



## DVAR TORAH PARSHAS BESHALACH



By: Rabbi Chaim  
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### Turning Inspiration Into Action

The pasuk in Shir HaShirim states (2:7), “אם תעירו ואם תעוררו את האהבה עד שתחפוץ.” This is usually translated as, “If you will awaken and if you will arouse the love until it is desired.” Beyond the simple meaning of the word shetechpatz, which refers to desire or will, the word is also related to the word cheifetz..., meaning an object. Accordingly, the word shetechpatz can be understood as “until you make it into something tangible.” The Ramban (Emunah u’Bitachon 19) explains that the pasuk is teaching us that when love is awakened, when spiritual inspiration occurs, one must translate that awakening into concrete action in order to solidify it.

This concept is clearly seen at Krias Yam Suf. The Jewish people witnessed open miracles and experienced Hashem’s hand revealed in an extraordinary way. Filled with gratitude and awe, they sang Oz Yashir (Shemos 15:1). Yet they did not stop with the song alone. They accepted upon themselves concrete ways to strengthen their avodas Hashem.

The Torah records their declaration, “This is my God and I will glorify Him” (Shemos 15:2). The Gemara (Shabbos 133a) explains that the word ואנוהו is related to the word נוי, meaning beauty. From here we learn the mitzvah of beautifying mitzvos. A person should strive to perform mitzvos in the finest manner possible. This includes acquiring a nicer esrog and using a beautiful Sefer Torah and tefillin.

Why was this idea emphasized specifically at Krias Yam Suf?

To understand this, we must examine the manner in which Hashem redeemed Klal Yisrael from Mitzrayim. The Torah emphasizes that the Exodus took place in the springtime (Shemos 13:4). Rashi explains that this demonstrates Hashem’s kindness, as He chose the most comfortable season, neither too hot nor too cold.

At the climax of the redemption, many miracles occurred at the sea. The Mishnah teaches that ten miracles took place at Krias Yam Suf (Pirkei Avos 5:4). Chazal and the commentaries describe that among these miracles were that the seabed was dry, the paths were smooth, and there was no mud to hinder the people’s journey.

Hashem did not merely save the Jewish people from their enemies. He ensured that every detail of their redemption was carried out with care, comfort, and love. Through this, Klal Yisrael recognized how beloved they were before Hashem.

When Klal Yisrael recognized this extraordinary kindness, they felt a strong desire to reciprocate. They did not wish to serve Hashem in a minimal way. Rather, they sought to elevate their avodah and beautify their mitzvos.

The Gemara offers another explanation of the word ואנוהו. It can be read as אני והוא, meaning “me and Him” (Shabbos 133a). From here we learn the obligation to emulate the ways of Hashem. Just as Hashem is merciful and compassionate, so too must we strive to act with kindness and mercy toward others. This, as well, was a response to the loving care Hashem showed them.

Rashi presents a third interpretation. The word ואנוהו can also be connected to נוה, meaning a dwelling place (See Shemos 15:2). This refers to building a home for Hashem, the Beis Hamikdash, where His presence would rest among the Jewish people. Although today we no longer have the Beis Hamikdash, the Gemara teaches that our shuls and batei midrash are considered miniature sanctuaries (Megillah 29a).

These three commitments reflect the three pillars upon which the world stands. Beautifying mitzvos corresponds to Torah. Emulating Hashem’s kindness corresponds to gemillas chasadim. Building and strengthening places of avodah corresponds to avodah (Avos 1:2).

The message of Parshas Beshalach is both inspiring and practical. When Hashem showers us with blessings and reveals His love, we must not allow moments of inspiration to fade. We should transform them into meaningful action. By enhancing our mitzvos, increasing our acts of kindness, and strengthening our connection to Hashem, we turn inspiration into lasting spiritual growth. May we continually recognize Hashem’s kindness and respond by drawing ever closer to Him.

# HALACHA CORNER

By Rabbi  
Chaim Yeshaya  
Freeman

## BOREI PRI HA'EITZ OR HA'ADAMA: HOW HALACHA DEFINES A TREE



The Gemara<sup>1</sup> teaches that the criterion for reciting Borei Pri Ha'eitz is whether the plant continues producing fruit in a lasting manner, expressed by the phrase “כי שקלת” *כי שקלת* “לוי לפירא איתי לגוואז והדר מפיק” *לוי לפירא איתי לגוואז והדר מפיק*. There are three interpretations of this statement found in the Rishonim. The Rosh<sup>2</sup> explains that if the roots remain intact and continue producing fruit, the plant is considered a tree. If it must be replanted each year, it is not considered a tree and the blessing is ha'adama. The Mordechai<sup>3</sup> citing the Geonim explains that if the stump dies, the blessing is ha'adama, even if the roots remain in the ground. The Radvaz<sup>4</sup> citing Rav Hai Gaon, explains that if the branches die, the blessing is ha'adama, even if the stump remains alive. Accordingly, there are three approaches in understanding the Gemara. Some focus on the roots. Others focus on the stump. Others focus on the branches.

In addition to these primary definitions of what constitutes a tree, several authorities present further criteria. The Rosh<sup>5</sup> citing a Tosefta, writes that if the fruit grows from the branches rather than directly from the trunk, the blessing is ha'adama. The Radvaz<sup>6</sup> writes that if one plants a seed and it produces fruit within the same year, it is not considered a tree and the blessing is ha'adama. The Chazon Ish<sup>7</sup> writes that any plant which cannot produce fruit for at least three years does not have the status of a tree and its blessing is ha'adama. The Birkei Yosef<sup>8</sup> quoting the Maharam Alshich writes that if a plant's fruit production weakens over time, it is no longer considered a tree and the blessing is ha'adama. The Rav Poalim<sup>9</sup> citing the Likutei Hakemacha, writes that if the trunk is hollow, the plant is not considered a tree and the blessing is ha'adama. The Divrei Malkiel<sup>10</sup> writes that a plant shorter than three tefachim does not qualify as a tree and therefore its blessing is ha'adama.

The Shulchan Aruch<sup>11</sup> rules that the blessing on bananas is ha'adama. The Rema, as explained by the Be'er Heitiv, adds that ha'eitz is only recited on fruit that grows from branches and not directly from the trunk. He further rules that ha'eitz is only said if the trunk remains intact. If the trunk dies and the plant regrows from the roots, the blessing is ha'adama. From this we see that halacha follows the opinion of the Geonim who focus on the stump. According to the Rosh, who focuses on the roots, such a plant would be ha'eitz.

The Piskei Teshuvos summarizes the practical halacha as follows:

If a plant must be completely replanted every year, the blessing is ha'adama according to all opinions. This applies to strawberries.

If the roots remain intact beneath the ground but the stump dies, the blessing is ha'adama. If one mistakenly recites ha'eitz, the Mishna Berura<sup>12</sup> and the Rema rule that one is not yotzei, while the Shulchan Aruch Harav<sup>13</sup> rules that one is yotzei.

If the roots remain intact above the ground but the stump dies, the blessing is ha'adama. If one recites ha'eitz, the Mishna Berura<sup>14</sup> rules that one is yotzei. This applies to bananas.

If the stump remains intact but the branches die, the blessing is ha'adama. If one recites ha'eitz in such a case, one is certainly yotzei. This applies to papaya and eggplant in tropical climates.

If the branches remain intact and continue producing fruit, the blessing is ha'eitz according to all opinions.

If the plant is shorter than three tefachim, the Mishna Berura<sup>15</sup> rules that the blessing is ha'adama, while the Igros Moshe<sup>16</sup> rules that the blessing is ha'eitz. This applies to blackberries and raspberries.

1. Brachos 40a  
2. Brachos 6:23  
3. Brachos 6:131  
4. S. 99b  
5. Ibid.  
6. Ibid.  
7. Orach 12:3  
8. YD 294  
9. S. 2:30  
10. S. 145  
11. O.C. 203:3  
12. 203:3  
13. Birchas hanehenin 6:6  
14. 203:3  
15. 203:3  
16. O.C. 185

### DAILY SCHEDULE

<b>Morning and Afternoon Kotel (M-T)</b> <b>7:40am - 8:30am</b> Anshul Yomi with Rabbi Smith Open Betz Medrich and Chavrusa learning <b>7:40am - 8:30am</b> <b>1:15pm - 1:35pm</b>	<b>Kollel Zemanim</b> <b>9:30am - 1:00pm</b> <b>5:30pm - 6:00pm</b>	<b>Night Sefer (S-T)</b> Open Betz Medrich and Chavrusa learning <b>8:30pm - 10:00pm</b> Daf Yomi with Rabbi Smith <b>9:15pm - 10:00pm</b> Kiryan Mesercha with Rabbi Eli May <b>9:30pm - 9:00pm</b> MID Daf Yomi <b>9:00pm (English)</b> <b>2:00pm and 8:00pm (Hebrew)</b>
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### WEEKLY SHIURIM

<b>Monday</b> MNSGA with food & drinks <b>8:30pm - 10:00pm</b>	<b>Tuesday</b> SCP with Rabbi Freeman <b>8:30pm - 10:00pm</b>
<b>Wednesday</b> Rabbi Eisen on Chaga V'Yiddushis <b>8:30pm - 10:00pm</b> Rabbi Peled on Sefer Yona <b>9:15pm - 10:00pm</b>	<b>Thursday</b> Shovavim shiur from Rabbi Peled <b>9:00pm - 9:40pm</b> Guest speaker <b>9:45pm - 10:00pm</b>

**Kids Programs**  
 Avon w/ Buznis and Sports  
**7:30pm - 8:15pm**  
 Mezer Shabbos  
 Mishna with Rabbi Altrusy  
 Tuesday Night  
**6:15pm - 7:00pm**

Contact Rabbi Freeman at 404-985-7563 for chavrusa  
 Contact Shauly Roth at 786-948-5677 for sponsorships

### Mens Taharas HaMishpacha Refresher

Throughout the 6 Weeks of Shovavim, Rabbi Noach Peled will review the primary topics in Hilchos Taharas HaMishpacha

# SHOVAVIM

The group will meet  
**Thursday Nights 9:00-9:45**

*A great opportunity to learn/sharpen your knowledge of these vital topics*

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