

# הלכה למעשה

סאת הגאון מו"ר הרב ברוך הירשפלד שליט"א  
ראש כולל עמרת חיים ברוך, קלילנד הייטס

sometimes mean not pouring large amounts of food or liquid down the drain. If there was a backup, it would not make the other sink *treif* because it is usually not hot anymore and has become inedible from being in the pipes. One should wash off the backup residue with cold water and detergent. Also, if one washes with gloves, he or she should have separate sets of gloves. Regarding dish towels, since they are often used for wiping down counters and handling hot pots, it is advisable to have separate dish towels. It is also advisable to have separate detergent containers. **Note:** Cold water referred to above and later on as well, includes warm water that is not *yad soledes bo* - meaning that it is cool enough for one to keep his hand there comfortably for a long period of time.

**One Sink.** If one is not able to have two sinks, the sink itself should be considered *treif* unless he always washes with cold water and has no other hot water usage, such as pouring hot soup, etc. In regular situations, the sink should be considered *treif*, necessitating one to keep separate washing basins, or at least separate washing racks, and clean out the sink (with cold water and detergent) at the end of using one type. The **Minchas Yitzchok** (2) prefers having both, a basin and a rack for each type. Regarding the faucet, one should do as mentioned above in the first paragraph - by the case of one faucet over two sinks.

## A SERIES IN HALACHA LIVING A "TORAH" DAY

**Kashrus in the Kitchen (25). Separation of Meat and Dairy. Separating Meat & Dairy. Separate Sinks.** The ideal setup for a Jewish home is to have two separate sinks, each with its own faucet, far enough apart that they don't splash into each other during washing. If they cannot be separate, one can ask a handyman to put up a barrier between the sinks, or to have a cover system which enables one to cover one sink while the other is being used. In some places, they have one faucet which is higher than the barrier and can swing over both sinks.

Whenever there is one faucet, one should not hold steaming pots under it. Also, one should not touch the faucet when positioning it with greasy hands from meat or milk, and if it was touched with greasy hands it should be washed off with cold water and detergent. Of course, one must also have separate sponges and steel wool for each type. When one washes *parve* dishes in any of these sinks, he has two possible options:

- 1) He can wash them holding them in the air with cold water.
  - 2) He can clean out the sink and then wash in the clean sink, based on a combination of factors, see **Pesakim Utshuvos** (1). He must have a separate sponge or paper towel for the *parve*.
- Drain Backups, Gloves and Dishtowels.** One should try to make sure there are no backups between the two sinks, which can

## בין הריחיים – תבלין מדף היומי – מגילה דף כת

The *Mishnah* says that one may not use a Shul as a shortcut [קפנדריא] - *The Gemara* adds that one may not enter a *shul* for protection from the rain or sun. The *Gemara* relates that רבא & ר' אדא were talking in learning with רבא & it started to rain heavily, so they entered a *shul* & continued their discussion. They explained that since they were talking in learning & needed a clear mind, they couldn't be distracted by the rain, so they went into the *shul*. Our *Gemara* asks, what should one do if he needs to call someone out of *shul*? Since it is *assur* to enter *shul* (תפילה ולימוד) how can one call someone out? The *Gemara* answers, if he knows how to learn, he should learn a bit (before calling him out). If he doesn't know how to learn, he should recite a *posuk*. If he can't do that, he should just remain in *shul* a bit, because just being in *shul* is a *mitzvah* as it says, אשר יושבי ביתך. The *Gemara* makes a distinction between entering a *shul* for protection from rain & entering just to call out a friend (שלא לדבר מצוה). Although when entering to call out a friend, one may recite a *posuk*, if one enters for protection from the rain, reciting a *posuk* or learning, will not make entering permissible. He brings a proof from the above story of the *Amoraim*. Why did they have to explain themselves? Didn't they continue learning inside? We see that learning, even inside is not a *heter*.

The *Gemara* says that if one utilizes a *shul* as a shortcut, if he recites a *posuk* while inside, it is ok. This is different than entering for protection where he says in שער היצוין that a *posuk* won't help, yet by entering *shul* as a shortcut, saying a *posuk* does help! רז"ב מה החילוק! וכו'. The *Gemara* says that when we say one must at least remain in *shul* a little because of "קטג-ד" [ערוך השולחן] *paskens* that reciting a *posuk* will help even when entering *shul* because of rain. The *Gemara* says that when we say one must at least remain in *shul* a little because of "אשרי יושבי ביתך", the *posuk* should not be taken literally & he need not sit, but may stand.

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# תורה תבלין

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הדלקת נרות שבת – 4:33 | זמן קריאת שמע / מ"א – 9:07 | זמן קריאת שמע / הגר"א – 9:43 | סוף זמן תפילה / הגר"א – 10:30  
זמן לתפילת מנחה גדולה – 12:36 | שקיעת החמה שבת קודש – 4:53 | מוצש"ק צאת הכוכבים – 5:43 | צאה"כ/לרבינו תם – 6:05

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להחביא את עצמה בתוך סלעים עמוקים, ולדאבונה מצאה שם נושך, שכל מה שרק תרצה לעשות תהיה ברשות מבקשי רעתה, וכך ישראל היו נתונים בין מצרים לגבולי חים, ולולא יד ההשגחה לא ראו פתח לישועתם, וכשזכו בה הכירו כי הכל בידי שמים ואין בשום כח לעשות דבר מבלעדי.

ועל פי האמור נביח כוונת הקב"ה באמרו למשה, "מה תצעק אלי דבר אל בני ישראל ויסעו" (יד, טז) ופרשי: למדנו שהיה משה עומד ומתפלל, א"ל הקב"ה לא עת עתה להאריך בתפילה שישאל נתונין בצרה, ולכאורה מה היה לו למשה לעשות בשעה כזאת, אם לא לעזוב על ישועת ישראל? וכן יל"ע מה שהקדים משה ואמר לישראל, (יד, יד) 'הלחם לכם ואתם תחרישון, והרי הקב"ה מתאוה תמיד שישאל יתפללו אליו, ומה שנתנה כאן משמה מנע אותם מלהתחנן על נפשם?

אכן יש לומר, כי מאור ורצה הקב"ה להשריש האמונה בלב ישראל על ע"י מעשה זה, לא רצה אפ' שיתפללו לפניו, כי אילו היו מתפללים לפניו, היו יכולים לטעות שנעשית מצד מה מכח עצמם, ועדיין יש בהם כוח מה שדרכה זוכים הם להצלחה במעשיהם, ורצה הקב"ה להראותם כי אף שהתפילה מועלת בכל עת, עם כל זאת היא בגדר כוח סגולי, אך עיקר הכל תלוי ברצונו יתברך, ועל כן מנעם מתפילה, כדי שיראו כי אין כוח אחר מבלעדי, ועל יד זה יבינו כי גם שאר הצלחותיהם הוא בסיעתא דשמיא, ומבלעדי רצון השם וסיועו אין בכוח שאר הסיבות להטיב עימם. ואין כוונתו לומר על דור המדבר שהיו דור דיעה שקליקים היו באמונתם ונמשכו אחר חיונות חיצוניים חס ושלום, אלא כידוע הוא שהתורה היא נצחית, וליכא מדיד ולא רמיא באורייתא, ושירי קב"ה שעתנן זה נרמז באלו המראות לצורך הדורות הבאים. יעזור השי"ת שנוכל להחזיר בלבינו האמונה החזקה, שאין שום דבר תלוי בכוח אנושי, והכל תלוי בידי שמים.

שהשי"ת יהיה עמנו גם כשנוהג בדרכי הטבע, והגם שאין כל הניסים גוליים נעשים לעינינו, ובשביל חסרו אמונה זה, שהיתה הסיבה שעמלק בא עליהם במלחמה. שידוע כל השורש הטומאה של עמלק היינו שהם מכחישים שורש האמונה ואומרים שכל העולם נוהג רק "במקרה" - ואינו העולם נוהג לגמרי בהשגחת השי"ת ומי שמאמין בכפפה זה, זהו סיבה שיבאו עליו צרות, שכל הפרוש האמונה שלימה בהשי"ת, השי"ת נהוג עמו במדה כנגד מדה, והוא סיבה שיבאו עליו צרות. ועל דרך זה ביאר הרמב"ם (מדה נבוכים ח"ג פרק ל"ז) כוונת הקרא ויקרא כו, כא: "זאם תלכו עמי קרי וגו'", וז"ל, "ד"ל שאני כשאבאי לכם אלו הצרות לענש אתכם אם תחשבו בהם שהם מקרה, אוסיף לכם מן המקרה ההוא כפי מהשבתכם יותר חזק ויותר קשה, והוא ענין אמרו והלכתם עמי בקרי והלכתי אף אני עמכם בחמת קרי, כי האמינם שהוא במקרה ממה שמחייב התמדתם על דעותם הרעות ועל מעשה העויל ולא שובנו מהם וכו'", עכ"ל. כלומר, כשצרות באים על האדם, אם יאמר שהם רק "במקרה" זהו סיבה שהשי"ת יביא עליו עוד צרות יותר קשה. והוא שורש של העמלק, שרוצים להכחיש האמונה בהשי"ת, ותולה כל מה שנעשה בעולם בהתנהגות הטבע, הוא כולו "מקרה" ואינו הנהגת השי"ת, והעבודה מוטלת לעליו להתנהגת באמונה שלימה בהשי"ת, ולהאמין שהוא ית' מנהיג כל הבריאה ואינו "מקרה" חלילה.

## טיב התבלין

ויהי בשלח פרעה את העם ... (יג-ז) - הכל בידי שמים  
זוהו הנהגת העולם כשהאדם זוכה לסייעתא דשמיא, ומצליח במעשי ידיו, או תולה הצלחותיו בסיבות שונות התלויות בו, וחושב שהוא זה שהשכיל לעשות פעולה זו וזו, והוא זה שהמליץ לגמור העסק הנניב פירות, הכל תולה בעצמו, ואף שמאמין שהקב"ה הוא שנתן בו החכמה והיכולת לעשות חיל בעסקיו, מכל מקום מייחס את ההצלחה לעצמו, אך כשהוא שולח נמצא במצוקה, אז נזכר כי הכל הוא מן השמים, ואז מכיר שאין הישועה תלוי בעצמו, ומתפלל אל בוראו מעומק הלב.

זוהו הענין נרמז בפרשתן, דהנה מיד אחר יציאת מצרים כתיב ויהי בשלח פרעה את העם, והואו פלא הדבר, שרדי הדברים מפורשים בתורה, שפרעה הכביר את לבו, ואף שהפליא בו השי"ת את מכותיו, עם כל זה לא נכנע עד אחד מכת בכורות, ואז מפני שחשב לגדול חייו, הוכרח להוציאם שלא מרצונו, וראו במוחש כי אין זה מצד פרעה, כי אם יד השי"ת, ואם כל זאת אחר יציאת מצרים מייחסים היציאה לפרעה, אך זהו מדיכ בני אדם, כשנחלים הצלחה אינם מתבוננים ביד ההשגחה שהנחה אותם לזה ההצלחה, אלא בהשקפה חיצונית תולה הדברים בסיבות חיצוניים הנראים לעין.

ולזה הוצרכו בני ישראל לעבור את הקושי של קריעת ים סוף ששוב ידאו שלא היתה היציאה תלויה ברצונו של פרעה, ויכירו כי רק מאת ה' היתה זאת, וכמו ששייר עתה מערכות הטבע, כך פעל כל הפלאות במצרים, והיו ישראל באותה שעה במצוקה גדולה, ולא היה להם שום פתח להימלט ולהינצל ולקוות כי אם לישועת ה'; כדאיתא במדרש על הכתוב (שיד השידים ב, יד) יונתי בהגוי הסלע, שישאל היו דומים באותה שעה ליונה שהבחינה בבעל חי החפיצה לטורפה, ורצתה

## עדותיך אתבונן

לישועת סאת הרב אברהם זצ"ל  
אמסוק שליט"א, במגיס שיה אברהם

ויקרא שם המקום מסה ומריבה על ריב בני ישראל ועל נסתם את ה' לאמר היש ה' בקרבנו אם אין (יז-י) - בענין שורש הרע של עמלק פ"שי: "סמך פרשה זו למקרא זה, לומר תמיד אני ביניכם ומוזמן לכל צרכיכם, ואתם אומרים היש ה' בקרבנו אם אין, חייכם שהכלב בא ונושך אתכם ואתם צועקים אלי ותדעון היכן אני, משל לאדם שדרכים בנו על כתפו ויצא לדרך, היה אותו הן רואה הפץ ואומר, אבא טול הפץ זה ותן לי, והוא נותן לו, וכן שניה וכן שלישית, פגעו באדם א', אמר לו אותו הן ראתי את אבא, אמר לו אביו אינך יודע היכן אני, השליכו מעליו ובא הכלב ונשכו", עכ"ל. והק' הנצי"ב (העמק דבר) שהלא פלא הוא, אך יסתפק כלל ישראל אם השי"ת בקרבם, הלא הם ראו בעיניהם ניסים גלויים עמוד האש וענן, קריעת ים סוף, כל העשר מכות וכו', אי"כ היתכן שיתנפק כלל ישראל אם יש השי"ת בקרבם? ועוד הלא התורה הקדושה כבר מעידה שכלל ישראל האמינו בה' דרתיב "ויאמינו בה' ובמשה עבדו", אי"כ מדוע כאן כלל ישראל שואלים מה ה' בקרבני?  
וביאר הנצי"ב, שהא"נ כלל ישראל ראו שהשי"ת היה בקרבם עד עכשיו, אבל כלל ישראל היה מסופק אם השי"ת יהיה עמם רק כשמשנה רבינו היה חי וקיים, עמם, אבל אד"כ כשמשנה עדיין אינו חי וקיים עמם, האם השי"ת יהיה עמם, ואנו מחוייבים להאמין

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# מעשה אבות ... סימן לבנים

יה"ר שנככה כגולת אכילת הפירות ... אשר המה תלויים בם להשפיע עליהן שפע רצון ברכה ונדרבה וכו' (תפלת ספר פיר קין הדר לאומרה בנ"ו בשבט)  
A fascinating story about how one can become enriched from following the *minhag* to eat fruit on *Tu B'Shvat*, was told by an Israeli Jew after a trip he took to France. The man would often fly on business to various cities, and on one occasion, he found himself in Paris in mid-February. He went to *daven* in a nearby synagogue and it was there that he learned that that very day was *Tu B'Shvat*. He had a flight back to Israel to catch later in the day, so he quickly hurried out to the local fruit market and purchased some fruit to take along on his flight. The fruit seller was a religious Jew and when he noticed the man picking up some of the most exotic and expensive items, he felt compelled to ask. "Tell me, sir, why are you buying so much fruit - and such an exotic selection, just to take back to Israel? Aren't there many exotic fruits in the Holy Land?"

The man replied, "Why, today is *Tu B'Shvat* and this is a custom that my family adheres to year after year."  
The owner of the fruit market smiled and said, "That is a fine custom, indeed. My family follows it as well. Allow me to tell you a story that took place many years ago with my own ancestor." He brought the man into a back room and rummaged around until he found a certain gadget which he held up in his hand. "Do you see this? This fruit press is how my grandfather became rich!" The traveling Jew knew that a great story was forthcoming and so he waited with anticipation.

"Many years ago, my grandfather was once traveling on business much like you, and he found himself in Moscow on the day of *Tu B'Shvat*. He, too, wished to buy some fruit for the holiday so he went out and found a local fruit seller. In Moscow, it was quite cold and most of the fruit hadn't even ripened yet but this did not deter my grandfather and he bought a sizable amount of fruit. The merchant was surprised that someone would spend so much money on unripened fruit and couldn't help but inquire about it. My grandfather told him almost the exact words that you just told me. But that merchant wasn't Jewish and could not understand how a person can spend his money on an old custom that had no bearing on his life - especially since the fruit he was buying was barely edible! The Russian merchant picked up a tool - it was this fruit presser to be exact - and showed it to my grandfather. 'Do you want to know what I do with my money?' he asked, and lowered his voice surreptitiously. In the next motion, he began to unscrew the bottom of the handle and pulled off the adjoining piece. Then, he poured a handful of gold coins into his hand. 'I hide all my money in this machine. It contains my life savings. But I know it's safe here and it won't be wasted on silly things - or unripened fruit!'"

The Parisian fruit seller gazed at the fruit press in his hand fondly and continued to relate his story. "My grandfather always remembered that merchant and the lesson he learned on that day. A Jew uses his money for *mitzvos* - but what does an old Muscovite use his money for? I will tell you." He smiled again as he recalled his grandfather.

"A number of years went by and my grandfather was in Moscow again on business, at the same time of year. He decided to go back to the same shop and buy some more fruit. But this time, as he approached, he saw a crowd of people hanging around and a buzz of activity. He asked someone what was happening and was told that the old Russian merchant had passed on and his two sons were in the process of liquidating the shop. Now is the time for bargains, he was told. So my grandfather pushed to the front where he saw two younger men selling everything in their father's store. 'I am looking for a small fruit press.' he asked the younger men. 'Do you perhaps have one that I can buy?' 'A fruit press?' The son looked around and saw an old rusty press on the table. 'Here, do you want this? It's old and worthless and I have no use for it. Take it for free!' My grandfather smiled inwardly and happily accepted the press. When he got back to his lodgings, he opened it up and found more than just a handful of gold coins! He found a veritable treasure! He took it home and became a very wealthy man."

Pointing to the ancient fruit press, the Parisian market owner concluded, "It has been an accepted custom in our family to indulge in exotic fruit on *Tu B'Shvat*, for it was this very *minhag* that made our family rich in the first place!" (TT Moadim Ketanim)

ותשר דבורה וברק בן אבינעם  
ביום ההוא לאמר ... (שופטים ה-א)

A PENETRATING ANALYSIS OF THE WEEKLY  
HAFTARAH BY R' TZVI HIRSCH HOFFMAN

## תורת הצבי על הפטרות

The *Haftorah* this week details how the great prophetess, Devorah, and her husband *Barak ben Avinoam*, sang a "Shirah," a song of praise to *Hashem* celebrating the stunning victory of *Bnei Yisroel* over the powerful Canaanite General, Sisra. This song of praise was similar in scope to the song of praise *Klal Yisroel* sang to *Hashem* at the Yam Suf upon their miraculous salvation from Egypt.

They were both songs; however, by the *Shiras Hayam*, the *Torah* employs the words "ואז ישיר משה ובני ישראל את השירה" whereas by Devorah's song, the Name of *Hashem* is missing. What is the difference between the two songs?

**R' Meir Simcha of Dvinsk zt"l (Meshech Chochma)** explains that singing praise to *Hashem* is no simple matter

and must be done properly. One needs to clear his mind and devote his attention to appropriately sing *Hashem's* praises. After *Krias Yam Suf*, when the Jewish Nation enjoyed a tremendous salvation from *Hashem*, they were able to fully focus upon the good that *Hashem* did for them and praise Him. However, in the aftermath of the battle against Sisra, Barak chose to berate those who did not join *Bnei Yisroel*. He "spoiled the moment" by lashing out in anger, saying, "curse you bitterly, because you came not to the aid of *Hashem*." While his point was clear and his intent was admirable, the profound ability to stay focused is not a gift, but a necessity. Because his focus was directed elsewhere, *Hashem* did not wish to "attach" his name to the battle, and subsequent victory.

ויאמר משה אל ה' הושיע בחד לנו אנשים  
וצא הלחם בעמלק מחר ... (ד-ט)

CONCEPTS IN AVODAS HALEV FROM THE  
FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

# מחשבת הלב

I once saw a beautiful *pshat* in the name of one of the previous **Gerrer Rebbes zt"l**, who said the following: Amalek uses the dubious and devious tactical ability to "cool" a person down. A person may be experiencing a spiritual inspiration; suddenly, along comes Amalek, the Satan, and convinces him to wait until tomorrow. Thus, says the *Torah*, "וצא הלחם בעמלק מחר" - wage war against Amalek's "machar"; his insidious plot to have you delay. Let that inspiration propel you higher right NOW!

Maybe we can add a different approach. In his new *sefer*, **R' Yaakov Bender shlit'a** quotes **R' Yitzchok Hutner zt"l**, that Amalek fights "מדר דר", in other words, Amalek seeks to sever the continuity of *Klal Yisroel*, to break the *mesorah* from the older generations to the newer generations. The *posuk* clearly indicates this motive of Amalek - "ויזנב בך כל הנחשלים אחריו" - the weak ones. Amalek targets his attacks wisely, not on the strong committed students, but rather preying on the weaker ones.

I heard from a *Rebbi* of mine, **R' Mordechai Affen shlit'a** that the word "נחשול" can also mean a wave (נ"מנט). The essence of a wave is that it has no self-worth, in and of itself. It is mercilessly pushed to and fro by the prevailing currents, rarely making it to shore. It just "goes with the flow." That type of person is the perfect target for Amalek, A.K.A., the *yetzer hara*.

*Moshe Rabbeinu*, the pre-eminent *Rebbi* of *Klal Yisroel*, foresaw this attack and declared "וצא הלחם בעמלק". Fight ferociously! Protect our youth - our *machar* - our future! As parents and *mechanchim*, we cannot stand by and let the weaker ones fall to the wayside! Schools are not and cannot be geared exclusively to the top-tier students. Every child in *yeshivah* must receive recognition and a healthy dose of TLC as needed. As parents, too, we must appreciate each child and tell him there's so much more to you than just your grades! If we strengthen the weaker ones, we will help ensure our continuity and be *zoche be" H* to *Hashem's kisei* (throne) becoming whole with the permanent eradication of our lethal arch-enemy, Amalek. רב"א.

## משל למת הדבר דומה

כל המזהה אשר שמתי במצרים לא אשים עליך כי אני ה' רפאך ...  
משל: A Jerusalem woman, the wife of a well-known *Talmid Chacham*, contracted a devastating disease twenty years ago which attacked her body, leading to many of her bodily systems shutting down. She had been laying in a coma-like state ever since and no medical treatment had been effective.

In the midst of the current pandemic, the woman lying in the hospital bed, who was of course a high-risk patient, somehow contracted Covid-19. Her vitals took a turn for the worse and her situation became dire. When she soon needed to be ventilated, her doctors and even some family members lost all hope that she would survive this ordeal.

But then something shocking occurred. The woman's body somehow successfully fought off the coronavirus, regained consciousness, was weaned from the ventilator and

succeeded in rising from her bed for the first time in 20 years! She had a complete recovery, not only from the coronavirus but also from the disease that had plagued her for 20 years. The stunned doctors ordered a battery of tests which revealed that the coronavirus had taken control of her bodily systems and had "eaten" her previous virus and destroyed it.

The doctors were stunned at the turn of the events and a great *Kiddush Hashem* came from it. The family members felt it was a *mitzvah* to publicize this miraculous story and it was published in a number of Israeli newspapers.

**נמשל:** The story may have stunned people but a true G-dfearing individual recognizes that "אני ה' רפאך" means that *Hashem* is the One true doctor, who controls the sickness as well as the cure. Nothing is too hard or too impossible when it comes to the workings of the Almighty. This should give each person great *chizuk*, knowing that he is in the hands of *Hashem*.

ויושע ה' ביום ההוא את ישראל מיד מצרים  
וידא ישראל את מצרים מת על שפת הים ... (ד-ל)

EDITORIAL AND INSIGHTS ON MIDDOŠ TOVOŠ FROM  
THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

## דרגה יתירה

Imagine the scene. The Jewish people have finally left Egypt amidst wondrous miracles. The ten plagues brought Pharaoh and the *Mitzriyim* to their knees. They actually begged the Jews to go. And then, after 210 years of slave labor, *Hashem* set them free. But suddenly, they arrive at the raging *Yam Suf*. They cannot proceed. They see the entire Egyptian army behind them. There are animals on both sides waiting to pounce, and above them, they see the angel of Esav looking to destroy them. They were completely trapped. Imagine the sheer terror of knowing that there is no way out. They felt doomed.

This somehow feels familiar. Look at the world we live in today. Our governments have turned into kindergartens. People are losing their businesses. Millions are sick with all kinds of viruses and flus. Airports are opening and closing and people do not know whom they can trust. The level of morality is low, anti-Semitism is high. We feel like our enemies are coming up behind us, we are surrounded by all kinds of animals dressed up as humans, and the only alternative is to jump into the ocean!

Yes, the world we live in is a scary place but don't we realize that *Hashem* is setting us up! These are not just random occurrences to make us anxious and walk around talking about how this world is such a crazy place. There is a Supervisor in this world who knows exactly what He is doing. He has it all under control. He is setting the stage for us, His beloved people, to cry out to Him and say, "We have no one else to turn to but You, Our Father in Heaven!" If this is what happened at the *Yam Suf*, then this is *Hashem* talking to us today. This applies to us now as much as it did 3334 years ago when *Hashem* split the sea for *Am Yisroel*. We, too, are in a desperate situation and there's nothing we can do. We must know that all we need to do is cry out to *Hashem*. Pour out our hearts to Him. Tell Him we trust Him; we need Him; we are completely lost without Him.

And tell Him that you believe that He can do anything. *Chazal* tell us that it was in the merit of the great Jewish women who believed in *Hashem*, that the *geulah* in *Mitzrayim* took place. May we all be *zoche* to be the same way in these difficult times.