

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT OF THE Mesorah Heritage Foundation

פרשת בשלח
 י"ז שבט תשפ"ד
 5784
 JANUARY 27, 2024
 ISSUE #174
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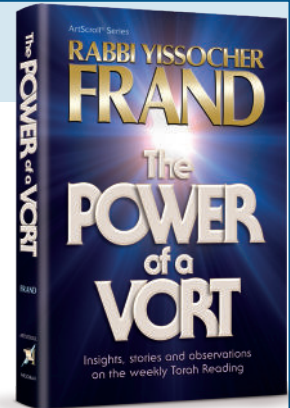
WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
 L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

EMPATHY PROTECTS

The Power of a Vort by Rabbi Yissocher Frand



ואמר פרעה לבני ישראל נבכים הם בארץ.
Pharaoh said to Bnei Yisrael, "They are lost in the land..." (14:3).

Pharaoh receives word that his former Jewish slaves do not seem to be returning to Egypt, but he also hears that they are wandering in the Wilderness, apparently lost. The *pasuk* that describes his reaction has an obvious difficulty. It states, "*V'amar Paroh livnei Yisrael, Pharaoh said to Bnei Yisrael.*" How could he speak to *Bnei Yisrael*, who had left Egypt a week earlier?

Rashi raises this issue and says that it actually means that Pharaoh said regarding *Bnei Yisrael*.

But *Targum Yonasan ben Uziel* provides a more literal translation, explaining that Pharaoh was addressing two Jews who remained in Egypt: *Dasan* and *Aviram*.

The *Maharil Diskin* wonders how this can be correct. A *Midrash*, cited by *Rashi* (ibid. 13:18), teaches that before the Exodus, upward of 80 percent of *Bnei Yisrael* died during the *makkah* of *choshech* (darkness), because they did not want to leave. If *Dasan* and *Aviram* didn't want to leave, asks the *Maharil Diskin*, why didn't they die during *choshech*?

The *Maharil Diskin's* answer is based on a fascinating *Midrash* in *Parashas Shemos*. The *Midrash* (*Shemos Rabbah* 5:20) teaches that *Dasan* and *Aviram* were among the Jewish policemen tasked with enforcing the Jews' brick quota. It seems from that *Midrash* that, along with the rest of the Jewish policemen, *Dasan* and *Aviram* absorbed the beatings of the Egyptian taskmasters when the Jews did not reach their quotas, rather than allow their

brethren to be whipped.

True, *Dasan* and *Aviram* didn't want to leave Egypt, says the *Maharil Diskin*, but anyone who is empathetic enough toward others

that he is willing to suffer to save others from being hurt has tremendous merit, and that merit saved them from death during the *makkah* of *choshech*.

We learn from *Maharil Diskin* that empathy is not only a positive trait; it can actually protect someone from death.

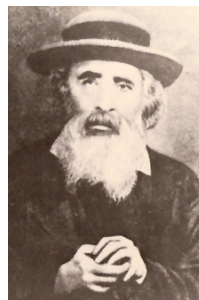
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"Az *yashir Moshe uvnei Yisrael, Then Moshe and the Children of Israel chose to sing*" (15:1).

When *Rav Aharon* of *Belz* reached *Eretz Yisrael* during *World War II*, a group of *chassidim* gathered to spend the first *Shabbos* with him in *Haifa*. The *rebbe* sensed that the *chassidim* — many of whom had narrowly escaped the *German* onslaught themselves, having lost many members of their

families in the process — were in no mood to sing *zemiros*. He posed the following question to them:

Chazal (*Sanhedrin* 91b) note that the *Torah* does not say, "*Az shar Moshe uVnei Yisrael, Then Moshe and Bnei Yisrael sang,*" but "*Az yashir Moshe uVnei Yisrael, Then Moshe and Bnei Yisrael will sing.*" The *Talmud* explains that this is one of the *Torah's* allusions to *techiyas ha-meisim* (revivification of the dead); the *continued on page 3*



The Maharil Diskin



Rav Aharon of Belz

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MESORAH HERITAGE FOUNDATION

A MIRACULOUS MOMENT

Angels in Orange – Uplifting Stories of Courage, Faith and Miracles from the United Hatzalah Heroes of October 7th by Rabbi Nachman Seltzer



I heard the following story from the protagonist himself, a young man named Ro'i, who had attended the music festival on October 7th with his wife. This is how he tells it:

During the party, I remember standing there, filming everything going on. Suddenly, I noticed that there were rockets flying in our direction.

I didn't waste any time. Grabbing my wife's hand, I said, "We're running to the car this second. We need to leave right now!"

We started running and all I could think of was how the music was still playing. Rockets flying in our direction and the music is still playing.

Crazy.

"This could be our last moment together," I remember saying.

My wife said, "Don't talk *shtuyot*. Hashem is watching over us!"

Suddenly, we passed a car, and I saw a man sleeping inside. I knew that if I didn't alert him, there was a good chance he was going to die.

I knocked on the window and yelled, "Get up! Get up!"

I kept knocking and yelling for half a minute — a very long half a minute — until finally he woke up.

(He called me five days later and left me a message: "I remember

how you woke me up when I was sleeping. It is in your *zechut* that I am still alive. You saved my life, and I want you to know...I have three children...")

The moment I saw he was awake, we continued running to our car. We jumped inside, and I started driving away from the

came from.

Meanwhile, the terrorists were shooting at us and I was driving. I remember looking up for a second and seeing the bullets coming from every direction, but none of them hit us.

A few seconds later, I raised my head and I looked in the rearview mirror, watching as two pickup trucks turned left in the direction of the party. I kept on driving. I drove past Ofakim and didn't stop until we arrived in Beer Sheva.

At that moment, a rocket landed, and a house nearby went up in flames.

I find myself asking Hashem, "Who am I? And what do You want from me?" Because of everything we went

through and the miracles that happened to us, we have decided — me, my wife, and our children — to start keeping *Shabbos*. And I feel that all of us need to work on our *emunah*, our *tefillah*, and our *shemiras Shabbos*. All of us need to pray to Hashem to redeem us from this *galus*. But most of all, we need to remember that *Am Yisrael* is strong when *Am Yisrael* is united. 🇮🇱



party. As we drove, my wife saw two pickup trucks, one black, the other white, and each had about eight terrorists standing on the truckbed. I looked at the terrorists just as they aimed their weapons at us and started shooting.

I pushed my wife's head down below the window and, lowering my own head, I continued driving, all the while screaming, "*Shema Yisrael...!*" That scream was strong and loud — I don't even know where it

THIS WEEK'S DAF YOMI SCHEDULE:

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
27 א	28 ב	29 ג	30 ד	31 ה	1 ו	2 ז
Bava Kamma 86	Bava Kamma 87	Bava Kamma 88	Bava Kamma 89	Bava Kamma 90	Bava Kamma 91	Bava Kamma 92

THIS WEEK'S MISHNAH YOMI SCHEDULE:

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
27 א	28 ב	29 ג	30 ד	31 ה	1 ו	2 ז
Kesubos 7:6-7	Kesubos 7:8-9	Kesubos 7:10-8:1	Kesubos 8:2-3	Kesubos 8:4-5	Kesubos 8:6-7	Kesubos 8:8-9:1

Chinuch With Simchah by Rabbi Yaakov Bender

Q: We live in an out-of-town community, and there's a pretty wide range of *hashkofos* here. Recently, we have been receiving *Shabbos* meal invitations, and we're not sure how to navigate them. On the one hand, these are friendly people and we like them. On the other hand, they aren't people we really want to nurture relationships with, since they and their kids engage in things we don't allow for our children (movies, non-Jewish mu-



Rav Yaakov Bender

sic, social media, etc.) and they have different sensitivities when it comes to things like *Shabbos* and *tznius*. We wanted to know if you could share what you think about this.

A: This is a very common problem. My wife and I found a great solution for *Shabbos* invitations. We just made up our minds not to go to anyone on *Shabbos*. We told everyone that *Shabbos* is our family time.

You have every right to be very strong as to where you

send your children. When our family moved to Far Rockaway, TV was big time. We did not allow our children to go to any house with a TV. It was uncomfortable once in a while, but you have to protect your children. Use your judgment and accept an invitation when you can, but if you feel you can't, stick to your guns. *Hatzlachah* in all you do. 📺



EMPATHY PROTECTS continued from page 1

song referred to here is the one Moshe and *Bnei Yisrael* will sing in Days to Come, when they are revived.

The question is: Why does the Torah allude to *techiyas hameisim* specifically here, while *Bnei Yisrael* are singing the praises of Hashem for splitting the Yam Suf and saving them from the Egyptians?

Try to put yourselves into the shoes of those who had crossed the Yam Suf, having recently survived all the horrors of the Egyptian exile, the Belzer Rebbe answered. Some had lost family members when Pharaoh was drowning babies in the Nile; others had witnessed their own children being used as bricks in walls. When Moshe Rabbeinu said, "It's time to sing *shirah* for having survived," some of them undoubtedly thought, "Sing? How can we sing? Thanks to Hashem we survived, but how can we celebrate after losing so many family members in Egypt?"

That's when Moshe decided to start the *shirah* with the words "Az *yashir*," alluding to *techiyas hameisim*. "It's true that you don't see your relatives now," Moshe was intimating, "but there will come a day when your relatives will rise again."

This idea consoled the Jewish people who stood at the Yam Suf, and they were able to say *shirah*.

I once read a story about a widow who lost her only

son in one of Israel's wars. This woman was inconsolable. She refused to participate in any family *simchos*. The only events she would attend were funerals. With no husband and no son, what joy could she have in life?

After a *levayah* in the Sanhedria cemetery, she was walking with a woman who decided to stop at the *kever* of the famed *tzaddik* of Yerushalayim, Rav Aryeh Levine, to recite some *Tehillim*. An inscription on his tombstone reads: "I request that anyone who comes to pray at my grave should wholeheartedly say: *Ani maamin b'emunah sheleimah shtihiyeh techias hameisim beis sheyaaleh ratzon mei'eis haBorei Yisbarach Shemo v'yisaleh zichro la'ad ul'netzech netzachim. I believe with complete faith that there will be a revivification of the dead whenever the wish emanates from the Creator, Blessed is His Name and Exalted is His mention — forever and for all eternity.*"

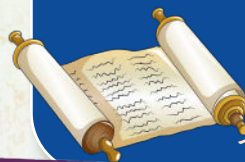
When the woman read these words, they struck a chord with her. It suddenly became a reality to her that she would one day see her son again. She began to live her life again, knowing that *techiyas hameisim* would bring her son back to her.

We Jews have a faith that can console us even when we go through a tragic loss — the same faith that carried the Jews at the Yam Suf and the Belzer *chassidim* during the Holocaust and that bereft woman at Rav Aryeh Levin's grave: the knowledge that one day, we will witness *techiyas hameisim* and be reunited with all our relatives. 📺

This week's
Yerushalmi Yomi
schedule:

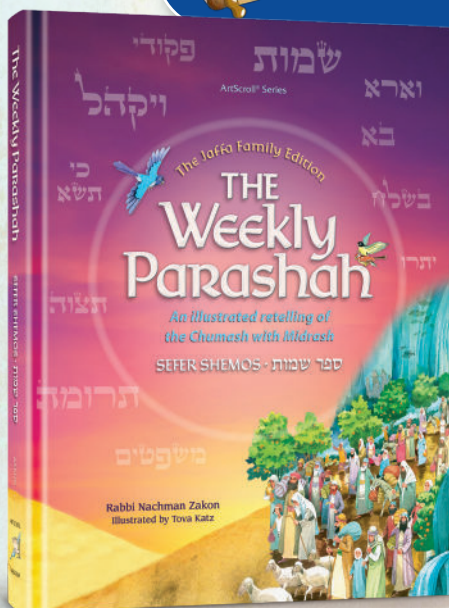
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SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
27 טז Terumos 25	28 טז Terumos 26	29 יז Terumos 27	30 יז Terumos 28	31 יח Terumos 29	1 יח Terumos 30	2 יט Terumos 31



Parashah for Children

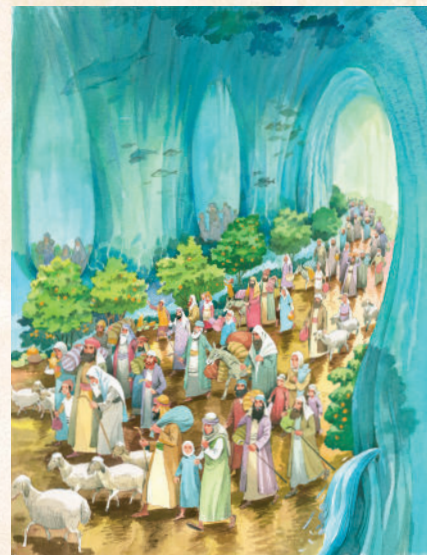
פרשת בשלה



Kriyas Yam Suf

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.



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.

Water Fountains and Fruit Trees

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.

THE WEEKLY QUESTION

Question for Beshalach:

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

*Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.*

The winner of the Parashas Shemos question is: SARA ENGELMAN, North Hollywood, CA

*The question was: How old was Yocheved when she gave birth to Moshe Rabbeinu?
The answer is: 130 years old.*

