

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT
OF THE
Mesorah
Heritage
Foundation

פרשת בשלח-שירה
י"ז שבט תשפ"א

5781

JANUARY 30, 2021

ISSUE #27

RABBI YITZCHOK
HISIGER, EDITOR

DESIGN & LAYOUT:
AVIVA KOHN

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

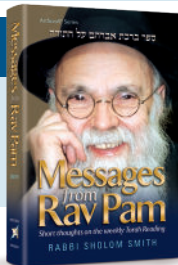
DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY

L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS ROCHEL LEAH

PARASHAH

CLOSE TO TORAH

Messages from Rav Pam
by Rabbi Sholom Smith



וַיֹּאמֶר מֹשֶׁה אֶל אֶהֱרֹן קח צִנּוֹצָנֶת אֶחָת וְתָן שָׁמָּה מְלֵא הָעֶמֶר מִן הַנֶּחֱדָה אֹתוֹ לִפְנֵי ה' לְמִשְׁמֶרֶת לְדֹרֹתֵיכֶם.
Moshe said to Aharon, "Take one jar and put a full omer of mann into it; place it before Hashem for a safekeeping for your generations" (16:33).

Moshe instructed Aharon to take one portion of *mann* and place it in the *Aron* next to the *Sefer Torah*. This served as an eternal reminder of Hashem's love for His people and how He sustained them in the Wilderness for forty years.

Rabbeinu Bachya (16:33) deduces an additional insight from this *pasuk*. The *mann* was placed right next to the *Sefer Torah* to symbolize that when a person chooses a profession with which to support himself and his family, it should preferably be one that will keep him close to Torah.

A person's place of employment, office surroundings, and coworkers often put him in a situation that is antithetical to Torah. He feels he has no choice if he wants to advance in his career and earn a comfortable salary. Therefore, from the words of Rabbeinu Bachya we can learn that it is worthwhile for a person to accept a lower-paying job with less opportunity for professional and financial advancement and remain in the wholesome, pristine atmosphere of Torah rather than a higher-paying one in the decadent atmosphere that often permeates the "outside" world's offices today. 📖



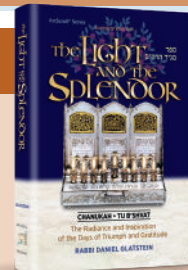
Rav Avrohom Pam

**A PERSON'S PLACE
OF EMPLOYMENT
OFTEN PUTS HIM IN
A SITUATION THAT
IS ANTITHETICAL
TO TORAH.**

TU B'SHEVAT

MAN AS A TREE

The Light and the Splendor
by Rabbi Daniel Glatstein



The *Avnei Neizer*, the great posek, rosh yeshivah, and first rebbe of the Sochatchover Chassidic dynasty, would interpret the *pasuk* of "Ki ha'aretz eitz hasadeh - Is the tree of the field a man" (*Devarim* 20:19) to mean that man is likened to a tree, and his *peiros*, fruits, are his *chiddushei Torah*, his original Torah ideas and teachings. Just as on *Tu B'Shevat* the sap rises up inside the tree, enabling a new crop of fruit, so too, there is a renewal in the *chiddushei Torah*, in the *peiros* of each and every Jew.

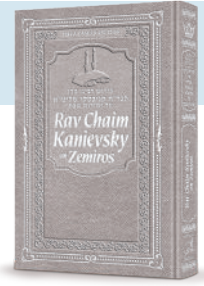
On *Tu B'Shevat*, the *Avnei Neizer* felt that his *chiddushei Torah* were enhanced; they were on a loftier and higher level than they were during the remainder of the year. From *Tu B'Shevat* onward, he sensed enrichment and elevation in his own Torah novellae. It was as if, somehow, *Tu B'Shevat* was the *Rosh Hashanah* for original Torah thought.

The *Eretz Tzvi* (written by Rav Tzvi Frumer, the Kozhiglover Gaon) adds that since "tree" is a reference to a person, as in the *pasuk* cited above, the "*ikkur Rosh Hashanah*" — the main renewal — on *Tu B'Shevat* is, in

continued on page 3

**TU B'SHEVAT
IS THE MOST
APPROPRIATE
TIME TO ASK
HASHEM TO
GRANT US
SUCCESS IN
OUR STUDIES.**

ARTSCROLL AMERICAN ORTHODOX JEWISH EDUCATION



וְתִינוּק לְלַמְדוֹ סֵפֶר לְמִנְחָה בְּנִגּוּנוֹת וְלִהְיוֹת בְּאִמְרֵי שֹׁפֵר.

To arrange for a child to be taught a text, to sing a song of praise, and to engage in beautiful words [of Torah]. (Mah Yedidus, Friday night zemiros Shabbos)

Rav Chaim Kanievsky was once asked to explain the teaching of the *Ran* (*Nedarim* 37b) that parents must take time from their studies to interact with their children on *Shabbos*. Rav Chaim explained that this means that they must test them on their studies and learn with them.

Rav Chaim related that he used to learn *Mishnayos* with his children every day, since *Mishnayos* are the foundation of the entire Torah. “I generally did not need to help them with their *cheder* studies,” he said, “since they knew them well enough without my help.”

“When I was a child of twelve,” Rav Chaim said, “my father, the Steipler Gaon, would study the second chapter of *Pesachim* with me every Friday night. The *Chazon Ish* would sit nearby and listen to what we were learning, and often add his own insights. When we completed the *perek*, I knew it well enough to discuss its content even with *gedolim*.

“Before my *bar mitzvah*,” Rav Chaim continued, “my father also taught me several of the more difficult *masechtos*, such as *Zevachim*, *Menachos*, and *Chullin*. He said that I would be able to study the other *masechtos* on my own. Before

we began *Maseches Chullin* (which deals with the laws of slaughtering and preparing food to consume), my father brought me to a butcher shop, so that I could become familiar with the actual animal anatomy that this *masechta* discusses.



Rav Chaim Kanievsky

**“THE MASECHTOS
I LEARNED
EARLIER IN LIFE I
REMEMBER MORE
CLEARLY THAN
THOSE I LEARNED
LATER.”**

“The *masechtos* I learned earlier in life I remember more clearly than those I learned later. The last *masechta* I learned was *Bava Basra*, and, to this day, I remember that *masechta* least clearly.”

Rav Chaim even brought a proof that what one learns when younger is more clear in his mind, even if we are not speaking about a great time differential. The *Gemara* (*Shabbos* 21b) relates that a certain *halachah*

was said before Abaye in the name of Rav Yirmiyah and Abaye did not accept that ruling. It was then repeated before him in the name of Rav Yochanan and he accepted it. “Had I merited to,” Abaye lamented, “I

would have accepted it originally.”

What is the difference, asks the *Gemara*, whether he accepted it the first time or the second? In the end, he knew the correct *halachah*!

The *Gemara* answers that the difference is “*girsas deyankusa*” —

had he accepted it originally, it would have been “that which he learned in his youth,” and he would have remembered it better!

It seems from the *Gemara*, Rav Chaim said, that there was not a lengthy time between the first and second instances when they related this ruling to Abaye. Nevertheless, we see that it would have made a difference if he had accepted it earlier! Obviously, the benefits of *girsas deyankusa* are not limited to contrasting that which he learned in his youth and that which he studies in his dotage; any precedence of time has a positive impact on one’s learning. 📖



The Steipler Gaon

During the first eleven months following the passing of his father, there was only one time when Rav Shmuel Tzvi Kowalsky did not lead the minyan as a *zechus* for his father's *neshamah*.

It was at *Shacharis* at Bnei Brak's Itzkowitz *shul*, where *minyanim* are held simultaneously in different rooms and another *minyan* begins as soon as one ends.

Rav Kowalsky was standing near the *amud* alongside the *chazzan* so that he could lead the *davening* at the final *minyan* of the morning. Out of the corner of his eye, he spotted an elderly man stopping people to ask if they could walk him home. In a hurry to leave for work, no one seemed to have the

time to fulfill his request.

After watching this for a few minutes, Rav Kowalsky ap-



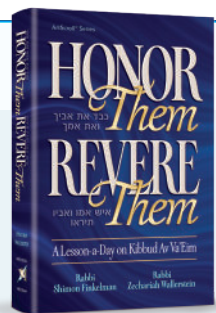
The Itzkowitz Shul

proached the man and said in his friendly way, "Come. I would be happy to walk with you." He took the man's hand and they slowly made their way to the building where he resided.

When they arrived in front of the building, the elderly man thanked Rav Kowalsky warmly, but Rav Kowalsky was not finished. He wanted to complete the *mitzvah*, so he accompanied the man up the stairs to the door of his apartment.

When Rav Kowalsky returned to *shul*, the last *minyan* was already in progress and he did not serve as *chazzan*.

That night, his father appeared to him in a dream. "It is fine for you not to *daven* at the *amud* [i.e., serve as *chazzan*]," he told his son, "as long as instead you do such *mitzvos*!" 📖



MAN AS A TREE continued from page 1

fact, for *chiddushei Torah*, not for the fruit of actual trees.

Having established that man is likened to a tree, and Torah and *mitzvos* are considered *peiros*, we can identify the optimal date on the calendar on which to *daven* for *hatzlachah* and *berachah* in one's Torah learning and *mitzvos*. The day on which we mark the *Rosh Hashanah* for the trees, the renewal of a new year for the *eitz*, is the most appropriate time to ask Hashem to grant us success in our studies. *Tu B'Shevat* is the ideal time to ask Hashem to afford us the ability, mental capacity, and clarity of understanding to reach new heights in our Torah study and to be able to develop and elucidate original Torah thoughts and ideas. We ask Hashem to provide us with the necessary resources to create

our own *chiddushei Torah*, our own *peiros*.

Rav Asher Weiss postulates that this may very well be the principle behind the custom in Vermaiza. Normally, the best use of time for the *talmidim* in the *yeshivah* was to learn from their *rebbeim*. Attending *shiur*, conversing in learning with their *rebbeim* - this is how *yeshivah* students grow. But there is one day a year that is uniquely suited and *mesugal* to bring *hatzlachah* in developing one's own Torah thoughts and ideas, and cultivating one's own *chiddushim*: *Tu B'Shevat*. The students were therefore told, "Today, don't go to the *rebbe's shiur*. Learn on your own and come up with your own novel thoughts and ideas." It was a day on which to learn independently, allowing the students to harvest the special power of the day to create their own Torah insights. 📖

30%

OFF

LIST PRICE

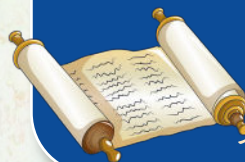
TALMUD & Mishnah SALE

NOW THROUGH
FEB 10, 2021

TALMUD • MISHNAH • EIN YAAKOV • TOSAFOS • ARTSCROLL IPAD

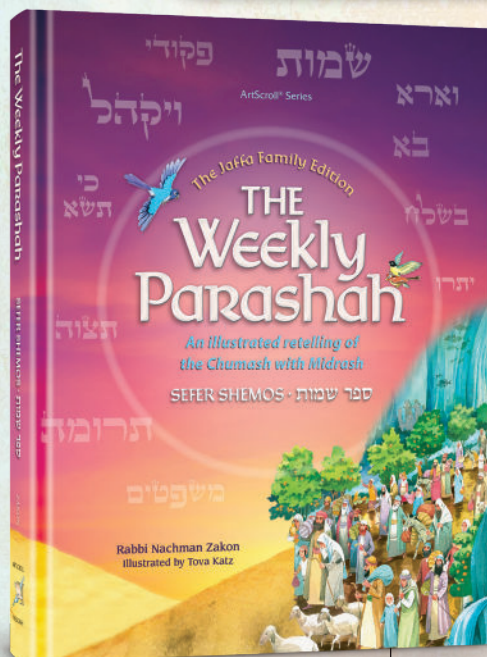
Free shipping on orders over \$49 in the USA at www.artscroll.com • 1-800-MESORAH (637-6724)

Also available at your local Hebrew bookseller



Parashah for Children

פרשת בשלח



Kriyas Yam Suf / The Splitting of the Sea

As all the Jews watched, the greatest miracle they had ever seen happened before their eyes. The waters of the sea split! With the Egyptian army chasing after them, wanting to capture or kill them, the Jews raced into the sea, which then became dry land!

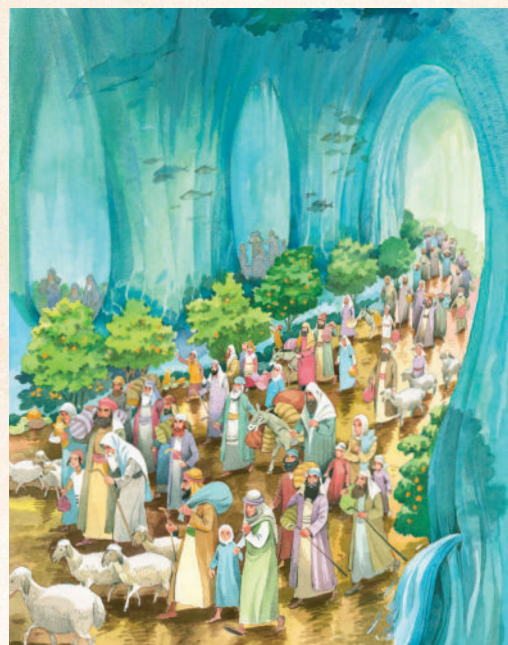
Many, many miracles happened on that night. Let's remember some of them.

Twelve Roads

The sea didn't just split in half. The raging sea split into twelve separate paths. The waters of the sea rose up to become frozen solid walls. Each *shevet* passed through its own pathway.

As the Jews walked on their roads, Hashem made roofs over them. They didn't have to step into the wet mud of the sea bed. Instead, there was a dry floor under their feet. Not only was it dry, it was beautiful, since it dried like floor tiles. And Hashem made a roof over their heads.

The walls were see-through. That way, people could see their friends and relatives from different *shevatim*, walking safely across what had been the sea.



Why didn't Hashem tell Moshe to use his stick to split the sea?

Hashem didn't want the Egyptians to think that Moshe's miracles happened because his stick had great powers. So at *Kriyas Yam Suf* Hashem told Moshe to do this miracle without the stick, just by stretching his hand over the water.

Now everyone saw that Moshe himself performed the miracles; it wasn't his stick.



When the waters of the sea split, so did all the waters all over the world.

Water Fountains and Fruit Trees

1 imagine: The Jews are walking through the dried sea, and a little child starts to cry. He's thirsty! His mother touches the wall — and out comes sweet water. And what about food? There's plenty to eat. The Jews walking through the tunnels see fruit trees miraculously growing out of the ground. There's even some grass growing for the animals to munch on.