crying over the past. I learned that when I cry, I must take advantage of those tears and I say, ‘*Ribono shel Olam*, you see these tears? What happened has happened - now take these tears and use them to help others in need. Bring the *Geula*. Help people that are suffering!’”

The young woman calmed down a bit more. “My husband says that I shouldn’t cry.” The older lady put her arm around her and said, “No one should tell you to stop crying. Go ahead, cry. But cry with *שכל* (intellect). Cry for someone else.”

She began to think about all the people who were sick in the hospital and were suffering and she cried for each and every one of them. She cried for every person that she knew needed a *yeshua* (salvation). She cried for *Klal Yisroel*.

When she finished crying she walked back into the wedding hall and felt like a different person. Later, she said, “I never felt so happy in my life. I stepped into that circle and I started dancing like I never danced before in my life.”

משל למא הדבר דומה

וידי ביום הששי לקמו להם משנה שני העומר לאחד וכו' (טז-כב)

משל: For years, a wedding celebration in *Bnei Brak* was not complete until the *Tzaddik*, **R’ Dovid Leib Schwartz ZT”L**, would show up, dance exuberantly, dole out blessings to the bride and groom, and solicit money for a worthy *Tzedakah*.

This *Tzaddik* was no ordinary man. He endured a lifetime of horrors in the Nazi concentration camps and heroically maintained his observance of *mitzvos*, even managing to fulfill the obligation of three meals on *Shabbos*. It is told that in one camp, the inmates were called together one Friday afternoon and given a loaf of bread which was to last them

during an exhausting three-day “Death March” set to begin the following day. Everyone cautiously saved his loaf for the impending long march, except for R’ Dovid Leib who insisted on consuming his loaf for the three *Shabbos* meals.

At the end of the day, there came a surprise announcement: the march was postponed and all unconsumed loaves must be returned to the camp kitchen under the penalty of death. R’ Dovid Leib had no need to return anything. Instead he received a Heavenly return for his self-sacrificing heroism and his faith in *Hashem* which was so dramatically vindicated.

מחשבת הלב

ויסע מלאך האלקים ההלך לפני מונה ישראל וידך מאחריהם וכו' (יד-טז)

Rashi tells us that at the *Yam Suf*, *Hashem* took the *malach* (angel) that was traveling in front of *Bnei Yisroel* and placed it in back in order to protect the people from the arrows of the advancing enemy. Why didn’t *Hashem* put a different *malach* behind *Bnei Yisroel* and let the original *malach* continue to lead them? The *Ribono shel Olam* has so many *malachim*!

I had a *machshava*. *Hashem* took the *Yidden* out of *Mitzrayim* when they were at the 49th “שער הטומאה” - level of impurity. As we know, a new *malach* is created each time someone does a *mitzvah*. However, at that time, although *Bnei Yisroel* had *zechusim* (merits) which allowed them to be redeemed, they did not have any *mitzvos* under their belt to create protective *malachim* for themselves, as the *mitzvos* had not yet been commanded. At the *Yam Suf*, in the face of mortal danger, though, *Hashem* took the *malach* that would be created at *Har Sinai* during the future *mitzvah* of *Kabolas HaTorah* - “וילך מאחריהם” - and placed that *malach* behind the *Yidden* to protect them - “ההלך לפני מחנה ישראל” - even though they were undeserving at the time. In essence, the *Ribono shel Olam* used the “credit” of their future *mitzvah* to protect them, and allowed them to pay it up 49 days later! This concept pertains to us as well. Many people who survived the Holocaust questioned why they were saved and others were not. Perhaps it is because *Hashem* looked into the future and saw their righteous actions many years later. He took the “credit” of these future *mitzvos* and moved it forward to save them then.

As the *Torah* says by the *Tochacha*: “והויתירך ה' לטובה בפרי בטןך”. Why did *Hashem* save you? Because of the actions of your children, even many years later. May we all be *zocheh* to “בנים ובני בנים” that give us much *nachas* - and *zechusim*!

DRUSH V'CHIDDUSH

אז ישיר משה ובני ישראל את השירה הזאת לה' (טז-א)

The *Medrash* states that the words “אז ישיר משה ובני ישראל” symbolize the fact that when the entire nation of *Yisroel* sang *shirah* at the *Yam Suf*, they were considered equal to *Moshe Rabbeinu*. In what way were they equal to him?

R’ Yosef Leib Bloch ZT”L (*Shiurei Daas*) explains that true *shirah* emanates specifically from the depths of a complete heart, and is, in fact, the song of a person’s essence, his *neshama*. When *Klal Yisroel* witnessed the multiple miracles, from the splitting of the sea, to the drowning of the Egyptians, in an unprecedented revelation of the glory of *Hashem*, they became elevated. A simple maidservant, *Chazal* tell us, saw greater revelations than even the prophets did. The entire nation reached an incredible level of *emunah*, and unanimously burst into song.

At that moment, *Klal Yisroel* and *Moshe Rabbeinu* became equal. In order for the nation to sing *shirah*, they had to first attain the *emunah* of *Moshe Rabbeinu* and

EDITORIAL AND INSIGHTS ON THE MIDDAH OF אמונה

דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

The *Torah* tells us that *Bnei Yisroel* did not know what the heavenly food was - “לא ידעו מה הוא” - so they called it “Mann.” Why would they call it “Mann” (מן) if they didn’t know what it was? What is the significance of the word “Mann”?

The *Baalei Mussar* explain that herein lies a deep and powerful lesson for life. The letters of the two words “מן הוא” can be turned around to spell “אמונה” - “Faith.” When a person does not understand what is happening, he finds himself in the middle of a situation that does not make sense to him, what should he do? The answer is ... EMUNAH! He must focus on his faith and belief in *Hashem*! Not only that, but we learn from this *posuk*, that *emunah* is not just in one’s mind; it must be spoken, shared and spread by word of mouth. When your friend is going through a difficult time, it is incumbent upon you to provide words of encouragement and *chizuk*, as it says: “ויאמרו איש אל אחיו מן הוא”. THIS is a great *mitzvah*!

Dovid Hamelech tells us: “להגיד בבקר חסדך ואמונתך בלילות” - In the “morning” of life, when the sun is shining bright and life seems to be going well - one has *gezunt, hatzlacha, parnassa, nachas* - it is easy to praise and thank *Hashem* for His kindness to you. But in the dark and fearsome “night” of life, when *chas v’shalom* one experiences serious medical issues, failure, financial problems, or aggravation from one’s children, what is a *Yid* to do? This is the time to tune into your reservoir of EMUNAH. One must realize that our intellect and understanding can only go so far. There comes a point where we simply feel helpless and hopeless. The *Torah* here teaches us what to do in times of doubt, when we have a lack of clarity. We must remember that we always have our EMUNAH, our belief in *Hashem*, Who only does what is good for us.

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