

Parshat Beshalach 2021

Esther Wein

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May our learning today and always connect us to Ma'amad Har Sinai

Dedications:

- Emunah Sohn in memory of her father Shalom Hirsh ben Nachum

- Tova Dreyfuss li'luy nishmat her husband, David Tzvi Yekotiel ben Meir

- Carrie Jerome for a refuah Shelaima for her husband Yechezkel Pesach

haCohen Ben Alta Chana Malka

The Road to Hell is Paved With Good Intentions: Part 1 The Mitzva of Being Balanced and Accurate

A. Human Bechi

Shemot 14:3

וַאֲמַר פַּרְעֹה לְבְנֵי יִשְׂרָאֵל נִבְכִּים הֵם בְּאֶרֶץ סֹגֵר עֲלֵיהֶם הַמִּדְבָּר:

,Pharaoh will say of the Israelites

They are astray in the land; the wilderness has closed in on them“

Crying involves our eyes and our mouth

We can not see clearly and we can not utter a coherent word

Our view of what path we should take is blurred

Bechi is when we can not define “ANI”

Crying tears like water cleanses and washes away

Tears of joy- When we experience a clarity about our “ANI”

B. Divine Bechi

1. Eicha Rabba

בְּאוֹתָהּ שָׁעָה הָיָה הַקָּדוֹשׁ בְּרוּךְ הוּא בּוֹכָה וְאוֹמֵר אוֹי לִי מָה עָשִׂיתִי, הַשְּׂרִיתִי שְׂכִינָתִי לְמַטֵּה בְּשִׁבְלֵי יִשְׂרָאֵל, וְעָקְשׁוּ שְׁחָטְאוּ חַזְרָתִי לְמִקְוֵי הָרָאשׁוֹן, חֵס וְשְׁלוֹם שְׁהִיִּיתִי שְׁחוֹק לְגוֹיִם וְלַעַג לְבְרִיּוֹת, בְּאוֹתָהּ שָׁעָה בָּא מַטְטְרוֹ"ן וְנִפְלַעַל פְּנֵיו וְאוֹמֵר לְפָנָיו, רְבוּנוּ שֶׁל עוֹלָם אֲנִי אֲבָכָה וְאַתָּה לֹא תִבְכָּה, אָמַר לוֹ אִם אֵין אַתָּה מֵנִיחַ לִי לְבָכוֹת עֲקָשׁוּ, אֲכַנֵּס לְמִקְוֵם שְׂאִין לָךְ רְשׁוֹת לְכַנֵּס וְאַבְכָּה, שְׁנַאֲמַר (יִרְמִיָּה יג, יז): וְאִם לֹא

תִּשְׁמְעוּהָ בְּמִסְתָּרִים תִּבְכֶּה נִפְשֵׁי מִפְּנֵי גֹהּ וּגּוֹ'. אָמַר לָהֶן הַקְּדוֹשׁ בְּרוּךְ הוּא לְמַלְאָכֵי הַשָּׁרֵת בּוֹאוּ וְנִלְךְ אֲנִי וְאַתֶּם וְנִרְאָה בְּבֵיתִי מָה עָשׂוּ אוֹיְבֵימִי בּוֹ, מִיַּד הַלָּךְ הַקְּדוֹשׁ בְּרוּךְ הוּא וּמַלְאָכֵי הַשָּׁרֵת וְיִרְמִיָּה לְפָנָיו, וְכִיּוֹן שָׂרְאָה הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת בֵּית הַמִּקְדָּשׁ, אָמַר בְּדוֹאֵי זֶהוּ בֵּיתִי וְזֶהוּ מְנוּחָתִי שְׂכָאוּ אוֹיְבֵימִי וְעָשׂוּ בּוֹ כְּרִצּוֹנָם. בְּאוֹתָהּ שָׁעָה הָיָה הַקְּדוֹשׁ בְּרוּךְ הוּא בּוֹכָה וְאוֹמֵר אוֹי לִי עַל בֵּיתִי,

In that moment **The Holy One blessed is He was crying** and saying, 'Woe is to me what have I done. My presence served below for Israel's sake, and now that they have sinned I have returned to my original place, **I never intended to be a laughing stock to the nations and a joke to the people.**' In that moment Metatron came and fell on his face and said, 'Master of the world I should cry instead of you.' [G-d] said to him, 'If you do not allow me to cry now, I will retreat to a place that you cannot enter, and I will cry [there].' As it says, (Jeremiah 13:17) *"For if you do not give heed, My inmost self must weep because of your arrogance."* The Holy One blessed is He said to the ministering angels, 'Let us go, you and I, and we will see what the enemies did to my house.' Immediately The Holy One blessed is went with the ministering angles and Jeremiah ahead. When The Holy One blessed is He saw the Temple, he said with confidence, 'This is My house and this is My resting place, into which enemies came and did as they wished.' In that moment The Holy One blessed is He was crying and saying, 'Woe is to me for my house. My children, where are you? My priests, where are you? My beloved, where are you? What can I do for you!? I warned you, but you did not repent.

2. Forms of "speech"

Amira- discoverable truths

Dibbur- clear compelling truths that require my personal response

Bechi- desperate hopeless chaos and confusion

Hashem's "crying" happens when those that represent Yahadus behave in ways that deeply distort Hashem's truth and Ratzon and intentions for humanity.

Hashem's crying means we have created a situation where others have no ability to see and understand even the basics of Emes. Everything is distorted and incoherent starting with basic "Derech Eretz" which must proceed to Torah.

C. Derech Eretz Kadma LTorah

1. Vayikra Rabba 9:3

דָּאָמַר רַבִּי יִשְׁמַעֵאל בַּר רַב נַחֲמָן עֲשָׂרִים וְשָׁשָׁה דוֹרוֹת קִדְמָה דְּדֶרֶךְ אֶרֶץ אֶת הַתּוֹרָה, הִדָּא הוּא דְקָתִיב (בראשית ג,

לְשׁוֹמֵר אֶת דְּרֶךְ עֵץ הַחַיִּים, --דְּרֶה, זֵה דְּרֶךְ אֶרֶץ, וְאִמַּר כֹּה עֵץ הַחַיִּים, זֵה תּוֹרָה

2. Shaarei Kedusha Rav Chaim Vital

בפגם הנמשך על ידי מדות המגונות

Concerning the blemishes which come about through bad character traits

והנה ענין המדות הן מוטבעות באדם בנפש השפלה הנקראת יסודית הכלולה מארבע בחינות, הדומם והצומחת והבהמית והמדברת. כי גם הן מורכבות מטוב ורע, והנה בנפש הזה תלויות המדות הטובות והרעות והן כסא ויסוד ושורש אל הנפש העליונה השכלית אשר בה תלויין תרי"ג מצות התורה כנזכר לעיל בשער ראשון. ולפיכך אין המדות מכלל התרי"ג מצות, ואמנם הן הכנות עקריות אל תרי"ג המצות בקיומן או בביטולם, יען כי אין כח בנפש השכלית לקיים המצות על ידי תרי"ג איברי הגוף אלא באמצעות נפש היסודית המחוברת אל הגוף עצמו בסוד (ויקרא י"ז י"ד) כי נפש כל בשר דמ"ו בנפשו הוא, ולפיכך ענין המדות הרעות קשים מן העברות עצמן מאד מאד

The character traits are naturally embedded in the lowly, fundamental soul of man. This soul is comprised of four aspects; inanimate, vegetative, animate and articulate. They too are a composite of good and evil. Therefore, the good and bad character traits depend on this soul. **They constitute a seat, foundation and root for the upper, intellectual soul, upon which the 613 mitzvot of the Torah depend,** as mentioned above in gate one. Because of this, the character traits are not included as part and parcel of the 613 mitzvot. Nonetheless, they are essential prerequisites to their fulfillment or negation, for the simple reason that the intellectual soul is powerless to fulfill the mitzvot with the 613 organs of the body except through the agency of the fundamental soul which is connected to the body. This is the secret meaning of the verse²⁰ *Leviticus 17:14*, "For the soul of every flesh; its blood is its life." This being the case, the bad character traits are actually much worse than the transgressions themselves.

D. Divine Emulation- Preparation for Kabbalat HaTorah

1. Shemot 15:2

עָזִי וְזַמְרַת יְהוָה יִהְיֶה לִּישׁוּעָה

זֶה אֵלַי וְאַנְוֵהוּ
{אֵלֵהִי אָבִי וְאַרְמְמֵנְהוּ:

2. Shabbat 133b

אָבָא שְׁאוּל אָמַר: "וְאַנְוֵהוּ" — הָיִי דוֹמֵה לוֹ, מָה הוּא חַנוּן וְרַחוּם — אָף אַתָּה הָיִה חַנוּן וְרַחוּם

Abba Shaul says: *Ve'anveihu* should be interpreted as if it were written in two words: *Ani vaHu*, me and Him [God]. Be similar, as it were, to Him, the Almighty: Just as He is compassionate and merciful, so too should you be compassionate and merciful

Rashi:

:הוי דומה לו - ולשון ואנוהו אני והוא אעשה עצמי כמותו לדבק בדרכיו

3. Devarim 28:9

יְקִימְךָ ה' לֹא לָעַם קְדוֹשׁ כַּאֲשֶׁר נִשְׁבַּע־לְךָ כִּי תִשְׁמֹר אֶת־מִצְוֹת ה' אֱלֹהֶיךָ וְהִלַּכְתָּ בְּדַרְכָּיו:

The LORD will establish you as His holy people, as He swore to you, if you .keep the commandments of the LORD your God and walk in His ways

4. Brachot 53.

דַּרְשׁ בַּר קַפְרָא: אֵיזוֹהִי פְרִשָׁה קְטַנָּה שְׁכָל גּוֹפֵי תוֹרָה תְּלוּיִין בָּהּ — "בְּכָל דְרָכֶיךָ דַּעְהוּ וְהוּא יִישַׁר אַרְחֻתֶיךָ". אָמַר רַבָּא: אֲפִילוּ לְדַבֵּר עֲבִירָה

Bar Kappara taught: Which is a brief passage upon which all fundamental principles of Torah are dependent? "In all your ways acknowledge Him, and He will direct your paths" (Proverbs 3:6). Rava said: One must apply this principle even to acts of transgression, as even then one must adhere to God and refrain from sinning excessively.

D. Hashem Path is the middle, balanced, non extreme path.

https://www.sefaria.org/Mishneh_Torah%2C_Human_Dispositions.1.1?lang=bi&with=Commentary&lang2=en

1. Devarim 16:20

צֶדֶק צֶדֶק תִּרְדֹּף לְמַעַן תִּחְיֶה וְיָרַשְׁתָּ אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ:

Justice, justice shall you pursue, that you may thrive and occupy the land that the LORD your God is giving you

2. Devarim 25:15

אָבֹן שְׁלֵמָה וְצֶדֶק יִהְיֶה־לָּךְ אִיפֹה שְׁלֵמָה וְצֶדֶק יִהְיֶה־לָּךְ לְמַעַן יֵאָרִיכוּ יָמֶיךָ עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ

You must have completely accurate weights and completely accurate measures, if you are to endure long on the soil that the LORD your God is giving you

3.. Haazinu 32:4

Tzaddik V'Yashar Hu

4. Rav Moshe Shapiro- Reeh Deah

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Fulfilling "V'Halachta B'Drachav is to maintain the Middat Benoni

Tzaddik = Yashar= moderate= non extreme

Page 39- Out Human responsibility

Chinuch = give tools to to live as a person with Daat

To show them that they can take responsibility for their choices

<https://www.rabbiwein.com/blog/extremism-485.html>.

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