

1 - Topic – A Machshava on the Parsha from Rav Moshe

As we prepare for Shabbos Parshas Beshalach – Shabbos Shirah and we move from Tu B’shvat looking forward to the Yom Tov of Purim which is only 30 days away. Let me begin with a Machshava and go to a Halacha and leave you with a Kasha. Let us begin with an Inyan of Machshava. At the end of the Parsha Klal Yisrael asks for the Man. The Gemara says in Yoma 75a (bottom line) (**בשר ששאלו שלא כהוגן ניתן**) (**להם שלא כהוגן**) when the Yidden requested the Slav it was an incorrect request, and therefore, it was not given with blessing. (**להם ששאלו כהוגן**) the Lechem they asked for properly (**ניתן להם כהוגן**). The Man was given as a blessing, it was given as the food of Angels, and it was given in a wonderful way. So the Gemara is saying that the request for Man was proper.

In Tehillim 78 from Posuk 22 – 24 it says about the Jews in the Midbar (**פִּי לֹא הֶאֱמִינוּ, בְּאֵלֵרִים; וְלֹא בְטַחוּ,**) (**בִּישׁוּעָתוֹ**). The Jews didn’t have the proper faith in G-d and Bitachon in His helping them and then it says because of that (**וַיִּצְוּ שְׁחַקִּים מִמֶּעַל; וַדְּלַתִּי שָׁמַיִם פִּתַּח**) and (**וַיִּמְטַר עֲלֵיהֶם מִן הַשָּׁמַיִם, וַיִּגְדְּגוּ-שָׁמַיִם, נֶתַן לָמוֹ**). Because of that HKB”H gave them Man, because Klal Yisrael didn’t have Bitachon that is why they got the Man. What is going on? Was it K’hogen or was it not K’hogen?

I will share with you a Machshava that was Margila B’pumai of Rav Moshe printed in the Kol Rom and that is the following. It is printed in the Darash Moshe as well but more B’kitzur. Rav Moshe used to say what was the Ribbono Shel Olam thinking, He didn’t give them bread to eat. Of course Klal Yisrael is going to scream for bread. What was HKB”H’s plan Kavayochel?

Zagt Rav Moshe, just like Hashem didn’t give Klal Yisrael clothing as they didn’t need clothing as is found in Devarim 8:4 (**מֵעֲלֵיךָ, מְעֵלֵיךָ לֹא בָלְתָהּ, מִעֲלֵיךָ**). HKB”H didn’t give them shoes (**לֹא בָצַקָה--זֶה, אֶרְבָּעִים**) (**שָׁנָה**) and they didn’t need it. The Ribbono Shel Olam would have made Klal Yisrael in the Midbar like Moshe Rabbeinu up in Shamayim. People that didn’t need to eat bread at all. If they wanted to eat they could eat and if not they could live without eating. That is what the Ribbono Shel Olam would have done.

However, Klal Yisrael felt hungry, they felt that they need to eat. Feeling hungry very much depends on the mindset of a person. Of course there could be people that are hungry because they didn’t eat anything, but as you all know, sometimes we eat and we are still hungry, Klal Yisrael lacked a certain Bitachon in Hashem. To go into the Midbar with a sense of not needing anything. Had they done that, it would have been ideal. L’mayseh they felt hungry and they were a Madreiga lower than they would have been, so they asked for Lechem. It was K’hogen, you can’t blame people for asking for Lechem. Nevertheless, Dovid Hamelech tells us in Tehillim 78:22 (**פִּי לֹא הֶאֱמִינוּ, בְּאֵלֵרִים; וְלֹא בְטַחוּ, בִּישׁוּעָתוֹ**). Had they had the right attitude they would have relied that if HKB”H didn’t give us Man it will be fine just like if HKB”H didn’t give us clothing and they were fine.

Rav Moshe used to say that it is that way with many of our needs in this world. We ask HKB”H to give us this, give us that and give us the next thing. Of course we would like for the Ribbono Shel Olam to shower blessings upon us, we are supposed to Daven, however, HKB”H gives Bracha two ways. Sometimes He gives Bracha because He gives you what you asked for in the physical things that you requested, and sometimes He creates a situation where you don’t need it. You just don’t need as much. What a blessing if you can be in a situation where you don’t need as much.

Rav Pam used to say about Shidduchim that a Shidduch with someone who is willing to support is wonderful but a Shidduch with a woman who needs less, that is even more wonderful, (maybe not so common) but even more wonderful. That is Rav Moshe’s message here in this aspect of the Man. That

once they were on the Madreiga, they needed it. A higher Madreiga would be not to need it. That is a Machshava on the Parsha.

2 – Topic - A Dvar Halacha on the Parsha

It says in this week's Parsha 13:19 (וַיִּקַּח מֹשֶׁה אֶת-עֲצָמוֹת יוֹסֵף, עמו). Moshe Rabbeinu took the bones of Yosef. The question is why is Moshe Rabbeinu taking the bones. Who is Osek in a Levaya even of an Adam Gadol? The family, his children, his grandchildren, his descendants. There was Sheivet Menashe and Sheivet Ephraim. They should have been the ones who were Patching with the Atzmos Yosef. Why was Moshe Rabbeinu busy with Atzmos Yosef?

The Gemara says in Sotah 13b (6 lines from the top) (כבודו בגדולים). It wasn't because everyone else was lazy because it was understood (כבודו בגדולים). The Kavod of Yosef was that the Gadol Hador should be Osek in the Atzmos Yosef.

There is a Kler in Poskim (as I will mention in a moment) if it is proper to take a Mitzvah that you are obligated in and be Mechabeid someone else with that Mitzvah. Sometimes a person has an opportunity to do a Mitzvah but there is an Adom Gadol, so he tells the Adom Gadol here you do the Mitzvah.

An Adom Gadol or Rav comes to the Shechita house where they are Shechting chickens and they go to the Adom Gadol and they are Mechbeid him with Kisai Hadam. That is really the Shochet's Mitzvah, but an Adom Gadol comes and you are Mechabeid him with Kisai Hadam. That is a Minhag.

It is interesting that when they Shecht the animals they are not Mechabeid the Adom Gadol with Kisai Hadam only when they Shecht chickens. (You will have to figure out the reason for that). (Ed. Note: See Kli Yakar on Vayikra 17:13 & the Chinuch in Mitzvah 187 who also gives an explanation). L'mayseh, is it the right thing?

There is a Shach in Siman Shin Pei Bais (in Choshen Mishpat and can be found in the Ketzos Hachoshen Siman Aleph on the bottom in the Shulchan Aruch), a famous Shach, and he says it is not right to be Mechabeid other people with your Mitzvah. It is not correct. As a matter of fact he screams about Bris Milah that the father should learn how to do Bris Milah, why are they giving away the Bris to somebody else to do. (לפי שראיתי כמה אנשים מכבדים לאחר למול את בנו). The Shach says I have seen so many people give a Kibud to others to do a Bris Milah. (ולדעתי הם מבטלים מצות עשה ומצוה גדולה של מילה ויש לבית דין לבטל הדבר). The idea of giving the Bris Milah away to a Mohel is not proper. You should do it yourself. He doesn't mean that you are Mevatel Mitzvas Milah as you are Mekayeim Mitzvas Milah through a Shaliach. It means that you are not doing it right. You are not Mechabeid the Mitzvah. The Shach says do it yourself and don't give it to others.

The Tevuos Shor (Ed Note: Rabbi Alexander Sender Shor 1655 – 1737 (27 Shevat 5497) born in Lvov) disagrees. He says that Derech Kibud is fine. You can give away your Mitzvah Derech Kibud. V'ha Raya from Atzmos Yosef. By Atzmos Yosef you see they were Mechabeid Moshe Rabbeinu. The Gemara says (כבודו בגדולים). We might sit here and say that everyone was lazy except for Moshe Rabbeinu. The Gemara doesn't say that. The Gemara says (כבודו בגדולים). They gave the Gadol Hador the Kavod of carrying the bones of Yosef towards Eretz Yisrael. Zagt the Tevuos Shor, you see that Derech Kibud is fine. You are taking the Mitzvah and you are being Mechabeid an Adom Gadol to do it. It is not a Zilzul in the Mitzvah if you are doing it Derech Kavod, and therefore, the Tevuos Shor argues with the Shach and he says that what we are doing is right.

In the Binas Adam (Ed. Note: Rabbi Avraham Danzig 1748 – 1820 who learned in Prague for four years under Rabbi Yechezkel Landau (the Noda B'yehuda)), that is the Chochmas Adom in the back in his Arichus in Shar Issur V'heter Siman Zayin, he is not happy with this. Yishtaka Hadavar, he says no you are wrong. Kavod Hameis is different. Burying a Meis the whole thing is an Inyan of Kavod Hameis. So (כבודו בגדולים). But not other Mitzvos. He expresses horror. He says do you think if you have a Lulav and Esrog and no one else has one and you hear that your Rebbi who is a Gadol Hador is in the next town and he doesn't have a Lulav and Esrog, would you think that you would send him your Lulav and Esrog and give away your Mitzvah and have someone else do it? He says G-d forbid. You don't give away Mitzvos. Therefore, the Chochmas Adam says you should not be Mechabeid others with Mitzvos and you should grab Mitzvos. As it says in Mishlei 10:8 (תִּקַּח מִצְוֹת לָב, יִקַּח מִצְוֹת) Chacham Leiv Yikach Mitzvos. A wise man takes Mitzvos for himself and doesn't give it away so quickly.

Sometimes you have an opportunity to Daven for the Amud. So it is a Zechus for a Niftar so Aveilim go first. What if there is no Avel? It is only a Zechus for people who are not alive? It is not a Zechus for people who are alive? A Pele! If Davening for the Amud is a Zechus for someone who is threatened with Gehinnom, it is certainly a Zechus for someone in Olam Hazeih. (תִּקַּח מִצְוֹת לָב, יִקַּח מִצְוֹת). Don't give it away. Don't be quick to give it away. That is the message. Ai (כבודו בגדולים)? The answer is that a Meis is different. When it comes to being Osek with a Meis it is an Inyan of Kavod, of Kibbud. Kibbudim is different.

This is a Machlokes of what to learn from (וַיִּקַּח מִשָּׁה אֶת-עֲצָמוֹת יוֹסֵף). Is it the idea that it is always good to give Kibbudim to Gedolim like the Tevuos Shor holds or no, Davka by Meisim you should be Mechabeid Meisim.

Somebody once asked Rav Dovid Feinstein why he hadn't said a Hespel at the Levaya of Rav Moshe. He said because a Hespel is for the Kavod of the Meis and I am not a good speaker so that is not Kavod HaMeis. That is Kavod me. Hespelidim is Kavod HaMeis.

3 – Topic – A Kasha on the Parsha.

I don't understand. There is a Peledika Posuk 13:19 (וַיִּקַּח מִשָּׁה אֶת-עֲצָמוֹת יוֹסֵף, עֲמוֹ). Moshe Rabbeinu took the bones of Yosef with him (כִּי הִשְׁבַּע הַשָּׁבִיעַ אֶת-בְּנֵי יִשְׂרָאֵל, לֵאמֹר) because he had made Klal Yisrael take an oath saying (פָּקֹד יִפְקֹד אֲלֵיכֶם אֶתְכֶם, וְהִעֲלִיתֶם אֶת-עֲצָמֹתַי מִזֶּה אֶתְכֶם). Because you made them swear, to promise and take an oath to take it. I don't understand. That is why Moshe Rabbeinu took the bones of Yosef? He made them swear? I know a lot of parents who told their children where they want to be buried and I never heard that they made them swear. They leave a Tzava'a where they want to be buried and the children go and bury them there. (וַיִּקַּח מִשָּׁה אֶת-עֲצָמוֹת יוֹסֵף, עֲמוֹ). To me it should have said (וַיִּקַּח מִשָּׁה אֶת-) because Yosef requested it. Because Yosef made them swear, that is the reason why he did it? A Pele! (כִּי הִשְׁבַּע הַשָּׁבִיעַ). There must be a good Teretz. Maybe we will come up with one.

With that I want to wish everybody a Gevaldige Tu Bish'vat whatever remains of it. Tu Bish'vat is Sheloshim Yom Kodem the Chag of Purim. We should Daven that Purim should be able to be an appropriate proper Purim. Why should someone get a vaccine? So that on Purim he could be Mesamaiach the way he should without any fear, without breaking any health rules. You get a vaccine, you get a second vaccine and you will be all ready to go. I am almost ready for my second vaccine. Me and my wife. IY"YH looking forward to a safe Purim B'ezras Hashem. Wishing everyone a wonderful Gevaldige Shabbos. A meaningful Tu Bish'vat, which is looking now towards a Haschala of the spring season with a renewal. The world can use it. The Tefillos should be answered. All the Cholim should be Nisrapei. HKB"YH should give a Shemira Mikol Tzar and Tzukah, Mikol Nega Uma'chala here and in Eretz Yisrael. A Gutten Shabbos to one and all!