

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישיא רחל בת ר' אברהם שלמה ע"ה

בראתי יצר הרע ובראתי לו

תורה תבלין

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הדלקת נרות שבת – 4:37 (Monsey, NY)	מנחה גדולה / שבת – 12:37
זמן קריאת שמע/מ"א – 9:06	שקיעה של יום השבת – 4:57
זמן קריאת שמע/ הגר"א – 9:42	צאת הכוכבים / מעריב – 5:47
סוף זמן התפילה / להגר"א – 10:31	צאתה"כ / לשיטת רבינו תם – 6:09

מאת הרב שלום פערל שליט"א
נו"נ ביישיבת הגר"צ קושלבסקי

מאצרותיו של המגיד

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

וירב העם עם משה ויאמרו לנו מים וגשתה ויאמר להם משה מה תנסון את ה' וגו' (יז-ב)

אחד, והיסורין מצד אחד, עד שנמצאת המלחמה אליו פנים ואחור. ואם יהיה לבן חיל, וינצח המלחמה מכל הצדדים, הוא האדם השלם אשר יזכה להתדבק בבוראו, ויצא מן הפרודור הזה וכנס בטרקלין לאור באור החיים" ע"כ. ומבואר שכל ימי חייו עומד האדם בפני מבחן, ואם יצליח בו יזכה להתקבל לעולם הנצחי, ויתענג עד אין קץ.

ולפי זה מובנים דברי משה רבינו, שבאמת כל מצבם הקשה של כלל ישראל שלא היה להם מים לשתות, היה זה עבורם מבחן, האם יתחזקו באמונה ובטחון, וכשהם לא עשו זאת ואמרו לו "תנו לנו מים", הרי זה כאילו שהפכו את השאלה על ה', ועל זו היתה התביעה עליהם "תנסון את ה'".

וכדי להמחיש זאת מסופר על ר' ברוך זלדוביץ ז"ל, שהיה מעשרי'ה הגדולים של העיר מינסק, והרבה לתמוך במוסדות תורה וחסד, שירד מנכסיו ונעשה עני ואביון, ותמהו הבריות על כך באמרו: זו צדקה וזו שכרה? אמנם הסביר להם הגאון ר' חיים סולובייצק זצ"ל מבריסק, שכל החיים הם מבחן לאדם, ואחר שהצליח ר' ברוך זלדוביץ בנסיון העשירות, שזכר את בוראו והחזיק בממונו מוסדות תורה וחסד, וזכה לנצחיות שאין לשער ולתאר בעד זה, רצה הקב"ה לבחון אותו גם בנסיון העוני, שהעניות לא תעביר אותו על דעתו ועל דעת קונו, ויזכה לנצחיות גם בעד זה.

ס"פר מו"ר הגאון ר' אריה לייב באקשט זצוקללה"ה מדעטרויט, שפעם ביקר אצל רבו המשגיח הגה"צ ר' יחזקאל לוונשטיין זצ"ל בביתו בבני ברק, ומצאו שנתקשה מאוד בהבנת מקרא זה, דהרי איזו טענה היתה על עם ישראל בעמדם במצב של סכנת נפשות ומבקשים מים?

ותירץ המשגיח, על פי משל מהחיים. בחור שבא להיבחן לאחת מהישיבות הטובות, הבוחן פתח עמו בתחילה עם שאלות קלות, שהבחור ענה עליהם מיד. בהמשך העלה הבוחן את רמת הקושי ואף עליהם ידע הנבחן לענות עם כי היה צריך להתאמץ על כך. אלא שבסוף הקשה לו הבוחן קושיה עצומה שעליה כבר לא ידע הבחור לענות, לכן הפך את השאלה על הבוחן ואמר: נו! ומה עונה הרב על כך אולי במקום אחר היה מן הראוי לשאול כך, אולם במקרה זה הוא העומד למבחן ועליו לענות על השאלה.

ועל פי זה הסביר ר' יחזקאל דברי הפסוק, ובהקדם דברי ה"מסילת ישרים" (ריש פרק א'): "הנה שמו הקב"ה לאדם במקום שרבים בו המרחיקים אותו ממנו יתברך, והם הם התאוות החומריות וכו', ונמצא ששם אותו בתוך מלחמה קשה, כי כל ענייני העולם, בין לטוב בין לרע, הנה הם נסיונות לאדם, העוני מצד אחד, והעושר מצד אחד, כענין שאמר שלמה (משלי ל' ט'): "פן אשבע וכחשתי ואמרתי מ'י, ופן אורש וגנבתי" וגו', השלוח מצד

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

Laws of Zmanim - Halachic Time Parameters - Cont.
Doing Mitzvos with a Condition. Last week we discussed the concept of doing *mitzvos* on condition (תנאי). This is relevant to cases where people want to fulfill *mitzvos* at the best possible time in the best possible way. Not all the conditions are on the same level. Some conditions are on future happenings while others are on halachic doubts of the present, but they have in common that a person can make certain conditions in his fulfillment of *mitzvos*. Let us discuss other cases of doing *mitzvos* on condition.
Krias Shema before or after Sunrise. Some *Poskim* hold that the ideal time for saying *Shema* is after sunrise. (These *Poskim* have their own unique explanation in the *Gemara* about *vasikin*). Those who *daven vasikin* in the accepted manner with *Krias Shema* before sunrise do not satisfy this opinion. Some *Gedolim* would say *Shema* again after *davening*, or when putting on *Rabbeinu Tam Tefillin*, and have in mind to fulfill the *mitzvah* with the recital at the most desirable time according to *halacha*. This is basically making a condition on each recital of *Shema*, both before sunrise and after sunrise, that it should be either for the *mitzvah* of *Shema* or just saying words of *Torah*.

Conditions when Reciting Kiddush or Havdalah. If one is listening to *Havdalah* in *shul* or in another's home, and doesn't know if his wife and family will need to hear it from him or they have already fulfilled their obligation, he can

(1) ש"ת שואל ומשיב (2) אורח תפטיג

הוא היה אומר ...

R' Menachem Mendel Hagar ZT"l (Vizhnitzer Rebbe / Tzemach Tzaddik) would say:
"Is Hashem in our midst, or not?" - 'היש ה' עמנו אם אין'.
If you want to know if *Hashem* is with you or not, you should see to it that you are on the level of 'אין' - 'nothingness'. You should examine and see if you have any arrogance or conceit. For if you do, then it is certain that He is not with you. As *Chazal* teach, *Hashem* says regarding the one who is arrogant, 'Me and him are not able to reside in the same place.'"

R' Menachem Mendel Schneerson ZT"l (Lubavitcher Rebbe) would say:
"Why was splitting the sea considered to be difficult for *Hashem*? Because in truth, the *Middas Hadin* was correct in its assertion that the Jews were unworthy to be saved; 'These are idolatrous and these are idolatrous.' Treating the Jews preferentially and the Egyptians harshly by completely ignoring the protest of the Attribute of Justice - this is considered to be 'difficult' for *Hakadosh Boruch Hu*!"

A Wise Man would say:
"It is not in the nature of politics that the best and most worthy person should be elected. In most cases, the best and most distinguished people do not want to govern their fellow man."

MAZEL TOV TO MR & MRS MOSHE WEISER IN HONOR OF THE WEDDING OF THEIR SON TZVI YITZCHOK ז"ל TO SHIFFY BERGER. MAY THEY BE ZOCHÉ TO BE BONEH A BAYIS NE'EMAN B'YISROEL לְשֵׁם וּלְתַפְאֶרֶת
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מאת מו"ה ברוך הירשפלד שליט"א
רב דקלוק אהבת ישראל, קליבלנד הייטס

listen on the following condition: "If my wife will need me, I'm not יוצא now; if she doesn't need me I am יוצא now."

If a person is in doubt whether or not he'll hear *Kiddush* or *Havdalah* properly (due to noise or poor articulation), he can have in mind that if he will not be happy with the recitation or will have any doubts about it, he will not fulfill the *mitzvah* with this recitation. Then, if he hears it properly he is יוצא, but if there is any doubt he can say it for himself.
Sefiras Haomer. According to the basic *halacha*, one is permitted to count the new day of *Sefiras Haomer* during the doubtful period of השמשות בין (between sunset and the time when 3 average size stars become visible). Yet, it is still preferable to wait till nightfall. If one finds himself at an early *minyan* and is afraid that if he waits to count until nighttime, he might forget, he can do as follows. He should count with the early *minyan* without a *beracha* and have in mind: "If I forget to count later I'm having in mind to fulfill the *mitzvah* now and if I'll remember to count later, I'm not יוצא now." He can then count later with a *beracha*. (2)

WEEKLY CHIZUK # 65

In addition to the *kavanos* for *Tefillin* mentioned in last week's *Chizuk* column, there are a number of additional *kavanos* for one to keep in mind. 1) To remember the miracles of *Yetzias Mitzrayim*, which shows us clearly *Hashem's* mastery over Heaven and Earth. 2) To discipline and limit oneself from taking too much pleasure from this world. 3) To recall all the other *mitzvos* that are written in the *parshiyos* of *Tefillin*, i.e. *Talmud Torah*, *Ahavas Hashem*, *Mezuzah*, *Pidyon Bechor*, etc.

piled high with cold refreshing watermelon, cakes, and beverages, followed by cheeses, fresh vegetables, and soft rolls. The soldiers ate and drank at their leisure and all the while, R’ Grossman circled about talking, laughing, encouraging and making every soldier feel special in his own way.

That evening, R’ Grossman had a special treat planned. A few months before the war broke out, a friend of his from France was interested in donating a new *Torah* scroll to Migdal Ohr. For some reason, R’ Grossman requested to postpone the event until an unspecified later date. Now, he decided, was the perfect time. He made arrangements and in an early-evening ceremony, they all participated in the completion of writing the *Torah*. A bystander would have seen a breathtaking display of incredible elation and spiritual exuberance. The world seemed as if shrouded in silence. One after the other, each soldier dipped the quill in the ink and completed a letter in the scroll. Afterwards, the ceremony continued. Leading the procession was a decorated car with multi-colored lights strung all over it, with a crown of lights spinning on its roof. Following the car, bearers of a decorated canopy marched while people danced around it. Under the canopy, others held the *Torah* scroll clothed in its velvet robe with a silver crown at its top. Six hundred soldiers and thousands of Migdal Haemek residents marched and danced in the procession, a loud speaker accompanying them, playing traditional Jewish music. Tears flowed freely down every soldiers’ cheeks as their emotions ran rampant.

Finally, night came. Twelve buses made their way atop the Galilee Mountains. Heavy darkness engulfed the soldiers, yet behind, in the growing distance, a bright flame pierced the night sky. A moment before they returned to Lebanon and battle, R’ Grossman addressed the soldiers: “Holy ones, in the merit that you said ‘*shema*’ and put on *tefillin*, wrote a letter in the *Torah*, and are messengers of a *mitzvah*, I promise you, that you will all return safe and sound. None of you will be wounded or killed!” R’ Grossman later admitted that he was so caught up in the exuberance of the moment that he didn’t realize the audacity of his statement.

Two weeks later, around midnight, R’ Grossman received a phone call. “Rabbi, your blessing has come true!” exclaimed the commander over the phone. “Everyone is safe and we are on our way to you. We will be there by two o’clock in the morning.” R’ Grossman sprang into action and prepared the same lavish spread for his guests as the first time, adding a full musical band to liven up the already festive atmosphere.

At 2:30 AM, the soldiers disembarked from the buses, and the band started playing music. Each soldier lovingly received a hug and a kiss from R’ Grossman and each recounted his own personal miracle. One soldier, a kibbutznik in civilian life, relayed an incredible story. A group of soldiers were gathered in an empty house in a Lebanese village when one of them forgetfully lit a cigarette. Hezbollah terrorists noticed the light and fired an anti-tank missile at the house. Incredibly, two horses from the village ran directly in front of the missile and were hit and killed. The missile, deflected by the horses, veered away from the house, landing elsewhere. Amazingly, a blessing uttered out of pure *Ahavas Yisroel* undoubtedly caused the horses to miraculously protect the soldiers inside the house.

משל למה חדבר רומה

התיצבו וראו את ישועת ה' אשר יעשה לכם היום וכו' (יד-יג)

משל: One day, R’ Meir Shapiro ZT”L and a few other Jewish deputies in the Polish parliament were seated in a hotel lobby in Warsaw, immersed in a heated discussion, when a Jew walked in with pairs of stockings draped over his hand. He came over to them and presented a few pairs, hoping for a sale.

Realizing that this poor itinerant peddler was trying to eke out a living by walking through the streets of the city, R’ Meir took out a sizable sum of money and gave it to the man. In response, the peddler took the number of pairs for which the money had just paid, and held them out to R’ Meir. The *Rov*, however, refused to take anything.

“We don’t need them,” he explained. “You see, we are deputies in the Sejm, and our business is politics. Well, the business of politics is all lies, dishonesty and falsehood, and there is a clear teaching of *Chazal* that ‘*Falsehood has no feet*’ (no leg to stand on). So if there are no feet in our business, what use can we have for stockings?”

גמשל: The word “התיצבו” refers to truthfulness and uprightedness (אמת ויצב). Thus, *Moshe Rabbeinu* exhorted the people: ‘*Stand upright*’ - remain true and honest to *Hashem*, for He only brings about salvation to those who are truthful. Pharaoh, King of Egypt, King of Deceit - him and his nation were destroyed!

עזיזומרת-הויהוה לו לישועה זה קל
ואנורו אלקי אבי וארממנורו (טו-ב)

TORAH GEMS

הנני ממסיד לכם לחם מן השמים ...
למען אנסנו הילך בתורתך אם לא (טו-ד)

The revelation of the Almighty’s awesome strength at the *Yam Suf* reached untold levels where even lowly maidservants experienced the miracles with their very being. Likewise, when it came time to offer praise and thanks to *Hashem*, *Chazal* tell us that, “*Embryos in their mother’s wombs sang the song at the Red Sea.*” It is possible to acknowledge that a servant could view miracles which even prophets were unable to see, but how do we comprehend that embryos within their mother’s wombs - who presumably could not see what had happened - joined in singing *Shirah*?

R’ Shraga Feivel Mendelowitz ZT”L comments on the *tefillah* following *Nishmas*: “*By the mouth of the upright shall You be lauded; by the words of the righteous shall You be blessed; by the tongue of the devout shall You be exalted; and by the inner being of the holy shall You be sanctified.*” The higher the level of the person, the more meaningful the manner in which he sings praise to *Hashem*. The upright praises with his mouth; the righteous uses articulated words. The devout uses his tongue; praise comes from within himself. The holy person, however, praises *Hashem* with his very essence - his inner being.

At the *Yam Suf*, the Jewish People sang a special song of praise to thank *Hashem* for their salvation. At that moment, the entire nation reached the highest level; the song did not merely pass through their lips. Rather, their *Shirah* reached the depths of their innermost souls. This is what the *gemara* meant that even, “*embryos in their mother’s wombs sang at the Red Sea.*” For those exalted individuals, feelings were so deep and strong that they penetrated into the very womb and inspired the unborn child! (R’ B. Maza)

מעשה אבות ... סימן לבנים

ויאמר כי יד על כס י-ה מלחמה לה' בעמלק מדר דר וגו' (ז-טז)

In the midst of constant war and violence, every Israeli soldier knows that he can find unending human compassion at **Migdal Ohr**, the *yeshivah* campus of **R’ Yitzchok Dovid Grossman Shlit’a**, in Migdal Haemek. During the Second Lebanon War a short time ago, an amazing memoir was written by a soldier who experienced first-hand, how the *Ahavas Yisroel* of one special individual not only comforted and raised the spirits of the soldiers, but literally saved their lives in the midst of battle. This is a condensed version of his story.

After a particularly ferocious two-week stretch of battle in Lebanon, the soldiers were given a day off and although not thrilled about it at first, they soon realized that spending the day at Migdal Ohr was the best thing they could have hoped for. R’ Grossman greeted the over 600 soldiers personally and made available every amenity his campus had to offer, including beds with clean sheets, swimming pool, lounge, and tables

The *gemara* (תענית ט.) tells us that the *Mann* was sent down from Heaven for forty years only in the merit of *Moshe Rabbeinu*. Even though his was a *זכות היחיד* - *individual merit*, *Moshe Rabbeinu* was so worthy and lofty that his singular merit was equal to that of the majority (זכות הרבים). Thus, the *posuk* states: “הנני” - *Behold, I shall rain down* for *you* (plural) food from Heaven” - even when the Jews are unworthy of sustenance, *Hashem* will still provide for them because of *Moshe Rabbeinu*.

One year, a severe drought hit Eastern Europe and food supplies were in short demand. A number of men from the surrounding farming villages, converged on the city of Rizhin to speak with and receive a blessing from the holy *Rebbe*, **R’ Yisroel Rizhiner ZT”L**. They begged the *Rebbe* to intercede in Heaven and cause the rains to fall on their crops.

R’ Yisroel said to them, “The *Torah* tells us what is necessary for the rains to come; ונתתי ... ונתתי” - *אם בחקותי תלכו* ... *אם בחקותי תלכו* - If you will become diligent in your studies, the *Torah* promises that the rain will fall!”

One villager sighed, “*Rebbe*, don’t tell us nice little stories. Yes *Torah* - no *Torah*; what we need is rain!”

The Rizhiner was shocked at the insolence of the villager and got up to walk away without responding. But the man hurriedly followed after him.

“*Rebbe*, is it not a *posuk* in the *Torah*? Why, the *Torah* clearly states: - *למען אנסנו הילך בתורתך אם לא*” - meaning, no matter if the Jews follow in the ways of the *Torah*, or not (אם לא), *Hashem* will constantly raise them up (נס להתנוסס) and sustain them!”

The Rizhiner stopped and smiled. The earnest belief of a simple villager had the desired effect on him.