



ארץ חמדה ושלעלה ונבון וקאנה ורמון ארץ זית שמן ודבש:
This pasuk is D'varim 8:8, which presents us with the 7 Species with which the Land of Israel is beautifully described. In honor of TU BiShvat, we will focus on the five fruits among the 7 Species, upon which the bracha of Borei Pri HaEitz is recited. The 5 fruits are prioritized, not by the order in which they occur in the pasuk, but by their position following the word ERETZ - either of the two. Olives rank #1 because they are the first mentioned fruit after the second ERETZ in the pasuk. Dates, called D'VASH in the pasuk, rank second. Grapes are third mentioned after the first ERETZ and are ranked third (except when consumed as wine or grape juice, in which case their bracha is HaGafen and the rise in priority above all fruits. Wine and grape juice follow HaMotzi and Mezonot in priority, except when used for Kiddush, in which case they rise to priority #1. Figs rank 4th among the 5, and pomegranates are 5th. They claim the honor of the bracha only over fruit not among the 7 species. E.g. Figs and dates - the honor of the bracha goes to the dates. See more elsewhere.

ParshaPix on page 2; explanations on pp 41,42

Minhag to feed birds on Erev Shabbat Shira
see p. 52 for explanation

Jerusalem Shabbat in/out times (see p.3)

B'SHALACH: 4:35pm/5:50pm

This Shabbat is the 134th day (of 355), 20th Shabbat (of 51) of 5770

...זֶה אֵלַי וְאֶנְהוּ אֹכְלֵי אֲבֵי וְאַרְמְמֵהוּ: שְׁמוֹת טוֹב

ParshaPix

Explanations elsewhere



Word of the Month

A weekly feature to help clarify practical and conceptual aspects of the Jewish Calendar, thereby enhancing our appreciation of G-d's gift of HaChodesh HaZeh Lachem...

Last opportunity for Kiddush L'vana this month is Leil Shabbat, Friday night, January 29th - all night long. Generally, we do not say KL on Leil Shabbat or Chag. However, if it is the last opportunity, then it can be said (should be said) on Leil Shabbat.



TT 894
 Rabbeinu Tam
 6:26pm (J'm)

Candles	ParshatB'shalach	Havdala	Next week
4:35pm	Yerushalayim	5:50pm	4:41/5:56
4:53pm	S'derot	5:53pm	4:59/5:58
4:50pm	Gush Etzion	5:50pm	4:57/5:56
4:50pm	Raanana	5:51pm	4:57/5:57
4:51pm	Beit Shemesh	5:51pm	4:57/5:57
4:51pm	Rehovot	5:51pm	4:58/5:57
4:50pm	Netanya	5:50pm	4:57/5:56
4:50pm	Be'er Sheva	5:52pm	4:57/5:58
4:50pm	Modi'in	5:50pm	4:56/5:56
4:35pm	Petach Tikva	5:51pm	4:41/5:57
4:35pm	Maale Adumim	5:49pm	4:41/5:55
4:50pm	Ginot Shomron	5:50pm	4:56/5:56
4:49pm	Gush Shiloh	5:49pm	4:55/5:55
4:51pm	K4 & Hevron	5:51pm	4:57/5:56
4:50pm	Giv'at Ze'ev	5:50pm	4:56/5:56
4:51pm	Yad Binyamin	5:51pm	4:58/5:57
4:53pm	Ashkelon	5:53pm	4:59/5:58
4:36pm	Tzfat	5:47pm	4:43/5:53

Ranges are 10 days. WED-FRI
 12-21 Sh'vat (Jan 27 - Feb 5)

Earliest Talit & T'filin	5:43-5:38am
Sunrise	6:36-6:30am
Sof Z'man K' Sh'ma (Magen Avraham: 8:27-8:25am)	9:13-9:11am
Sof Z'man T'fila (Magen Avraham: 9:35-9:34am)	10:06-10:05am
Chatzot (halachic noon)	11:52-11:53am
Mincha Gedola (earliest Mincha)	12:22-12:24pm
Plag Mincha	4:02½-4:09¼pm
Sunset (based on sea level: 5:08-5:16pm)	5:13-5:21pm

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Or is it "We"? (DV, let us know)

TU BiShvat can fall on five different days of the week - Shabbat is the most common one (30% of the time). [For stat-heads: M 28%, Th 20%, W 18%, and Tu 4%. Never on Sun or Fri.]

When it is on Shabbat, that Shabbat is Shabbat Shira. The combination makes for an extra special Shabbat. One that leads us easily to pondering the wonders of G-d and His world.

The Splitting of the Sea. Major miracle upon wonder upon miracle. Even more, when we look back to the mega-miracles of the Makot (plagues) and Y'tzi'at Mitzrayim. Amazing, inspiring, special in themselves, and more so when seen together with the events at the Sea and the soon to come Sinai Experience. And let's not forget the MN (manna) and the water miracles also recorded in this week's sedra.

Take Sh'mot, Va'eira, Bo, B'shalach, and Yitro together and you have **MIRACLE**, not just with a capital M, but fully uppercase, bolded, underlined, etc.

Ponder too the oft-repeated statement of the Sages: A maidservant saw at the Sea what Yechezkel ben Buzi did not see (in his vivid prophetic visions). It was what the Jewish people saw at the Sea - and, perhaps that which had already been witnessed in Egypt - that resulted in, "...and the people were in awe of G-d; they believed in G-d and in his servant Moshe."

There were the many Jews who came

out of Egypt, crossed the Sea on dry land, stood at Sinai, ate MN... And there have been prophets who have seen prophetic visions. What about us? What do we experience that helps us achieve Yir'at HaShem? That helps us believe in G-d and in Moshe his servant? That strengthens our commitment to Torah and a Jewish way of life? Where are our miracles and visions?

The answer is that we are surrounded by wonders and are constantly experiencing and witnessing miracles. Let's focus on one example - in honor of TU BiShvat.

Pick a fruit - any fruit. Make it your favorite one, but let's stick to those that grow on trees. After all, we are talking about Rosh HaShana for trees.

Going to eat it? What bracha will you say? Borei Pri HaEitz. Correct. But before you do, let's think about it.

Chazal could have decided that we say SHEHAKOL before anything that we eat. Blessed is HaShem, our G-d, King of the Universe, that EVERYTHING exists by His Divine Word. That would do it. That would be enough of an acknowledgement to G-d for the food we eat. And we know this is so, because SHEHAKOL covers any food after-the-fact.

But they did not decide thus. They wanted us to distinguish between that which we grow from the ground and that which we just take from nature. So they composed an additional bracha, Borei Pri HaAdama. And that bracha would suffice for everything that comes from the

ground. Bread is made from wheat which grows in the ground. Apples come from trees which grow in the ground. Wine comes from grapes which grew on vines which grow in the ground. So Borei Pri HaAdama (or some variation) would cover much of what we eat and Shehakol would cover the rest.

But our Sages wanted us to see more. To understand more. To appreciate more. And to acknowledge and thank G-d for that more. They wanted us to appreciate trees. Pick a carrot from the ground and it's gone (after you eat it). Want more? Plant more. But pick an apple from a tree and guess what? Next year, you have more to pick from the same tree. That alone might have motivated Chazal to further specialize the "from the ground" bracha.

And in a similar way, we can speak of HaGafen, Mezonot, and HaMotzi - each as a specialized variation of HaAdama, which itself is a specialized variation of Shehakol.

And trees give us so much more than the fruit they produce. But enough said for now.

With fruit in hand, before one recites the bracha and enjoys the pleasures and benefits of his choice of fruit, one can contemplate and ponder the wonders of this world in which we live - in which G-d has placed us. And, although it isn't practical to spend hours pondering each food we eat, each sip of water we take - we can think these thoughts from time to time (TU BiShvat is a good time for this) and thereby add a valuable spiritual component to the very physical act of eating. That's what Torah is about. That's what halacha helps us with. Hug a tree and thank G-d for it.

B'shalach STATS

16th of 54 sedras; 4th of 11 in Shmot

Written on 215.33 lines in a Torah, ranks 17th

14 parshiot; 9 open, 5 closed

116 p'sukim - ranks 23rd (6th in Sh'mot)

1681 words - ranks 19th (4th in Sh'mot)

6423 letters - ranks 18th (4th in Sh'mot)

Higher ranking for lines is definitely attributed to the format of the SHIRAT HAYAM column

MITZVOT

B'SHALACH contains a single mitzva of the 613, the prohibition of leaving one's Shabbat boundary - T'CHUM SHABBAT (T'chum's membership in the family of Taryag is disputed, see MitzvaWatch)

Aliya-by-Aliya Sedra Summary

Numbers in [square brackets] are the Mitzva-counts of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition) - Rambam counts positives (248) and prohibitions (365) separately. X:Y is the perek and pasuk from which the mitzva is counted.

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma respectively. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

Kohen - First Aliya 14 p'sukim - 13:17-14:8

[S> 13:17 (6)] "When Par'o sends the People...", G-d leads them along a circuitous route to prevent them from panicking and returning to Egypt. Moshe, in fulfillment of the promise made to Yosef by his brothers, takes Yosef's remains out of Egypt with the People.

SDT: *The Midrash tells us that Yosef's bones had been hidden by the Egyptians in the Nile in order to prevent the Israelites from leaving Egypt. Yosef's coffin miraculously surfaced just at the right time, so that the People could take it with them when they left. We are taught that Yosef merited being taken out of Egypt for burial in Eretz Yisrael because he had arranged for his father's burial there. Moshe, in turn, was accorded the highest honor - G-d Himself took care of Moshe's burial, in reward for the attention he paid to Yosef's remains.*

[FYI] The Gemara teaches us that a dead body itself - and certainly one who is defiled to a dead body - is allowed into the "Levite Camp", and is only banned from the Mikdash area (Machaneh Sh'china). This we learn from the fact that Moshe took Yosef's bones "with him". This halacha has significance today concerning the halachic permissibility to ascend Har HaBayit in those areas that are OUTSIDE the place where the Mikdash and its courtyards MIGHT have been. That part of Har HaBayit has the status of the Levite camp (at most), and one may go there following immersion in a Mikve to rid oneself of "the defilement that comes from the body". (Defilement

to a dead body cannot be removed without the Para Aduma potion and so today, one cannot go into the Mikdash part of Har HaBayit.) - and with other restrictions. A person should consult a Rav with Har HaBayit experience before going there.

G-d provided an escort for the People in the form of a pillar of cloud by day and a pillar of fire at night.

[P> 14:1 (14)] G-d tells Moshe of His plan to lead the People in such a way that Par'o will pursue them in the misguided hope of bringing them back to Egypt.

When Par'o is notified (by spies whom he had sent to accompany the Israelites) of the People's whereabouts, he (with G-d's help in making his heart "heavy", i.e. strong) takes a tremendous force with him and chases after the People of Israel.

SDT: *"And G-d did not allow them to go DERECH ERETZ P'LISHTIM. Literally, they did not take the straight route to the territory of the Philistines. One commentator suggests an interesting DRASH based on a play on words. G-d did not take the People out of Egypt in DERECH ERETZ, in the normal, natural way of things, but in a miraculous way. Normally, bread comes from the ground; for the People of Israel, G-d sent them bread from above. Normally, water comes from above; for the People of Israel, G-d provided water from below, from a rock and from the miraculous Well that accompanied them on their journeys, in the merit of Miriam. Not taking us out in a natural manner, leaves us with no*

doubt that it was indeed G-d Who took us out of Egypt. This is a crucial foundation stone of Judaism. Not only did we get out of Mitzrayim, but it was G-d Who took us out. Not only did He take us out, but the people knew and know it well.

Levi - Second Aliya

6 p'sukim - 14:9-14

The mighty Egyptian army pursues the People. When the People of Israel see them coming, they are greatly frightened because there is no place to flee. They complain to Moshe that it would have been better to have died in Egypt. Moshe reassures the People, encourages them not to fear, promises them that G-d will fight on their behalf, and tells them that Egypt will soon cease to exist.

SDT: *It seems that Par'o actually thought that he let the People go - that he expelled the People from Egypt. That's even what it seems to say at the beginning of this week's sedra (When Par'o sent the people out...). G-d arranged to have Par'o run after them. Then the events make it crystal clear to him - and to us - that G-d, and only G-d took us out of Egypt. Without this part of the Exodus procedure, Par'o and his people - and probably some Jews as well, would think that Par'o had a part in letting us leave Egypt. With the opening commandment of the Aseret HaDibrot stating, I am HaShem, your G-d, Who took you out of Mitzrayim... this point is essential.*

Shlishi - Third Aliya

11 p'sukim - 14:15-25

[P> 14:15 (11)] G-d "asks" Moshe why the People are screaming; let them just move on.

SDT: *Our Sages teach us that there are times that prayer is called for, and other times when action is the order of the day. Sometimes we must use long prayers and petitions; sometimes a quick prayer not only suffices, but saying more can be counter-productive. G-d says: MA TITZ'AK EILAI, why cry out to Me? MA is spelled MEM-HEI. MEM can represent the 40 days and 40 nights that Moshe was to spend in prayer on behalf of the People following the Sin of the Golden Calf. MEM represents long prayer. HEI can stand for the simple but eloquent 5-word prayer for Miriam's recovery from Tzora'at which she contracted in punishment for speaking disrespectfully of Moshe. And sometimes, neither short nor long prayer is appropriate. At this point of the Exodus, the order of the day was decisive action. Move it! There is another example later in the Torah of Moshe and Aharon springing into immediate action to stop a plague from killing the People. We must know when to pray and when to act, and when to do both.*

G-d tells Moshe to raise his hand over the Sea and split it, so the People will be able to pass through it on dry land. G-d informs Moshe that He will again harden Egypt's heart so that they will continue their pursuit. The Egyptians will finally know G-d's Might. The guardian angel (pillar of cloud) that was leading the

People now was repositioned between the Jews and the pursuing Egyptian army, preventing contact.

Moshe raises his hand above the Sea and G-d causes a powerful easterly wind to blow all night, followed by a parting of the waters. The People of Israel enter the Sea on dry land, between walls of water.

Egypt boldly follows, but their arrogant attitude abruptly changes to fear and panic as their chariots lose their wheels and bog down in the seabed. (This is in sharp contrast with the perfectly dry land beneath the feet of Israel.)

Egypt finally (too late) acknowledges G-d, not only now, but retroactively, as the One Who had fought for Israel in Egypt.

SDT: *Why the strong wind blowing all night? Could not G-d have split the Sea with the snap of a finger? The answer is: Of course. But the night's preparation for the miracles of the day serve several purposes. The Egyptians are lulled into a false sense of security when something is happening that they can explain. They don't want to accept that the G-d of Israel is performing miracles for His people. No doubt, their wizards explained the desert winds and the effects it can have. Among the Jews, there are always individuals who would like not to admit to G-d's awesome powers. They too will have their "excuse" in the natural components of the miracle. Perhaps, most importantly, this wind (and the like) allows us to relate to and better appreciate, the miracles themselves. A snap of the finger brings*

results too quickly for us to think about what is happening. A night to ponder what was going on, further enhanced the appreciation of the Children of Israel for what had happened, was happening, and was to happen - what and when!

R'vi'i - Fourth Aliya

32 p'sukim - 14:26-15:26

[P> 14:26 (6)] Moshe is now instructed by G-d to raise his hand once more over the Sea so that the waters may return. He does so and the Egyptians are drowned. The People, however, have succeeded in passing through the Sea and are ecstatic in their salvation. They attain true belief and trust in G-d and in Moshe His servant.

Rambam states that complete, solid, lasting faith in G-d was attained at Sinai. Here we must say that the belief was great, but not yet permanent.

[P> 15:1 (19)] Next comes the Song of the Sea. What makes the Song of the Sea so special is that it is a direct quote of the People of Israel that G-d put into His Torah verbatim. In other words, the rest of the Torah is written by G-d; we composed this part. It is an inspiring passage that has been incorporated into our daily prayer.

SDT: *It is written in Sefer HaChareidim that "he who says the Song of the Sea aloud and with joy, it is as if he was leaving Egypt at that moment - and his sins will be forgiven." In the merit of the Song of the Sea, G-d split the Sea for the People and forgave their transgressions.*

This 19-pasuk parsha is unique in the way it is written in a Sefer Torah. The column that contains the Shira is wider than all the other columns in the Torah. It is a Tradition to start the column with 5 lines belonging to the previous parsha, beginning with the word HABA'IM. (The is one of the 6 columns - out of about 245 - that is standardized as to the start of the column.) Then a line is skipped (this is very rare in the Torah) and then the first line of AZ YASHIR is written all the way across the column. The next line has one word, a blank space, a group of words (from 3-5), another blank space, and then a single word to end the line. Call this, line pattern A. The next line starts with a group of words (2-5), a space, and another group of words (3-5). Call this, line pattern B. After the first line, the rest of the Shira parsha consists of another 29 lines, alternating patterns A and B, ending with an A. Then a line is skipped. Five more "regular" lines of Torah text finish off the column. The column with the Shira has the same number of lines as all the other Torah columns, but is wider, as mentioned earlier. And it has many blank spaces and two blank lines.

[P> 15:20 (2)] Following the Shira portion is a 2-pasuk parsha describing Miriam's rallying of the women to join in the Shira in their own way.

[S> 15:22 (5)] The People continue their journey and fail to find water for three days. When they do find some, they complain bitterly (pun intended) of the inability to drink it. G-d directs Moshe to perform a miracle by throwing a special piece of wood

into the water whereby the water becomes sweet.

SDT: *Aside from the literal meaning of the text, this episode is considered an allusion to the primacy of Torah in the life of a Jew. Both Torah and water sustain life - spiritual and physical. In the same vein, "three days without water" resulted in our reading the Torah on Monday and Thursday, so that in our wandering in the spiritual desert of life, we will not go 3 days without spiritual water. This is but one "use" of the analogy between Torah and water. This idea is not just a matter of DRASH. The last pasuk of this parsha tells that if we will harken to G-d's Voice and follow the Torah, keep the mitzvot... then all the ills that befell Egypt will not be put upon us...*

Chamishi 5th Aliya 11 p'sukim - 15:27-16:10

[S> 15:27 (4)] The People next travel to Eilim and from there to Midbar Tsin, en route to Sinai. This time, they complain about the lack of food.

[S> 16:4 (7)] G-d tells Moshe about the MN (manna, mahn, מן) which He will soon provide for the People. Moshe tells the People that they will soon see how G-d hears and listens to their complaints. MN is not just the food that sustains the people, it is also a crucial test of the faith that the people should have in G-d. The MN was to fall daily except for Shabbat, and was not allowed to be left over night (except for

what fell on Friday). This facilitated a constant strengthening of our faith in G-d - the need to "trust" Him every single day.

Shishi - Sixth Aliya 26 p'sukim - 16:11-36

[P> 16:11 (17)] The account of the MN continues...

Quail miraculously appear in the evening, and the people eat "meat". On the next morning, the MN - protected by a layer of dew above and below it - appears. The People are fascinated by it and when they question Moshe, he explains the rules and procedures set down by G-d. Nonetheless, there were some who left over MN from one day to the next, and this angered Moshe. And, despite being told that the MN will NOT fall on Shabbat, there were individuals who went out to search for it. (see more on p.52)

[S> 16:28 (9)] G-d "takes note" of this display of lack of faith and "asks" how long we will continue to refuse to keep His commands.

The parsha of the MN is our first real introduction to Shabbat. This is the meaning of the line in DAYEINU, had You given us the Shabbat and not brought us near Har Sinai, DAYEINU, there would be sufficient reason to thank You... Although Shabbat is an integral part of Revelation at Sinai (commandment #4), it actually preceded Matan Torah.

Several customs and practices come from the Parsha of the MN. E.g. Our use of two Challot at each Shabbat meal (ideally, this includes the third meal, too, although many are lax with Seuda Sh'lishit) is a commemoration of the MN which fell in double quantity on Friday, in honor of Shabbat. So too, the covering of the challa is partially due to the layer of dew that covered and protected the MN.

We learn the important lesson that Shabbat is honored by being prepared for. It is not just a corollary of the prohibitions of Shabbat that we prepare our food in advance; it is an essential feature of Shabbat and the role of the days of the week.

The requirement of having three meals on Shabbat, Shalosh Seudot, is inspired by the pasuk that describes what Moshe said to the people about their first (and all subsequent) Shabbat. "And Moshe said, eat it (the MN) today, for today is Shabbat to G-d, today you will not find it (MN) in the field. The three instances of HAYOM (today) in the pasuk about eating on Shabbat, inspired (shall we say) our Sages to require three meals on Shabbat. (It's more complicated than that, but we'll suffice with this explanation.)

Included in the instructions about the MN is the command not to "leave our PLACE on the seventh day (to collect the MN)". This was not just a rule for that generation; it is a mitzva among the 613 - the mitzva of T'chum Shabbat **[24, L321 16:29]**. Briefly, the point of T'CHUM is not about how far we may walk on Shabbat. It is about how far AWAY FROM HOME we may go. This is obvious from the

halachic details of T'CHUM. The weekdays are for going. Shabbat is for staying put (as defined by halacha) and being able to "relax", to ponder G-d's Creation and Mastery over all.

A sample of the MN was stored as a remembrance for future generations.

Mitzva Watch

According to Rambam, the prohibition of T'CHUM SHABBAT has two phases. The Torah prohibits going outside a 12 MIL boundary, that distance being related to the size of the encampment of Bnei Yisrael in the Midbar. This is "logical" because it was in the context of the encampment that the prohibition was first commanded. The Sages drastically reduced the distance one may go outside his "place of dwelling", to a mere 1 MIL or 2000 AMOT (approx. 1 km). This measure was "borrowed" from the Torah's description of the Levite cities (the 6 cities of refuge and an additional 42 cities to be given to the Leviyim after conquest and settling of Eretz Yisrael) and their city-limits. This too has a "logic" to it.

Ramban holds that the whole topic of T'CHUM is Rabbinic; that the Torah does not have such a restriction, and that the pasuk in this week's sedra from which Rambam learns T'CHUM, is talking about other Shabbat matters.

It is important to understand that the prohibition of T'CHUM, be it D'Oraita or D'Rabbanan, was not meant to put a limit on physical exertion or the

distance a person may walk on Shabbat. A person who lives in a house in yememsvelt which is located on a small plot of land with a fence around it, is restricted to a distance of about a kilometer outside his fence. Another person who lives in a big city can walk from one end to the other - from Gilo to Ramot and back again - miles and miles - and not have a problem of T'CHUM at all. And even the first guy with the house near no others can walk around and around his property all Shabbat long. As long as he does not go outside his T'CHUM, he's okay. (Not really, because he has to figure out why he spends all Shabbat walking in circles around his home.) The topics of T'CHUM and EIRUV are complex. This only touched on a few points.

Sh'VII - Seventh Aliya 16 p'sukim - 17:1-16

[P> 17:1 (7)] The People journey to Refidim and again complain about the lack of water. (It is not the complaint itself that "angers" G-d - it is the apparent lack of faith and the doubt in the value of the Exodus that casts a negative light on the People.) In response, G-d tells Moshe to gather the Elders and People and strike a rock in their presence with his miraculous staff. The result is water for the People.

[P> 17:8 (6)] The final 9 p'sukim, which is also the Torah reading of Purim, tell of the attack by Amalek on the fledgling nation of

Israel. It is the arch-typical fight against those who would seek to destroy us. This battle repeats itself differently throughout Jewish History.

[P> 17:14 (3)] G-d tells Moshe to write down and tell Yehoshua that I (G-d) will wipe out the memory of Amalek... This is not just Israel's battle, but G-d's as well.

Haftara 52 p'sukim Sho'f'tim 4:4-5:31

In the time of the Judges, Bnei Yisrael found themselves cruelly oppressed. In the sedra it was Par'o; in the haftara it is Yavin and his general, Sisra. Devorah enlists Barak to lead an army against them. With the success of the battle, Devorah sang a song of praise and thanks to G-d, similar in nature to that of Moshe and Bnei Yisrael in the parsha. So too, the People's faith in G-d had similar "ups and downs" to those in the sedra. Devorah was key to restoring a high level of faith in G-d among the People and in leading the People to great victories.

S'faradim read the Song of Devorah as the haftara for B'shalach. Ashkenazim start earlier and include in the reading the story of Sisra's temporary escape from Barak and his army, only to find his demise at the hand (and tent peg) of Yael, wife of Chever HaKeini.

Divrei Menachem

Parshat B'shalach describes how Hashem sends Bnei Yisrael on a roundabout journey, "Lest the people lament [their new found freedom], when they see war (BIROTAM MILCHMA) and return to Egypt" (Sh'mot 43:7).

Rabbi Julius Baker remarks that if this was literally true, then the Torah should better have said, "When war will befall them." He suggests, however, that the use of the term, "seeing war", implies that the recent slaves built up things in their imagination that were not actually extant and that they were busy conjuring up complaints and concocting issues - all as a result of the fear of this newly found freedom.

For, paradoxically, when the people were in Egypt, they did not have to worry about food, water and shelter. Spoiled by the miracles in Mitzrayim, suffering from culture shock, and highly impassioned, the people now had to provide for themselves. Unable to adjust to this changing reality, their collective imagination ran wild and everyone but they, it seemed, was to blame for their misfortunes.

Three times in the wilderness the people moaned until they stood finally in front of Har Sinai - "as one man with one mind" (Rashi) - ready to receive the Torah. For only when we live our lives with faith and spiritual focus can we readily face fear and cope with life's vicissitudes.

OU VEBBE REBBE

QUESTION:

May I set up a dishwasher on a timer, so that I will load it on Friday night with the night's dishes and it will go on overnight? Can I do the same thing in the afternoon so that by the time Shabbat is over, the afternoon's dishes will have been done?

ANSWER:

At first glance, there would not seem to be fundamental problems with operating the machine on a timer, as the same activation of the electric device and the heating of the water will occur regardless of if you fill the racks with dishes. As for the removal of the grime from the plates by using hot water (which occurs only because you put the plates in), that is not considered borer (removing impurities) or bishul (cooking). The reasons this is true are beyond our present scope. Some say that the soap is being cooked and should be put in before Shabbat (Techumin XI, pp. 137-154).

However, a safety device usually changes everything. In order that hot water should not come out of the dishwasher, the system is designed so that the machine works only when the door is locked until the end of the cycle. Obviously, the door is open when you load the dishwasher on Shabbat, and then you must lock it in order that the timer will be able to activate the machine. Closing the door

thus causes the prohibition of Shabbat to occur at a later point when the timer will activate the dishwasher. Such a delayed reaction is only gerama, which is not a full violation of Shabbat, and is permitted in certain special situations that warrant a low-level violation of Shabbat (see Shabbat 120b and Rama, Orach Chayim 334:22). However, in most cases, it is forbidden to cause such a delayed reaction. For example, we do not allow one to press the buttons of an air conditioner to make it go on when a timer activates the system.

There is a technical solution, albeit a problematic one, that one can arrange with an electrician's help. You can by-pass the aforementioned safety device (The Zomet Institute provides this service). Then when you lock the door, it will make no difference regarding the dishwasher's operation. Unless one can ensure that this will not cause dangerous situations (such as opening the door during operation), we would say this is forbidden because "danger is more severe than prohibitions." However, we cannot preclude the possibility that someone can create safeguards.

Regarding using the dishwasher a second time, when the dishes will not be reused, there is an additional problem. It is forbidden to prepare on Shabbat for after Shabbat (hachana), even if the preparation does not include a prohibited action. Filling the racks with dishes need not be preparation, as many people find it a good place to temporarily store dirty

dishes. However, refilling detergent is clearly done to facilitate cleaning the dishes, and if they will be used only after Shabbat, it is hachana.

A final issue, which may or may not cause it to be forbidden to have the dishwasher go on, is called avsha milta. The Rama (Orach Chayim 252:5, as opposed to the Shulchan Aruch, ad loc.) forbids operating from before Shabbat a mechanism that is forbidden to operate on Shabbat if it makes noise. This problem certainly exists if the system went on by timer during Shabbat. It is permitted only if it is common for people to set up the mechanism in advance and thus there is no reason to suspect that one desecrated Shabbat in its regard (ibid, regarding a chiming clock). This could be a problem for a dishwasher. Rav Moshe Feinstein (Igrot Moshe, OC IV, 70) says that the forbidden level of noise is such that it is expected to be heard in the next room, which is borderline for a dishwasher. While Rav O. Yosef (Yechaveh Da'at III, 18) and Rav N. Rabinowitz (Si'ach Nachum OC 15) say that avsha milta applies to dishwashers, regarding relatively quiet models, this issue would not be a problem.

In short, while there may be a way to use dishwashers on a timer on Shabbat, a combination of technical and halachic problems makes it not simple in practice.

Parsha Points to Ponder **B'SHALACH**

1) Why does Par'o choose to chase the Jews after hearing that they fled (14:5)? Did he really think that after all the plagues the Jews were going to simply return to slavery after three days?

2) Why does Moshe tell the Jews that they will witness the salvation of G-D TODAY (HAYOM) when the Jews panicked upon seeing the Egyptians approaching?

3) Why does G-D instruct Moshe to teach the command about defeating Amaleik specifically TO THE EARS OF YEHOShUA, more so than all the mitzvot of the Land of Israel which Yehoshua would have to carry out (17:14)?

Parsha Points to Ponder

is prepared by **Rabbi Dov Lipman** who teaches at Reishit Yerushalayim and Machon Maayan in Beit shemesh and is the author of "DISCOVER: Answers for Teenagers (and Adults) to Questions about the Jewish Faith" (Feldheim) and "TIMEOUT: Sports Stories as a Game Plan for Spiritual Success" (Devora)

His Hagada commentary, "SEDER SAVVY" will be IY"R published by Targum before Pesach
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Answers are somewhere else in this issue
Look for them, but only after a good pondering

וּתְקַוּזוּ מִרְיָם הַבְּיָאָה אֶזְרוֹת אָהֶרֶן

Why is Miriam identified as Aharon's sister and not Moshe's also? Wrong question. It is the prophetess Miriam that is called Aharon's sister, because she prophesied only before Moshe was born (when only Aharon was her brother).

Parshat B'shalach

Song of the Sea

Teaching young children has always been a joy for me. One of teaching's special advantages is the clarity that emerges from conversation with people under the age of ten.

A cute and oft-told story describes the reaction of one fourth grader to the lesson in which he first learned the difference between poetry and prose.

He remarked, "Wow! I have been writing prose all of my life and didn't even know it!"

I guess it was in the fourth grade when I first learned the distinction between prose and poetry, and when I became aware not only that I was writing prose, but that much of what I was studying in Jewish day school was prose, not poetry.

We were taught that prose is ordinary writing, language which portrays everyday events. Poetry, on the other hand, is the language of the extraordinary. Poems are for special events and rare emotions. Poetry is a song, and we only sing when special feelings well up within us.

In this week's parsha, B'shalach, we finally encounter poetry. From

the beginning of the book of B'reishit until this week's portion, we have been reading prose.

Surely, much of what we have been reading has not been ordinary, and we have even read about some miracles. But the language, with the possible exception of Jacob's blessings to his children, has been prose.

It is only in this week's narrative of the crossing of the Red Sea that the poetic bursts forth.

One of the lesser differences between poetry and prose is that the words of the former are surrounded on the page by much blank space. Prose, on the other hand, consists of written or printed words with a minimum of space between them.

You will notice that in the Torah scroll too the prose of all of B'reishit and of Sh'mot until this week's portion consists of words written by the scribe with only minimal space between them. Look at a Torah scroll for this week's portion, and you will see large white spaces between groupings of the holy written words.

These white spaces (in different formats) are found wherever the language of the Torah or of the Prophets makes use of poetry and song. It has been said that these blank spaces are symbolic to feelings so deep and inexpressible that they cannot be reduced to

words of black ink and are, instead, wordlessly conveyed in the white empty spaces.

It is with the crossing of Yam Suf that the powerful feelings of the redemption experience emerge from the hearts of the former slaves. Words of poetry come to the surface. Song and music demand expression. These feelings have no precedent in all that has come before in the biblical narrative.

Today, many of us live lives of prose. Day fades into the night, and even years seem to march along uneventfully with only rare episodes of drama.

Few of us sing, and even fewer would feel capable of poetry.

That is what is so amazing about the Song of the Sea in this week's Torah portion. Everyone sang. All of Israel joined in the expression of poetic exultation. Our sages tell us that even the "lowly maid servant on the sea saw more than the prophet Ezekiel" and sang!

Moshe led all the men in the song, and Miriam, all the women.

Perhaps it was the contrast between centuries of oppressive slavery and the sudden experience of utter freedom that evoked song in everyone.

Perhaps it was the release from the deadly fear of the approaching Egyptian army that gave vent to unanimous poetry. Or it might have

been the sight of the hated and dreaded enemy drowning under the waves that inspired all present to sing out triumphantly. Most likely, it was all of the above.

As readers of the weekly Torah portion, each of us struggles to relate what we study to our daily lives. It is, therefore, important that we use this week's narrative to nurture our own poetic urge.

The Talmud compares the miracle of the Red Sea to quite ordinary processes, such as finding a spouse and earning a livelihood. The Talmud does this to inspire us to see the miraculous even in everyday events. Our sages realize the importance of poetry and soul and wish to motivate us to respond with poetry and song even to mundane events. They want us to see the extraordinary in the ordinary.

Of all the many Torah portions that we have read this year, beginning with B'reishit and continuing until Beshalach, no biblical text is fully incorporated into our daily liturgy. Finally, from this week's portion, the Song of the Sea was made part of the daily Jewish liturgy, recited every single day of the year, weekday or Shabbat, ordinary day or holiday.

The message is clear: Poetry and Song are vital for you. They are evoked by the experience of something very special. Every living moment is very special.

Tu BiShvat's Message: You Are My Sunshine

Guest article by

Rabbi Ephraim Sprecher

Dean of Students, Diaspora Yeshiva

Dedicated to the recovery of Miki Sunshine

The source for TU BiShvat is the opening Mishna of the Talmudic Tractate Rosh HaShana: "The Academy of Hillel taught that the 15th of Shvat is the New Year for the Trees."

What does that mean, "New Year for the Trees?"

TU BiShvat is technically the day when trees stop absorbing water from the ground and instead draw nourishment from their sap. In halacha, this means that fruit which has blossomed prior to the 15th of Shvat could not be used as tithe for fruit which blossomed after that date.

So what relevance does this have for us in the 21st century, when most of us are not farmers? In various places, the Bible compares a person to a tree:

"A person is like the tree of a field..." (D'varim 20:19)

"For as the days of a tree shall be the days of my people." (Yishayahu 65:22)

"He will be like a tree planted near water..." (Yirmiyahu 17:8)

Why the comparison? A tree needs the four basic elements in order to survive - earth, water, air and fire (sunshine).

Human beings also require the same basic elements. Let us see how by analyzing these four essential elements individually.

Earth: A tree needs to be planted firmly in the earth. The soil is not only the source through which nourishment is absorbed, but also provides room for the roots to grow.

This is true of a person as well. The Talmud explains: "A person whose wisdom exceeds his good deeds is likened to a tree whose branches are numerous, but whose roots are few. The wind comes and uproots it and turns it upside down. But a person whose good deeds exceed his wisdom is likened to a tree whose branches are few but whose roots are numerous. Even if all the winds of the world were to come and blow against it, they could not budge it from its place." (Avot 3:22)

A person can appear successful on the outside. "But if the roots are few" - if there is little connection to one's community and Torah heritage - then life can send challenges that are impossible to withstand. "A strong wind can turn the tree upside down." A person alone is vulnerable to trends and fads that may lead to despair and destruction. But, if a person - irrespective of wealth and status - is connected to his community and Torah heritage, then "even if all the winds of the world were to come and blow against it, they could not budge it from its place."

People require a strong home base, where Judaism's values and morals are

absorbed, and which provide a supportive spiritual growth environment.

Water: Rain-water is absorbed into the ground and - through an elaborate system of roots - is carried throughout the trunk, branches and leaves of the tree. Without water, the tree will wither and die. The Torah is compared to water, as Moshe Rabeinu proclaims: "May my teaching drop like the rain" (D'varim 32:2). Both rain and Torah descend from the heavens and provide relief to the thirsty and parched. The Torah flows down from G-d and has been absorbed by Jews in every generation. Torah gives zest and vitality to the human spirit. A life based on Torah will blossom with wisdom and good deeds.

Deprived of water, a person will become dehydrated and ultimately disoriented, even to the point where they may not be able to recognize their own father. So too, without Torah, a person becomes disoriented - to the extent that they may not even recognize their Father in Heaven.

Air: A tree needs air to survive. The air contains oxygen that a tree needs for respiration, and carbon dioxide for photosynthesis. In an imbalanced atmosphere, the tree would suffocate and die.

The Torah (B'reishit 2:7) states that "G-d breathed life into the form of Man." The Hebrew word for "breath" - N'SHIMA - is the same as the word for "soul" - N'SHAMA. Our spiritual life force comes, metaphorically, by way of air and respiration.

We use our senses of taste, touch and sight to perceive physical matter. (Even "hearing" involved the perception of sound waves). But "smelling" is the most spiritual of senses, since the least "physical matter" is involved. As the Talmud says (Brachot 43b); "Smell is that which the soul benefits from and the body does not."

In the Beit HaMikdash, the daily incense offering (sense of smell) was elevated to the once-a-year Yom Kippur offering in the Holy of Holies. The Talmud (Sanhedrin 93a) also says that when the Mashiach comes, he will "smell and judge" - that is, he will use his spiritual sensitivity to determine the truth about complex matters.

Fire: A tree also needs fire - sunshine - to survive. The absorption of energy from the sunlight activates the process of photosynthesis, a chemical reaction that is essential for the growth and health of the tree.

People too need the physical warmth of fire and sunshine to survive. But we also need to absorb and reflect the spiritual warmth and sunshine of friendship, which is the essence of Judaism. As the Torah states in Vayikra 19:18, "Love your friend as yourself." And Rabbi Akiva states that this verse is the greatest principle of the Torah (Talmud Yerushalmi, Nedarim 9.)

Hebrew words are accented on the last syllable (MILRA) or on the next-to-the-last syllable. NE-er-mu MA-yim is an exception. Dbl. Nasog Achor.

CHIZUK AND IDUD

Divrei Torah from the weekly sedra with a focus on living in Eretz Yisrael - Chizuk for Olim & Idud for not-yet-Olim

Amidst all the excitement and tension of the liberation; the rush and hurry to leave, while the Israelites were absorbed in their own preparation, Moshe remembers the oath given to the favorite son of Yaakov and takes with him the bones of Yosef (Sh'mot 13:19). There is a world of significance to this strange sight of a royal sarcophagus being carried out of Egypt by a mass of liberated slaves. What it teaches us is that the life of every Jew, if it is to be historically and spiritually complete must contain somewhere, sometime, somehow a point of contact with the land of Israel. Given even the brilliant Galut career of a Yosef, its final chapter must be written in Israel. Yosef, whom tradition calls Yosef HaTzadik, reached great heights of personal piety in Galut. Yosef rose from rags to riches, from the dungeon to the throne in Egypt. He achieved recognition, prestige, honor and wealth. What is more, he was quite successful in raising two sons in the hostile environment of ancient Egypt who remained loyal to their Hebraic background and their father's ideals. In spite of all of this, Yosef feels left out of

185 barred in the past; 6 colonized to come

☞ One of our most costly errors is regarding frustration as an indication of the unreality of our aspirations rather than as a stage to be expected in the progress towards our goal.

From "A Candle by Day" by Rabbi Shraga Silverstein

the great Divine drama which is the process of Jewish history, unless at the very least his bones accompany the children of Israel into the promised land and there be laid to rest.

Our hope today must be a more maximal one - not merely to be buried in holy soil but to live upon and to walk upon holy soil. Our prayer is 'Lead us upright to our land'.

Essentially however, our motivation must also be the understanding that no matter how religiously observant or pious or successful we might be in Galut, there will always be something lacking, something incomplete if we are not in Israel.

Moshe in the Shira prays "Thou shalt bring them in and plant them in the mountain of Thy inheritance..." (Sh'mot 15:17). For Israel to be brought into the land is for Israel to be planted, to sink her roots deep into the soil, to anchor a Torah society upon the entire range of natural processes. To be fully creative, to be truly Israel, to experience Ruach HaKodesh, the Jewish people must have once again this sense of wholeness, which can only arise in a people living and rooted in its land.

To experience Eretz Yisrael is to sense how the common land under foot and the challenges of statehood give life and substance to peoplehood in a way unimagined and unsuspected in Galut.

Rabbi Shubert Spero, Jerusalem

TORAH THOUGHTS as contributed by Aloh Naaleh members for publication in the Orthodox Union's 'Torah Insights', a weekly Torah publication on Parshat HaShavu'a

The Puah Institute

for Fertility and Gynecology in Accordance with Halacha

The Puah Conference

In January, the PUAH Institute hosts its annual conference in Jerusalem. Each year, prominent doctors and rabbis are invited to speak at the event, presenting the latest advances in medicine and/or halachic approaches to medical issues to the conference. The conference is one of the largest annual rabbinic conferences in the world and presents a forum for diverse opinions and strategies in dealing with fertility challenges.

This year's conference, our Tenth, was attended by over 1500 men and women from all walks of life; Rabbis, Rebbitzins, Doctors, Nurses and other medical professionals, Chatan and Kallah teachers - the spectrum of attendees was impressive. Over the next few weeks, we will present the highlights of the conference and presentations which opened with a discussion of endometriosis.

Endometriosis

It is not uncommon for women of all ages to complain of very painful and extended courses of monthly bleeding. Women who present such symptoms are often told that this is normal, especially by their mothers, who may have similar symptoms herself. In some cases the pain can be so severe in

that the sufferer is incapacitated for a few days every month.

I recently asked a woman whether she experienced such pain.

"Pain," she said with a bitter laugh, "It is so painful that I cannot get out of bed."

At the PUAH Conference, Dr. David Suriano of the Sheba Medical Center reported that these symptoms could be the result of a surprisingly common disease called endometriosis.

Women suffering from this disease have cells that are similar to uterine cells found outside the uterus. These cells, mimicking uterine cells, also bleed during the woman's monthly period. This can cause infertility if found in certain critical locations in the body, such as on the outside of the ovaries. In rare cases these cells have been found on the lungs, a condition which can be potentially fatal.

Endometriosis is a degenerative disease. As such, it is best to deal with it as early as possible. Therefore, if a teenager complains of such symptoms, we would recommend that she seek medical assistance.

Dr. Suriano described the diagnostic procedure used to identify case of endometriosis. In the procedure, an optic fiber is inserted into the abdomen through a small laproscopic incision. The abdomen is then visually scanned for evidence of endometriotic cells.

The ideal treatment for endometriosis is to limit the number of periods that the patient has. Thus, pregnancy is

actually a good form of treatment for the relief of endometriosis symptoms. However, it does not actually cure endometriosis.

Other forms of treatment include the use of contraceptive pills for the relief of symptoms short term. This is then followed up with surgical processes to clean up the loci of the endometriosis (removing the diseased cells). Early detection and treatment of the disease is a paramount key to limiting long term consequences of endometriosis. Dr. Suriano stressed that awareness and the physician's willingness to refer the patient for diagnostic testing in such cases will greatly aid those suffering from the disease.

It's hard to say, but...

B'shalach has some words that call for reviews of certain "situations". Here's one (more if there's room):

Sh'mot 14:2 - :וַיִּכְרְזוּ יְהוֹנָדָן וְעַלְיָהוּ בְנֵי-הַיִּם...

"Speak to the children of Israel, and let them turn back and encamp in front of Pi HaCherot, between Migdol and the sea; in front of Baal Zephon, you shall encamp OPPOSITE IT, by the sea."

First syllable: NICH; second syllable: CHO. The CHAF has a SH'VA NACH and ends the first syllable with a consonant sound but no hint of a vowel. It is hard to end one syllable with a sound and begin the next syllable with the same sound. In fact, when this happens, the first of the two-the-same letters changes its SH'VA from NACH to NA, to make pronunciation easier. In V'zot Ha-B'racha we find UL-YOSEF, UL-GAD, UL-ASHER, UL-DAN, UL-NAFTALI... but U-L'LEIVI, because the first LAMED would get swallowed if the SH'VA stayed NACH.

With our word, though, the CHAF and the CHET are not the same letter and not really the same sound - no matter how identical some of us say them. Therefore, NICH-CHO.

TTTRIDDLES

Prizes for best solution sets are furnished by Noam Productions and/or Big Deal.

Last issue's (BO) TTtriddles:

[1] He gave to her; they gave to us

Back in Parshat Lech Lecha, in the Brit between the Pieces, G-d told Avraham (among other things) that his descendants would be enslaved in a foreign land for 400 years and when they will be redeemed, they will live with great wealth. At the burning bush, G-d told Moshe many of the details of the impending redemption, including that the people will ask their Egyptian neighbors for gold and silver vessels and garments, thereby "emptying out Egypt". In Parshat Bo, G-d tells Moshe to tell the Jews about the plan. Further in Bo, it happens that the Egyptians give gold and silver vessels and garments to the Jews, right before we left Egypt. This is the "they gave to us" part of the TTtriddle. The he gave to her refers to Eliezer who gave to Rivka objects of gold and silver and garments.

[2] Salute the navy, army, and air force

N'TEI YADCHA... Stretch forth your hand (that's like a salute). For the plague of Locust, Moshe was commanded to "salute" the ground (army). For Darkness he stretched his hand heavenward (air force), as he had for Hail. To split the Sea, Moshe was to stretch his hands

This year: 8, 10, 13, and 15 of the 11th, 14 & 15 of the 12th, and 21 of the first

towards the waters (navy).

[3] He did this because he had lost it; they did it because theirs didn't

TZ'AKA G'DOLA, a great cry/shout, is found in two contexts. First, it was Eisav who cried out with the realization that he lost the bracha intended for the B'CHOR (firstborn, which he had previously given to Yaakov). He (Eisav) did this (scream out) because he had lost it (the B'CHORA). The other context is during Makat B'chorot, the smiting of the firstborns. The phrase occurs twice in description of the Egyptian reaction to the events of that night. They (the Egyptians) did it (scream) because theirs (their firstborns) didn't (lose their B'CHORA). (They lost their lives because they were firstborns.)

[4] Frogs, Locust and what in the bowl?

Sneaky TTtriddle. BOWL, especially if you pronounce it with two syllables, sounds very much like BO EL, go to (Par'o). G-d's command to Moshe of BO EL PAR'O preceded the second plague of each group of three plagues. That would be FROGS, DEVER (disease that killed the livestock), and ARBEH (locust). So, in addition to frogs and locust being in the BOWL (BO-EL), DEVER is also.

[5] When Beit Shammai & Beit Hillel compromise

The first mishna of Rosh HaShana tells us of the for RASHEI SHANA we have. They include the day we call Rosh HaShana, i.e. the first (and second) of Tishrei and the first of Nissan. There is a dispute as to when the RH for Maaseir B'heima is. One opinion puts it on the first of Tishrei; another opinion says that

it is on the first of Elul. As for Rosh HaShana LA-ILANOT, there is a dispute between Beit Shammai and Beit Hillel. Beit Shammai says, the first of Sh'vat. Beit Hillel says, the 15th of Sh'vat. We, of course, follow Beit Hillel - hence, TU BiShvat. But if we were to compromise between them, we would "celebrate" this Rosh HaShana for trees on the 8th of Shabbat. This year, that was Shabbat Parshat Bo. Hence, the TTriddle in last week's issue. The answer to WHEN Beit Shammai and Beit Hillel compromise is on the 8th of Sh'vat.

[6] **Avram, cortege, eulogy, #5, #7, #8, herds**

KAVEID, heavy. KAVEID M'OD - very heavy. The phrase occurs 10 times in Tanach, 8 of which are in the Torah (in the books of B'reishit and Sh'mot, to be specific). Avra(ha)m is described as KAVEID M'OD, meaning extremely wealthy. The funeral entourage (a.k.a. cortege) for Yaakov Avinu, from Egypt back to Eretz Yisrael is referred to as KAVEID M'OD, as is the eulogizing and mourning for him. The plagues of DEVER, BARAD, and ARBEH are referred to as being very heavy. That would be plagues #5, #7, and #8. And the herds and flocks that Bnei Yisrael had with them when they left Egypt are also called KAVEID M'OD.

TTriddles

As we remind the TTreadership every so often, TTriddles are Torah Tidbits style riddles, usually on Partshat HaShavua, that involve plays-on-words, multi-occurrences of a particular phrase, and

First, fifth, seventh,
eleventh, twelfth

the products of the warped mine of the TT editor. We have a small, dedicated group of attempted solvers, some of whom do fairly well. But TTriddles are for you too. Even if you cannot solve a single one, reading each week's report of the previous week's TTriddles can be educational and fun. And if you do manage to solve one, let us know (tt@ou.org) - you might win a CD!

Portion from the Portion

YOSEF'S BONES

Before Yaakov died he instructed his children to bury him in Israel - and that is what they did. But Yosef was buried in Egypt. Why didn't he ask his brothers to bury him in the holy land?

Rashi in our portion (Sh'mot 13:19) answers this question: When Yaakov died - Yosef was still at the height of his career and had power in Egypt. It was not difficult for him to have his father buried in Israel. But he knew that things would change and that when it was his turn to die, the Egyptians would have forgotten what Yosef had done for Egypt and the Jews would be in a different position without the power to take him elsewhere for burial. So he was buried in Egypt. But he did make his brothers swear to him - HASHBEI'A to make their children swear HISHBI'A to take his bones out of Egypt with them, PAKOD YIFKOD when HaShem finally redeems the Jews from Egypt.

This message was passed down throughout the bondage in Egypt until the time of the redemption. And we see in our portion that Moshe himself, while organizing all the other aspects of the Exodus from Egypt worries about taking Yosef's bones with them. The Midrash points out that Moshe dealt with the mitzva of taking Yosef's bones out of Egypt while the rest of the nation were busy amassing wealth. The midrash says CHACHAM

LEV YIKACH MITZVOT - a smart person will grab mitzvot - Moshe was smart to grab this mitzva. The rest of the nation were going around to the Egyptians to ask them to "borrow" things to take with them. The Midrash seems to say that Moshe was doing a mitzva while the rest of the nation was not. But we know that the people were instructed to ask the Egyptians for KLEI CHESEF AND KLEI ZAHAV (11:2), gold and silver vessels. So what they were doing was also a mitzva? Why does the Midrash say that Moshe was smart cause he did a mitzva - and that everyone was smart for doing a mitzva?

The Avnei Nezer says that both were doing mitzvot, but there was a little difference. The nation was involved in a mitzva that they had physical benefit from - they were amassing wealth. Moshe on the other hand chose to do a mitzva where there was no personal benefit - he was dealing with dead bones. This was the CHOCHMA of Moshe; he knew which type of mitzva to choose to do. May we all be so smart.

This Shabbat is TU BiShvat, the cut off point for counting tree years for Orla. Rabbi Natan from Breslov in his book Likutei Halachot in the section on Orla explains how the mitzva of Orla improves our midot and rectifies the sin of eating from the tree in the garden of Eden. Its very complicated, but one thing he mentions there is a connection to the bones of Yosef. Sh'vat is the eleventh month, Yosef is the eleventh tribe. Yosef controlled himself and was a big Tzadik and therefore the splitting of the sea was because of his merits, as the Midrash

says: HAYAM RA'A VAYANOS - the sea split when it saw the box with Yosef's bones. There's lots of deep inner meaning in what he writes but a practical TU BiShvat message is to follow the ZIDKUT of Yosef and the CHOCHMA of Moshe.

Chicken Stock from bones

If a recipe calls for deboned chicken or you have leftover bones you can save them in the freezer. When you have 1-2 bags full you can defrost them in the fridge then put in a large pot - covered with water. Add a splash of vinegar to release the minerals from the bones. Bring to a boil, skim the foam off the top, then simmer till the house fills with the smell of good soup.

And for TU BbiShvat...

- 2 chickens
- 1 cup slivered almonds
- 3 cloves garlic, minced
- ½ cup white wine
- 4 Tbsp olive oil
- 1 can mushrooms

Cover chicken with ingredients. Bake your chicken at 180°C for 2 hours in a covered pan with a bit of water at the bottom.

SDT: The Gemara in Kiddushin teaches us that "a Rav who waives the honor due him, the waiver is accepted" from the account in B'shalach, Sh'mot 13:21 - "G-d went before them by day with a pillar of cloud, to guide them along the way..." (If He did that, then...)

Parsha Points to Ponder

Suggested answers

1) The Kli Yakar explains that Par'o was told that BARACH HA'AM, the AM fled. Who is the AM? This refers to the EIREV RAV, Egyptians who joined the Jews as they left Egypt. They actually fled as opposed to the Jews who left with permission. When Par'o was told that those Egyptians fled and that the Jews seemed to be lost in the desert, he figured that he could chase after the Jews and that the EIREV RAV would join him in battling the Jews. This also explains why Par'o did not gather his entire army to chase the Jews (see 14:7). He did not need all his soldiers since he would have the benefit of joining forces with the EIREV RAV.

2) The Ohr HaChayim answers that had Moshe simply told the Jews that G-D would help them, they could fear that this would be a prolonged battle since the plagues took an entire year. Thus, Moshe calmed their fears by telling them that their salvation would take place that very day.

3) The Ohr HaChayim teaches that the previous verse relates that Yehoshua was only able to weaken (VAYACHALOSH) Amalek. G-D wanted Moshe to strengthen Yehoshua's confidence that he would be able to accomplish the task of defeating Amalek since G-D promises that they will be successful.

ParshaPix

e x p l a n a t i o n s

- ☛ Upper-left are the Pillar of Cloud by day...
- ☛ and the Pillar of Fire by night.
- ☛ Below them is the Davka Judaica Clipart scene of the splitting of the sea.
- ☛ The tambourine in the middle is TOF MIRIAM.
- ☛ The tire with a blowout represents the wheels of the Egyptian chariots that fell off and caused the chariots to become bogged down in the sea bed. Part of the destruction of Egypt took place when their supreme arrogance turned to shock and panic at that moment. Soon thereafter, the waters of the Sea drowned them, but the demoralizing effect of their wheel-losing experience was part of their punishment.
- ☛ Upper-middle is the water coming from a rock that Moshe struck with the Staff (this time - as he was told to do).
- ☛ The bird under the stream of water is a quail, as in quail - S'LAV, that preceded the MN (i.e. manna).
- ☛ The two challot to the left of the quail is LECHEM MISHNEH, which commemorates the double portion of MN that fell on Friday in order to provide for Shabbat. We not

only USE double challot on Shabbat to remember the MN, but we cover them top and bottom to remind us of the two layers of dew that protected the MN. The MN was our introduction to Shabbat. We see this point made in DAYEINU: Had G-d just given us the Shabbat and not brought us close to Mount Sinai, DAYEINU, there would be sufficient cause to thank Him.

- ☛ The Shabbat candle sticks (top-middle) acknowledge the introduction of Shabbat to the soon-to-be nation of Israel that is presented in Parshat B'shalach.
- ☛ The worm ate the leftover MN - there should not have been any leftovers.
- ☛ Three facets of the battle against Amalek (bottom-left): Moshe's upraised hands, Yehoshua's sword, and the pen with which the account of the battle was written down.
- ☛ Mid-bottom is the representations of the Haftara. The singing bee is Dvora.
- ☛ Thunderbolt = BARAK, Devorah's associate.
- ☛ Milk that Yael gave to Sisra...
- ☛ and the tent peg with which she killed him when he fell asleep.
- ☛ The piece of a brick wall represents the brick pattern of words in the Torah for AZ YASHIR.

After singing and postmortem

☛ The upside-down heart refers to the phrase VAYEIHAFEICH L'VAV ... Par'o had a change of heart... again.

☛ The stop sign with the word Shabbat is found at the limit of one's T'chum Shabbat, Shabbat boundary, which according to Rambam is D'ORAITA (at a distance of 24,000 amot, rabbinic at 2000 amot) and according to Ramban is completely D'RABANAN.

☛ The fellow pictured is Dan Quayle, one of the first Bush's vice presidents. Here's an example of his brilliant oratory: "It isn't pollution that's harming the environment. It's the impurities in our air and water that are doing it." For this Parsha-Pix, Quayle represents Quail.

☛ Between the pillar of fire and the cloud is a lead sinker, the kind found in a fisherman's tackle box. (There is no significance whatsoever in the location of the sinker in the Parsha-Pix. Its significance for B'shalach is the description in the Song of the Sea, referring to some of the Egyptians, ...TZA-L'LU KA-OFERET B'MAYIM ADIRIM. "...they sank as lead in the mighty waters."

☛ At the top-right is a toy soldier armed with a bazooka. Below it are four pale silhouettes of the same figure of the soldier. Together, they represent the description of the Jews coming out of Egypt, CHAMUSHIM, which, according to Rashi's

main explanation means "armed" (hence the bazooka). However, Rashi also says DAVAR ACHEIR, another thing, another explanation to the word. CHAMUSHIM means a fifth - the fraction of the people that actually left Egypt - meaning that 4/5 of the Jewish population did not survive until the Exodus.

Reminder to you, reading these words. If you will be using the Parsha-Pix with your children (or grandchildren) and/or Shabbat guests, you might want to hold back the explanations and try to get the people around your Shabbat table to supply the explanations. Just give hints.

☛ The shofar with a C coming out of it represents the 100 (C=100 in Roman numerals) blasts we traditionally blow on Rosh HaShana. That number is connected to the lament of Sisra's mother in the haftara.

☛ Grogger for the Amalek parsha read on Purim morning.

☛ Challa cover for the layer of dew that protected the MN.

☛ The characters from the Wizard of Oz singing - AZ YASHIR.

Was Willie Saunders from Omaha?

From the Dictionary of Hebrew Idioms and Phrases (Keter 2009)
ADIR TZON, shepherd or sheep owner. Phrase based on Yirmiyahu 25:36.
אדיר צאן

WISDOM & WIT

by Shmuel Himelstein

World War I caused a tremendous amount of disruption to the Jewish communities of Europe. Tens of thousands of Jews found themselves refugees, having been forced to flee their homes. Often, these refugees were lodged in the homes of other Jews, many times people they did not even know, as the local Jews responded to the needs of the hour.

Brisk, too, found itself inundated with Jewish refugees from all over. These people, who had fled without taking a thing with them, were often penniless, and had no money to buy any food.

The local leaders called a meeting to see if a way could be found to raise money to pay for food for these refugees. At this meeting, a local Rav rose and proclaimed: "While I understand the need to raise money to buy food for the refugees, why aren't we engaging in a campaign to purchase religious items for them? Many of them don't even have tefillin.

R' Chaim Soloveichik immediately took the floor and told the people gathered there: "When it comes to tefillin, a single pair can suffice for all the refugees. They can take turns putting on tefillin. On the other hand, we can hardly expect a single loaf of bread to be enough for all of them..."

Take a Bird to Lunch

From Wikipedia: Birds are winged, bipedal, warm-blooded, vertebrate animals that lay eggs... around 10,000 living species... range in size from the 5cm Bee Hummingbird to the 3m Ostrich... feathers, a beak with no teeth, hard-shelled eggs, a high metabolic rate, a four-chambered heart, and a light-weight but strong skeleton. All birds have wings and most can fly... exceptions include ratites, penguins, and others... unique digestive and respiratory systems that are highly adapted for flight. Some birds are among the most intelligent animal species... Many migrate... Most birds have an extended period of parental care after hatching... most common bird: Red-billed Quelea...

Other animals have wings. Other animals lay eggs. Other animals fly. Other animals have beaks. But only birds have FEATHERS!

In addition to the African bird mentioned above as the most common bird in the world, other contenders for that title are the common chicken and the European house sparrow.

Place commercial for Michelin here

...וַיִּירָאוּ הָעָם אֶת־ה' וַיֹּאמְרוּ בְּה' וּבַמִּשְׁפָּחָה עָבְדוּ: שְׁמוֹת יוֹד:ל:א

Praying with Passion

Giving more meaning to our T'fillah One Week at a Time

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More on **AL NETILAT YADAYIM**

ברוך אתה ה' אלהינו מלך העולם, אשר קדשנו במצותיו, וצונו על נטילת ידים.

Simple translation: Blessed are You, Hashem, our G-d, King of the universe, Who has sanctified us with His commandments, and has commanded us to **wash our hands**.

Halachic Q&A:

WHEN I WASH my hands in the morning, I often forget to remove the ring from my finger. I know that if the ring is tight on my finger and will stop the water from reaching my finger, it must be removed or the washing is invalid. But my ring fits loosely and the water comes in contact with the finger. Must I remove it before I wash?

The halacha (Siman 4:7) states that when you wash your hands in the morning, you should be careful to adhere to the same rules that apply to washing hands for a meal. The Rema (Siman 161:3) rules that for a meal, even a loose-fitting ring should be removed. However, if a person forgets to do so, the washing is still valid.

Rav Chaim Kanievsky rules (Daas Noteh, Teshuva 251, FIN 249) that the requirements for washing for a meal do not apply with equal stringency to washing in the morning, and therefore, you need not remove a loose-fitting ring which allows the water to come in contact with the finger.

Take it with you: Your personal connection to the prayer...

What will your hands do today? Will they hold a siddur? Wrap tefillin on your arm and head? Touch a mezuzah? Lift a crying child? Repair a broken object? Prepare a meal? Earn your livelihood? Each day on awaking, you have the opportunity to elevate your hands to the service of G-d. Our hands are our agents for all the good and all the harm we do in the world. When you pour "neigel vasser" over your hands each morning, you raise them and purify them, readying them to perform the tasks G-d sets before you that day.

Towards better KAVANA:

Before you wash your hands in the morning, imagine that your hands are like a drooping, dried out houseplant. Now pour the water over them, and feel them coming back to life, absorbing purity and vitality from the water. As you say the words "netilat yadayim," raise your hands up slightly and hope in your heart that today, your hands will indeed be instruments of holiness.

Visit the V'ANI TEFILLAH Foundation website - www.prayingwithfire.org to subscribe to their newsletter and/or visit their archives.

Two that had tough pre-dawns

THE JERUSALEM INSTITUTE OF JEWISH LAW Rabbi Emanuel Quint, Dean

Lesson # 507 **Some Laws of Inheritance** (part 1)

A question came up in our kollel the other day. One of the students told us an incident that happened in his family. His brother-in-law died and the sons of his first marriage, who recently became observant told the decedent's second wife that she could not inherit anything from the husband since this was Jewish law. Since she had recently become observant, this is what she had to accept. When the student asked me if this was correct, I told him that the widow needed a lawyer who was familiar with the Jewish Civil Laws so that he could counsel her as to what rights she had. I told him that there were different approaches in halacha if the decedent died with a will or without a will. He told me that he died leaving a will dividing up his estate between his children, sons and daughters of his first marriage and his second wife with whom he had no children.

The laws of distribution of assets of the decedent upon his death are based on the Torah commands found in Bamidbar 27:6-11 dealing with the laws of intestate succession and in D'varim 21:15-17 dealing with the laws of primogeniture. That is, the laws dealing with the portion given to the firstborn son.

As can be seen from the Torah text, if there are male and female heirs on the same level of kinship, the males inherit and the females are not included in inheriting the estate. Lacking males or their descendants to the end of the line,

the distribution is made to females on the same level of kinship. The effects of this principle are certainly ameliorated by the decrees of the Rabbis of the Talmud regarding the obligations of the estate and the male heirs toward the widow and the daughters of the decedent.

We shall begin with the obligations of the heirs to the widow and the daughters of the decedent. The widow is entitled to be maintained by the heirs of her deceased husband out of the property they inherited from her husband. She is entitled to food, clothing and shelter. She may continue to reside in the family residence occupied by her late husband and has the services of all household employees such as maids and chauffeurs that she had before he died. All these things are to be provided in keeping with her station or her husband's station - whichever is higher. If the widow becomes ill, she can obtain unlimited medical services from the estate; if she requires limited medical treatment she must pay for it herself from her ketuba. If she dies, the husband's heirs must provide for her burial. All income from the property that she brought into the marriage belongs to her.

All these things are provided to her until the earliest of three happenings: (1) her death; (2) her remarriage; (3) her claim to her ketuba.

Upon the death of a father, a fund is taken from his estate to provide his daughters with a livelihood according to his station in the community. Beit Din has the right to see that the widow and daughters are adequately provided for out of the estate. If there are not sufficient assets in the estate to provide for both widow and the daughters, the rights of the widow have priority.

to be continued IYH

THE CHALLENGES OF MONEY: Acquiring and Spending Wealth [1]

by **Dr. Meir Tamari**

Economics, financial transactions and business activities, determining how people acquire wealth and what they do with it, have existed since the dawn of history and so have the ethical and spiritual issues that accompany them. While Torah is not a text book on how to make money, it definitely constitutes a value system that details what is permissible and what is forbidden in this sphere, just as it does in all the other fields of human desires and existence.

Since the Divine blueprint for the world is such that our wants have to be satisfied through human effort, it follows that there is nothing wrong or immoral with the possession of wealth and the creation of assets. So too, there is no spiritual value in poverty and it is no mitzva to be poor. At the same time given the power of greed and its all-pervasiveness, the drive for money and wealth can lead to widespread unethical behavior, great economic immorality, injustice and oppression. Torah recognizes the difficulties involved in the pursuit of money but it also recognizes that this yetzer is the one that is never satisfied; people always think that more is better than less. The mitzvot are like guardians that protect and refine man, therefore in order to refine this powerful yetzer and to educate us towards kosher money, the Torah has surrounded our search for money and wealth with over 100 mitzvot; there are only 28 connected to kosher food.

"The knowledge and belief that all our wealth and all our prosperity, [both as individuals and as a society] flow from

G-d, is the only reliable means whereby greed for more and the drive for spiraling wealth are able to be channeled into morality" (Sefer HaChinuch, mitzva 330).

The knowledge and faith that all money and wealth originates from G-d mandates that they not be earned through immoral or unjust ways. Unjust weights and measures are described in the Torah as a TO-EIVA, an abomination just like idolatry and sexual immorality. The verse "You shall fear Your G-d" is written three times in the Torah, all of them about major areas of business and earning money. In Parshat Kedoshim, in which we are enjoined to be holy because G-d is Holy, it is written, "You shall not cheat your fellow, you shall not rob, you shall not retain a worker's wages, you shall not place a stumbling block in the path of the blind [understood as forbidding the giving of advice or of selling goods and services that are to the physical, financial, or moral detriment to the other party (Rashi)]; You shall fear your G-d" (Vayikra 19:13). Regarding commercial activities, we read, "When you make a sale do not oppress one another; you shall not oppress one another [referring to verbal oppression as for instance enquiring about prices when you have no intention of buying]; You shall fear your G-d" (Vayikra 25:14-17). "You shall not take interest and increase, neshech and tarbit [in today's sophisticated financial markets many transactions would seem to involve issues of ribit], You shall fear your G-d" (Vayikra 25:35). "Even when they are legal, exploitation, abuse of power, undisclosed conflicts of interest, and oppression through the withholding of information, cannot co-exist with a G-d-given morality" (Mishneh Torah, Hilkhot Gezeila v'Aveida 1:1-4).

All the related mitzvot not only educate and refine the need and desire for money and wealth into moral and just channels, but they can thereby actually become forms of divine worship. "All nations have social and commercial laws, but only with us do these laws purify, thereby becoming part of our holy avoda; hamotzi lechem min ha'aretz, to remove the artziut, the earthiness out of bread" (Menachem Mendel of Kotsk). Our Sages taught, "One who desires to become pious, should live according to the [commercial, social and constitutional] laws of Nezikin" (Bava Kama 30a). It is in this vein that Rabbi Yehuda HaNasi placed Pirkei Avot, dealing with morality, ethical behavior and Torah study, in Seder Nezikin. "Pirkei Avot was called Sefer HaYeshu'ot, Book of Redemption" (Shabbat 30a); Redemption, Geula, that has its place as part of the Torah's laws of acquiring and spending money.

HAKARAT HATOV

Feeling and expressing our gratitude for acts of kindness done to us and for help received from others, is an important concept in Judaism. As is repaying those deeds.

The Midrash says that Datan and Aviram spread MN they had from Erev Shabbat around the camp on Friday night so that in the morning they would be able to mock Moshe who had announced that no MN would fall on Shabbat. Birds came early in the morning and ate up the MN.

Additionally, at the Sea, we borrowed the talent of the birds - song - in order to thank G-d for His miracles and salvation.

We repay the birds by feeding them, esp. in the winter when food is scarce.

Some less-known (perhaps)

Bracha details

- Raisins and strawberries and you like strawberries better. You take a strawberry first, say HaAdama and then a HaEitz on the raisins. Even though raisins are from the 7 Species, that gives them priority over other HaEitz fruits, not when the brachot differ. In this case, CHAVIV (what you like better) goes first.
- Grapes on which you will be saying ושהחיינו and dates. Which gets the honor of the HaEitz? The dates do - they are second named after the word ERETZ and grapes are third. After eating the date, say ושהחיינו on the grapes and enjoy.
- One ושהחיינו covers all fruits that need one, if they are present when saying the bracha. You can serve a ושהחיינו fruit on Friday night and save another one for Shabbat day, if you want - and then another ושהחיינו is warranted.
- Cranberries are HaAdama. Blueberries are HaEitz.

**Advanced Military Training
Academy will lead to this**

**The rabbi who certifies that we can carry
in our location on Shabbat**