



## Rabbi Reisman – Parshas Beshalach 5786

### 1 – Topic – Tenai in the Briyah by Maiseh Beraishis and items Created during Bein Hashmashos

As we prepare for Shabbos, Parshas Beshalach, Shabbos Shira, this coming Shabbos. Of course, Krias Yam Suf is the primary focus of the Parsha; there is so much more: the Mon, Amalek, a lot that takes place. We're told that after Krias Yam Suf in 14:27, (וַיָּשָׁב הָיָם, וַיָּשָׁב הָיָם) (לפנות בקר לאיתנו). Right after Revii. On the idea that the yam returned (לאיתנו) to its original strength, so Chazal have an expression in the Medrash, Shemos Rabbah, and it's quoted by many of the Meforshim here, and I'd like to share it with you along with a kasheh of Rabbeinu Bachya.

The Medrash says that (תנאי התנה הקדוש ברוך הוא עם מעשה בראשית) that it would split; in other words, from the beginning of creation, there was a tenai made with the Yam Suf that at this precise moment it would split when Klal Yisrael got there. So that it was as if to say, that it was in the bria, Hashem put it into the world that this is something that would take place. The language of the Medrash in its entirety, which you see in Shemos Rabbah chaf aleph, vav, is that it's not talking only about the Yam Suf; it says, (לא עם הים בלבד התנה הקדוש ברוך הוא). The language of the Medrash is brought in Rabbeinu Bachya here, and it basically says that there were very many miracles that took place. (ציוויתי את השמש ואת הירח שיעמדו לפני יהושע). Yehoshua stopped the sun and the moon, and that also is a (תנאי עם מעשה בראשית). It says, (ציוויתי את העורבים), the birds that fed Eliyahu when he was hiding. (לכלכל את אליהו), the birds that fed Eliyahu when he was hiding. (ציוויתי את האור שלא תזיק לחגניה). When Hashem created fire at the moment that fire existed from the first moment, there was a (תנאי עם מעשה בראשית) with fire that it would not burn Chananya Misha'el va'Azarya. When Hashem created the lion, He made a tenai (ציוויתי האריות שלא יזיקו לדניאל). When Hashem created the fish, He put a tenai in ma'aseh bereishis (ציוויתי את הדג שיקיא את יונה) that it would spit out Yona.

In other words, what Chazal are saying here is that it is a tenai not only regarding Yam Suf in Shemos Rabbah chaf aleph, vav, but everything else, and this Medrash is in Bereishis Rabbah hei, hei where what it says by us about the Yam Suf, it says there about many of the miracles that took place. Okay, interesting and nice Chazal. Rabbeinu Bachya asks a question, he doesn't provide an answer.

Rabbeinu Bachya says that we find in another Maimonides Chazal, this is a Mishna in (אבות פרק ה) (עשרה דברים נבראו בין השמשות), where it says (משנה ו), where it says (עשרה דברים נבראו בין השמשות). It talks about other things which were miraculous, and that these things were created bein hashmashos. For example, pi ha'aretz, the earth opening in the incident of Korach, the pi habe'er, the water which came from the be'er, pi

ha'ason, Bilaam's donkey talking, and the keshes which Hashem miraculously made to start to appear after the mabbul, the mon which was a miracle, etcetera. (עשרה דברים נבראו בין השמשות).

Says Rabbeinu Bachya, it's something that needs an answer: (מה שיחד עשרה דברים אלו לבין השמשות) (ושאר ניסים כולם בטבע הדברים מששת ימי בראשית). Why is it that Hakadosh Baruch Hu put in the nature of the bria certain miracles and other miracles Hakadosh Baruch Hu created the potential at bein hashmashos? What's the difference between these two? He doesn't provide an answer, he says roi li'soyeir, it's something to think about. Okay, I'm learning the parsha, and I learn this Rabbeinu Bachya.

Then I look in the Or HaChaim Hakadosh. The Or HaChaim Hakadosh does not bring the Mishna in Avos, but of course he does bring the medrash. And he explains the medrash as follows. He says when it says Hakadosh Baruch Hu made a tenai with ma'aseh bereishis for the seven items that are listed, the Or HaChaim Hakadosh explains as follows: he says that (שהתנה) (הקדוש ברוך הוא על כל מעשה בראשית להיות כפופים לתורה ועמליה). For the gedolei olam, for the great people, the torah va'amaleha, those who work on Torah, that the ma'aseh bereishis are kfufim, they bend to their instructions. So the Or HaChaim Hakadosh has a different spin. It's not just that Hakadosh Baruch Hu put a remote control in the bria that when the time comes the yam would split, etcetera. But no, Hakadosh Baruch Hu put in the ma'aseh bereishis that a yam would flow except when Moshe Rabbeinu commanded it to split, that the dag would not spit out what it had except when Yonah was inside and daven for it. All right, a new understanding of that chazal.

It would seem that that chazal answers Rabbeinu Bachya's question. That Hashem created the mon, the pi ha'ason, Hashem created the keshes, those are things that are created bein hashmashos. They have nothing to do with a tzaddik omeil ba'torah commanding it to happen. So that was created bein hashmashos. The seven items that are listed as a tenai b'ma'aseh bereishis, they're all things that had to do with an adam gadol, with torah va'amaleha, with an amel ba'torah who commanded that something should happen. So that answers Rabbeinu Bachya's kasha, except for the pi ha'aretz.

When the earth opened up to swallow Korach, there it was Moshe Rabbeinu's gezeira. And Moshe Rabbeinu said bria yivra Hashem, Moshe Rabbeinu made the gezeira that the earth should open up. The pi ha'aretz would seem to belong in the things that were created in the ma'aseh bereishis, in the list that's in the medrash, while the ten things that have nothing to do with omeilei torah belong separate. So I leave you with that question. In other words, it's a geshmake teretz, but almost. Maybe it's just not the teretz that it fits just about almost perfectly to answer the question of Rabbeinu Bachya.

## **2 – Topic – Choosing the Chaviv for Hamotzi**

I'd like to move on to a second thought that has to do with the mon. The falling of the mon has some halacha l'ma'aseh in it, and that is the fact that we have lechem mishna on Shabbos. I believe I mentioned in the past and I'll repeat again, lechem mishna is a mitzvah. According to

the Ran in the beginning of Perek Kol Kisvei, lechem mishna is a mitzvah d'oraisa. Men and women are obligated in it.

Rav Pam was noheig like the Kitzur Shulchan Aruch, that not only when he washed for hamotzi on Shabbos he had lechem mishna, but any time he took a mezonos, if he took a cookie, he took two cookies on Shabbos, zeicher to the lechem mishna, it's also a type of pas, and he would be noheig that as well.

The warning or the reminder that I want to share is that in most homes, the ba'al habayis has lechem mishna, people around the table don't. They get a slice of challah passed to them. That's not lechem mishna. The right thing is as the Mishna Berurah says, is to have in mind to be yotzei with the mevarech's bracha on lechem mishna, yotzei with his hamotzi, don't make your own hamotzi, and then when you eat it you're eating it with his hamotzi which was a hamotzi made on lechem mishneh. It's something that's a reminder to people to be (מקיים מצווה לחם משנה) properly.

Now, once you have lechem mishneh you have to choose which of the two challos you're going to make the hamotzi on. Which one are you going to cut and eat. Well if they're identical challos it's easy. But what happens if they're different? So the halacha is if they're different you make the bracha on the one that's chaviv, on the one that you like better.

I share with you the following shaila. What happens if you have two challos one your wife baked and one you like better and they're not the same challa. Now of course this is a purely hypothetical question, but hypothetically if your wife baked a challa and there's a challa that you like better, on which one do you make? Well the halacha is you make on the chaviv. But right now for artificial reasons it's chaviv for you to make the bracha on your wife's challa. Does that turn it into a chaviv? Interesting question.

In the shiurim of Rav Elyashiv on Maseches Brachos, there is actually well not this case but on Daf 39b there is this shaila. The case there he talks about is if someone has a shaleim a complete challa and he has a slice of challa. That's also lechem mishneh. But which one does he eat the shaleim or the slice? What happens if the slice is fresh and the shaleim is old? You're going to make hamotzi so which one do you make the hamotzi on?

So Rav Elyashiv klers if you really like the fresh challa better than the older challa but to you the idea of making hamotzi on a shaleim has its own chavivus you want the shaleim, it's a hiddur mitzva. Does your individual circumstantial wanting something, does that count to make it chaviv to you or not?

So Rav Elyashiv says and this is a quote (יכול לעשות לעצמו רצון לשעה זו בלבד ועתה חביב לו). A person can create for himself a desire for this moment and for this moment chaviv lo. Why is it chaviv to him? Because he wants it. He wants it more to have a better kiyum hamitzva. So that's enough to make it a chaviv. Hu hadin ledidan it should be enough to make it a chaviv and certainly the fact that you want to be mehaneh your wife that's a chavivus in and of itself. You have a much bigger chavivus than the taste of a piece of challa? So the shalom bayis topic to go along with our original discussion of miracles.

### 3 – Topic – A Dikduk Thought

Before I sign off let me end with a thought. In the posuk we find that the mon is described (שִׁכְבַּת הַטָּל). Tal of course is dew. Now the word is tal. When tal appears at an esnachta then it turns into tol. Like Mitzrayim when it has an esnachta turns into Mitzroyim. But what's interesting in this week's parsha is that the word shichvas hatal appears twice. Once it's at an esnachta and indeed it is tol. The other is not at an esnachta at all and it still says the word tol. So that certainly needs a biur. Is there a dikduk rule? These two pesukim are in 16:13 and 16:14. (וַתַּעַל, שִׁכְבַּת הַטָּל) has an esnachta. But (וַיִּבְרָק הָיָתָה שִׁכְבַּת הַטָּל סָבִיב לַמֶּחֱנֶה) tol has a kametz. So I don't know exactly. I looked in some of the sifrei dikduk and they write yeish milim. There's some words which sometimes get a dagesh and a minor pause even though it's not a major pause. I suppose it means words which don't have a lot of sound to them. Tal is a word that can be easily slipped in a person's talking and it gets the word tol. That's not the point I want to make.

The point I want to make is this. There's a tremendous tumult about whether someone should be saying (מְשִׁיב הָרוּחַ וּמֹרִיד הַגֶּשֶׁם) Geshem or Goshem. Not a big nafka mina l'halacha. You can say Shemoneh Esrei any which way. However, the question is which it should be. There are those who say it should be morid hageshem. The kasha is, if it's supposed to be morid hageshem, it's not an esnachta, not a sof pasuk, why is it morid hatal? It should be morid hatal. In Halichos Shlomo, Rav Shlomo Zalman Auerbach asks this question, he says mah nafshach? If you say morid hagoshem, you say morid hatal. But if you say morid hageshem, meaning it's not an esnachta, it should be morid hatal. And he says you got to do one or the other. The kasha is on those who say differently.

Now, to be sure, Rav Ya'akov in Parshas Bereishis, in Emes L'Yaakov says a teretz, not a dikduk teretz, but a chidush. But according to this, this is the answer and it's brought this way: that geshem is always geshem and it's not an esnachta or a sof pasuk. Mashe'ainkein, tal becomes tol in additional places in Tanach where it's just there for the language, for the hemshech halashon. And therefore, it's not a kasha to compare one to the other. Having said that, I am noheig to say morid hagoshem, which is the way I grew up.

Rav Moshe, in the Igros Moshe holds that way. There are many who hold to say geshem. Nahara nahara u'pashtei, either way is fine. But I will tell you that when I grew up, all the siddurim had morid hagoshem, today most have morid hageshem. And either way is fine, as long as you remember that in the winter you have to not say morid hatal, you have to say morid hageshem, which given the weather we have today, it's not hard to remember that we're in the middle of the winter.

And with that, I wish everyone an absolutely wonderful Shabbos. There's snow on the ground, there's ice, what a marvelous opportunity. What a wonderful opportunity. The Chasam Sofer says in the name of his Rebbe that the schar for a mitzvah you get is how much you're willing to give up for it. And if you have one opportunity to go to minyan where it's hard, even though all the rest of the time it's easy, you're showing the value. If you stay home and this amount of difficulty is over the edge and a minyan's not worth it to you, that'll determine how much it's worth to you all the time.

Okay, with that, I want to wish everybody an absolutely wonderful Shabbos Kodesh and a wonderful Parshas Shira. Stay warm, we're hoping for an improvement in the weather in the coming week, and it will come. Kol tuv.

## **Rabbi Reisman – Parshas Beshalach 5785**

### **1 – Topic – A Beautiful Pshat from the Chasam Sofer in Toras Moshe**

As we prepare for Shabbos Shira, Shabbos Parshas Beshalach. And we're into Chodesh Shvat, we can see on the horizon Tu B'Shvat, Purim and Pesach, very special days coming up. I'd like to share with you two thoughts that are related to Parshas Haman, which is in this week's Parsha. One has to do with the Aveira of v'Yesiru Anoshim. Moshe Rabbeinu told them that whatever Man they collect, they have to eat that day. 16:19 (אֶל-יֹתֵר מִמֶּנּוּ עַד-בֹּקֶר), don't leave anything over till the morning, and whatever you do leave over will become spoiled. So, of course, there were Jews who didn't listen. (וַיֹּתִרוּ אֲנָשִׁים מִמֶּנּוּ עַד-בֹּקֶר). Zagt Rashi Doson v'Aviram, some troublemakers, Anoshim, that's Doson v'Aviram.

A question, Doson v'Aviram, were Baalei Machlokes, Baalei Meriva, they were people who made trouble for Moshe Rabbeinu, they are people who made Machlokes in Klal Yisrael, and they made all kinds of difficulties. From where does it come, the Nisayon, of leaving over Man until the morning? Where does that come into the profile of Doson v'Aviram? There is a Mitzvah in the Torah not to leave over, they were Over on the Aveira and they left over. So where does that fit into the profile of Anoshim, Baalei Machlokes?

All right, well, if you don't have a Teretz, it's not a terrible Kasha, it's difficult, it's strange. But the Chasam Sofer in Toras Moshe writes an extraordinary insight into (וַיֹּתִרוּ אֲנָשִׁים מִמֶּנּוּ עַד-בֹּקֶר), and just the opposite, Doson v'Aviram were following the usual path of making trouble for Moshe Rabbeinu. How is that so? He says the following.

Rashi tells us that the Man was something that was (כְּזֶרַע גֶּדִי), it was Magid, it taught a Psak Halacha to Klal Yisrael. How so? So Rashi brings that if there were two Jews in the Midbar, and they were fighting over ownership of a certain Eved. Now, I should point out, the fighting over an Eved does not necessarily mean they were Reshaim or liars. It could be that they did certain Kinyanim, and they weren't sure what the Halacha is. But the point is that Dinei Torah came to whom, only Moshe Rabbeinu did Dinei Torah until Parshas Yisro. Dinei Torah came to Moshe Rabbeinu, and Moshe Rabbeinu Paskened. He said, you're fighting over the Eved, let's wait for the morning. It's going to fall, (עֹמֶר לִגְלוּלָתָהּ). That's a certain measure for each person. Let's see the Omer of this Eved. Will it fall at your home or will it fall at your home? Whoever's home it falls at the door of that person's home, he's the one that owns the Eved. Very good. So the Psak Halacha came, by the Derech of the Man.

Now, that Psak of Moshe Rabbeinu, to settle a fight by having the Man be Mevarer, only works if it's not possible to leave over Man overnight. If it's possible to leave Man overnight, then it

doesn't prove anything. Because what do we do? We come in the morning, we see that this man at the door of his home has an extra Cheilek of Man. His family is a family of six. And seven portions of Man, seven Omer fell at his door. We know the Eved's Cheilek at his door. Now, that's only a good Siman if we're sure all of the Man is today's Man, if it's possible to save Man from yesterday, then a person could have put the Man at the door and pretended that the extra fell by him. It may be taken away. He has some children to steal the Man from the other person's door.

Doson v'Aviram wanted to make trouble for Moshe Rabbeinu. To Moshe Rabbeinu, you think he could rely on the Man? You'll see. They left Man overnight with the hope that it would stay fresh overnight. Lemaisha, it didn't. And therefore Moshe Rabbeinu was, so to speak, vindicated. However, the Kavana of Doson v'Aviram was L'shitasam, troublemakers for Moshe Rabbeinu. Okay. A Gevaldige Insight. What a Chiddush from the Chasam Sofer. Beautiful, beautiful Pshat.

## 2 – Topic – A Thought on Parshas Ha'man – Nod'e b'Yehuda

Let me turn to a challenge regarding this week's Parsha and the Man. And I have to tell you at the outset that this is a true difficulty in the Parsha, which, strangely enough, Rishonim and Achronim deal with and leave us a bit unsatisfied.

Now, let me explain what the issue here is. 16:36 (וְהָעֹמֶר, עֶשְׂרִית הָאֵיפָה הוּא). It fell, (עֹמֶר לְגִלְגָּלֶת). A certain measure for each person in the home. And that's what they ate in this one day. (אֶל-יֹתֵר). (מִמֶּנּוּ עַד-בֶּקָר), they had to eat it that day. So what fell? A normal portion that a person would normally eat. So how much was that? Omer. The last Posuk in Parshas Haman says, (וְהָעֹמֶר, עֶשְׂרִית הָאֵיפָה הוּא). The Omer is a tenth of an Eifah.

Rashi brings. It's a Gemara in Eruvin 83b, that the Shiur came to (מ"ג בֵּיצִים וְחֻמֶּשׁ בֵּיצָה). A tenth of an Eifah comes to the volume of 43 eggs and a fifth of an egg. That volume is the volume of Man that fell at everybody's house. And if you look at the Gemara in Eruvin, it adds. The Gemara there says, that's also the Shiur Challah. Because the Torah says, b'Challah (כִּי-עֵיסוֹתֵיכֶם), an amount of your dough. The Arisa, the dough of the Midbar, was 43 and a fifth eggs. And then the Gemara says, more. This is all there in Eruvin. (מִכָּאן אִמְרוּ הָאוֹכֵל כַּמֶּדֶה זֶה). Here we see, HaKadosh Baruch Hu told Klal Yisrael, how much is it normal for a person to eat in one day? (הָאוֹכֵל כַּמֶּדֶה זֶה), somebody who eats this amount, (ה"ז בְּרִיא וּמְבוֹרָךְ). He's a healthy person. 43 and a fifth Beitzim. (יֵתֵר עַל כֵּן רַעֲבָתָן). More than that. You're a Ravsan. You're a person who eats too much. (פָּחוֹת מִכָּאן מְקוּלָקֵל בַּמְעִיר). Less than that. Your appetite is not normal. You have a problem. So therefore we learned now, what's the normal Shiur for a yid to eat in one day? The volume of 43 Beitzim and a fifth.

We have a problem. The problem is that this Posuk in the Torah, contradicts the Gemara in Kesuvos 64b. Here we learn in the Mishnah, the Shiur Mezonos Isha for a week. If a man is obligated to give his wife enough Mezonos, enough food for a week, how much do we estimate to be the Shiur Mezonos per week? The Gemara says, two Kavim of Chitim, of wheat, or four Kavim of Se'orah or barley. How much is a Kav? A Kav is 24 Beitzim. So Beis Kavim Chitim, the weekly amount that a person would eat, is two Kavim of Chitim, two times 24, 48 beitzim for

a week. A week is 14 Seudos, maybe 15 Seudos if you count three Seudos on Shabbos. 15 Seudos is 48 beitzim. Now this is just a terrible discrepancy. Here we're saying 43 and a fifth Bayim for one day's amount of eating. And here we're saying for a week, 48 Bayim, that's nearly the same amount. There's a discrepancy here, in how much it would be considered normal for a person to eat in one day, and these are two Gemaras, a Davar Pele.

Now both the Tosafos Rid, and the Shitah Mekubetzes, in Kesubos, note this difficulty. They both make a point of this Kasha, of this challenge. And the Tosafos Rid says the following. He says, Kein Derech Midosayhem. That's the Derech of what Chazal talks about measurements. L'pa'amim Dibru B'Shiur L'mata. Sometimes they spoke about a minimal share. In other words, the Gemara of Kesubos is saying, even the poorest person in Klal Yisrael, shouldn't give, shouldn't have less than 48 Bayim per week. Of course, if someone can afford, there's a Shiur L'ma'ala there is a higher Shiur. But, it's not a Kasha. In the Midbar, they had 43 Bayim per day. The Gemara there is saying the 48 Bayim per week, is like the minimum amount, for the poorest person.

This Teretz is problematic. It's a Tosafos Rid, but it's problematic. If you're looking, Kesubos, the Gemara compares it to the Shiur of an Eruv, the Eruv Chatzeros, that a person makes. And, the Gemara in Eruvin, on Daf Lamed, Amud Beis, says, (מערבין לחולה ולזקן כדי מזונו). That a Choleh V'zaken get a Shiur, according to the amount they would eat, (ולרעבתן בסעודה בינונית של כל (אדם)). An average Seudah. And, the Gemara there says the average Seudah, is, according to the measure, a 48 Bayim per week. So, it's not the Shiur, of an Ani.

As a matter of fact, if you look in the Rambam, in Hilchos Ishus, Perek Yud Beis, Halacha Yud, he calls the Shiur, the Shiur of (סעודה בינונית של כל אדם). Not like the Tosafos Rid. He says the amount of food, that's 48 eggs, 14, or 15 meals, is Seudah Beinonis Shekol Adam. It's the average meal, that a person would have. So, our Pele comes back. The Kasha, it's a daunting Kasha.

The Noda B'Yehuda, in Madura Kama, in two teshuvos, in Orach Chayim, Teshuvah Lamed Zayin and Lamed Ches, is also bothered by this. As a matter of fact, the person asking the question, makes the question even stronger. He says, the 43 Bayim, per day, in the Midbar, is not for a person who eats only bread, and nothing else. You might think that. If you eat only bread, that's what it is. But no, if you look at this week's Parsha, 16:12 (בין הערבים תאכלו קֶשֶׁר, ובבקר (תשבעו-לקחם)). So, somebody who's eating meat as well, as part of his day. And therefore, it makes it even more difficult. The 43 Bayim, is someone who is eating meat. Halo Davar Hu. It's a problem. This is the question of the Sho'el to the Noda B'Yehuda, in Siman Lamed Zayin.

In Siman Lamed Ches he responds. The Shiur of the Man, is food to be eaten, for enjoyment, to feel satisfied. It's the Shiur, the biggest of the Shiurim, that a person might want, to satisfy himself. Now, the Gemara said, I quoted earlier, (פחות מכאן מקולקל במעיו), if you are eating less than that, you have a stomach problem, you have an issue. So, the Noda B'Yehuda says the Gemara only means, that if someone has a desire to eat more and he can't, there's something wrong with his stomach. But not that every person eats necessarily, this amount of Shiur. Someone who he says is a healthy person, that wants to eat less. So, nothing will go wrong, he

can eat less. So that, the Shiur, is the Shiur, that is sort of the maximum Shiur, that a person will want to eat. And he says, an interesting line, (וכמה מצינו בתנאים ואמוראים שאכלו הרבה). We find by the Tanaim and Amoraim, that they ate a lot. I don't know, hard to explain it, but that's what he says. So, it needs a Hesber, it needs an explanation. What the Noda B'Yehuda is saying, is that in the Midbar, Hashem gave them, the maximum a person could want, that's so healthful, meant for his health. That's the amount, that Hashem gave. It's a little Shver. When they got an (עֹמֶר לִגְלֻלָּת) they had to eat it. They were obligated to eat it.

What the Noda B'Yehuda says, somebody who wants to eat less, it's fine to eat less, but in the Midbar they had no choice. They had to eat this amount. Therefore the struggle, is something of a struggle, to understand the Divrei Chazal, to understand, it's not just academic. How much should I be eating? I'm a person, I want to do the right thing. The Torah is giving me a, a basic outline, for how much a person eats in a day. Now, think about the Shiur Challah. The Shiur Challah is, let's say, three pounds of flour. You know how much bread you get for three pounds of flour? This is per person, not per family? I don't know. It needs an explanation. Somehow, it's very, very difficult.

Rav Matisyahu used to say, Hashem wanted to create the world with Midas Hadin. He changed to Midas Harachamim. Midas Hadin remained with mathematics. Mathematics is precise. You can't be off by a little and be correct. And this is a mathematical issue? Aye, Mitzvah L'yashev. So, I know the Tosafos Rid. And the Shitah Mekubetzes in Kesubos. I know the Noda B'Yehuda. I assume there are additional Marei Mekomos, which I'm certain some of you will find, ah, g'shmaka topic to have at a Shabbos Seuda.

Ah, Shabbos Seuda, okay. 43 Bayim, per person. Do you know how much Challah you have to bring? Okay, something to think about for the coming Parsha. Believe me, it's a bigger Hatzalah, Hatzlacha, and Segulah for Parnasa to Tumell about the learning, to get involved in the learning, much, much more so than it is to rattle off the Parshas Ha'man, because you got an email about it, and rattle it off, it's Gornisht. Parshas Ha'man is meaningful when a person has Kavanah, when you are M'a'yein into the Parshas Ha'man. Ah, that's what I'm saying. At any rate, wishing one and all an absolutely wonderful, extraordinary Shabbos Kodesh, Parshas Ha'man. It should Tak'e be, Hashem should feed Klal Yisrael, take care of Klal Yisrael, Berachamav Ha'merubim.

## **Rabbi Reisman – Parshas Beshalach 5784**

### **1 – Topic – Escaping the Yeitzer Hora**

As we prepare for Shabbos Parshas Beshalach - Shabbos Shirah, we hope that it will be a wonderful Shabbos for one and all. In the beginning of the Parsha it says as is found in 14:5 (וַיַּגֵּד (כִּי בָרַח הָעָם (לְמַלְכָּהּ מִצְרַיִם, כי בָּרַח הָעָם). That Pharaoh saw that the people escaped. Escaped? He told them to go! Why is it (כִּי בָרַח הָעָם)? It needs an explanation.

Rivka tells Yaakov Avinu in Beraishis 27:43 (וַעֲתָה בְּנִי, שָׁמַע בְּקוֹלִי; וְקוֹם בְּרַח-לָךְ) in the end of Parshas Toldos. Now escape, and later it says in 28:10 (וַיֵּצֵא יַעֲקֹב). It doesn't say Vayivrach Yaakov. One of my closest friends pointed out to me a beautiful Michtav M'eliyahu which in turn is really a Ramchal. He quotes from the Ramchal, Yeish Bricha V'yeish Yetzia. What is the difference between leaving and Bricha which is somehow usually translated as to escape.

He explains it differently. He explains Bricha means to escape. When you escape you are in trouble. You have to get away from somewhere. The expression to escape means to do something with extraordinary effort. L'mayla Miderech Hateva. Vayeitzei is to go out normally. Vayivrach is to do it in a sense of emergency.

Zagt the Ramchal, when a person is faced with a Yeitzer Hora, when a person is faced with evil, when a person is faced with a danger, he has to escape. He has to get away with Bricha, in a way that is not on the normal way, because it is Shelo Al Pi Seder Hamadreigos, not going step by step. But going Chutz M'seder Hateva. A person has to jump. However, jumping is dangerous. After a person jumps, he has to settle down and make it permanent by doing it in a normal Derech Hayetzia.

In other words, if you are tempted by something, you have to do something extraordinary to get away from it. You have to do something spectacular, whatever it takes to get away, even if it is just not normal. But if you are tempted by it, you take a hammer and you break the screen. It is bringing you to a disaster. So Bricha is that if you have a screen that is bringing you to Gehinnom, you take a hammer and you break the screen. What do you do next? You need a computer because you got to do your work. What do you do?

So Bricha is to do something not natural, something extraordinary to escape from the Yeitzer Hora. But after that, Bricha is not a permanent state. A person can't do extraordinary things all the time. After that, you have to settle down and do it B'derech Hamadreiga. The next screen you get you make sure it is TAGged, you make sure it is properly filtered, you make sure that you are protected. Yeish Bricha V'yeish Yetzia. Bricha Shelo Al Pi Seder Hamadreigos, it is Bricha in an extraordinary way. After that it is (וַיֵּצֵא יַעֲקֹב). (בְּרַח-לָךְ). escape from Eisav, get away from him. But then (וַיֵּצֵא), do it in a way that is calm.

So too Moshe Rabbeinu, he told Klal Yisrael leaving Mitzrayim, we have to jump many Madreigos, we have to be Bo'rai'ach. Once we escaped Mitzrayim, so then a person can try to get his act together so to speak. The Ramchal says Hutz'richu Techila Liv'roach B'soch Hachipazon Kaftzu Mimaila, they had to run away with the secret of Chipazon of rushing they jumped Madreigos. (וַיֵּצֵאוּ יִשְׂרָאֵל, יֵצְאוּ בְּיָד רַמָּה). They went out with extraordinary effort.

I would add that in the Ohr Gedalyahu he says that the 49 days till Mattan Torah was the Kefitza of leaving Mitzrayim, and then for the 49 days making it real. Making it real, trying to assess what you have accomplished and going one step at a time, one Darga at a time. And so, there is an Inyan of Bricha, of doing something extraordinary and then you have to make sure it stays.

The Ramchal says that Inyan Bricha Hu Sod Arei Miklat, that the idea of Arei Miklat is an extraordinary thing. A person Rachmana Litzlon kills somebody he has to go and do something extraordinary, he has to run to the Arei Miklat. If someone killed someone he is in Sakana says the Ramchal. Then once he does that he tries to settle himself down and behave in a proper way in an Normal'a Ofen. That is the idea Kol Habarchim Nitzalim, somebody who escapes with great effort is saved.

## 2 – Topic – Drawing Close to HKB”H

15:18 (ירנר ימלך, לעלם נעד). The main sentence of the Shirah is the last sentence. (ירנר ימלך, לעלם נעד). We say in Davening (מלכותך ראו בניך. בוקע ים לפני משה). Klal Yisrael saw Krias Yam Suf, (נה). Why is it at the end? It should be the very first part?

Rav Moshe says the following in Kol Rom (page 332). He says that to say (ירנר ימלך, לעלם נעד) is not just words, you have to get there. Through the Shirah, through talking about Hashem's kindness to you, reflecting on what Hashem does to you, then you can be Mamlich HKB”H. Just to stand up and say wow let me be Mamlich Hashem, those are words. You want to get there, that you have to put effort into, you have to put Kochos into. Therefore, the whole Shirah is necessary in order to be able to get to the point of (ירנר ימלך, לעלם נעד). To get to that Madreiga. It doesn't come easily.

In Kedusha we say (קדוש. קדוש. קדוש ר' צבקות). The Gemara says Malachim don't say Shirah until they say three words of preparation. (קדוש. קדוש. קדוש ר' צבקות). The Seraphim are higher than them. The next part of Kedusha is (ברוך כבוד ר' ממקומו). The Seraphim say two words of preparation before saying Hashem's name. Then comes Klal Yisrael (אלקיך ציון). One word of preparation. Zagt Rav Moshe, why didn't Dovid Hamelech use Moshe Rabbeinu's Nusach of (ירנר ימלך, לעלם נעד) instead of (אלקיך ציון)?

The answer is you can't just use Hashem's name, you can't start that way. There has to be a preparation to the Hakara of Hashem. The whole Shirah was the preparation. Dovid Hamelech wasn't saying a whole Shirah, so he said (ימלך ר) on a high Madreiga but still there has to be some preparation for an appreciation of HKB”H. When you stop and you want to appreciate the Ribbono Shel Olam, you want to really have an appreciation of what He does for you, you have to stop and talk about it, you have to say Shirah. You have to say thanks to HKB”H. When you express the thanks, when a person does things they affect him.

## 3 – Topic – A Klal for Tanach

The Maharsha in Pesachim 117a asks, Chazal that at the Yam Suf Klal Yisrael said what is called Hallel Hamitzri, (what we call Hallel). They said Hallel. Freigt the Maharsha, in Hallel it says (בית אהרן). What is (בית אהרן)? The Avodah at this point was still with the Bechorim. So what is (בית אהרן), it should have said (את-בית אהרן) Habechorim? That is his Kasha.

Enfert the Maharsha, Aharon was Zoche to Kehuna already earlier in Parshas Shemos in 4:14. (ויאמר הלא אהרן אחיך הלוי--ידעתי, כי-דבר ידבר הוא; וגם הנה-הוא יצא לקראתך, וראך ושמה בלבבו). Rashi says הלא אהרן אחיך הלוי – שָׁהָיָה עֲתִיד לִהְיוֹת לוֹי וְלֹא כֹהֵן, וְהִכְהֵנָה הֵייתִי אוֹמֵר לְצֹאת מִמֶּךָ, מִעֲתָה לֹא יִהְיֶה כֹן אֵלָּא הוּא (יִהְיֶה כֹהֵן וְאֵתָה הַלְוִי). That Aharon became a Cohen. So he was Zoche earlier.

This is a source for what I had mentioned in the past in the name of the Steipler, that when it says that the Bechorim lost the Avoda to the Leviim after the Maisch Ha'eigel, it has nothing to do with the Kehuna. The Kehuna is Aharon's, the Avoda of the Leviim, that should have been the Bechorim and was switched over to the Leviim.

I might add a second Teretz to the Maharsha's Kasha. It is an old Klal we have in learning Tanach, that sometimes in Davening there are languages that were changed over time. For example, in Bentching we say (וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ). We Daven for the rebuilding of Yerushalayim (בְּמִהְרָה בְּיָמֵינוּ). But this was made by Dovid Hamelech and during his time Yerushalayim was built. What is (וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ)? It is a Raya that the basic Nusach, the theme of the Nusach that was made by Dovid Hamelech, but the Anshei K'neses Hagedolah sort of updated it according to the time and according to the Zman which may well be that Dovid Hamelech kept a theme of what Klal Yisrael said at the Shirah but updated it for Bais Aharon. Ulai!

And so, three wonderful thoughts for Shabbos Shirah. I hope you will appreciate and enjoy them and draw closer to the Ribbono Shel Olam over Shabbos Shirah which is a Shabbos to give thanks for everything that HKB"H gave you. Be Gebenched!

## **Rabbi Reisman – Parshas Beshalach 5783**

### **1 – Topic – Krias Yam Suf**

As we prepare for Shabbos Parshas Beshalach, Shabbos Shira, a very special Shabbos where we Lain the story of Krias Yam Suf and the Hashgachas Hashem on Klal Yisrael. Problem – it seems like there are really two stories in Krias Yam Suf and they don't seem to fit well one with the other. One story is that of HKB"H telling Moshe as it says in 14:16 (וְנָטָה אֶת-יָדְךָ וְיָנֹסָה הַיָּם--וַיִּבְקָעָהּ). Moshe Rabbeinu pick up your stick, wave your stick at the Yam, and it will split. So Moshe Rabbeinu just like he did in Mitzrayim where he picked up his Matte and caused Nissim to happen, here also he will pick up his hand and cause a miracle to happen.

On the other hand we are told no that is not how it happened. The Yam was not ready to split until Nachshon Ben Aminadav went with Mesiras Nefesh and he jumped into the Yam and when it reached his nostrils, then miraculously it split. So did it happen because of Moshe's waving of the Matte or did it happen with the Mesiras Nefesh of Nachshon Ben Aminadav?

Another question. It says in the Posuk that HKB"H caused the wind to come before Krias Yam Suf from Derech Yama. What is the purpose of the wind coming Derech Yamma? We are told that it is to be Mekareiv it to the Metzi'us, it says 14:21 (וַיִּזְלַח יְרוֹר אֶת-הַיָּם בְּרוּחַ קְדִים עֹזָה כָּל-הַלִּילָה).

HKB”H caused the wind to come, an easterly wind came and it is going to blow the entire night. It seems from the Posuk that it was something to do with Krias Yam Suf and we are normally taught that HKB”H makes it in a way that people will believe in Teva and can blame it on Teva. That doesn’t seem to fit with the story that the Yam was normal until it reached the nostrils of Nachshon Ben Aminadav and then it suddenly split. The whole thing needs a Bi’ur.

The Netziv in the Hameik Davar has a Shittah which is throughout a number of places in Chumash and he says it here as well. In general, the style of the Netziv in his Pirush on Chumash in his Hameik Davar is to have a lot of cross references. It is beautiful to take together the different things that he says based on one Yesod. Here too, he refers us back to Parshas Shemos.

In Parshas Shemos, Moshe Rabbeinu asked HKB”H when the Jewish people ask me what is Your name what should I say to Klal Yisrael? HKB”H answered Eke Asher Eke. The Shulchan Aruch says this is one of the Sheimos Hakedoshim of Hashem, spelled Aleph Hei and Yud Hei. Even though Eke Asher Eke is a Sheim Hashem, it has a Pshat. The Pshat is like the word E’he’ye, I will be. What does it mean I will be as I will be?

The Netziv learns the following into the conversation between the Borei Olam and Moshe Rabbeinu. Moshe Rabbeinu said I know that You are the G-d of Avraham, Yitzchok and Yaakov. He said that, 3:13 (וְאָמַרְתִּי לָהֶם, אֱלֹדִי אֲבוֹתֵיכֶם שְׁלַחְנִי אֲלֵיכֶם). Then he said (וְאָמַרְתִּי לִי מִה-שְּׁמוֹ, מָה אֶמַּר אֲלֵהֶם). What should I say is Your name. What does it mean Your name?

That means in what Hanhaga is HKB”H behaving with Klal Yisrael. Is it Middas Harchamim, is it Middas Hadin. Within Rachamim and Din there are many different levels. So HKB”H said the Sheim Hashem that I want to appear to them with is the Sheim Hashem that teaches them that as is the language of the Hameik Davar there in Shemos 3:14 (אֶקִּים מִתְנַהֵג בַּפְעוּלָתִי כְּפִי אֲשֶׁר אֶקִּים בְּכָח (יִשְׂרָאֵל אֲשֶׁר יִתְּנוּ לִי כְּבִיכּוֹל). The Jewish people they give me the Koach Kavayochel to do. The Borei Olam has certain things that He wants to do and He does. Kavayochel Klal Yisrael gives Kavayochel the Ribbono Shel Olam the Koach to do it in a more magnificent way. That is HKB”H’s Hanhaga in general. If HKB”H wants to be Poel in this world, he will be Poel. Someone who deserves good, will get good. If someone deserves better, he will get better. But how will it be given?

Through Mesiras Nefesh, there is a change. HKB”H sometimes deals with a person B’derech Hateva, in a natural way. The Yeshua comes in a way that is bound by nature. Sometimes HKB”H deals with Klal Yisrael in a more magnificent way, in a way that is obvious Hashgacha Protis that can’t be explained according to nature. But that depends on Klal Yisrael. When Klal Yisrael acts with Mesiras Nefesh, then the Ribbono Shel Olam acts with a way that shows an extraordinary devotion.

Coming back to our Parsha, says the Netziv read the Parsha carefully. This is the way HKB”H behaves with Klal Yisrael. HKB”H tells Moshe Rabbeinu, you will wave the stick which is a form of Tefillah. You will Daven and a wind will come. If nothing else happens Klal Yisrael will be saved, if Nachshon doesn’t jump in they will be saved, but they will be saved in a natural way. Tachas Hateva, the wind will come and will slowly cause the waters to move back and

eventually allow Klal Yisrael to walk through. That is the (בְּרוּחַ קָדִים עֲזָה כָּל-הַלַּיְלָה). The wind will blow all night until the time will come. If Klal Yisrael does what Nachshon did, they go in with Mesiras Nefesh, so they trigger a different Eke Asher Eke. Hashem behaves the way Klal Yisrael behaves. If Klal Yisrael behaves with Mesiras Nefesh then it happens in a more miraculous, magnificent, extraordinary way.

So that, the Torah is teaching this to you and to I and to all of us. The Torah is teaching us when things happen in life, HKB"Y wants to be Maitiv to you, Kavayochel the Ribbono Shel Olam will do good to you. If you do with Mesiras Nefesh then Hashem's Hanhaga with you will be beyond the bounds of Teva. Now of course we don't have Nissim like Krias Yam Suf but we have plenty of Nissim, plenty of things happen in our lives that if we stop and take a breath we see it is miracles. Will it happen Tachas Hateva or in a more miraculous way? It depends on you. It depends on what you do.

So both are true. Hashem told Moshe (וַיָּבֹא הַרוּחַ וַיַּעֲבֹד וַיִּבְרָק עַל-הַיָּם--וַיִּבְרָק עָלָיו) and the wind will come and slowly it will dry up, and then Nachshon Ben Aminadav went with Mesiras Nefesh and that triggered a Hanhaga Nisi of a splitting of a Yam Suf in the extraordinary way in which it took place.

And so too with all of us. Mesiras Nefesh that is the bottom line. Mesiras Nefesh means pushing yourself. Mesiras Nefesh doesn't have to mean jumping into the Yam or jumping into fire. It means doing something that is hard for you, doing something that is difficult for you. Talmidai Chachamim Menadidim Sheina Mi'bein Einei'hem. Talmidai Chachamim are Moser Nefesh when they fight the sleep off their eyes and push themselves. In the Beis Medrash you see them, they are tired and they stand up. They don't want to sit because they are drowsy, they stand up and take a Shtender and try to focus. That is pushing, that is Mesiras Nefesh. Mesiras Nefesh is pushing. A person acts with Mesiras Nefesh so HKB"Y Shpigels back.

The Baalei Kabbalah say this on the idea of (בְּצֵל שָׁקִי, יְתִלּוֹנָן), that HKB"Y acts like a shadow to you. Just like when you move your shadow moves, Kavayochel when you behave a certain way HKB"Y is like the shadow, you behave with Mesiras Nefesh your shadow behaves with Mesiras Nefesh. You serve Hashem sleepily, slowly, barely... Hashem will send you a Yeshua but it will be sleepily, barely, in a way that you don't see coming. Do by pushing. Look for ways of Mesiras Nefesh. So this is the main message of the prelude, of the lead up to Krias Yam Suf.

## **2 – Topic – Lashon Kodesh**

We know that in Mitzrayim, Lo Shinu Es Leshonam. Klal Yisrael spoke in Lashon Kodesh in Mitzrayim. They didn't change their language. Tzorech Bi'ur, it needs an explanation. They went out of Mitzrayim in the Zechus of Lo Shinu Es Leshonam? Why is the Shas Bavli, Shas Yerushalmi even written in Aramaic, why is it not written in Lashon Kodesh? If the ideal is Lashon Kodesh why isn't it written in Lashon Kodesh? It needs an example.

As a matter of fact, part of Sefer Daniel and Sefer Ezra are written in Aramaic. Isn't that a little funny? In Sefer Nechemia, Nechemia in 13:24 says that (וַיִּבְרָךְ אֶת-הַלֵּוִיִּם, וְהַכֹּהֲנִים, וְהַלְוִיִּם). Ashdod is a

city, (אַשְׁדּוֹדִית) is the language of Ashdod, there were already people not speaking Lashon Kodesh. If this was the whole Zechus of going out of Mitzrayim it needs some kind of an explanation. Why didn't it continue by Klal Yisrael?

There are those who say because Aramaic is close to Lashon Kodesh which is true. The Gemara says in Pesachim 87b (bottom of Amud) that Hashem took Klal Yisrael to Galus to Bavel where the language was similar to Lashon Kodesh. But it doesn't help. The whole idea of Lo Shinu Es Leshonam is that they shouldn't mix with the Umos Ha'olam, so who cares if it is close to Lashon Kodesh, it is a language of the nations of the world and yet here I am talking to you in English. We don't speak Lashon Kodesh. Why?

There are two approaches. Rav Moshe has an approach in a number of places and one of them is in the Teshuvos of Igros Moshe, Orach Chaim, Cheilek Daled, Teshuva Samech Vav and he says the following. He says that Yidden have to be Nikkur from their non-Jewish neighbors. A Jew has to keep himself separate, he has to keep himself in a way that is different.

Before the Torah was given, Lo Shinu Es Leshonam, Lo Shinu Es Malbusham, Lo Shinu Es Shemom, the cultural differences were of utmost significance. Once the Torah is given we have Taryag ways of being different than the Umos Ha'olam. We have 613 ways which are the Mitzvos. Davening, Tefillin and Torah. We have other ways. So that, of paramount importance of Lo Shinu Es Leshonam was Davka before Mattan Torah. That is Rav Moshe's approach.

The Chasam Sofer has a second approach. The Chasam Sofer is in the Gilyon Ha'Shulchan Aruch, Orach Chaim, Siman Pei Hei, S'if Beis. The Shulchan Aruch there talks about talking Lashon Kodesh, if it is Muttar to speak Lashon Kodesh in a Bais Hakisai. Not Divrei Torah, but regular ordinary things in Lashon Kodesh. The Shulchan Aruch says it is Muttar. Even though the Shulchan Aruch says it is Muttar the Magen Avraham in S'if Kotton Bais says that still it is a Middas Chassidus to not use Lashon Kodesh everywhere you go. Zagt the Chasam Sofer ( ונראה (לי דמשום הכי הנהיגו אבותינו את בניהם מבלי לספר בלשון קודש ). That the reason they didn't speak Lashon Kodesh was out of this respect of Lashon Kodesh. Because they wanted to be respectful of Lashon Kodesh, so therefore, they Davka went and spoke in other languages. There was such a respect of Lashon Kodesh.

Today, where in the land of Israel everything is said in a language that is very similar to Lashon Kodesh. Modern Ivrit is based on Lashon Kodesh. Probably at least half of the language is really from Lashon Kodesh. A lot of them are new words, a lot of them are changed words, but it is based on Lashon Kodesh. Therefore, today this idea has somewhat abated, somewhat changed.

If you look at any Sefer printed probably before 1980, you will see that the Seforim were always printed in Rashi letters. The Gemara was in Gemara letters but the Meforshim were all Rashi letters. Teshuvos Rav Akiva Eiger in Rashi letters. Teshuvos Nod'e B'yehuda were in Rashi letters. Everything. A certain respect for Lashon Kodesh. We live in a generation where HKB"Y in His kindness brought us back to Eretz Yisrael and the Osios of the Aleph Beis are used for everything. Once it is used for everything then it is a different story, so Avada we can use it for Torah certainly. This is the idea of having Kavod and respect for Lashon Kodesh.

With this, I want to wish everybody an absolutely wonderful extraordinary Shabbos Shirah. Sing the praises of HKB"Y, the way we do it. Opening Seforim and learning Toras Hashem. A Gutten Shabbos to one and all!

## **Rabbi Reisman – Parshas Beshalach 5782**

### **1 - Topic – A Thought Regarding Marah**

As we prepare for Shabbos Shira - Parshas Beshalach. The most famous thing that happens in Parshas Beshalach of course is Kriyas Yam Suf and Shiras Hayam but also significant and perhaps second most well-known part of Parshas Beshalach is the fact that Yidden were given Mitzvos at Marah. The first Mitzvos that the Yidden got was at a place called Marah. As it states in 15:25 (שָׁם שָׁם לוֹ חֶק וּמִשְׁפָּט, וְשָׁם נִסָּהוּ). That was the original giving of Mitzvos. I mentioned in a previous year that we say Asher Kiddishanu B'mitzvosav V'tzivanu the reference is that Kiddishanu B'mitzvosav at Marah HKB"Y gave us the first Mitzvos, V'tzivanu and then at Sinai He commanded us Al Netilas Lulav or whatever it might be.

I would like to elaborate a little on the Kiddishanu B'mitzvosav, on the understanding of the significance of the Mitzvos in Marah. What I would like to share with you is from the Hakdama of the Sefer Birchas Mordechai, Inyanim and there in the Hakdama there Rav Baruch Mordechai Ezrachi has a beautiful Bi'ur in this Posuk. The Posuk actually is a very packed Posuk. It would be enough to have a Posuk in the Torah telling us (שָׁם שָׁם לוֹ חֶק וּמִשְׁפָּט, וְשָׁם נִסָּהוּ). That Klal Yisrael were given Mitzvos for the first time. In the very Posuk we are told (וַיֹּרֶהוּ יְרֹנָר עֵץ, וַיִּשְׁלַף אֶל-הַמַּיִם, ) (וַיִּמְתְּקוּ הַמַּיִם). Klal Yisrael had come to Marah and the water there was bitter and not drinkable and they complained bitterly and HKB"Y sent a Yeshua. (וַיֹּרֶהוּ יְרֹנָר עֵץ). Hashem either showed him or the Ramban says in his second Pshat that He taught him. Kavayochel the Ribbono Shel Olam taught Moshe Rabbeinu this is what you do. You take wood and throw it into the water and the water will become sweet.

What type of wood was this? The Ramban says it was a bitter wood. That was a miracle that something bitter was thrown in and it turned the bitter water into something sweet. The Targum Yonason says that the wood that was thrown in had the Sheim Chakuk Aleha, it had the HKB"Y's name on it. So what was it that made it turn was it the bitterness, a miracle that something bitter made it change or was it the Sheim Hashem?

The Posuk says (וַיֹּרֶהוּ יְרֹנָר עֵץ, וַיִּשְׁלַף אֶל-הַמַּיִם). It was the wood that made the bitter water turn into something sweet. The Birchas Mordechai explains that the Ribbono Shel Olam came to teach Moshe Rabbeinu not a one-time trick so to speak, like the Makkos were a one-time miracle. No, (וַיֹּרֶהוּ יְרֹנָר). Hashem wanted to teach him to give over and teach Klal Yisrael a Limud. HKB"Y is telling Klal Yisrael, in people's lives there are moments of Morirus, there are times that life is challenging. Where there are bitter thoughts or bitter ideas, unhappy moments, disappointments in life, and that is part of life. HKB"Y told Moshe Rabbeinu teach Klal Yisrael when you write G-d's name on the bitterness, when you connect the bitterness to a recognition of HKB"Y,

(וַיִּמְתְּקוּ הַמַּיִם), then things turn sweet. Without a recognition of the Yad Hashem, without a recognition that everything that comes our way is something that is a challenge from HKB”H, without that it is very bitter. When challenging things come our way and we have an understanding that we are here to accomplish, we are here to do, when we connect the Sheim Hashem to something bitter, it turns sweet.

Imagine, Moshe Rabbeinu talking to Klal Yisrael. Here it is shortly after Kriyas Yam Suf and they are complaining bitterly that HKB”H gave us bitter water. Moshe Rabbeinu says to Klal Yisrael did you forget, do you have a short memory, did you forget what has taken place over the last six or seven months? Did you forget that HKB”H split the Yam Suf for you to walk through? Did you forget that HKB”H put clouds of protection so that the arrows of the Mitzrim did not reach you? Did you forget that HKB”H provides, that you have what to eat? What are you thinking, why are you complaining so bitterly? 15:24 (וַיִּלְנוּ הָעָם). Are you forgetting?

You should understand that when something challenging comes your way you look to Shamayim, you look to heaven, you look for guidance, you Daven. (וַיִּזְרְהוּ יְרֵנָּה). HKB”H told Moshe Rabbeinu go to Klal Yisrael, (וַיִּזְרְהוּ) and teach them something. Show them that when you have something bitter, you put the Sheim Hashem on it and you throw it into your life and things become sweet. Because if a person Lo Aleinu becomes sick or a person has a financial loss or a person has Tzar Gidol Banim, if these things are just arbitrary things that happen to you, it is very bitter. However, if they are challenges that are put in front of you by the Ribbono Shel Olam to help you be able to make it to where you have to get, that is a different story. Then there is sweetness in the bitterness. Moshe Rabbeinu turned the water sweet.

Says Rav Mizrachi, that he told Klal Yisrael what is sweeter this water or the normal water that you had before you came to Marah? What is sweeter, the everyday water that you drink without much of an appreciation or the water that was bitter through connecting it to HKB”H it became sweet. Remember, in life when the bitter moments come, the fixing of bitter moments brings even a sweeter time to follow. Don’t forget that.

That is the lesson (וַיִּזְרְהוּ יְרֵנָּה עֵץ, וַיִּשְׁלַף אֶל-הַמַּיִם, וַיִּמְתְּקוּ הַמַּיִם). Moshe Rabbeinu taught Klal Yisrael, through connecting to the Ribbono Shel Olam all the bitterness in life become sweet. (שָׁם שָׁם לוֹ). (חֵק וּמִשְׁפָּט, וְשָׁם נִסָּהוּ). There he said okay you have responsibilities, I will tell you about Shabbos, I will tell you about Kibbud Av V’aim, I will tell you about Dinai Mamon. This is what makes life sweet.

## 2 - Topic – Another Thought Regarding Marah

Klal Yisrael got Mitzvos at Marah. The Gemara in Horayos (8b top of Amud) says what was the first Mitzvah that Klal Yisrael got? The Gemara says Avodah Zorah. (אֲנָכִי יְרֵנָּה אֶלְרִידָה) and (-לֹא-). (וַיִּזְרְהוּ לָהֶם אֱלֹהִים אֲחֵרִים). The Gemara’s Lashon is that they were given 10 Mitzvos at Marah, the Shiva Mitzvos Bnei Noach plus Dinim, Kibbud Av V’aim and Shabbos. The Gemara asks the first Mitzvos were not at Har Sinai, the first Mitzvos were at Marah.

Freight the Brisker Rav, what the first Mitzvos were at Marah? The first Mitzvos were at Parshas Bo in Mitzrayim when Klal Yisrael were given the Mitzvos that were connected to the Korban Pesach, the Mitzvah of Kiddush Hachodesh. What does the Gemara mean that the first Mitzvos were in Marah?

Rav Hutner in his Mamarim on Pesach brings the Brisker Rav's Kasha and he answers and it could be that it is the Kavana of the Brisker Rav in his Teretz, that there are Sinai type of Mitzvos and there are other Mitzvos. There are Mitzvos that Klal Yisrael got ahead of time. Then there are Sinai Mitzvos. The first Sinai Mitzvah would seem to be Anochi and Lo Yi'yeh Lecha. The Gemara says no, Marah was a Sinai Mitzvah, because at Sinai HKB"H said Ka'asher Tzivcha, like I commanded you earlier. He referred back to Marah. So that Marah in effect is a Har Sinai Mitzvah. A Har Sinai Mitzvah is a Mitzvah that made Klal Yisrael into an Umah. So when Klal Yisrael got in ahead of time it wasn't sort of a deposit for the future Chiyuvim and Hashem said we will teach you a few at a time. No! HKB"H told Klal Yisrael at Marah these are the Sinai Mitzvos, these are the Mitzvos that make you into Klal Yisrael. In Mitzrayim HKB"H gave the family of the Klal Yisrael Mitzvos. At Har Sinai Hashem gave this new Umah of Klal Yisrael, they became like Geirim at Har Sinai, and became Klal Yisrael. Marah is the beginning of that.

Asher Kidishanu B'mitzvosav, HKB"H gave us Mitzvos and those Mitzvos that HKB"H gave us are Mitzvos that make us part of Klal Yisrael. It is not just (שכפה הקב"ה עליהם את ההר כגיגית) Kafa Aleihem Har K'gigis, it is not only the forced Mitzvos that is incumbent upon you to accept but it is also the Mitzvos that you got at Marah, the lesson that you got at Marah. That is the first step. If you don't like it then Kafa Aleihem Har K'gigis. But do it right. Do it with the understanding of the lesson of Marah.

With these two thoughts I want to wish everybody a meaningful Shabbos Shirah. A Shabbos of song to HKB"H. Song for Kriyas Yam Suf, song for the Man and song for Marah for the first Mitzvos we got that turned us into Klal Yisrael. That made us Klal Yisrael. May we be Zoche to be worthy of (שם שם לו חק ומשפט) and be Mekabeil the Torah and then we will be Ochlei Haman and we will be Rau'i for Kriyas Yam Suf with Yeshuos and Geulos wherever we go. Wishing everybody an absolutely wonderful Shabbos Shira, a meaningful Tu B'shvat to come. A Gut Shabbos to all!

## **Rabbi Reisman – Parshas Beshalach 5781**

### **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 (כִּי לֹא הֶאֱמִינוּ, בְּאֱלֹדִים; וְלֹא (בְּטָחוֹ, 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 (וְנִצְצוּ שְׁחָקִים מִמֶּעַל; וְנִלְתִּי שָׁמַיִם פֶּתַח) and (וְנִמְטַר עֲלֵיהֶם מִן הַלָּאֵל; וְדָגַן-) (שָׁמַיִם, נָתַן לָמוֹ). Because of that HKB"Y 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"Y'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 (שִׁמְלַתָּהּ לֹא בָלְתָהּ, מַעֲלִיף). HKB"Y didn't give them shoes (וְרִגְלֶךָ, לֹא) (בְּצֻקָּה--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 (כִּי לֹא הֶאֱמִינוּ, בְּאֱלֹדִים; וְלֹא בְטָחוֹ, בִּישׁוּעָתוֹ). Had they had the right attitude they would have relied that if HKB"Y didn't give us Man it will be fine just like if HKB"Y 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"Y 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"Y 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, עִמּוֹ). 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 Patchking with the Atzmos Yosef. Why was Moshe Rabbeinu busy with Atzmos Yosef?

The Gemara says in Sotah 13b (6 lines from the top) (כְּבוֹדוֹ בְּגָדוּלִים). It wasn't because everyone else was lazy because it was understood (כְּבוֹדוֹ בְּגָדוּלִים). 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). 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 Adam 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 Rabbi 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 (יָקָח מִצְוֹת, חָכָם-לֵב, 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 Hazeh. (יָקָח מִצְוֹת, חָכָם-לֵב, 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 מֹשֶׁה 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 Hesped at the Levaya of Rav Moshe. He said because a Hesped is for the Kavod of the Meis and I am not a good speaker so that is not Kavod HaMeis. That is Kavod me. Hespeidim is Kavod HaMeis.

### 3 – Topic – A Kasha on the Parsha.

I don't understand. There is a Peledika Posuk 13:19 (וַיִּקַּח מֹשֶׁה אֶת-עֲצָמוֹת יוֹסֵף, עִמּוֹ). Moshe Rabbeinu took the bones of Yosef with him (לְאִמֹר) because he had made Klal Yisrael take an oath saying (וְהָעֲלִיתֶם אֶת-עֲצָמֹתַי מִזֶּה אֲתָכֶם). 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. (ויקח משה את-עצמות יוסף, עמו). To me it should have said (ויקח משה את-עצמות יוסף, עמו) because Yosef requested it. Because Yosef made them swear, that is the reason why he did it? A Pele! (כי) (השבוע השביעי). 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 Mesamaich 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"H looking forward to a safe Purim B'ezer 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"H should give a Shemira Mikol Tzar and Tzukah, Mikol Nega Uma'chala here and in Eretz Yisrael. A Guttent Shabbos to one and all!

### **Rabbi Reisman - Parshas Beshalach 5780**

1 - Topic - Does the Issur of not leaving over Man apply L'doros.

As we prepare for Shabbos Parshas Beshalach. (Ed. Note: The first part of the Shiur was not recorded so I have picked up where the recording starts. Sorry for any inconvenience). So too, we have the Man because L'asid Lavo we are going to eat Man. Question. In Hilchos Man, we have Halachos about the Man like as is found in 16:19 (אל-יותר ממנו עד-בקר). Is that going to apply L'asid Lavo or not?

There is a Brisker Rav on this week's Parsha. The Brisker Rav says that the Rambam says that the Issur of (אל-יותר ממנו עד-בקר) doesn't apply L'doros. Freigt the Brisker Rav, of course it doesn't apply L'doros. What is the Shaila as there is no Man L'doros? Enfert the Brisker Rav, it means that even if you will have Man the Issur of (אל-יותר ממנו עד-בקר) will not apply and the proof is because Klal Yisrael ate the Man until Zayin Adar when Moshe Rabbeinu passed away. From the leftovers of the Man they ate from Zayin Adar until they went into Eretz Yisrael a month and almost a week later. Zagt the Brisker Rav how could they leave over from the Man and eat it so much longer?

Enfert the Brisker Rav, that is what the Rambam means. That it is a Halacha and it is not a Din L'doros. It was only until Moshe Rabbeinu passed away, and L'doros there is no Issur of leaving over Man. Mimeila, L'asid Lavo B'karov B'ya'mainu we are going to have Man, and on that Man there will be no Issur of (אל-יותר ממנו עד-בקר). Azoi Shteit in the Rambam.

I had a Ha'ara. The day Zayin Adar when Moshe Rabbeinu died, that day until Moshe Rabbeinu died L'chora the Issur was still enforced. (אל-יותר ממנו עד-בקר). Moshe Rabbeinu died at what time? Well the Gemara says that HKB"H Mema'lei Shenosav Shel Tzadikim Mi'yom L'yom

Ul'sha L'sha. It sounds like Moshe Rabbeinu passed away the last hour of the day. So how could Klal Yisrael leave over Man until that time? They had a Havtacha that Moshe Rabbeinu would die and a Nevua L'ra could be Chozeir! I don't know. It sounds like they took their chances and might have left over a small amount of Man and that lasted. I don't know. Lo Basi Ela L'oreir.

## 2 - Topic - A thought about Refidim.

In Refidim it says Rafu Yedai'hem Milimud Hatorah as is found in the Gemara in Sanhedrin 106a (9 lines from the bottom) or Bechoros 5b (11 lines from the top). ( רבי יהושע אומר שריפו עצמן ) (מדברי תורה שנאמר לא הפנו אבות אל בנים מרפיון ידים Torah. Their hands were weakened from Learning Torah.

I heard a beautiful explanation of the expression Rafu Yedai'hem, their hands were weakened. Learning Torah is not hands it is the head. What is Rafu Yedai'hem, their hands were weakened from Learning Torah?

I heard a beautiful Bi'ur based on the Netziv. The Netziv says on the Posuk in Mishlei 3:18 (עץ-חיים). It says that Torah is a (עץ-חיים) a tree of life to those who are Machzik, those who grab onto it. (ותמכיה) the supporters (מאשר) are blessed. Zagt the Netziv, there are two types of supporters of Torah. There are some supporters of Torah who are Tomchim. A Tomech is a supporter, he supports. What is support?

When something is going to fall you have to support it. So Torah may become weakened, a Yeshiva may not make it, so a person is a Tomech Torah. A Tomech Torah means he holds up the Torah that the Torah shouldn't fall. The Torah shouldn't Chas V'shalom be weakened. He is a Tomech Torah. (ותמכיה מאשר). However, there are others who are (מתחזקים ביה). They are not saying the Torah may fall so I have to support it. They are saying, I may fall. Let me grab on to the Torah to keep me going to do the things that I have to do. That is something else. That is (מתחזקים ביה). They grab on for dear life. So you see, there are two people who support Torah and they are both wonderful. Someone who supports Torah that a Yeshiva shouldn't close and there shouldn't be problems, he is wonderful. (תמכיה) he is a Tomech Torah, (מאשר) very praiseworthy.

But there is a higher level. (עץ-חיים היא, למחזקים ביה). Somebody who grabs on to Torah for dear life, because it is what he needs and without it he won't make it. When he gives money to Torah, he is not giving money to a Mosed, or a Yeshiva because he doesn't want the Yeshiva to fail. He is doing it because he doesn't want to fall.

Why do Rosh Yeshivos go to wealthy men for money? Because they are Tomchei Torah. The wealthy men should come to the Roshei Yeshivos and beg them let me give you money. Let me give you support of Torah. Let me have my Cheilek in Torah. That is the way it really should be.

I remember once that there was a Mesivta Tiferes Yerushalayim dinner in Boro Park, and Rav Pinchas Teitz was the guest speaker and of course Rav Moshe Zichrono Livracha spoke. Rav Teitz spoke and he said to the assembled it is not right. Rav Moshe has to come here? He has to travel from the east side and come here and be here for a dinner to raise money? Rav Moshe

should be able to stay home and we should go to him and drop off checks in his home. That is what Rav Teitz said.

Rav Moshe got up to speak and he said I beg to differ with my good friend HaRav Pinchas Teitz. It is a Zechus to go around and raise money for Torah. It is an opportunity. It is wonderful to go around. I remember turning to one of my friends and saying usually a Machlokes between Rav Moshe and Rav Teitz I would say that Rav Moshe must be right. But this time I think that Rav Teitz is right.

You want to give to help Mosdos. Why wait until the Mosdos come to you? Go to them! If a Rosh Yeshiva calls could I come to your house, I need some help with the Yeshiva. Say what, you are going to come to my house? I will go to your house. Tomchei Torah is one thing but (מְחֻזְקִים בָּהּ), someone who grabs onto it for dear life that is (עֶזְרָת־חַיִּים הִיא, לְמְחֻזְקִים בָּהּ). It is the source of his whole life, both Olam Hazei and Olam Haba. Rafu Yedai'hem Milimud Hatorah. They didn't hold on for dear life to Limud Hatorah. You have to grab onto Torah for dear life as that is the way it should be.

### 3 - Topic - A thought on Kriyas Yam Suf.

By Kriyas Yam Suf we are told that Ra'a Shifcha Al Hayam (וְבַמִּשְׁה, עֲבָדוֹ). Kriyas Yam Suf was an incredible experience as it brought great Emunah to Klal Yisrael. Rav Tzaddok in Tzidkos Hatzaddik (page Chaf Vav, Siman Kuf Nun Daled) in one of his most important thoughts explains what this Emuna was.

Many Meforshim ask that Klal Yisrael believed in Moshe already in Mitzrayim. What is (וַיֵּאֱמִינוּ, ) (בִּירְרָה, וּבְמִשְׁה, עֲבָדוֹ) that it was special here?

Zagt Rav Tzaddok that (כַּשֵּׁם שֶׁצָּרִיךְ אָדָם לְהֵאֱמִין בִּהִשָּׁ"י) K'sheim She'tzorich Adam Ha'min Ba'shem Yisbarach. It is true, a person has to believe in G-d, that is the first thing. Just like a person has to believe in G-d, (כִּי צָרִיךְ אַחֵר כֵּן) Kach Tzorich Achar Kach. After he accomplishes that he needs (לְהֵאֱמִין בְּעַצְמוֹ) L'hamin B'atzmo, to believe in himself. What do you mean believe in himself? (ר"ל שִׁישׁ לַהֲשִׁי"י עֵסֶק עִמוֹ) Ratza Lomar She'yeish Hashem Yisborach Eisek Imo. He has to believe that G-d has an involvement and an interest with him, with each individual. (וְשֶׁאֵינוֹ פּוֹעֵל בְּטֵל...כִּי ) Your Neshama is from the Ribbono Shel Olam Kavayochel. You have to believe in G-d and part of believing in G-d is believing in yourself.

What Rav Tzaddok means is this. If a parent goes to a graduation, there may be 30, 60 or 100 graduates. But the parent sees his child. Like there is a spotlight shining on his child. He notices his child. His child is not one of 100. His child is one of one. If a parent has twins, so he shines his eye on each of them as an individual.

By the Ribbono Shel Olam even if there are 100 or even if there are 600,000, (יֵשׁ לַהֲשִׁי"י עֵסֶק עִמוֹ). G-d has an Eisek with each individual. That is the Emunah we need. (כִּי צָרִיךְ לְהֵאֱמִין בְּעַצְמוֹ שִׁישׁ ) (לַהֲשִׁי"י עֵסֶק עִמוֹ). That G-d has an individual Eisek with him. Says Rav Tzaddok, that happened at Kriyas Yam Suf.

In Kriyas Yam Suf each person saw what Yechezkel saw. Each individual saw a special connection to the Borei Olam. It was more than Mitzrayim. In Mitzrayim they believed in G-d, He helped Klal Yisrael. But the revelation that took place at Yam Suf gave each person a belief that he himself has a Cheilek Mi'yuchad, a special connection to the Borei Olam. A person has to believe in himself. A person who thinks that his Torah or his Mitzvos are one in a million, that there are a million Jews and he is one. No! He has to understand that the Borei Olam is looking at him and what he accomplishes and what he does matters. It matters if you make it to the Mishmar tonight. The Ribbono Shel Olam cares. Ai there are 100 others, it doesn't matter as the Ribbono Shel Olam is looking at you, if you are there. It matters. If a person believes in himself that he matters, then he does, then he truly does.

It is an Avodah. We live in a world of so many different people. Each person is an Olam Malei. Bishvili Nivra Ha'olam. The world was created for you. It is what you do that counts. Gevaldig! With this I wish one and all an absolutely wonderful Shabbos Kodesh, a connection to the Borei Olam. A Gutten Shabbos to all!

## **Rabbi Reisman - Parshas Beshalach 5779**

### **1 - Topic - A Kasha that has to do with Astronomy.**

As we prepare for Shabbos Shirah, Shabbos Parshas Beshalach and Tu B'shvat which comes out on Monday. We all know that any time Tu B'shvat comes out on Monday or Thursday it has an extra dimension of Simcha for reasons known more to men than women in the observance of Tu B'shvat. Be that as it may, let me share with you a thought or two regarding the upcoming week.

Before I get to the Parsha, I would like to share with you an idea that undoubtedly you will be hearing about that there is a lunar eclipse that is scheduled for around midnight on Sunday night New York time. And in the event of a lunar eclipse as you know the earth comes between the moon and the sun and the shadow of the earth falls on the moon blocking it entirely when it is complete. That is the lunar eclipse which is coming up.

Now, anybody who has said Kiddush Levana should know, that we do Kiddush Levana up to half of the Hebrew month, which is until the moon is complete, and that is until half of the lunar month. On Rosh Chodesh, the moon is between the sun and the earth which is why the part of the moon that is lit up is not facing us and it is facing the sun, and the part of the moon that is facing us is dark. For 15 days the rotation of the moon brings it to a point that it is on the flipside where the earth is between the sun and the moon. That is for half of the Molad.

Kiddush Levana is something we can say for half of the Moled every month. If you look at a calendar, it will say that you can say Kiddush Levana until roughly 10:15 pm on Sunday night. The question is, 10:15 is not the eclipse?

The time of the eclipse and the time of half of the Molad should be the same. You all understand that on Rosh Chodesh the moon is between the sun and the earth. It goes in a full circle around the earth in half of its circle. It should be half of the Hebrew month, and therefore, the time of the eclipse seems to be inaccurate. It seems that either we have the Molad wrong or we have the eclipse wrong. Since we see the eclipse with our own eyes, it must be that we have the Molad wrong. What is going on? The Zmanim do not fit? It is important to know that this is not a new question. This is a Yesod, a basic idea which a person should know about the Levana, about the lunar month.

I recommend that on Shabbos you take out Rambam Hilchos Kiddush Hachodesh, the beginning of Perek Vav. Better yet, Rav Chaim Kanievsky has a Sefer called Shekel Hakodesh. In Shekel Hakodesh he has what is like a Mishna Brura on the Rambam Hilchos Kiddush Hachodesh and there you will see an explanation of the first five Halachos in the Rambam.

The Rambam there makes the point that when the Gemara says that a lunar month is 29 days 12 hours and 44 minutes. Meaning that half of a lunar month is 14 days 18 hours and 22 minutes. That number is the Molad Bainini, it is the average lunar month.

The moon actually goes in an orbit which is elliptical, which means that it is not a perfect circle. It is an ellipse, it varies. Sometimes the moon is closer and sometimes the moon is further to earth. Therefore, Halacha works with the average Molad. The real actual Molad is off by a number of hours and this case the number of hours between the lunar eclipse and the time that we end Kiddush Levana.

Now if you don't know this it would be a good question to ask people. Most people won't know what you are talking about but B'etzem it is a very good question.

Why do we use Molad Bainini? Look in Shekel Hakodesh, Rav Chaim Kanievsky, Perek Vav Halacha Hei. The Chazon Ish in his Kuntros Yud Ches Sha'os, Os Yud Bais discusses this as well. The bottom line is that we use the Molad Bainini, and therefore, the eclipse is not precise together with our Kiyum.

I should mention that this idea is mentioned by the Bais Yosef and the Darkei Moshe in Siman Taf Chav Vav, as far as what to do. It troubles them, that it is ridiculous to people. How are people supposed to understand that the end of Kiddush Levana is at one time and the eclipse is at another time. People will wonder. Whatever the Bais Yosef does to accommodate that, he doesn't change a Prat in Halacha based on that concern, but it is no problem today because today most people have no clue that there is any problem at all.

The Dor got much better in that they don't have a Kasha. But if you want to know, this is an opportunity to know and a little Nekuda, a small point in astronomy. If you have the great Zechus to have a copy of the excellent Artscroll book Pathway of the Prophets, this is discussed on page 281 - 283 and again on page 310 - 311, the ideas that I have mentioned here today. Enjoy!

## 2 - Topic - A Kasha that has to do with Nach.

Once I am venting about astronomy let me vent about Nach as well. In this week's Parsha Klal Yisrael passes through the Yam Suf. The Baal Haturim on 14:29 (וְהַיָּמִים לָהֶם חֹמָה, מִיָּמִינָם ) he says Choma is spelled without the Vav and means Cheima, anger. He brings what is a Medrash Tehillim Os Chaf Aleph that Pessel Micha passed with Klal Yisrael through the Yam Suf. Pessel Micha is an idol that was worshipped in Eretz Yisrael described in Shoftim Perek 17 and that Pessel, that Avodah Zora was taken out of Eretz Mitzrayim and passed through the Yam Suf.

The Medrash says on the Posuk in Daniel 9:7 (לָךְ אֲדָרִי הַצְדָּקָה, וְלָנוּ בִּשְׁתַּת הַפְּגִימִים). (לָךְ אֲדָרִי הַצְדָּקָה) the great kindness you did by splitting the Yam Suf. (וְלָנוּ בִּשְׁתַּת הַפְּגִימִים) and we are embarrassed because of the Pessel Micha that passed through the Yam Suf.

I think that it may even be a well-known Chazal that Pessel Micha passed through the Yam with Klal Yisrael. It is all fine provided that you are ignorant.

If you ever took the time to look in Shoftim 17 you would see that Pessel Micha, the form that constituted the Avoda Zora was actually made there in Shoftim 17, centuries later. There was no idol that passed through the Yam Suf because at that time Pessel Micha was not made. The Posuk describes what was used to be melted down to be made into a Pessel. Therefore, this is an extraordinarily difficult Kasha on the Medrash.

I would like to share with you that the GRA in Aderes Eliyahu on Parshas Ha'azinu 29:17 asks this Kasha. He is going on the Posuk (שָׂרֵשׁ פְּרָה רָאשׁ--וְלַעֲנָה). The GRA explains that sometimes people do things that create a Shoresch, that create a bad root, a bad seedling. That create a little bit of a problem which later G-d forbid sprouts into a bigger problem. Sort of like a germ. Sometimes one bad germ is enough to make a person sick, not that day but that germ multiplies, it affects the body and then Lo Aleinu it makes a person sick. So that, (וְלַעֲנָה--שָׂרֵשׁ פְּרָה רָאשׁ) he says is this concept that sometimes there are thoughts, ideas, biases which affect a person in the future and that bias already existed then. Pessel Micha She'avar Hayam. There is something wrong that passed through the Yam that was the seed of the Tzaros that came later.

The GRA brings as an example when Yaakov saw Ephraim, Nistalku Mimenu Shechina. Rashi says because of Yeravam Ben Nevat that would descend from him. Every one of the Shevatim had some descendent that was a Rasha. However, he saw the Shoresch. There was something wrong already and that is what troubled Yaakov.

We know that HKB"H's Middah Tovah is much greater than the Midda of Pur'anios and if a little seed, a thought caused Tzaros so much later, how much more so that a positive seed, something meaningful can bring Beracha so much later. Sometimes a person feels in a situation where he can't help himself. He is in a difficult situation. But his Ritzonos, his desires they count, they mean something. Eventually they will come out.

I once saw in the Netziv where it says from the Gemara in Nazir 23b (16 lines from the bottom), (לעולם יעסוק אדם בתורה ובמצות אפי' שלא לשמן שמתוך שלא לשמן בא לשמן). If you have a Ratzon to do Torah do it even Shelo Lishmah because it will eventually come to Lishmah.

Says the GRA, that it may not even happen in your lifetime, it may happen later. We learn it from Balak who brought Korbanos Shelo Lishmah and it came out from that, Rus was a descendent. (שמתוך שלא לשמן בא לשמן) so much later. You can have a Shoresht that is (פְּרָה רֵאשׁ-- --) or you can be a Shoresht L'tov. Therefore, the Ritzonos a person has, the Teshukos that a person has, and the seeds that a person plants are meaningful going into the future.

### **3 - Topic - Another Kasha.**

We have a Minhag brought in the Rama in Siman Reish Mem Bais, to eat Shabbos food Zeicher to the Mon. The Mon is of course in this week's Parsha and as you know was covered on top and on bottom with a layer of Tal, a layer of dew. So the Rama says that we have a Minhag to eat a food that has a layer on the top and bottom which was called Pashtita. We don't eat Pashtita but we do eat Kugel which has a layer on top and a layer on bottom and that is Zeicher L'mon.

The Kasha I would like to ask you is the following. The Mon came down for six days and did not come down on Shabbos. If we are doing something Zeicher L'mon it would seem to make sense to eat Kugel for six days and to stop on Shabbos Zeicher L'mon. Isn't it strange that we Dafka eat Kugel on Shabbos when there was no Mon, Zeicher L'mon? That is Zeicher L'shabbos why is that Zeicher L'mon? Great Kasha!

My time for now is up for this Shiur. I refer you to the Bi'ur Halacha at the end of Siman Reish Mem Bais who actually brings two answers to this question. You wouldn't expect this question in the Bi'ur Halacha would you? With that I wish everybody an absolutely wonderful meaningful Shabbos. A Gutten Shabbos to one and all!

## **Rabbi Reisman - Parshas Beshalach 5778**

### **1 - Topic - Rav Druk on giving proper honor.**

As we prepare for Shabbos Shirah, Shabbos Parshas Beshalach and with that I would like to share with you a couple of thoughts on the Parsha. Rav Druk in his Sefer Darash Mordechai (starts on page 119 for a few pages) makes a very powerful point here in this week's Parsha. He does so without any Lomdus. No Kashas no Teirutzim, just by quoting a few Divrei Chazal one after the other.

The Avos D'rav Nosson Perek 27 Darshuns the Posuk that can be found in Shmuel I 2:30 (וְיִשְׁמַע אֱלֹהִים לְדָוִד וְיִשְׁמַע אֱלֹהִים לְדָוִד) Hashem says that those that respect me I will show respect to. Zeh Pharaoh Melech Mitzrayim She'nahag Kavod Lifnei Mi She'amar V'haya Ha'olam. He showed respect to HKB"H. Now let's think a minute, when did he show respect to Hashem? Get ready.

Zagt the Avos D'rav Nosson in this week's Parsha when he chased the Yidden who had left Mitzrayim, Pharoh was leading the charge of the army. Which as you know was something that was not normally done by the Goyim. He said why does Pharoh lead the army?

He said, I am going to fight with G-d and therefore, I should show respect and go to the front of the army. Davra Pele! Think about it for a minute. Mamash a Davar Pele. That is the Kavod that he showed Hashem, that he went to do battle with him so he went in the front of the army? Incredible! That is one Chazal.

Another Chazal in the Medrash Tanchuma at the beginning of the Parsha. 13:17 (וַיְהִי, בְּשַׁלַּח פָּרְעֹה) The Medrash Tanchuma says Beshalach is a Lashon of being Melave, of accompanying someone. When someone leaves your house you are supposed to be Melave them, you are supposed to accompany him. The Medrash brings that (וְאַבְרָהָם--הֵלֵךְ עִמָּם, לְשַׁלְּחָם) or (וַיִּשְׁלַח יִצְחָק, ) (וַיֵּלְכוּ מֵאֶתוֹ בְּשָׁלוֹם). Pesukim we had in Perek 18:16 and 26:31 of Beraishis which the Medrash says that Avraham was Melave them and Yitzchok was Melave them.

Zagt the Medrash Tanchuma, the mouth of Pharoh that said I won't send the Jews out and now said I will send them out and I will walk them out, there was Schar for it as it says in Devarim 23:8 (לֹא-תִתְעַב מִצְרִי).

One minute. Why was Pharoh walking the Jewish people out of Mitzrayim? He wanted to make sure that they left and got out. The Mitzrim were chasing Klal Yisrael out after Makkas Bechoros. For that he got Schar? That is a second Medrash Pliya.

Rav Druk brings a third Medrash. 13:17 (וְלֹא-נָחָם אֱלֹדִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים, כִּי קָרוֹב הוּא). It says at the beginning of the Parsha that Hashem did not take the Jews through the Eretz Pelishtim which is closer to Canaan. Darshuns the Medrash, that Karov, it was close in time to the Chesed that the Canaanim had done with Yaakov Avinu in Beraishis 50:11. What did they do? (וַיֵּרָא יוֹשֵׁב הָאֶרֶץ ) (הַכְּנַעֲנִי אֶת-הָאֲבִל). When they saw the Aveilos of Yaakov they were Melave Yaakov at his Levaya. A Pele!

Such Schar that the Yidden had to go in a roundabout way in the Midbar because they showed Kavod to Yaakov. The similar thing in all three of these Midrashim is that for showing Kavod they got extraordinary Schar. Even under the most unusual circumstances (כִּי-מִכְבָּדִי אֶכְבֵּד) someone who shows respect for what is important that is something else you have to understand, that even if a person doesn't live up to all the things that he is supposed to do, but if he shows respect for what is important, he shows that he has the right values, the right sense of where he should be, he may not be there, but you show where you should be. We live in a generation that doesn't show Kavod. We are not Kavod oriented, at least when it comes to giving Kavod, and yet it is an extraordinary thing that HKB"H is Machshiv the Kavod.

Of course Rav Druk brings the Medrash about Nevuchadnetzar in the Gemara Sanhedrin 96a that in the Schar of the 4 Pesios that Nevuchadnetzar walked in the honor of Hashem he was Zoche that he had tremendous Zechusim that allowed him to destroy the Bais Hamikdash.

The Mishnah Brura in Siman 123:2 says the steps that we take after Shemoneh Esrei are to be Mechapeir for the steps that Nevuchadnetzar had taken in honor of Hashem. When we step out of Shemoneh Esrei do we do that like we are showing Kavod to Hashem or do we step out like bang, bang, bang we just got to get out of there quickly. No! Step out of Shemoneh Esrei K'ilui we are stepping out from before HKB"H to show Kavod. Showing Kavod is meaningful. That is thought # 1 for this week's Parsha.

## 2 - Topic - The meaning of Yedidim, of someone who is really a friend.

By Kriyas Yam Suf we find the expression Yedidim mentioned many times in the Siddur. (יְדִידִים). (וְנִתְּנוּ יְדִידִים זְמִירוֹת שִׁירֹת וְתַשְׁבְּחוֹת). HKB"H your friends you took through the Yam Suf. (הַעֲבֹרָה). The Jews who walked through are called Yedidim. In Maseches Sotah 37a (16 lines from the top) it says there a Lashon of Yedid for the Yidden going through the Yam Suf. It says, HKB"H said to Moshe Rabbeinu (יְדִידֵי טוֹבֵעִים בַּיָּם וְאַתָּה מֵאֲרִיךְ בַּתְּפִלָּה). My good friends, my beloved are drowning in the Yam and you are Ma'arich B'tefilla? The word Yedid is found here numerous times. Why is the word Yedid used for those who passed through the Yam Suf? It needs an explanation.

The Gemara in Maseches Kesuvos 5a (starting 10 lines from the bottom) says (מְקַדֵּשׁ אֲדָרֵי כוֹנֵנוּ). (יְדִיד). The Posuk from this week's Parsha. The Gemara says on that Posuk that (גְּדוּלֵם מַעֲשֵׂה). (צַדִּיקִים יוֹתֵר מִמַּעֲשֵׂה שָׁמַיִם וָאָרֶץ). The Bais Hamikdash made by Tzadikim is greater than creation of heaven and earth. (דְּאִילוֹ בַּמַּעֲשֵׂה שָׁמַיִם וָאָרֶץ כְּתִיב אִף יְדֵי יְסֻדָּה אָרֶץ וְיָמִינִי טַפְחָהּ שָׁמַיִם). When it comes to creating heaven and earth it says Lashon Yachid my right hand created. (וְאִילוֹ בַּמַּעֲשֵׂה). (יְדִיהֶם שֶׁל צַדִּיקִים כְּתִיב מִכּוֹן לִשְׁבַתָּךְ פַּעֲלַת ר' מְקַדֵּשׁ אֲדָרֵי כוֹנֵנוּ יְדִיד). Lashon Rabbim with Hashem's two hands. The Bais Hamikdash was two hands and Maisch Beraishis is one hand so we are bigger. What is the significance?

The Maharsha says that Hashem's right hand represents Rachamim. HKB"H's left hand represents Din. Tzadikim are able to cause HKB"H Kavayochel to use his left hand with his right hand. Normally Rachamim Hashem does so to speak with his right hand but (מְקַדֵּשׁ אֲדָרֵי). (כוֹנֵנוּ יְדִיד). Tzadikim have the ability Zagt the Maharsha to make the left hand go along with the right hand. The hand of Din go along with the right hand.

This idea, this message, is also found in Rashi on the Posuk 15:6 (וְיָמִינָהּ יְרֵךְ, וְיָמִינָהּ יְרֵךְ). (תִּרְעֵץ אוֹיֵב). It says the word (יָמִינָהּ) two times. Zagt Rashi (שְׁתֵּי פַעֲמִים) it says twice. (כְּשִׁישְׂרָאֵל עוֹשִׂין). (אֵת רִצּוֹנוֹ שֶׁל מְקוֹם הַשְּׁמַמָּל נַעֲשִׂית יָמִין). When Klal Yisrael went to the Yam Suf they were Zoche to the left hand of Din was made into a right hand. Rashi in this week's Parsha. So we have (מְקַדֵּשׁ). (אֲדָרֵי כוֹנֵנוּ יְדִיד) and (יָמִינָהּ) to be Merameiz to the double Yad. The two (יָמִין) of Yeminim Shel Rachamim.

Perhaps this is Mirumaz (I must have seen this somewhere), in the word Yedid. Yedid is when you like someone so much that Yad and Yad, the tendency to be kind and the tendency to discipline they come together. They are both one. Yedid, he is such a good friend that there is no distance. The right and left hand. Normally the right hand draws close and the left hand pushes away. Yemin Mekareiv and Smol is Doche. But a Yedid is someone who is so beloved that you

are totally Mekareiv. Beautiful Remez in the word Yedid and its connection to the Yam Suf is quite clear.

The only thing that I am left hanging with and I would like to figure out is that the word Yedid appears in the Chumash once in Parshas Zos Hab'racha and there it is saying as can be found in 33:12 (לְבִנְיָמִן אָמַר--יְדִיד יְרֹנָר, יִשָּׁפֵן לְבִטָּח עָלָיו). What is the Yedid that it has to do with Binyamin in the one place that the word Yedid appears?

Rashi says in Parshas Zos Hab'racha that Binyamin is mentioned there because the Bais Hamikdash was located in his Cheilek, at least part of the Bais Hamikdash was in his Cheilek as Rashi brings in Parshas Zos Hab'racha. So (מִקְדָּשׁ אֲדָרֵי כוֹנֵנוּ יְדִיד). The Bais Hamikdash is the place of the Yad and the Yad and maybe that is why Binyamin there is referred to having a level of Yedid. So we have one thought regarding Kavod, giving proper honor. One thought Legabei the meaning of Yedidim of someone who is really a friend.

### **3 - Topic - How much should we eat each day? Ask the Manufacturer!**

I would like to end with a technical question. In this week's Parsha we have the falling of the Man. The Posuk tells us in (וְהָעֹמֶר, עֲשִׂרִית הָאֵיפָה הוּא). The Omer is a 1/10<sup>th</sup> of an Eifa. The Gemara in Maseches Eiruvim 83a (bottom of the Amud and turn onto 83b) says that is the Shiur of dough (flour) for Challah, 43 and 1/5<sup>th</sup> eggs is the (עֲשִׂרִית הָאֵיפָה). That is how much Man fell for each family. How do we know that it is the Shiur Challah? Because it says in Bamidbar (רִאשִׁית) (עֲרִיסוֹתֵיכֶם). The first of your dough. Therefore, that is 43 and 1/5<sup>th</sup> Bai'im.

The Gemara says in Maseches Eiruvim (מִכָּאן אָמְרוּ). From here we say, (הָאוֹכֵל כַּמֵּדָה זֶה) someone who eats this amount daily (ה"ז בְּרִיא וּמְבוֹרָךְ) he will be healthy and blessed. (יֵתֵר עַל כֵּן רַעֲבָתָן). More than this you are not eating properly. You are eating too much. (פָּחוֹת מִכָּאן מְקוּלָקֵל בַּמַּעֲיֹ). If you eat less you will have a weak stomach. The right Shiur to eat a day is 43 and 1/5<sup>th</sup> Bai'im.

I want to tell you that when you get an object, a machine, and you want to know what to do to maintain it you go to the manufacturer. Recently Dr. Harvey a good friend of mine pointed out to me that Chazal say that the liver can function and regenerate if there is the size of an olive (Kezayis) remaining. He asked me how did they know this? Did they do autopsy's, did they take living people and cut them up and see how big the liver is and then sew them up and then keep on doing it? How could Chazal have known?

He said, obviously Chazal knew from the manufacturer, HKB"H told them that the liver can function if it has the size of a Kezayis. Similarly, if you want to know what is good for the body go to the manufacturer. How much should you eat a day and how much is too much and how much is too little. We have here B'feirush the Man tells us 43 and 1/5<sup>th</sup> Bai'im, the volume of 2.5 to 5 pounds of bread or of food, that is the normal volume of food for a person to eat. I think that that is quite generous. The Gemara seems to say that is what is healthy.

I have a Kasha. The Gemara in Maseches Kesuvos 64b (at the Mishnah) says the Shiur Mezonos that a man is obligated to give as his Chiyuv Mezonos to a woman. How much does he have to

give? The Gemara says two Kav Chittim L'shavua. A certain measure of wheat per week. A Kav is 24 Bai'im and two Kav is 48 Bai'im. There it says 48 Bai'im for 14 meals for a woman. Tzorech Iyun because we are saying 43 Bai'im is daily and there it says 48 for a week?

Halo Davara Hu! What does the manufacturer say, how much should we be eating? Should we be eating 48 Bai'im, meaning 14 meals a week which would come out to roughly close to 4 Bai'im of bread a day per meal or 43 and a fifth which comes out to 21 or 22 Bai'im per meal. A tremendous difference. Is it a Stira? This needs an explanation.

The Node B'yehuda in Cheilek Kamma in Orach Chaim 37, 38 mentions this but it needs a Teretz because the discrepancy is just too great. 43 1/5<sup>th</sup> Bai'im of food per day sounds like a lot to me. Maybe Shabbos or when you go to Chassunahs, but the volume of 43 eggs to eat per day, I don't know. Sounds like much. Tzaroach Iyun Gadol. It can't be that in the Midbar they ate more than people normally eat. Maybe for next year we will have a Teretz.

I wish one and all an absolutely wonderful, meaningful Shabbos that is full of Torah and Maisim Tovim. Kol Yuv!

### **Rabbi Reisman - Parshas Beshalach - Shabbos Shirah - Tu Bish'vat 5777**

1 - Topic - Kasha on Klal Yisroel regarding Mitzrim running after them.

We welcome Tu Bish'vat and the spring feeling with a snow storm here in NY. Let me start with a Kasha I had when I was Mavir Sedra. I have been Mavir Sedra this Parsha so many times and I don't know why I did not Chap the following question.

We find that the Mitzrim run after Klal Yisroel and the Mitzrim. What does Klal Yisroel say? As it says in 14:11 (וַיֹּאמְרוּ, אֵל-מֹשֶׁה, הַמִּבְּלִי אֵין-קָבְרִים בְּמִצְרַיִם, לְקַחְתָּנוּ לָמוּת בַּמִּדְבָּר) (ויאמרו, אל-משה, המבלי אין-קברים במצרים, לקחתנו למוות במדבר). Are there no Kevarim in Mitzrayim that you took us to die in the Midbar? I don't understand. Who is talking about being killed? The Mitzrim said as is found in 14:5 (בִּי-שָׁלַחְנוּ אֶת-יִשְׂרָאֵל מִעֲבֹדְנוּ) (ביאמרו מה-זאת עשינו, כי-שלחנו את-ישראל מעבדנו). What have we done that we have allowed the Jews to stop working for us. They weren't coming after Klal Yisrael to kill Klal Yisroel. They were running after Klal Yisroel in order to bring them back to be Avadim. So why are you complaining to Moshe (לָמוּת בַּמִּדְבָּר) (למוות במדבר) to die in the Midbar? Who is talking about killing them? What is Pshat? This needs an explanation.

2. Topic - A thought about Zeh Keili V'anveihu - (זֶה קְלִי וְאַנְוֵיְהוּ).

We have in this week's Parsha (Perek Tes Vav) the Shiras Hayam, the Mekor for the Minhag of Hiddur Mitzvah, of being Mehadeir when you are doing a Mitzvah. Zeh Keili V'anveihu - this is my G-d and I will beautify him.

In the Sefer V'harev Na from Rav Zilberstein, who never fails to bring fascinating stories to bring out Halacha, he brings the following Maaseh that he says happened. Someone donated a Sefer Torah to a Shul. However, the Gabbaim saw that the Sefer Torah was not Mehudar, it was

not really a Mehudar beautiful Sefer Torah. It was Kosher but not as beautiful as the ones they had. Therefore, the Gabbaim decided that they were not going to use the Sefer Torah and they will use the more Mehudardika Sifrei Torah. Just because someone donates a Sefer Torah doesn't obligate you to use it. The owner of the Sefer Torah was very upset. Here he gave a Sefer Torah and it is not being used. He hit upon a plan. He went into Shul one night, took the Mantel (cover) off of the Mehudar Sefer Torah and took the Mantel off of his Sefer Torah and switched them.

When they did Pesicha that Shabbos, they thought that they were taking out the Mehudar Sefer Torah but underneath the Mantel it was really his Sefer Torah. When they opened the Sefer Torah they realized and the Gabbai was extremely upset. He put the Sefer Torah back and took out the Mehudar Sefer Torah. The question that was asked is was it the right thing to do or not.

In his answer, Rav Zilberstein deals not with the question of whether or not he should put back the Sefer Torah that was taken out which is certainly wrong, but the question of whether it is right to not use a Sefer Torah because it is not Mehudar.

He brings a Teshuva Marham, Cheilek 6, Teshuva 3 which says a rule that you don't do a Hiddur Mitzvah by being Mevazeh other Mitzvos. Meaning if you have a Sefer Torah in the Aron that is never used, if Halachically it is a Shaila then Takeh you don't use it. But just because it is not so beautiful, it is wrong. They should use every Sefer Torah at least occasionally. Therefore, they were wrong in their behavior, they were wrong by putting back the Sefer Torah. That is his Psak.

I have a Ha'ora on this. Rav Zilberstein is the son in law of Rav Elyashiv, the Gadol Hador and he quotes him extensively. I have a big Kasha. In Rav Elyashiv's Kovetz Teshuvos he writes the following Chiddush. He was asked is there a Hiddur in Laining from a more beautiful Sefer Torah. Again, both are Kosher L'chal Hashittos. But one is a more beautiful writing, more experienced Sofer, the letters and the lines are neater. Is there an Inyan?

Rav Elyashiv there says a Chiddush. Rav Elyashiv says that Laining is a Mitzvah of Limud Hatorah, of learning. The Sefer Torah is only the Hechsher Mitzvah. The Mitzvah is the learning that comes from the Laining. You have to have a Sefer Torah so you have a Sefer Torah. It is only the Hechsher Mitzvah not the Guf Hamitzvah. Zagt Rav Elyashiv, there is absolutely no difference if it a more beautiful Ksav or a less beautiful Ksav. The learning is exactly the same.

Ai, you will ask a Kasha. Zeh Keili V'anveihu it says should be a Sefer Torah Na, to have a beautiful Sefer Torah. Zagt Rav Elyashiv, that is for the Mitzvah of Kesivas Sefer Torah. There the Sefer Torah is the Cheftza Shel Mitzvah, the Mitzvah to write a Sefer Torah and Mehudar is better. As far as Kriyas Hatorah is concerned Zagt Rav Elyashiv, they are all the same.

I don't know why Rav Zilberstein doesn't quote his Shver, maybe he had a Kasha on his Shver, maybe he had some other reason, some other Cheshbon. But that is Rav Elyashiv's Teshuva and it is a Mussar that when you listen to Kriyas Hatorah it is Limud Hatorah and you are supposed to be paying attention.

We had a Shaila in Shul. Somebody gave a small Sefer Torah. A beautiful Sefer Torah but a small one. It is very handy for using in a Bais Aveil or when someone has to be on the move. It is a beautiful Ksav but a very small Sefer. Absolutely beautiful Sefer Torah. To put it in the Aron, it wasn't practical to put it in front, so what was done is that in the second row (we have two rows of Sifrei Torah), a little stage was built up and on top of that is the small Sefer Torah. Now, in order to get to the small Sefer Torah if you want to Lain from it, we have to put your hands over the Sefer Torah which is in front of it, in the back there are 3 Sifrei Torah and in front there are 3 Sifrei Torah. The small Sefer Torah is one of those in back. So you have to stick your hand over the regular size Sifrei Torah to reach the small one. The Shaila is, is it Muttar as Ain Mavirin Al Hamitzvos. You are not supposed to pass over a Mitzvah. When you take out the Tallis your Tallis should be first in your bag. You don't pass the Tefillin to take your Tallis as Ain Mavirin Al Hamitzvos. The question is how do we have a right to take out the small Sefer Torah if we have to pass over the big Sefer Torah. On a Shabbos that we are Laining with 2 Sifrei Torah then I understand. You take out one in front and then the one in back. Otherwise, Ain Mavirin Al Hamitzvos.

Based on Rav Elyashiv's Psak I said that it is ok. Ain Mavirin Al Hamitzvos is usually found by a Guf Hamitzvah not by the Hechsher Mitzvah. To pass over a Hechsher Mitzvah to get to another Hechsher Mitzvah, you will not find certainly in Kadmonim, Gemaras or in Rishonim that there is an Issur of Ain Mavirin Al Hamitzvos. If you want to get a hammer to hang up your Mezuzah there is no Issur to pass one hammer to get to a second hammer because a hammer is not the Cheftza Shel Mitzvah. Mimeila, based on Rav Elyashiv's Psak that the Sefer Torah is only the Hechsher Mitzvah it should be Muttar to pass over one to get to the other. This is a topic of Sifrei Torah that I wanted to share with you today.

### 3 - Topic - Simcha of Tu Bish'vat

The Simcha of Tu Bish'vat which this year has an extra Simcha because it comes out on Shabbos we don't have to lose a Tachanun to observe Tu Bish'vat. Normally we have to give up saying Tachanun and now we don't because it is Chal on Shabbos. What is the special uniqueness, significance of Tu Bish'vat?

Of course it is that Tu Bish'vat is the Rosh Hashana of the Ilanos and there is a second Chashivos. Tu Bish'vat marks Sheloshim Yom Kodem Hachag, 30 days before Purim and we start thinking about Purim. I would like to share with you a quick Dvar Halacha because I started to study the Megillah and I never before spent time on the Dikduk of the Megillah and I figured let me do it this year.

I know that Dikduk is not your favorite topic, so therefore, I want to mention only the first Posuk. In the first Posuk of the Megillah there are two words which if mispronounced change the meaning of the word. So if you Lain the Megillah or if you listen to the Laining of the Megillah, listen carefully.

The first Posuk talks about ( וַיְהִי בַּיּוֹם אֲחַשְׁבֵּירוֹשׁ הוּא אֲחַשְׁבֵּירוֹשׁ, הַמֶּלֶךְ מֵהֹדוּ וְעַד-כּוּשׁ ) Achashveirosh Hamoleich Mai'hodu V'ad Kush. Hamoleich means he is a king. The Moleich is an Avoda Zorah.

If you say it as an Avoda Zorah then it is an Avoda Zorah and if you say it as a king then it is a king. He rules. Be careful on the Mil'ail and the Mil'ra.

The same thing with (מהדו וְעַד-כוֹשׁ) Mai'hodu V'ad Kush. Hodu Mil'ail with the accent on the Hei and Vav is the name of a place. Hodu with the accent at the end of the word means praise as we say (הודו לר' קראו בְּשִׁמוֹ. הוֹדִיעוּ בְּעַמִּים עֲלִילוֹתָיו). You say HOdu or hoDU. Hamoleich and Hodu have to be pronounced correctly and there are many other words like that in the Megillah and we will talk about it a different time. At least in the first Posuk please make sure to get it right and do the Mil'ail and the Mil'ra correctly. And so, as we prepare for Tu Bish'vat and Purim and dig out from the snow I wish everybody a wonderful Shabbos, a Tu Bish'vat of growth and Shabbos Shirah, a time of song to the Ribbono Shel Olam. A Gutten Shabbos to all!

### **Rabbi Reisman - Parshas Beshalach 5776**

As we prepare for Shabbos Parshas Beshalach, Shabbos Shira, a very special Shabbos indeed at least according to the weathermen with this week's forecast. Before I begin, I want to mention that if we are Zoche to have a snowstorm this coming week, it is an opportunity for working people who don't have to go to work because of the snow storm to be in the local Batei Midrashim, to make the most of it. HKB"H makes snowstorms to give people the opportunity to serve him better. Make the most of it.

1. At the end of the Shira we have a Posuk in 15:17 (מִקְדָּשׁ, אֲדָרִי כֹנֶנּוּ יָדָיָהּ). We have a reference to (מִכּוֹן לְשִׁבְתָּהּ פְּעֻלָּתָהּ, יְרֵנָהּ). We refer to the Beis Hamikdash that HKB"H Kavayochel prepares with his two hands. Rashi here says something which is in the mysterious language of Drasha. Rashi says the following (חָבִיב בֵּית הַמִּקְדָּשׁ, שֶׁהָעוֹלָם נִבְרָא בְּיַד אַחַת) that Hashem created the world with one hand (שֶׁנֶּאֱמַר אֶף יָדִי יִסְדָּה אֶרֶץ וּמִקְדָּשׁ בִּשְׁתֵּי יָדַיִם) and the Beis Hamikdash with two hands as it says (מִקְדָּשׁ, אֲדָרִי כֹנֶנּוּ יָדָיָהּ). (יָדָיָהּ) is Lashon Rabbim.

Rashi adds (וְאֵימָתִי יִבְנֶה בִּשְׁתֵּי יָדַיִם, בְּזֶמֶן שֶׁהָיָה יִמְלֹךְ לְעוֹלָם וָעֶד, לְעֵתִיד לְבָא). Even though the Posuk says (מִקְדָּשׁ, אֲדָרִי כֹנֶנּוּ יָדָיָהּ) I might think that it means the first or second Beis Hamikdash, Rashi says no, the third Beis Hamikdash will be built with Hashem's two hands. Yasherkoach! Olam Haze is built with one hand and the third Beis Hamikdash in Yemos Hamoshiach will be built with two hands. We really don't understand the hints, the Remazim, the importance. If it is built well who cares if it is built with one hand or with two hands, L'mai Nafka Mina.

I saw a beautiful Pshat in the Matamei Mordechai who adds a Drush to this Drush and gives this Pshat. One Drush and another Drush to give Pshat, let's see. He says let another Rashi in this Parsha come and explain this Rashi. He is referring to the final Rashi in this week's Parsha. At the end of this week's Parsha we have the Parsha of Amaleik and there the Posuk says in 17:16 (וַיֵּאמֶר, כִּי-יָד עַל-כִּסֵּא ה', מִלְחָמָה לִיהְיֶה, בְּעַמְלֶק--מִדֹּר, דֹּר). The hand is on G-d's seat, and the battle with Amaleik for all generations. What in the world does that mean the hand?

Rashi says on (כִּי-יָד עַל-כִּסֵּא ה') that (יָדוֹ שֶׁל הַקֶּב"ה הוֹרָמָה), G-d's hand is raised up (לִישְׁבַּע בִּכְסָאוֹ) to swear by his Kisai Hakavod (לִהְיוֹת לוֹ מִלְחָמָה וְאֵיבָה בְּעַמְלֶק עוֹלָמִית). So that, Rashi says that in the

language of Drasha of the Posuk, HKB"H has one hand Kavayochel occupied, it is busy with his Milchama (בְּעֶמְלֶק--מִדֶּר, דֶּר).

Now we understand the other Rashi. The other Rashi says that in Olam Haze Hashem builds things with one hand and the Mikdash Hashem in Yemos Hamashiach will be built with two hands. We don't understand the significance. The answer is, two hands represent doing something completely. Things are incomplete in this world as long as the power of Amaleik still exists, as long as the evil of Amaleik still exists. As long as that exists, Kavayochel one of Hashem's hands is occupied and busy with ridding the world of Ra. L'asid Lavo, when Amaleik will be destroyed, Kavayochel the Ribbono Shel Olam will do things with two hands. And so, an important Limud, an important idea, an understanding that as long as one is busy fighting Ra, the ability to do Tov is somewhat limited. It is only the Netzachim against the Ra, the ultimate Netzachim is best, which allows the Tov to be done completely. A beautiful insight!

2. For my second offering for this Erev Parshas Beshalach I would like to try something different. I would like to explain something technical rather than a Vertel. What I mean is this. I told my class the other week that the Jews never crossed the Yam Suf into Eretz Yisrael. It is not true. It never happened. Klal Yisrael did not cross the Yam Suf in Mitzrayim into Eretz Yisrael. Even though there are drawings and pictures about it. What do I mean?

The Gemara says in Masseches Eirachin 15 that Klal Yisrael went into the Yam Suf in the form of a semi-circle. They came up on the same banks as they had left. It was further downstream, but they entered the Yam Suf and traveled in a semi-circle. They came up on the same banks of the Yam Suf from which they had left. If you take any of the Gemaras that there are today, the Artscroll Gemara for example, you see a drawing of a semi-circle. There are actually 12 semi-circles because there were 12 paths. They all end up on the same bank of the river from which the Jewish people left.

The mystery is why would anybody travel the Yam Suf in a semi-circle and come back on the Yam Suf on the same side from which they had left? Halo Davar Pele Hu Zeh! To answer that I would like to explain the journey of Klal Yisrael, where they were in Mitzrayim in Goshen, and what took place.

Those of you who are fortunate enough to attend the Navi Shiur this past Motzoei Shabbos will have seen a map of Mitzrayim. We gave out a compendium of four maps, three of Eretz Yisrael and one of Egypt. We were not talking about Kriyas Yam Suf as we were addressing the southern border of Eretz Yisrael and what is important for today's discussion is the following fact. You have to imagine a map of Egypt below Eretz Yisrael and the Mediterranean Sea is the coast which extends the whole Eretz Yisrael and down to Mitzrayim. Goshen was a port city, a city on the coast of the Mediterranean in northern Egypt.

How do I know this? For one, you can look at Derech Emunah, Rav Chaim Kanievsky's Sefer on Hilchos Terumos in the third volume Perek Aleph and the Shaar Hatzion in Kuf Samech. He makes the point for various reasons that Goshen was a city on the coast of the Mediterranean. There is a Raya to this from the Targum Yonason on Ramseis in 1:11 in Shemos, the Targum

says for Ramseis Pulusu. The city of Pelusi is known today and it is there. It is where the Nile hits the Mediterranean and therefore, it is safe to say that Goshen is on the coast of the Mediterranean and I brought last week from one of the Talmidai HaGra who drew a map along those lines. So given, Goshen is on the Mediterranean coast.

To travel from Egypt to Israel today you have to cross water but that is only because the Suez Canal was dug. For the rest of the history of the world including the time that Klal Yisrael left Mitzrayim, it was an over land trip. You are not going to cross any body of water. If you were in Goshen you just traveled along the Mediterranean coast and came to Eretz Yisrael without crossing any water.

13:17 (וְלֹא-נָחָם אֱלֹדִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים, כִּי קָרוֹב הוּא). Klal Yisrael traveled from Goshen into the Sinai desert without crossing any water. The simplest way to get to Eretz Yisrael was to travel along the Mediterranean coast all the way up to Eretz Yisrael. The Posuk says ( וְלֹא-נָחָם אֱלֹדִים דֶּרֶךְ ( אֶרֶץ פְּלִשְׁתִּים). The Pelishtim are the cities of Ashkelon, Gass and Azza. These are cities on the Mediterranean coast. So the Ribboono Shel Olam said no, you are not traveling along the Mediterranean. You will cross the Sinai, go to Har Sinai and from there to Eiver Hayardein. The trip is across the Sinai desert.

Klal Yisrael is already on the other side of Yam Suf, they are already in the Sinai desert and they are traveling across the desert on your map from left to right which is west to east. The Mitzrim chased them and cornered them against the Yam Suf. They are on the Eretz Yisrael side of the Yam Suf. When Mitzrayim chased them they had already traveled to a place where south of them was the Yam Suf. The Mitzrim went on the same path and cornered Klal Yisrael against the Yam Suf. Therefore, when Klal Yisrael entered the Yam Suf they weren't interested in going back to the Egyptian side of the Yam Suf. They entered the Yam Suf and traveled the way HKB"H split the Yam Suf, in a semi-circle and came out on the other side of this semi-circle road which was on the same bank of the Yam Suf which they had entered. This is what the Gemara means there in Maseches Eiruchin 15a.

I have seen a map depicting this in The Living Torah in Rabbi Aryeh Kaplan's translation of the Chumash and there he has a map which shows exactly what I have explained to you today and to anyone who learns the Gemara and thinks of it this is the Pshat in the Gemara. And so, I hate to bust the bubble of many elementary school teachers, but those who claim that Klal Yisrael crossed the Yam Suf into Eretz Yisrael are sorely mistaken. They did not. And so, this is the way Klal Yisrael went into the Yam Suf and came back on the same side.

Let me add to this piece of information a beautiful thought. When you draw a semi-circle and you draw another one in it and a third one in that and a fourth and a fifth and a sixth, you end up with 12 semi-circles and you understand that the inner one is a smaller trip then the outer one. This is because any circle drawn within another circle looks smaller than the outer one. So 12 in a row, the innermost one is the smallest.

I saw a Vertel on (וקשין לזווג כקריעת ים סוף). Zevugim is hard as Kriyas Yam Suf is hard. When a person starts to date and to be busy with Zivugim he doesn't know if it is going to be a long trip

or if it will be a short trip. There are some circles that are short, some circles that are long. A person who starts the dating career doesn't know how long his trip will be, is sort of entering a tunnel you were never in before. You don't know where it ends. It is very much like a tunnel. The idea is to come out in a state that is at least as good as you went in. To be able to come out singing Shira to Hashem whether you are in a long tunnel or a short tunnel. It is a big Nisayon. Those who have to travel the long way find it difficult, it is frustrating, but it is all the trip of Kriyas Yam Suf. It's all HKB"H's trip, he lets some in one semi-circle and some in another. Kach Hi Darko Shel Olam. Each person has his test. The idea is to see yourself as traveling in HKB"H's road.

A semi-circle? I would think that the Mashul of dating should be something which is like climbing a mountain or going straight forward. It is a semi-circle, it is a challenge. A challenge to come back to where you were further upstream with the enthusiasm, with the energy with which a person began.

And so, today I have tried to portray for you verbally what I can't do visually. But if you get a hold of a map, find someone who was there on Motzoei Shabbos and get a hold of a map, it will help you understand the traveling of Klal Yisrael in the Midbar, the fact that the Jews did not build the pyramids which are far away from Goshen and the idea that Rav Chaim Kanievsky is trying to explain, how Eretz Yisrael along the Mediterranean can extend as far as Goshen. Could it be? It sounds absurd! And yet that is what Rav Chaim is talking about.

And so with these two Divrei Torah I wish everybody a wonderful Shabbos and I hope you will join in our Tefillos for our Rosh Yeshiva Rav Belsky, Rav Chaim Yisrael Ben Chana Tzirel. He should have a Refuah Sh'leima. He is going through a very difficult time now. A difficult and dangerous period. Tefillos are needed. We Daven to the Ribbono Shel Olam, please HKB"H bring back our Rebbe our Rosh Yeshiva with a Refuah Sh'leimah B'karov. A Gutten Shabbos to one and all!

### **Rabbi Reisman - Parshas Beshalach 5775**

1. I would like to share with you a number of thoughts regarding this week's Parsha all of them related to Az Yashir (to the Shirah). Let me begin with Az Yashir. Rav Gedalya Shorr in the Ohr Gedalyahu has a Yesod which I may have mentioned in previous years, regarding Az Yashir being Lashon Asidus. He makes the comment that the letter Yud with which Yashir begins is a Siman of future. Yud symbolizes the future. For example, if you have a word in Lashon Kodesh like Asa he did, or Amar he said that is past tense. If you put a Yud at the beginning of the word it becomes Ya'ase or Yomar. It switches from past tense to future tense based on the Yud. Az Yashir Moshe is the idea and lesson from that Os of the Yud that it is added to show future tense. That itself seems to be a basic idea in Dikduk rather than a Mussar Vort. I would like to try to drive home the idea and the importance of the Yud and for that I would like to share with you what appears at first glance a Vertel, a cute Vort and we will see that it is actually an important Yesod.

This Vertel comes from the Sefer Megale Amukos on Parshas Toldos on the Posuk that is found in 25:26 (וַאֲחֵרֵי-כֵן יָצָא אָחִיו). There it says (וַיִּקְרָא שְׁמוֹ, יַעֲקֹב). After Yaakov was born his name was Yaakov. Rashi says who called him Yaakov? HKB"H. Hashem gave him the name Yaakov. Why Yaakov? The Posuk says because (וַיִּדּוֹ אֶחָזֶת בְּעֶקֶב עֵשָׂו). His hand was holding the heel of Eisav so he was called Yaakov. You will notice that there is an extra Yud. Eikev is the heel so his name should have been Eikev. Yaakov means that there is an extra Yud in Yaakov. Where did that Yud come from?

Says the Megale Amukos, Eisav was called Eisav. Why? Rashi says (לפי שהיה נעשה ונגמר בשעריו) (כבן שנים הרבה). He was born complete. He had hair like someone much older. One minute. If he is called Eisav because he was already formed then his name should have been spelled Ayin, Sin, Vav, Yud (עשוי). So just like Yaakov gained a Yud Eisav lost a Yud. (וַיִּדּוֹ אֶחָזֶת בְּעֶקֶב עֵשָׂו). Says the Megale Amukos, Yaakov held on to the heel of Eisav. The heel is the end, as in Ikvisa D'mishicha. Yaakov grabbed on to the end of Eisav's name and took the Yud to himself. Therefore, says the Megale Amukos, Eisav lost a Yud, Yaakov got the extra Yud. Why? (וַיִּדּוֹ אֶחָזֶת בְּעֶקֶב עֵשָׂו). He swiped the Yud from him. As I say, it sounds like a Vertel that has to do with letters.

We understand though that there is something much more deep to that. The Yud symbolizes future. A fundamental difference between someone who believes in Hashem, who believes in an Olam Habo, who believes that the things he does matters, is that he thinks about the future when he does things not just for the present. The Eisav is the one who does things for now, to gratify himself, to satisfy himself. He may even have a noble reason, but it is a now reason. Somebody who is brighter, somebody who is more serious about life, somebody who is a Chacham. What are we told about a Chacham? As can be found in Pirkei Avos (אֵיזוֹהוּ חָכֵם הַרוֹאֶה אֶת הַנִּלְדָּד). A Chacham is someone who sees the future. Klal Yisrael (the Jewish people) took from the nations of the world the Yud. The Yud is this ability to do things based on the future. How future? Ideally we do things based on Olam Habo the ultimate future. But in general in life the wisdom of the Jewish people is this wisdom, to be able to do things with a plan, to be able to sacrifice now for a benefit later. That is the Yesod of Yahadus, the Yesod of being a Yid. The Yud, the future, that is Yaakov.

I saw a nice Remez to this because we have it in Parshas Beshalach, we have it in Parshas Toldos, and actually in Parshas Beraishis as well. HKB"H says to the Nachash Hakadmoni (the original snake) as is found in 3:15 (וְאֵתָה תְּשׁוּפָנִי עֵקֶב). That man will overpower the Yeitzer Hora with Rosh, with the beginning of his name, (יַעֲקֹב) the letter Yud. (וְאֵתָה תְּשׁוּפָנִי עֵקֶב). And you the Yeitzer Hora, you will be more powerful when Yaakov is not thinking about the Yud when his name is Eikev and he is not looking into the Os Yud. There is a Remez (lesson) here. The lesson is that really all that a person does, all the choices that a person makes, are better, are meaningful, spiritual, if a person does it based on a calculation of the future. If you are looking to the future then you will make good decisions. If you are looking for instant gratification, if you are looking for instant satisfaction, if you are not worried about the future, then you will sit at the computer press buttons, look at the news from ten different angles, and perhaps hear what silly people are posting online because they have nothing better to do. Silly people, people like you. That is not looking at the future. The whole idea of playing with these

type of things is "now I am not planning for the future, I am fooling around." No! We are Yaakov, we are better. (אָז יָשִׁיר מֹשֶׁה). Moshe taught them that Yetzias Mitzrayim is not the end it is the beginning, it is the start, it is Yashir (something that points to the future). What a beautiful Yesod.

2. Let us move on to a second thought. As you know, every day in Shacharis we have Pesukai D'zimra where we say six chapters from Tehillim. B'shrei Dovid Avdecha. After all, Tehillim is all about the songs of Dovid Hamelech. We have a custom that is not mentioned in the Gemara to my knowledge, which is to afterwards say Az Yashir. The Aruch Hashulchan at the beginning of Siman Nun Beis asks we shouldn't be saying things in this order. First Tehillim which is Kesuvim and then Az Yashir which is Torah. The Gemara in Maseches Rosh Hashono says that when you have Pesukim of Torah and Pesukim of Kesuvim that Torah is the one that should take precedence. Why is it that we say Tehillim first and then Az Yashir?

What is even more confusing is if you look into the Rambam in Hilchos Tefilla 7:13 he brings a custom to say Pisukai D'zimra, Yishtabach, and then Az Yashir after Yishtabach. Isn't that strange? Why add Az Yashir after we say Pisukai D'zimra? The answer lies in a Yesod which if I understand correctly is in the Pachad Yitzchok in Maamarei Pesach and he says it in a wider discussion of Az Yashir, the following Yesod.

There are two steps in our Davening. The first step is Pesukai D'zimra. Pesukai D'zimra is recognizing HKB"H in nature. If you think about the Perakim of the Hallelukahs, basically they recognize HKB"H in different aspects of our lives, in different aspects of nature, even the weather is mentioned (even Sheleg) is mentioned. That is Pesukai D'zimra. Davening is a ladder. We go from Pesukai D'zimra where we recognize HKB"H in nature to Shema Yisrael, to be Mamlich Hashem, to seeing that nature is nothing more than a veil. A veil that hides HKB"H's presence. So we go from recognizing that nature is run by Hashem to Malchus Shamayim (יִצְרָר (אֵל וּבֹרָא חֲשָׁד. עֲשֵׂה שְׁלוֹם וּבֹרָא אֶת הַכֹּל). That is the Seder of the Davening.

So the first part we say (הֵי הָעוֹלָמִים) Hashem we recognize as the one who controls all the worlds. Then in Kriyas Shema we say (ד' אֶחָד). There is no duality there is one. (אָז יָשִׁיר מֹשֶׁה) is a point where Klal Yisrael saw Malchus Hashem. Ra'a Shifcha Al Hayam, everyone at the Yam saw Malchus Hashem. As a matter of fact if you think about it all references of Az Yashir have Malchus. (מַלְכוּתָהּ רָאוּ בְּנֵי־יִשְׂרָאֵל), or (עַל שִׁפְתַּי הֵימָּן יִתְחַד בְּלִפְנֵי הוֹדוֹ וְהִמְלִיכּוֹ וְאָמְרוּ), As a matter of fact the last Posuk of the Shira is (ד' יִמְלֹךְ לְעֹלָם וָעֶד). Az Yashir is Malchus Hashem. The Shira is the bridge between Pesukai D'zimra, Birchas Kriyas Shema, and Kriyas Shema. It is the bridge between seeing a world of nature where Hashem is hidden, to try and recognize HKB"H and seeing him (ד' יִמְלֹךְ לְעֹלָם וָעֶד) Malchus Hashem. Therefore, the order, whether you do it like the Rambam where Az Yashir is added after Yishtabach or do it as we do which is say it before Yishtabach. There is a Seder to your Davening.

When you Daven you say Baruch She'amar, Mizmor L'soda (that is in lieu of the Korban Todah thanking Hashem for helping you in the different challenges of this world). Then you talk about the Hallelukahs, talk about (פִּוְתָהּ אֶת יְדָהּ. וּמִשְׁבִּיעַ) Hashem helping us within the struggles we have in this world. Az Yashir is a preparation, you say (בְּרַכּוּ אֶת ד' הַמְּבָרֵךְ), you say let's bless Hashem

in a new way. Let's move up, let's say Shema recognize that Hashem Echad and then we can stand in Shemoneh Esrei standing in front of the Melech Malchei Hamilachim. Try to Daven that way. Try to see it as a ladder, a progression. We come into Shul all distracted. Pisukai D'zimra, Shma, it is all to arrive at a Shemoneh Esrei and recognizing the Ribbono Shel Olam. And so, we have one thought regarding Yashir and one thought regarding Az Yashir in general.

3. I would like to end with a bit of a tale. A story that it says in the Sefer Chut Hameshulish. The Chut Hameshulish is an extraordinary Sefer that tells the biography of Rabbi Akiva Eiger, the Chasam Sofer, and the Ksav Sofer. For some reason it is not a Sefer that is well known. There, in the biography of the Chasam Sofer it is brought, that the Chasam Sofer had a custom of having Talmidim coming to his home on Thursday nights and he would learn Chumash with Ramban. The Ramban as is well known to those who learned about the Chasam Sofer was especially close to the Chasam Sofer's heart. It seems he felt that his Gilgul Haneshama was somehow attached to the Ramban. He would learn Chumash with Ramban every Thursday night. At this stage, he had a young son Shimon who was then a little boy. He would be known later on as the Sheivet Sofer the Rav of Krakow and the little boy would sit on his father's lap as his father learned Chumash with Ramban in his house with Talmidim.

The Chasam Sofer was talking and he said how can a Shifcha at the Yam Suf see more than what Yechezkel Ben Buzi saw, it is just mind boggling that an ordinary person could see at the time of Yam Suf so much. He expressed amazement. At that point, the little Shimon Sofer spoke up and said Tatty let me say a Teretz. He said the following. If you want to send a letter to someone and you take the maid in our house who is illiterate and you send the letter with her you don't have to seal the envelope. You just give it her to deliver, she will not read it because she is unable to read it. On the other hand, if you take one of your Talmidim and you send the letter with him and you want to be sure that it stays confidential you would seal the envelope. So the same thing happened at the Yam. HKB"H revealed himself to Klal Yisrael. The maid was there and she saw it too but she didn't know what she was seeing, she didn't know what to do with it because she was illiterate.

In the Chut Hameshulish it says that when Shimon Sofer said this his father dismissed it and made a joke. He took off a Rabbinic Yarmulke, turned it inside out, and put it playfully on the child's head. When I read this in the Chut Hameshulish it was incredible to me. What is wrong with such a brilliant answer?

I saw recently in a Sefer put out on Sefer Shemos that someone asked the Mattesdorfeh Rav Alav Hasholam, Rav Shmuel Ehrenfeld this question about what is going on? Rav Shimon Sofer gave such a nice Pshat? He said it is a beautiful Pshat, however, his father was afraid for Ayin Hora and that is the reason that he playfully dismissed it. Interesting! That means that the Pshat is worthy of repeating. Although I don't know how old this young boy was. From the story it seems that he couldn't be much older than 6, 7, or 8 years old. So here we have a Dvar Torah on the Parsha from a little boy. How beautiful!

With that I wish everyone a wonderful Shabbos, a meaningful Shabbos, an appreciation of the wonders of Kriyas Yam Suf, and the biggest appreciation of Parshas Beshalach is that Klal

Yisrael is at Kriyas Yam Suf and three Pesukim later they are complaining about water, complaining about food. You can go from the heights and fall terribly if you are not careful. Stay high! A Gut Shabbos to one and all!

### **Rabbi Reisman - Parshas Beshalach 5774**

1. I would like to discuss first the Parsha of Marah. As you know, between Kriyas Yam Saf and Mattan Torah, Klal Yisrael experienced what appears to be a very unfortunate episode as it says in 15:22 (וַיֵּלְכוּ שְׁלֹשֶׁת-יָמִים בַּמִּדְבָּר, וְלֹא-מָצְאוּ מַיִם) they traveled in the Midbar for three days and found no water. (וַיָּלִינוּ הָעָם עַל-מֹשֶׁה) and the people came with complaints to Moshe Rabbeinu. As you know, Moshe Rabbeinu took a piece of wood threw it into the bitter waters and caused the water to turn sweet. This is the episode which takes place in this week's Parsha.

We are told in 15:25 (שָׁם שָׁם לוֹ חֵק וּמִשְׁפָּט) that there in Marah Klal Yisrael were given for the first time as a certain Meforesh says ten Mitzvos. That Klal Yisrael were given ten Mitzvos, the Sheva Mitzvos Bnei Noach + Kibbud Av V'aim, Shabbos, and Dinin which is ten altogether. The Medrash adds Parah Adumah. Be that as it may, this is known as the beginning of Mitzvos to Klal Yisrael. Asher Kidishanu B'mitzvosav V'tzivanu we say by every Mitzvah. We say Asher Kidishanu B'mitzvosav that Hashem sanctified Klal Yisrael with his Mitzvos at Marah, V'tzivanu and then Hashem commanded us for example Lishmoa Kol Shofar to hear the sound of the Shofar which was at Sinai. So we divide it into two Asher Kidishanu B'mitzvosav which is Marah and V'tzivanu which is Sinai. This is why on Shabbos when we make Kiddush we say Asher Kidishanu B'mitzvosav V'ratza Banu and we don't say V'tzivanu by Kiddush. This is because Asher Kidishanu B'mitzvosav refers to Marah. Shabbos began at Marah.

Last week at the Shabbos table in our home the following difficulty came up. We always talk about Marah as the beginning of Mitzvos for Klal Yisrael, however, last week we read Parshas Bo and we counted ten Mitzvos in Parshas Bo, so actually the Mitzvos Hatorah began not at Marah but began in Mitzrayim. It is a bit strange that we always look at Marah as the original place where Mitzvos began. As a matter of fact the Gemara in Maseches Horayos 8b (3 lines from the top) says so clearly that Techilas Mitzvos was at Marah (וְהָאָמַר מִרַ עֶשֶׂר מִצְוֹת נִצְטוּ יִשְׂרָאֵל) (במרה). It would seem that in Mitzrayim itself there were many Mitzvos and these Mitzvos were for generations.

To answer this question we will read the Parsha. It says (וַיֵּלְכוּ שְׁלֹשֶׁת-יָמִים בַּמִּדְבָּר, וְלֹא-מָצְאוּ מַיִם). Pshat is that Klal Yisrael traveled three days and found no water and they complained. That is true Al Pi Pshat. Al Pi Drush the Derasha is that Klal Yisrael went three days without Torah as they were busy traveling and (וַיָּלִינוּ) they complained to Moshe Rabbeinu that we are so busy traveling that we don't have time to learn. It was there that Moshe Rabbeinu instituted the practice which we have to this day of reading from a Sefer Torah within three days. In other words, never letting three days pass without Laining from the Sefer Torah. So we Lain Shabbos, Monday, and Thursday, never letting three days pass without reading from the Torah. 15:25 (וַיִּזְרְהוּ יְרֵנָה) according to the Drush (וַיִּזְרְהוּ יְרֵנָה), HKB"H gave him Hora'a, gave him Torah. That is when the Mitzvos of Marah were given. So the episode here has one meaning Al Pi Pshat, that people cried for water and one meaning Al Pi Drush, Ein Mayim Ela Torah. The

people complained that they didn't have adequate time to learn. Undoubtedly there were some Jews who did the Pshat, who complained for water and there were other Jews who complained and said how could it be that we are between Kriyas Yam Suf and Matan Torah and we are not learning. It comes out that there is a major difference between the Mitzvos of Marah and the Mitzvos of Mitzrayim. The Mitzvos of Mitzrayim were told because it was time to tell Klal Yisrael what to do. The Mitzvos of Chodesh Nissan were told. In Marah though, it was something entirely different. It was a thirst for Torah learning not so much for the practice of the Mitzvos. Of course, one who learns about Mitzvos has to practice the Mitzvos but the thirst was for Limud Hatorah, for Torah study. According to the Pshat that they learned Parah Aduma they certainly didn't practice Parah Aduma yet but they were given the Mitzvos to learn. Marah was the thirst for Limud Hatorah, learning Torah.

According to this we understand that the Chashivus, the significance of Klal Yisrael's first Mitzvos, they were in Marah. Because it was in Marah that Klal Yisrael truly thirsted for Mitzvos and they received them not only as Mitzvos but as a Cheilek of Limud Hatorah. Asher Kidishanu B'mitzvosav that is where the true Kedusha lies. And so we have an insight into this Parsha in the Torah.

I should add that the Maharal in Parshas Shelach explains that the Mitzvos that were given in Marah were not complete. In other words, Klal Yisroel were told some Dinim of those Mitzvos and not Kol Dikdukeha, not all of the Halachos of Shabbos. That came later at Har Sinai. Again, one would wonder why? Why command Shabbos incompletely? The answer is that here it was for the Limud of the Mitzvos and someone who learns them not for Al Menas La'asos better not learn. Learning has to be with the intention of keeping the things you learn. Nevertheless the Chashivus of what took place here was Limud Hatorah. And so, we have a new appreciation of the episode of Marah.

2. Let me move on to a second topic. We are reading in Sefer Shemos (the first half of Sefer Shemos) about Yetzias Mitzrayim. Many Mitzvos are Zeicher Yetzias Mitzrayim. It is hard to remember that we left Mitzrayim.

I would like to talk about the concept, the idea of Zeicher Yetzias Mitzrayim. We understand that Yetzias Mitzrayim is a tremendous Chizuk in our faith, it is a Yesod that we all understand. My question is let's say you have a person who is 100% a Maimin, a Baal Bitachon, he is on a high Madreiga he doesn't need to know about Yetzias Mitzrayim to get him any stronger faith in Emunah. Now of course he still has to keep the Mitzvos that are Zeicher Yetzias Mitzrayim. Nevertheless, the Toeles, the purpose, the desire that HKB"H has that a person remembers Yetzias Mitzrayim for a purpose of moving forward that would seem to be wasted on such a person. If a person is a Baal Emunah and a Baal Bitachon completely he doesn't need the Chizuk of Zeicher Yetzias Mitzrayim. It is only the rest of us who need that Chizuk in our faith that are constantly enjoined to remember Yetzias Mitzrayim, right? Wrong! The Hagadda says ( וְאֶפְּלוּ ) (פָּלְנוּ חֲכָמִים, פָּלְנוּ נְבוֹנִים, פָּלְנוּ זִקְנִים, פָּלְנוּ יוֹדְעִים אֶת הַתּוֹרָה), we always have this Mitzvah even if it is without the Toeles.

Therefore, I would like to share with you an insight into Zeicher Yetzias Mitzrayim which applies to you even if you don't need it for your faith, for knowledge of how Klal Yisrael was born. This is based on the Malbim. The Malbim has a Sefer Hacarmel a Sefer on words of the Torah. Under the title Mitzrayim the Malbim says a Chiddush. Yerushalayim is a city. A man who comes from Yerushalayim is called a Yerushalmi. Mitzrayim is a country. A person who comes from Mitzrayim is not called a Mitzraimi even though we would think that is what he should be called. He is called a Mitzri. The Torah itself in Parshas Ki Seitzei 23:8 (לֹא-תִתְעַב מִצְרִי), (Ed. Note: or Shemos 2:11 (וַיֵּרָא אִישׁ מִצְרִי), or Beraishis 39:1 (אִישׁ מִצְרִי), or Vayikra 24:10 (וְהוּא כֹהֵן-מִצְרִי)). Why isn't the (מ) part of the proper noun in which case it would be Mitzraimi? Says the Malbim, the name Mitzrayim has a meaning. A Maitzar is a narrow place. Klal Yisrael in Mitzrayim was narrow in the sense that they were pressed from all directions. They lived a life of stress a life of pressure for a period and Yetzias Mitzrayim is an ability to exit, to leave from that type of an experience. We learn from Yetzias Mitzrayim that when Klal Yisrael finds itself either as a group or as individuals in Klal Yisrael find themselves in a period of tremendous pressure from all directions they have to turn to HKB"H as the one who is the Motzi Mimitzrayim. Klal Yisrael left Mitzrayim and came to the Yam and they were again pressed from both sides, the sea on one end, the army attacking them on the other end, they were again in a Maitzar (in a narrow place). Really human beings also find themselves in periods of pressure sometimes greater and sometimes not as great but we always find ourselves pressured from many directions and very often we feel so pressed that we don't even know where to turn, and we don't know where to run. The answer is that (חֵיב אָדָם לְרִאוּת אֶת עֲצָמוֹ כְּאִלּוּ הוּא יֵצֵא מִמִּצְרַיִם). Of course one part of Yetzias Mitzrayim is the fact about something that took place in the past. (חֵיב אָדָם לְרִאוּת אֶת עֲצָמוֹ) even someone born in the 20<sup>th</sup> or 21<sup>st</sup> century has to see himself as going out of Mitzrayim. Has to see himself as B'yad Hashem, HKB"H guiding him and taking him out of his periods of difficulty. If so, Yetzias Mitzrayim besides its Pshat has a deeper meaning a meaning that comes not from a Drush Sefer but from the Malbim which is a Pshat Sefer. The idea that leaving Mitzrayim is a lifelong experience. That HKB"H helps us as it says in Yeshaya 27:13 (וְהַנִּדְחִים בְּאֶרֶץ מִצְרַיִם). When Moshiach comes those that are dispersed (בְּאֶרֶץ מִצְרַיִם) will leave. There are very few Jews in Mitzrayim if there are any today but we all find ourselves in periods of (וְהַנִּדְחִים בְּאֶרֶץ מִצְרַיִם), in periods of difficulty. That is this idea, the deeper idea of Yetzias Mitzrayim.

3. Let me end with a Dvar Halacha. In the Sefer V'harev Na, Rav Zilberstein has one of his patented Shailos which fits beautifully into the Parsha. Maiseh Shehaya. A Shul needed a Sefer Torah and they went over to a wealthy man and the wealthy man said you know what, I am willing to give half the cost of the Sefer if you find someone to give the other half. Ok. The people in the Shul went around and they looked to find the other half. They came to a rich man and they said look we have mister A who is willing to give half the cost of a Sefer Torah how about you giving to the Sefer Torah as well. He said you know what, I am willing to give the second half of the money needed to purchase the Sefer Torah but only on one condition. That condition is that the Sefer Torah will be given totally in my name, it will be donated by Mr. B and not Mr. A. The people went back to Mr. A and asked him if it is ok. Mr. A said that is what I want I don't want my name on the Sefer Torah I don't want people to know that I am donating and put it on the name of Mr. B. Good! The Shayla is if that is Genaivas Daas. You are fooling people. People think that Mr. B gave the complete cost of the Sefer Torah. It will say on it Sefer

Torah donated by Mr. B. It will say on the Sefer Torah Nidvas so and so. Is that Muttar, is that Genaivas Daas? That is the Shayla that was posed. What does that have to do with our Parsha?

There is a Gemara in Maseches Sotah 13b (top of Amud) that asks a contradiction, a Stirah between a Posuk in this week's Parsha and a Posuk in Yehoshua. In this week's Parsha 13:19 it says (וְאֵת-עֲצָמוֹת יוֹסֵף מִן הָאֶרֶץ מִצְרָיִם) that Moshe took the bones of Yosef out of Eretz Mitzrayim. Yet in the end of Sefer Yehoshua in 24:32 we find (וְאֵת-עֲצָמוֹת יוֹסֵף אֲשֶׁר-הָעִלּוּ בְנֵי-יִשְׂרָאֵל מִמִּצְרָיִם) that the Bnei Yisroel took out the bones of Yosef. The Gemara asks this as a contradiction, did Moshe take it or did Klal Yisrael? The Gemara answers (א"ר חמא בר' חנינא כל העושה דבר ולא גמרו ובא אחר) (וגמרו מעלה עליו הכתוב על שגמרו כאילו עשאו). That if one person starts something and doesn't finish it and someone else completes it, it is attributed to the person who completed it. Amazing! So we have here really B'feirush that if one person starts something and someone else allows it to be completed, calling it on the name of the second person is appropriate. The Torah does that. That is the Raya of Rav Zilberstein, a beautiful Tzushtel.

PS I have a bit of a Ho'ara. In Yehoshua it says (וְאֵת-עֲצָמוֹת יוֹסֵף אֲשֶׁר-הָעִלּוּ בְנֵי-יִשְׂרָאֵל מִמִּצְרָיִם). It says that the bones were taken out by the Jewish people. Moshe Rabbeinu was a member of the Jewish people. It is not a Stira. The

Gemara writes that it says that Moshe took it out alone and then it attributes it to everybody so the Gemara says we attribute it to everybody. But we are not excluding Moshe Rabbeinu's name. Tzorech Iyun Ketzas.

Wishing everyone an absolutely wonderful Shabbos Parshas Beshalach.

### **Rabbi Reisman - Parshas Beshalach 5773 (Tu Bish'vat)**

(Ed. Note - the first Dvar Torah today was said over for Pesach of 5772 and I have pasted it here).

In the **Rabbi Yosei Haglili** section of Maggid we find the most neglected piece of the Hagaddah. If you take any Hagaddah there are many different Divrei Torah on Ha Lachma Anya, Mah Nishtana, Avadim Avinu, The Gedolim sitting in Bnei Brak, the Arba'a Banim and then Boruch Hashem there is a place in middle after the Makkos where it goes quickly or else we wouldn't make it before Chatzos. We have the 3 Braisos (רבי יוסי הגלילי אומר: מנין אתה אומר שלקו המצרים במצרים ועל הים לקו חמשים מכות? במצרים מה הוא אומר? ויאמרו הסרטמים אל פרעה: אצבע אלרים הוא, ועל הים מה הוא אומר? ויבא ישראל את הים הגדול אשר עשה ר' במצרים, וייראו העם את ר', ויאמינו ב' ר' ובמשה עבדו. כמה לקו באצבע? עשר מכות. אמור מעתה: במצרים לקו עשר מכות ועל הים לקו חמשים מכות), (רבי אליעזר אומר: מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים היתה של ארבע מכות? שנאמר: ושלח בם חרון אפו, עברה וזעם וצרה, משלחת מלאכי רעים. עברה - אחת, וזעם - שנים, וצרה - שלש, רבי עקיבא) and (משלחת מלאכי רעים - ארבע. אמור מעתה: במצרים לקו ארבעים מכות ועל הים לקו מאתיים מכות) אומר: מנין שכל מכה ומכה שהביא הקדוש ברוך הוא על המצרים היתה של חמש מכות? שנאמר: ושלח בם חרון אפו, עברה וזעם וצרה, משלחת מלאכי רעים. חרון אפו - אחת, עברה - שנים, וזעם - שלש, וצרה - ארבע, (משלחת מלאכי רעים - חמש. אמור מעתה: במצרים לקו חמשים מכות ועל הים לקו חמשים ומאתים מכות). They tell us the following. These Braisos tell us that the Makkos that the Mitzrim were afflicted with in

Mitzrayim were Nimshal to an Etzba and Al Hayam is Nimshal to a Yad. So since a Yad is 5 times an Etzba so therefore if in Mitzrayim there were 10 Makkos then on the Yam there were 50 Makkos. If in Mitzrayim there were 40 Makkos then on the Yam there were 200 Makkos. If in Mitzrayim there were 50 Makkos then on the Yam there were 250 Makkos. This is what we say in the Haggadah (as is quoted above). Then we go onto Dayeinu.

So I would like to speak up for this piece in the Haggadah and I would like to mention to you a couple of difficulties that have to do with these 3 Braissos. The first problem is what is it doing here in the Haggadah? Leil Pesach we are Misapeir Yetzias Mitzrayim the things that took place on the 15th day of Nissan. Kriyas Yam Suf happened a week later, it is not inherently a part of Leil Yetzias Mitzrayim. A lot of things happened. There was Man, there was the B'air, the Ananei Hakavod, which are things that are not mentioned on the night of Pesach. For some reason we go and talk about Kriyas Yam Suf. That Kasha may not bother you as after all it was part of Yetzias Mitzrayim but it begs an explanation of what it is doing here.

More importantly, there is a second problem. That is that it doesn't seem proper that on the night of Sippur Yetzias Mitzrayim we should talk about the fact that Sippur Yetzias Mitzrayim is nothing compared to Kriyas Yam Suf. Tonight we are trying to build up what took place on the 15th day of Nissan. Then we come and say the 15th day of Nissan that was 10 Makkos but later much more happened. It doesn't seem to be in the proper Hanhaggah.

Imagine you go to the Vort and you get up to speak about the Chosson and he says the Chosson is wonderful he is a 10, but you should see his Chavrusa he is a 50! If the Chosson is a 40 then his Chavrusa is a 200! Nobody would get up at a Vort and talk about a Chosson that way and praise somebody else who is 5 times as great. Here we are on Leil Yetzias Mitzrayim and we are talking about the fact that you think Yetzias Mitzrayim was something, Kriyas Yam Suf was 5 times as great. We then go on to explain it in such detail (עֲבָרָה, נֹעַם, וְצָרָה, מִשְׁלַחַת מִלְאֲכֵי רָעִים) of how much more Kriyas Yam Suf was then the 10 Makkos by Mitzrayim. It does not seem to be K'fi the Hanhaga of the evening to talk about Yetzias Mitzrayim in such a way.

A third problem is why Takka was it that way. Why was it that by Yetzias Mitzrayim which after all was what was promised to Avraham Avinu in Beraishis 15:14 (וְאַחֲרֵי-כֵן יֵצְאוּ, בְּרַקֶּשׁ גָּדוֹל). Yetzias Mitzrayim was wonderful and that what happened afterwards Takka why was it that way. Why was it that Kriyas Yam Suf was so much more?

Chazal Darshun that Torai Zav was the Bizai of the Yam Suf and Nikudas Hakesef is the Biza of Mitzrayim. That the Bizas Hayam, the wealth they took after Kriyas Yam Suf was so much more than the Biza they took out of Mitzrayim. So the miracles were more by Kriyas Yam Suf, the loot that they took was more by Kriyas Yam Suf. So it begs explanation, why should it be (וְאַחֲרֵי-) (וְאַחֲרֵי-כֵן יֵצְאוּ, בְּרַקֶּשׁ גָּדוֹל) was Yetzias Mitzrayim. The promise to Avraham Avinu was Mikuyam then so that Avraham Avinu should not be able to say that regarding (וְעַנּוּ אֹתָם) was Mikuyam and (וְאַחֲרֵי-כֵן יֵצְאוּ, בְּרַקֶּשׁ גָּדוֹל) was not Mikuyam. So they borrowed so to speak and they went out with money. Yet we say that Kriyas Yam Suf was so much more. This needs explanation. For all these reasons, first of all 1) why are we talking about it this night Bichlal, it is not a Mayseh that took place on the 15th day of Nissan, 2) it seems inappropriate to belittle Yetzias Mitzrayim by

comparing it to something greater, and 3) the question of Ain Hachi Nami why is it so that Hashem did so much more by Kriyas Yam Suf than by Yetzias Mitzrayim.

To answer this I would like to share with you a Yesod in Hanhagas Ha'odom in general and in Hakadosh Baruch Hu's Hanhaga. There is a Yesod that if a person wants to show Ahavah to someone else, he wants to show a Kesher, a Chibah, if you want to show that you care about someone you have to do something extra, something more than what you are obligated to do. It is a very basic idea. If you borrow money from someone and it comes the time to pay so you pay him back it doesn't show that you love him, it doesn't show it at all. It shows that you do what you are obligated to do. If you promise something to someone and it comes the time to pay or to deliver on your promise and you do it, it doesn't show that you care for the person. Once you made the promise you have to do it, you are obligated to do it. If a person wants to show Ahavah and a person wants to show Chibah, a person has to do something extra, something that he is not otherwise obligated to do. Because when you do something that you are obligated to do it doesn't show any Ahavah or Chibah.

There is a nice little story that illustrates this very well. There was a young man in the Yeshiva who got married and one morning over breakfast they got into their first disagreement. She said something and he said you are wrong and she said how could you say I am wrong I can prove it with this and that. He said this is not a proof and that is not a proof. They had some disagreement. They finish breakfast and it was time for him to go to Yeshiva so he came to Yeshiva and he was sitting and learning and he was very distracted. (The first argument you get distracted, after that you get accustomed to it). He was very distracted and it bothered him so he excused himself to his Chavrusa and went into the Mashgiach and tells the Mashgiach my wife and I had our first real argument today she said such and such and I said it is not true and she proved it with this and that and I said that this is not a proof and that is not a proof. Who is right? So the Mashgiach smiled at him and said over such a silly thing you have an argument? I want you to go home lunch time, buy your wife some flowers and make up with her. He is a good boy and did as he was told and at lunch time he heads home stops in at the florist and picks up some flowers comes home to his wife and presents the flowers with here, the Mashgiach said I have to give these to you. So everyone understands that once the husband said the words the Mashgiach says I have to give this to you it is meaningless.

It was a very nice thing when they started this Minhag of giving a gift in the Yichud room, giving pearls or a necklace, it was a very nice thing. For the first person who did it it meant a lot because the person decided to do this on his own. Nowadays, once it is expected it doesn't mean all that much. If it is not good enough it is a problem.

When I got married it wasn't the Minhag to give anything in the Yichud room, although my wife claims otherwise. If someone does it it is meaningful. But if you have to do it, it just shows that you are a straight person, it doesn't show Ahavah or Chibah. It doesn't show a Kesher at all.

So Klal Yisrael went out of Mitzrayim. Klal Yisrael for whatever it means was in the 49th Shaar Hatumah, does that show an Ahavah and a Chibah from the Ribbono Shel Olam? No. It may well be that HKB"H just had to keep his word. He told Avraham Avinu that they are going to out

of Mitzrayim as it says in Shemos 2:24 (וַיִּשְׁמַע אֱלֹהִים, אֶת-נַאֲקָתָם; וַיִּזְכֹּר אֱלֹהִים אֶת-בְּרִיתוֹ, אֶת-אַבְרָהָם אֶת-) (וַיִּצְחָק וְאֶת-יִצְחָק) the Ribbono Shel Olam said they have to go out as it says in the next Posuk (וַיִּדַּע, אֱלֹהִים). That if they would stay they would never get out. So from Yetzias Mitzrayim itself there was no way to know if this comes from Ahavas Hashem Osanu, does it come from a Keshet with us or it is a Kiyum of the promise. The Ribbono Shel Olam promised and He keeps his word. So he took Klal Yisrael out of Mitzrayim.

So they came to the Yam Suf. The Yam Suf it appears that Klal Yisrael was afraid. Why are they afraid. The Ribbono Shel Olam did all these miracles why are they afraid? They had this Safeik, the Ribbono Shel Olam did all these things to take them out of Mitzrayim but M'haichi Taisi, the Ribbono Shel Olam promised Avraham that he would take them out so now he took Klal Yisrael out so now they are out. So now what? We know later in the Midbar the Ribbono Shel Olam threatens to destroy Klal Yisrael and start again. So at Kriyas Yam Suf there was this Safeik. At Kriyas Yam Suf the Ribbono Shel Olam was Migalei his Ahavah to Klal Yisrael, he was Migale that everything that happened was with an Ayin Tov, happened with an Ahavas Hashem Osanu. It happened because Hashem wants a Keshet with Klal Yisrael. How did he show it? By Kriyas Yam Suf there was no promise that there would be a Biza, there was no promise that there would be miracles, it wasn't said to Avraham Avinu, there is no Remez to Kriyas Yam Suf. Imagine, it is a Kasha itself. The Ribbono Shel Olam did so many more miracles by Kriyas Yam Suf why didn't he promise Avraham, Yitzchok, and Yaakov all these Nissim? It was B'dafkah. These Nissim of Kriyas Yam Suf are Migale on Yetzias Mitzrayim the tremendous Ahavah that Yetzias Mitzrayim had. Because from Yetzias Mitzrayim itself you wouldn't know, it wouldn't be clear. Kriyas Yam Suf is the Migale on the rest of the Haggadah. It is Migale that Yetzias Mitzrayim was done with a Chibah, and an Ahavah and Farkert the fact that it was more that shows the Ayin Tov of the Ribbono Shel Olam.

When we mention Yetzias Mitzraim by Shacharis and Arvis we are Mikayeim that which is written in Bamidbar 15:41 (אֲנִי יְרוּר אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת לָכֶם, לְאֵלִים: אֲנִי, (יְרוּר אֱלֹהֵיכֶם)). We mention Yetzias Mitzrayim and we are Mikayeim the Mitzva D'oraissa of Zechiras Yetzias Mitzrayim and both by Shacharis and Arvis we follow by mentioning Kriyas Yam Suf. We say (וּבְכוּרֵיהֶם הָרָגָתָּ. וְיָם סוּף בְּמַעֲשֶׂתָּ. וְזֵדִים טִבַּעְתָּ. וַיִּדְּיוּ הָעֶבְרִיתָ. וַיִּכְסּוּ מִיָּם) (צִרְיָהֶם. אֲחָד מֵהֶם לֹא נִוְתָר). We say more words in (עֲזָרָת אֲבוֹתֵינוּ) talking about Kriyas Yam Suf than about Yetzias Mitzrayim. There is no Mitzvah of Zeicher Kriyas Yam Suf! It is Farkert. Kriyas Yam Suf is the Migale of the Ahavah that the Ribbono Shel Olam showed Klal Yisrael, it is Migale on the whole thing that it was done with a tremendous Ahavah. We Takeh end with (מִי (ר' יְמִלְדָּה לְעוֹלָם וָעֶד) that comes from the Shirah at the Yam Suf and (ר' יְמִלְדָּה לְעוֹלָם וָעֶד) that comes from the Shirah at the Yam Suf. That is the Shirah that came then. By Yetzias Mitzrayim there was no Shirah yet because there was no Gilui of Ahavas Hashem. After Kriyas Yam Suf the Shirah was real because at that time there was a Gilui of K'vod Shamayaim.

This is a Yesod for this piece of the Haggadah. This Yesod is an important Yesod for Ahavas Adom L'chaveiro, Ahavas Ish L'ishto, and in everything. The things you need to do, that you must do because you promised those things don't show Ahavah. If you want to tip a counselor because you are especially thankful to him if you give the recommended tip it doesn't show anything. If you add a small amount to it, it shows that you appreciate. If you give what you feel

you have to give, that is something that you have to give and it doesn't show anything. When you give something more that is Migale.

When a Chosson gives his Kallah an engagement ring it is very nice but it doesn't show anything more than the fact that he wants to marry her, it shows something. But very often a small trinket or something inexpensive that is given that doesn't have to be given, that shows the Ahavah more. That is this idea, this Yesod in Avodas Hashem.

The Shulchan Aruch has a list of things you have to do. It has a list of things that you are not allowed to do. In Shulchan Aruch there is a gigantic list of things that you don't have to do but Hamachmir Tovei Alav Beracha, or Yirei Shamayim Yachmir Al Atzmo, or Hiddur Mitzvah. There is no law book in the world that has such a thing. You have the NYC traffic laws, there are things that you get a ticket for and things that you don't get a ticket for. There is nothing in between that Hamachmir Tovei Alav Beracha. If the law is you must be 4 feet away from a fire hydrant there is no Hamachmir Tovei Alav Beracha if you go 6 feet away. There is no such thing. No law book in the world has three sets of rules, the rules for Muttar, Assur, and Tov L'hachmir. But in Avodas Hashem the Tov L'hachmir, the Hiddur Mitzvah the Yirai Shamayaim Yachmir Al Atzmo that is the method by which a person shows Ahavas Hatorah. In Shulchan Aruch there are things that a person could show an Ahavas Hashem that show a dedication. That is a Yesod Hachayim. Klal Yisrael responded to Kriyas Yam Suf with (זֶה קְלִי וְאֶנְהוּ) with the idea of Hiddur Mitzvah. This is one Yesod which comes from the middle of the Haggadah.

I would like to move on to a Rashi in the first Posuk of the Shira in 15:1 (סוּס וְרֹכֵבוֹ רָמָה בַּיָּם). HKB"H threw horse and rider into the sea. So Rashi tells us that a miracle occurred. (סוּס וּרְכֹבּוֹ: ). (שְׁנֵיהֶם קְשׁוּרִין זֶה בְּזֵה וְהַמִּים מַעֲלִין אוֹתָם לְרוּם וּמוֹרִידִין אוֹתָם לְעוֹמֶק וְאֵינָן נִפְרָדִין). The horse and the rider were tied together. Imagine the miracle. Normally you would imagine a horse and the rider thrown into the sea and the rider would fall off the horse. Here, the horse and rider stayed rider on top of horse sinking into the sea, being lifted up by the waves. It all happened with them attached one to the other. What an amazing miracle. What is the purpose of this miracle? Why does it matter? What is the message? Who cares if the horse and the rider were still attached to each other or not?

The answer is in a Rashi in Beraishis by the episode of Yosef being enticed by the wife of Potiphar. There in 39:10 the Posuk tells us (וְלֹא-שָׁמַע אֶלֶיהָ לְשָׁכַב אִצָּלָהּ, ) (לֵהוִיֹּת עִמָּהּ). Yosef did not listen to her to sin, to lie with her and to be with her. Rashi says (לֵהוִיֹּת). There is an idea that when a person does an Aveira in this world and is not Zoche to do Teshuva for it, he is stuck with that Aveira for eternity. It means to say that had Yosef sinned with Eishes Potiphar he would be stuck with her forever, he would be with her until Olam Habo.

The Medrash says (לֵהוִיֹּת עִמָּהּ: לְעוֹלָם הַבָּא) she would be tied to him like one who walks a dog. Meaning to say that if a person is attached to Aveiros and he comes to Olam Habo, wherever he goes he walks with the Aveira. In Olam Hazei, in this world a person might do an Aveira B'tzin'a (privately), when he comes to the Olam Ha'emes L'osid Lavo it will be known because he will walk everywhere with this Aveira. (סוּס וְרֹכֵבוֹ רָמָה בַּיָּם). There is a message. A person who

does such an awful Risha. An Egyptian who follows Pharaoh to chase Klal Yisrael after all that happened and he has the nerve, the gall, to still have the Chutzpah to ride into the Yam Suf, that existence of one who has great audacity, tremendous Chutzpah is violating the will of Hashem, is a stand which remains for eternity. He is stuck with the horse.

That is a Mussar for the Yeitzer Hora's that we have. If you want to be able to shed the Yeitzer Hora, you want to be able to let go of it, we have to picture what it means. In private a person may click on the internet and see things and do things that he would be ashamed of if people would see, but remember Kishura Lo K'kelev. L'osid Lavo in the Mesivta D'rakia in Olam Habo he is going to have to walk around with the internet clicking on these things so that everybody can see. That Mussar, that idea is powerful. Hopefully, it is a powerful thought a thought of (סיס) things stuck together forever which is something that should be able to help us to battle the Yeitzer Hora.

The first question of the week is: it is well known that Moshe Rabbeinu was commended for taking the bones of Yosef out of Mitzrayim as it says in 13:19 (וַיִּקַּח מֹשֶׁה אֶת-עַצְמוֹת יוֹסֵף, עמו). A Jew had to do it, however, the Posuk says in Mishlei 10:8. Moshe Rabbeinu did it. Why Moshe? because he was wise enough. It is disturbing because if we look at the Gemara in Maseches Sotah 13a (21 lines from the bottom) which tells us about Moshe Rabbeinu taking the bones of Yosef out of Mitzrayim. The Gemara asks (ת"ר בא וראה כמה חביבות מצות על משה רבינו שכל ישראל) כולך נתעסקו בביזה והוא נתעסק במצות שנאמר חכם לב יקח מצות וגו' ומנין היה יודע משה רבינו היכן יוסף קבור אמרו סרח בת אשר נשתיירה מאותו הדור הלך משה אצלה אמר לה כלום את יודעת היכן יוסף קבור אמרה לו ארון של מתכת עשו לו מצרים וקבעוהו בנילוס הנהר כדי שיתברכו מימיו הלך משה ועמד על שפת נילוס אמר לו יוסף יוסף הגיע העת שנשבע הקב"ה שאני גואל אתכם והגיעה השבועה שהשבעת את ישראל אם אתה מראה עצמך מוטב אם לאו הרי אנו מנוקין משבועתך מיד צף ארונו של יוסף ואל תתמה היאך ברזל צף שהרי כתיב ויהי האחד מפיל הקורה ואת הברזל נפל אל המים וגו' אהה אדוני והוא שאול ויאמר איש האלקים אנה נפל ויראהו את המקום ויקצב עץ וישלך שמה ויצף הברזל והלא דברים ק"ו ומה אלישע תלמידו של אליהו ואליהו ויראהו את המקום ויקצב עץ וישלך שמה ויצף הברזל ואת הברזל נפל אל המים וגו' (תלמידו של משה צף ברזל מפניו מפני משה רבינו על אחת כמה וכמה) how did Moshe Rabbeinu know where Yosef's bones were? The Gemara says that he went to Serach Bas Asher who remembered that the metal coffin of Yosef had been thrown into the Nilus. He had burial at sea. Moshe Rabbeinu went there and by miracle threw in wood which sunk and the metal coffin came up and he took the bones of Yosef out of Mitzrayim. I don't understand. How can you complain that anybody else should have done it, no one else could have performed such a miracle of throwing the wood in and bringing the metal coffin up. Such a Neis only Moshe Rabbeinu could have performed. That needs an explanation as to why we look at Moshe Rabbeinu as being a (חכם-לב) for choosing to do it when really almost no one else could have done it.

A second thing which disturbed me about the Gemara is the fact that the Gemara asks how did Moshe Rabbeinu know where Yosef's bones were? Serach Bas Asher was still alive. Today, we go to Kivrei Tzaddikim all the time. The Kever of a Tzaddik is a place to Daven. No one would ask how do you know where the Meoras Hamachpeila is or how do you where Kever Rachel is. Jews remember forever where it is. We constantly are visiting. Doesn't it seem strange? The Gemara says (ומנין היה יודע משה רבינו היכן יוסף קבור) Moshe Rabbeinu how did he know? That is certainly a Tzorech Iyun.

With that I wish you all a wonderful Shabbos. I wish our trees a happy Rosh Hashana and hope that HKB"H will perform a miracle again and the trees will bloom and blossom and give forth their fruit to humanity something that we say of course it is going to happen as it happens every year. The miracle of Tu Bishvat is a miracle and from these dead trees will come out fruit, will come forth leaves and give beautiful shade that we remember every year on Tu Bishvat. A Gutten Shabbos to one and all!

### Rabbi Reisman - Parshas Beshalach 5772

I would like to speak about each of the 3 main seminal events of the Parsha, 1) the splitting of the Yam Suf, 2) the Man, and 3) Milchemes Amaleik. Let me begin regarding Kriyas Yam Suf. There is a Kasha that always disturbed me. We make a big fuss over Kriyas Yam Suf, an extraordinary miracle, yet we find in the first Perek of the Chullin 7a (18 lines from the bottom) מאי בהמתן של צדיקים דרבי פנחס בן יאיר הוה קאזיל לפדיון שבויין פגע ביה בגינאי נהרא אמר ליה גינאי ( חלוק לי מימך ואעבור כך אמר ליה אתה חלוק לעשות רצון קונך ואני חלוק לעשות רצון קוני אתה ספק עושה ספק אי אתה עושה אני ודאי עושה אמר ליה אם אי אתה חלוק גוזרני עליך שלא יעברו כך מים לעולם חלק ליה הוה ההוא גברא דהוה דארי חיטי לפיסחא אמר ליה חלוק ליה נמי להאי דבמצוה עסיק חלק ליה הוה ההוא טייעא דלווה בהדיהו אמר ליה חלוק ליה נמי להאי דלא לימא כך עושים לבני לוייה חלק ליה אמר רב יוסף כמה נפיש גברא ממשה ושתין רבוון דאילו התם חד זימנא והכא תלתא זימנין ודלמא הכא נמי חדא זימנא אלא כמשה (ושתין רבוון) that a Tanna was able to split the waters in order to cross. Pinchas Ben Yair was Chileik Nahar Gina'i. When he had to cross a river he caused it to split so that he would cross. Of course Pinchas Ben Yair was a great person one of the greatest Tannaim. Still the majesty of the event of splitting the Yam Suf is presented here in the Torah and is part of our Davening. It is a major event in the history of Klal Yisrael as something that is so extraordinary. Yet we find that a Tanna someone many generations later was able to do the same miracle. This is something that needs some sort of explanation.

When the Navi Shiur began many years ago, one of the first events that we learned about at the beginning of Shmuel Aleph was the taking of the Aron by the Pelishtim in battle. The Pelishtim captured the Aron Hashem which had been taken into battle by Klal Yisrael. That Aron was later returned because of different tragedies that befell the Pelishtim in every place that the Aron was kept.

The Aron was returned by being put on a wagon and cows were attached to the wagon and left to walk wherever they desired. They went straight back to Beis Shemesh to a city of Klal Yisrael. Chazal teach us in Shmuel Aleph Perek 6:12 (בְּמִסְלָה אֶחָת הָלְכוּ) על-דֶּרֶךְ בֵּית שֻׁמֶשׁ, וְלֹא-סָרוּ יָמִין וּשְׂמֹאל; וְסָרְגִי פְלִשְׁתִּים הִלְכִים אַחֲרֵיהֶם, עַד-גִּבּוֹל בֵּית שֻׁמֶשׁ (הָלַךְ וְגָעוּ, וְלֹא-סָרוּ יָמִין וּשְׂמֹאל; וְסָרְגִי פְלִשְׁתִּים הִלְכִים אַחֲרֵיהֶם, עַד-גִּבּוֹל בֵּית שֻׁמֶשׁ) and Rashi brings that the animals miraculously sang Hallel as they came back to Beis Shemesh. The question we asked then was a very similar question to the one that I am asking here today. The Torah makes such a big deal about the speaking of Bilam's donkey. Ad K'dei Kach, it is considered such an extraordinary miracle that the Mishnah in Maseches Avos says in the 5<sup>th</sup> Perek (עשרה דברים נבראו בין השמשות--פי הארץ, פי הבאר, פי האתון, והקשת, והמן, והמטה, והשמיר, והכתב, והלוחות. ויש אומרים a number of things were created Bain Hashmashos and one of them is the Pi Ha'ason (פי האתון). The idea that an animal

can speak is considered to be so extraordinary and it is presented that way regarding Bilam, yet here we find that cows miraculously sang Shirah.

At that time we found in one of the Rishonim (I think it was the Chiddushei HaRaivad on Maseches Makkos) who said that the Ikkur of a miracle is the first time something happens. That such a thing can happen in the world. The fact that it repeats is not as miraculous because all of nature is a miracle that repeats itself. So every time it rains, water coming down from heaven is a miracle. But nature is a miracle that repeats itself. So although an animal speaking will forever be considered a miracle, still the first time it happens it has a special level of miracle.

Now I have found that this Yesod is brought by Rav Shimon Sofer who printed the original printing of the Chasam Sofer's Toras Moshe (Divrei Torah on the Chumash) and anywhere in the Toras Moshe that you have a paragraph with an asterisk at the beginning of the paragraph that asterisk denotes that the paragraph is a Chiddush of Rav Shimon Sofer.

Rav Shimon Sofer on the Posuk of V'shilachti Es Yadi discusses this Yesod on his own. He says anything that already had been before, that is the source of miracles that repeated themselves. Then it is not as extraordinary when it repeats itself. With that he explains here by Kriyas Yam Suf. The fact that Kriyas Yam Suf is such an extraordinary miracle and yet we find that the miracle repeats itself by Pinchas Ben Yair. So this is the Yesod that he said.

I would add that based on this we can understand that the first time that the Man fell it was an extraordinary miracle and not so when it repeated itself and became nature to the people who grew up in the Midbar. That would explain why the first Man was put away (was hidden) L'doros. This is because the first Man was with an extraordinary miraculous power and therefore, that was hidden.

If you look at the Chasam Sofer he explains with this a Dvar Torah regarding Purim as well, however, Purim is still far away so we will leave it with this a beautiful and basic Yesod.

Let us move now to the Man. The word Man, the name of the Man is a strange name. As it says in the Posuk 16:15 (מָן הוּא--כִּי לֹא יָדָעוּ, מֶה-הוּא) The Rashbam explains (שֶׁל מֶה וּלְפִי שֶׁהוּא לְשׁוֹן מִצְרִי) (ובאותו לשון היו רגילין שהוא כמו מה) that Man in the language of the Egyptians is the same as the word Mah in Hebrew. Mah as in what is this? The Torah gave the word Man because the Jews called it Man. That is strange. Why refer to the Man with the name that has no intrinsic meaning, no meaning on its own. Man what is this? So you give it the name Man.

To answer let me share with you an idea that is found in the Sichos Mussar from 5733 the 6<sup>th</sup> Sichah. There is a Posuk in Yechezkel 46:9 which teaches us that in the Beis Hamikdash there was a rule. The rule was (וְהָיָה דֶּרֶךְ-שַׁעַר הַיָּמִינִי יֵצֵא דֶּרֶךְ-שַׁעַר צְפוֹנָה: לֹא יָשׁוּב, ) הָיָה דֶּרֶךְ-שַׁעַר...שַׁעַר הַיָּמִינִי יֵצֵא דֶּרֶךְ-שַׁעַר צְפוֹנָה: לֹא יָשׁוּב, ) (דֶּרֶךְ הַשַּׁעַר אֲשֶׁר-בָּא בוֹ--כִּי נִכְחוּ, יֵצְאוּ (יֵצֵא)). If someone entered the Beis Hamikdash with one gate of the many gates he would have to go out with a different gate. This is found in the Haftarah of Parshas Hachodesh.

Rav Chaim Shmulevitz explained that when one entered the Beis Hamikdash he would feel the awe of the place. It would be a tremendous feeling that overcame him, a sense of holiness and majesty of the place that he entered. It is important that that initial sense not go away and disappear. Although a human being is a human being and gets used to anything. Even if someone is in an awesome situation and setting, eventually if he is there long enough it loses that very special sense. The symbolism of not going out through the gate which you entered in the Beis Hamikdash was symbolic of the fact that it should not undue that which happened when we entered. We entered the Beis Hamikdash and the individual who entered felt overcome by awe. Don't walk out that entrance.

In the words of Rav Chaim Shmulevitz (translated into English). A person has to work on maintaining his first Hisorerus his first inspiration, a feeling that a person has. If at the Siyum Hashas a person is moved to learn Shas he has to keep that original inspiration and he will be able to keep it going. Many many people lose it, but keeping that inspiration is a very important step in Avodas Hashem.

We can take that idea that Rav Chaim Shmulevitz says and explain with that the naming of the Man with the word Man. When the Man fell people were amazed. Man Hu, what is this, food coming down from heaven? Food that has this unbelievable property of being able to have any taste that a person desires. It is incredible. Of course, with time, one gets used to anything. To the Dor Hamidbar the Man falling every single day was the same thing as water which falls from heaven in the form of rain, which is something we see as ordinary and not miraculous. In order to get that Hisorerus they named it Man. To remind themselves of the original amazement, the awe, the fact that it was such an incredible miracle. To keep that Hisorerus the name Man remained.

Of course the message is important for us. To try to keep the feeling of a Hisorerus that we get sometimes when something happens in our lives or sometimes when we are inspired by another individual. To try to keep it, to watch it. To have some sort of a reminder whether in a name or in an object to remind us of our original Hisorerus.

Rav Chaim Shmulevitz says as well that Palti Ben Laiyish used this tool. Chazal tell us that after Michal was married to Dovid, Shaul declared the marriage invalid and gave her instead to Palti Ben Laiyish. Naturally, Palti knew that she was an Aishes Ish and that he was not permitted to touch her. Shaul the king insisted that they were married, so Palti couldn't show publicly that they were not married. So they lived in the same home and they had a bedroom, but the Gemara says in Maseches Sanhedrin 19b (6 lines from the bottom) says ( **כתיב פלטי וכתיב פלטיאל אמר** ) **ר' יוחנן פלטי שמו ולמה נקרא שמו פלטיאל שפלטו אל מן העבירה מה עשה נעץ חרב בינו לבינה אמר כל העוסק בדבר זה ידקר בחרב זה** ) that he stuck a sword between the 2 beds and said if I touch her I deserve to be destroyed by the sword. Rav Chaim Shmulevitz asks what is the purpose of the sword, the day he pulled out the sword it meant something, however, he left it there between the two beds for a number of years. What does that do?

The answer is the same idea. He had a Hisorerus and he wanted to concretize it on something, so he put in a sword in between the two beds and the sword was a reminder of the original Hisoreus. If you have a Hisorerus for something, do it and make it happen. So that is our Vort on the Man.

Finally a thought regarding Milchemes Amalek. As the Posuk says in 17:11 ( וַיִּקְרָא, כְּאִשֶּׁר יָרִים מִשָּׁה ) (ידו--וגבר ישראל; וכאשר ירים ידו, וגבר עמלק). Moshe stretching his arms out heavenward caused Klal Yisrael to be able to win in battle. The Gemara in Masseches Rosh Hashanah 29a (16 lines from the top) says (מתני') **והיה כאשר ירים משה ידו וגבר ישראל וגו' וכי ידיו של משה עושות מלחמה או שוברות 'מתני' מלחמה אלא לומר לך כל זמן שהיו ישראל מסתכלין כלפי מעלה ומשעבדין את לבם לאביהם שבשמים היו (מתגברים ואם לאו היו נופלים)** that that was related to Klal Yisrael looking heavenwards. What is the Remez of the stretching out of these hands by Gedolei Yisrael who Daven that way? They Daven as Shlomo Hamelech did by stretching out their arms to heaven. Here by Amaleik it is especially important. Because Rashi says that Amaleik came because Sherafu Yidaihem Min Hatorah. Rashi uses the same idea of the symbolism of hands. Rafu Yidaihem Min Hatorah, their hands were weakened in their torah study or Torah observance and therefore, Amaleik came. What is the symbol of this Remez of Yadaim?

I had once seen and I don't remember the name of the Sefer someone who quoted in the name of the Chiddushai Harim in Parshas Re'ey not in regard to Amaleik but in regard to Bikkurim. Bikkurim is the gift brought to the Bais Hamikdash, one's first fruits. The Posuk in Parshas Re'ey in 12:17 refers to it as (אלו הבכורים: ותרומת ידך) the gift of your hands. There too the question is why mention the hands? The Posuk in Devarim 26:4 says (וּלְקַח הַפֶּהוּ הַטֶּנָּא, מִיָּדְךָ). When the Bikkurim are brought to the Bais Hamikdash the language is the Kohen takes the basket from your hand. Why mention the hand? Anything brought to the Bais Hamikdash is given with the hand.

The Chidushei Harim says the mention of the hand is to show that a person has to understand that whatever he does with his hands comes from Hashem and not from him. The opposite of the sense of Kochi V'otzem Yadi. The sense that a person's own ability is what causes success. On the contrary, it comes from Hashem. The first fruits of a farmers work is brought to the Beis Hamikdash as Terumas Yedchem. As an expression of the fact that the fruit comes from the Ribbono Shel Olam. Once he stretches out his hands towards heaven in Davening he is saying symbolically that my hands, the work of my hands all comes from the Ribbono Shel Olam. My prayer is that my hands should be successful. In Tehillim we find in 134:2 ( שְׂאוּ-יְדֵיכֶם קֹדֶשׁ; וּבְרַכּוּ, ) (אֶת-יְיָ רִנּוֹ) S'u Yidaichem Kodesh Uvarchu Es Hashem. Dovid Hamelech says stretch your hands out in holiness when you bless Hashem. Show that your hands, whatever they do comes from the Ribbono Shel Olam.

We find that Rebbe (the Tanna) before his death stuck out his fingers towards heaven. That idea that the hand represents that, is an idea of stretching out your hands towards heaven and saying that the Koach of my hand comes from Hakadosh Baruch Hu.

Sheivet Levi had no portion in Eretz Yisrael. They understood that everything they received came from Hashem. When the Kohen accepts the basket from the Yisrael Rashi says that the basket of the Bikkurim is brought to the Beis Hamikdash (ולקח הכהן הטנא מידך) להניף אותו. כהן. The Yisrael (the farmer) would be holding his hands under the basket. The Kohen would put his hands under the hands of the Yisrael and lift it heavenward. What a beautiful expression, showing the Kohen's hands which are hands that understand that there is no

Kochi V'otzem Yadi that it all comes from Hashem. He lifts up the Yisrael's hands with his towards heaven. That is the expression of lifting ones hands heavenward. ( **והיה כאשר ירים משה** ) ( **ידו וגבר ישראל** ). When Jews understand that everything depends on the blessing of heaven then ( **וגבר ישראל** ), Klal Yisrael has strength and Klal Yisrael is successful.

The question of the week is: before Sheini we read two Pesukim and putting them together there seems to be something of a problem. First we are told that when Klal Yisrael traveled they followed the Anan the heavenly cloud that led them in the Midbar. As a matter of fact the Posuk says that those clouds never disappeared and they were always there. This is brought in 13:22 ( **לֹא-יָמִישׁ עַמּוּד הָעָנָן, יוֹמָם, וְעַמּוּד הָאֵשׁ, לַיְלָה--לִפְנֵי, הָעָם** ). It always led Klal Yisrael wherever they went. The Posuk in 14:2 says ( **וַיָּשָׁבוּ וַיַּחֲנוּ לִפְנֵי פִי הַחִירָת, בֵּין מִגְדֹּל וּבֵין הַיָּם: לִפְנֵי בַעַל צֶפֶן,** ) ( **וַיִּבְחָחוּ תַחְנוּ עַל-הַיָּם** ). Hashem gives Moshe directions to tell Klal Yisrael to travel to this place and that place and then go there and there to rest. Why give directions? What is the reason? They were following the Anan! Ribbono Shel Olam, just let the Anan go and don't give me directions.

Imagine that you are a passenger in the back of a car and the driver is driving and he starts giving you directions as to where you are going. He is driving, why is he giving you directions? It makes no sense. Why is the Ribbono Shel Olam giving directions. The Anan is driving. Tzorech Iyun!

### **Rabbi Reisman - Parshas Beshalach 5771**

Rebbi this week received a Seifer on Seifer Shemos from Rav Druk on page # 142. Rav Druk was someone whose Sholosh Seudos Shiurim Rebbi attended for the last dozen years or so when he was in Eretz Yisrael. Rav Druk was a tremendous Pikai'ach in understanding people and tying it to the Parsha. So Rebbi started the Shiur with a couple of Vertlach from Rav Druk on this week's Parsha.

**15:22** ( **וַיִּסַּע מֹשֶׁה אֶת-יִשְׂרָאֵל מִיַּם-סוּף, וַיֵּצְאוּ אֶל-מִדְבַּר-שׁוּר; וַיֵּלְכוּ שְׁלֹשֶׁת-יָמִים בַּמִּדְבָּר, וְלֹא-מָצְאוּ מַיִם** ) The Shira ends right before this Posuk. There was ( **אֶזְרָא** ) and ( **וַתִּקַּח מֵרִים** ) then a ( **ס** ). Then we have this Posuk. The Posuk mentions that they left Yam Suf and travelled and that 3 days later they didn't have water. The connection between leaving the Yam Suf and the fact that they didn't find water is what we are going to try to explain. Rashi says ( **וַיִּסַּע מֹשֶׁה** ) הסייען בעל כרחם שעטרו מצרים ( **וַיֵּצְאוּ אֶל-מִדְבַּר-שׁוּר** ) והיו ישראל מוצאין אותם בים, וגדולה היתה ביזת הים מביזת מצרים, ( **וַיֵּלְכוּ שְׁלֹשֶׁת-יָמִים בַּמִּדְבָּר, וְלֹא-מָצְאוּ מַיִם** ) ( **שָׁנְאָמַר** ) ( **שִׁיר הַשִּׁירִים א** ) תורי זהב נעשה לך עם נקודות הכסף, לפיכך הוצרך להסייען בעל כרחם. Rashi is explaining that Moshe Rabbeinu forced Klal Yisrael to leave Yam Suf against their will. The Biza of the yam Suf included gold, silver and valuable stones and the Yidden were loading up with the Bizas Hayam and Moshe had to pull them to leave.

Rav Druk mentioned a Maisch that happened with his grandfather. He prints the name of a wealthy man who lived in Yerushalayim and Rav Druk's Zaide had gone to visit him. He came into a fancy elaborate house. There were servants walking to and fro. When he came into him there was a beautiful fancy table set up with the breakfast meal which was about to take place. However, when the wealthy man came in and sat down to eat, he ate half of a bread and he

stopped. It seems that he had a certain illness that did not allow him to eat and he couldn't properly enjoy his meals.

Later, when Rav Druk's Zaide left, he passed by a person who was a water carrier which was a very menial job and this man was eating a sandwich with some vegetables and he was enjoying it. He learned from that that wealth is not everything. There are times that people have wealth and they can't enjoy it either for emotional or physical reasons. Money is not everything. This is something that Rav Druk's Zaide passed down to his Eineklich.

Rav Druk said now I understand the connection here in the Posuk. (וַיִּסַּע מֹשֶׁה אֶת-יִשְׂרָאֵל מִיָּם-סוּף) The Yidden had just left Mitzrayim after the Heilige night of Korban Pesach & Bris Milah, and Klal Yisrael was suddenly intoxicated by all the gold, silver, and valuable stones. Moshe Rabbeinu couldn't pull them away and it was very difficult to get them to leave. (וַיִּסַּע מֹשֶׁה אֶת-) (וַיִּשְׂרָאֵל מִיָּם-סוּף), suddenly they were very wealthy men each and every one of them. The Ribbono Shel Olam showed them. (וַיִּסַּע מֹשֶׁה אֶת-יִשְׂרָאֵל מִיָּם-סוּף), now you have everything, (וַיִּלְכּוּ שְׁלִשָּׁת-יָמִים), suddenly they had nothing. With all their gold and silver they didn't have water. You can't drink the money. It showed Klal Yisrael that wealth doesn't solve all problems.

As it says in the Sefer, All he is missing in life is a better income and wealth. If he has wealth everything else will be fine. It is not that way. Human beings are challenged in that sometimes when someone has money the Ribbono Shel Olam has to remind him that the money is not everything. This is a beautiful insight into this Posuk.

Agav, I would like to mention that I had mentioned a number of weeks ago that in Dikduk there is something called Binyan Kaveid (we had this in Parshas Noach when Noach sent out the Yonah from the Taiva - (וַיִּשְׁלַח)). When you have a verb and there is a Dageish in the middle letter of the word, that Dageish indicates a change in meaning. (וַיִּסַּע מֹשֶׁה אֶת-יִשְׂרָאֵל) This word (וַיִּסַּע) means that Moshe forced them to leave. There is a Dageish in the Samach which is Binyan Kaveid. When we had the word (שְׁלַח) it meant to send away without expecting the person to come back.

**16:20** (וְלֹא-שָׁמְעוּ אֶל-מֹשֶׁה, וַיֹּתֵרוּ אֲנָשִׁים מִמֶּנּוּ עַד-בֹּקֶר, וַיָּרֻם תּוֹלְעִים, וַיִּבְאֵשׁ; וַיִּקְצֹף עֲלֵהֶם, מֹשֶׁה) When the Man came and Moshe Rabbeinu said don't leave over any Man until the next day which Dasan and Aviram did. So the Man became wormy and spoiled. Moshe was angry with them. When the Torah says (וַיִּקְצֹף) there was something significant for Moshe Rabbeinu to be angry about not just that they didn't listen to him. Here it would seem that for Klal Yisrael this was a good event that took place. Here Klal Yisrael saw that if they don't listen to Moshe and they leave over Man until the next day that it turns wormy and spoiled. Isn't that wonderful? Why did Moshe Rabbeinu become angry over it?

Rav Druk in his Sefer Darash Mordechai on page # 145 brings an insight based from a Meshech Chochmo which is on page # 126. Why was it so that they only had one days worth of food each time the Man fell and of course it was two days worth of food on Friday or Erev Yom Tov? The reason was to make Klal Yisrael Maminim in that since they don't know where their food would come from the next day they would rely on the Borei Olam for their sustenance.

What got Moshe Rabbeinu upset? Until this incident Klal Yisrael collected Man and every night they were obligated to finish it because they couldn't leave over any until the next day (אִישׁ, אֶל-). They had to finish all of the Man. They had a Yeitzer Hora of where will they get food from the next day. This was a tremendous Nisayon for them and they passed the Nisayon. Klal Yisrael didn't leave anything over and Moshe Rabbeinu said eat it today and have faith.

Dasan and Aviram come and leave over until the next day and it becomes spoiled. Moshe Rabbeinu realized that now Klal Yisrael will not have a Nisayon. Every night they will of course finish the Man as anything left over will anyway become spoiled and wormy by the next morning. Suddenly their Kiyum of this Mitzvah of finishing the Man each night will not be Lishma. It will not be because they have Bitachon or faith, it is going to be because there is no sense of them leaving it over. That is why Moshe got upset. Dasan and Aviram cheated Klal Yisrael out of a tremendous Maaseh that was a Zechus in the Middas Habitachon of Klal Yisrael.

**15:26** (Ed. Note - This Dvar Torah was also said in Parshas Eikev 5771) (כָּל-הַמַּחֲלָה אֲשֶׁר-שָׁמַתִּי ) (רַפָּאֵךְ, בְּמִצְרַיִם, לֹא-אֲשִׁים עָלֶיךָ, כִּי אֲנִי יְרֹנָה) This is a promise to Klal Yisrael that they will be well taken care of by the Borei Olam. Many Meforshim ask that it says at the beginning of the Posuk (כָּל-הַמַּחֲלָה אֲשֶׁר-שָׁמַתִּי בְּמִצְרַיִם, לֹא-אֲשִׁים עָלֶיךָ) that the diseases that Mitzrayim had will not befall Klal Yisrael (כִּי אֲנִי יְרֹנָה, רַפָּאֵךְ) because I am Hashem who heals you. First of all, why do you need to be healed if you don't have any (מַחֲלָה) in the first place? Secondly, what is the (כִּי) because I am Hashem who heals you that is the reason that there is no (מַחֲלָה)? The Posuk doesn't seem to make sense.

Rav Druk (in his Sefer Darash Mordechai in the Shemos volume on page # 144) K'darko prefaces his Teretz by talking about an incident. Rav Shlomo Zalman Auerbach was in the Hospital and he expressed himself to the doctor in Hebrew using the word Yissurim for the pain he was feeling. The doctor asked him what are Yissurim as it is not a modern Hebrew word. So he answered him that K'aivim, I have pain. Afterwards, Rav Shlomo Zalman thought about it. Why is it that in Rabbinic Hebrew, Klal Yisrael gave a name Yissurim to pain?

When a Yid has pain he tells himself Devarim 8:5 (כִּי, כַּאֲשֶׁר יִיטֹר אִישׁ אֶת-בְּנוֹ, יְרֹנָה אֶל-רִי, מִיִּטְרֹךְ) Ki Kasher Y'yaaser Ish Es B'noi Hashem Elokecha Miyas'reka. That when Hakadosh Baruch Hu causes a person to have pain it is for a purposeful reason just like when sometimes a person has to punish his child so he realizes that it is for a purpose. That is why the name Yissurim is given by Yidden to some sort of a Tzar.

Rav Druk says, (כָּל-הַמַּחֲלָה אֲשֶׁר-שָׁמַתִּי בְּמִצְרַיִם, לֹא-אֲשִׁים עָלֶיךָ) Mitzrayim got punished for the sake of punishment. That Hakadosh Baruch Hu says he will not give Klal Yisrael. Ai we see that Klal Yisrael does suffer from illnesses, Tzar, and discomfort? (כִּי אֲנִי יְרֹנָה, רַפָּאֵךְ) Hakadosh Baruch Hu says that when I the Ribbono Shel Olam give you some sort of disease some sort of a Patch, it is not L'sheim Patch, It is not just a punishment. When the Ribbono Shel Olam gives it then that is something that is being done for a Refuah, to help heal something. So the (כִּי) fits well. (כָּל-).

(המקלה אשר-שמתי במצרים, לא-אשים עליה, כי אני ירור, רפאך when I Hakadosh Baruch Hu cause a difficulty to you it is (רפאך) as a Refuah. 3 beautiful Verlach from Rav Druk on the Parsha.

**17:14** (I have copied this Dvar Torah from when Rebbe discussed it Purim time) (ניאמר ירור אל-) (משנה, כתב זאת זכרון בספר, ושים, באזני יהושע: כי-מזה אמתה את-זכר עמלק, מתחת השמים The Satmar Rebbe writes in the Divrei Yoel in the name of his Grandfather, that we know all of Tanach was given to Moshe Rabbeinu at Har Sinai. That being the case, it would include all 24 books of Tanach that were given at Har Sinai. Naturally, Moshe couldn't publicize what was written in those books as it had not taken place yet. When we find in the Posuk (ניאמר ירור אל-משנה, כתב זאת זכרון) (בספר, ושים, באזני יהושע: כי-מזה אמתה את-זכר עמלק, מתחת השמים Sim B'oznai Yehoshua, meaning put in Yehoshua's ears, the Satmar Rebbe Teitches this to mean that in every generation the Gadol Hador knew the story that was unfolding. He had already read the book of Nach and knew what was going to happen and nevertheless kept it a secret that was passed from one Gadol Hador to the next.

He writes that Mordechai knew the story of Purim as it unfolded, and says it is a B'feirush in a Posuk. It says in the Megillah 4:1 **א** ויבש שק וימרדכי, ידע את-כל-אשר נעשה, ויקרע מרדכי את-בגדיו, וילבש שק **א** So it says that Mordechai knew everything that was taking place. However, it used what was taking place between Haman and Achashveiroish to effect a Teshuva movement by Klal Yisrael.

The Vort itself is a big Chiddush for an Acharoin to say, however, the Mussar from it is extraordinary. Imagine that you are an actor in a play, and you have the script so you know everything that is going to happen. Part of the play is that someone dies and they cry over his death and someone has difficulties like poverty or illness. As all good plays you know that it has a happy ending. When you are acting out the part of sadness, you are not upset or depressed. You are only worried about performing your part properly.

So what the Satmar Rebbe is basically saying is, the mask of Oilam Hazeh is such that our challenge is just to perform our parts properly, however, the sadness that comes with difficulties is somewhat mitigated if one looks at themselves with נעשה, ידע את-כל-אשר נעשה, וימרדכי, and the person knows what should take place.

**13:17** The question of the week is: (כי קרוב) (הוא: כי אמר אלקים, פן-ינחם העם בראתם מלחמה--ונשבו מצרימה) Why didn't Hashem lead Klal Yisrael straight along the coast and then directly to Eretz Yisrael because maybe they will see battles and they weren't ready for that. This seems to be an incorrect reason.

Moshe Rabbeinu was already told at the S'neh that Klal Yisrael would get the Torah at Har Sinai. He was told B'feirush that the Torah would be given B'hahor Hazeh at this place. So Moshe Rabbeinu was told that the Torah would be given there. Klal Yisrael had to go B'midbar Sinai to Har Sinai to receive the Torah. Certainly they weren't going to conquer Eretz Yisrael and then get the Torah. Therefore, it seems to be a difficulty (כי קרוב) (ולא-נחם אלקים דרך ארץ פלשתים) why? (הוא)! Even without that reason they had to receive the Torah at Har Sinai? This seems to be a Shtarka Kasha.

## Rabbi Reisman - Parshas Beshalach 5770

**15:18- 15:19** יח וְעַד יְהוָה יִמְלֹךְ, לְעֹלָם וָעֶד. וְיָשָׁב יְרֹדָה עֲלֵהֶם אֶת-מִי הָיִם יט. יְרֹדָה יִמְלֹךְ, לְעֹלָם וָעֶד. If you look in the Siddur you will see that after Hashem Yimloch L'Oilam Va'ed, you will see that Ki Va Sus is in parenthesis. Why is this so? The Mishnah B'rura in Siman 51 says that there is actually a Machlokes Arizal and Gra as to whether one should say it. The Ari'zal says to say it and the Gra says not to say it. The Mashmaois of the Mishna B'rura is to say it like the Ari'zal holds, because the Gra is brought only parenthetically. Typically the Mishna B'rura would hold like the Gra if there is a Machloikes with the Ari'zal.

The Ramban in our Parsha says B'feirush, that the Posuk Ki Va Sus is not part of the Shira. As a matter of fact, the Rabbeinu Bachye says the Shira has 18 P'sukim. If you look in the Parsha **15:1** is Az Yashir and **15:18** is Hashem Yimloch. Posuk **19** is Ki Va Sus. So it seems that the Ramban and Rabbeinu Bachye hold like the Gra that Ki Va Sus is not part of the Shira.

So we need a Hesber as to why we go like the Minhag of the Ari'zal as opposed to these Rishoinim and the Gra.

Rebbi suggested that if you look at our Sifrei Torah that are written Al Pi Mesoira, the Posuk Ki Va Sus is written with the same type of writing as the rest of the Shira. The Mesorah that we have is based on the Mesorah of Teverya which is the Mesorah of writing a Sefer Torah for all Klal Yisrael. That Mesorah is the reason for our Psak to say Ki Va Sus.

**14:28** וַיֵּשְׁבוּ הַמִּיִּם, וַיִּכְסּוּ אֶת-הָרֶכֶב וְאֶת-הַפָּרָשִׁים, לְכָל חֵיל פְּרָעָה, הַבָּאִים אַחֲרֵיהֶם בַּיּוֹם: לֹא-נִשְׁאַר בָּהֶם, עֹד-**14:28** Rashi explains that Paroh was the one who remained alive in order to say over the story of Galus Mitzrayim and Kriyas Yam Suf. In the Siddur we seem to contradict this in Ezras Avoiseinu where we say Echad Mai'hem Loi Noisar meaning that no one remained alive. Actually this comes not only from the Siddur but also from **Tehillim 106:11** וַיִּכְסּוּ-מִיִּם צָרִיָּהֶם; אֶחָד מֵהֶם, לֹא נִוְתָר.

The Malbim and Netziv say there is a fundamental difference between Nishar and Noisar. Nishar means that something is left over B'kavana (deliberately). Noisar means that something is left over incidentally. Mimeila it is good. In the Posuk **14:28** that is quoted above, Paroh was leftover deliberately to tell over the story of Galus Mitzrayim and Kriyas Yam Suf. However, in Tehillim we are saying a Shvach of Hakadoish Baruch Hu. Ususally in a battle at least one of the enemy gets away and escapes, however, here Loi Noisar no one escaped incidentally.

This concept of the difference between Nishar and Noisar will answer many different Kashas. In last week's Parsha, **12:10** בְּאֵשׁ תִּשְׂרָפוּ מִמֶּנּוּ, עַד-בֶּקֶר וְהַנֶּתֶר מִמֶּנּוּ עַד-בֶּקֶר, בְּאֵשׁ תִּשְׂרָפוּ **12:10** it says don't leave over any of the Korban Pesach. That is called Noisar. In **12:34** וַיֵּשֶׁא הָעָם אֶת-בָּצֵקוֹ, טָרֵם יְחִמֵּץ; **12:34** it says Mish'a'roisam which means the leftover dough. The Nafka Mina is Kidvareinu, the Matza was leftover deliberately to take out dough to eat when they left Mitzrayim while the Loi Sasiru is left over incidentally.

Another example is in Parshas Noach 7:23 מֵאֲדָם עַד-בְּהֵמָה עַד-רֶמֶשׂ וְעַד-עוֹף הַשָּׁמַיִם, וְיִמְחוּ, מִן-הָאָרֶץ; וְיִשָּׂאָר אֶךְ-נֶחֱם וְאִשָּׁר אֶתּוֹ, בַּתְּכֵהָ Noach deliberately. In Parshas Vayishlach we have in 32:25 וַיֵּאָבֶק אִישׁ עִמּוֹ, עַד that Yaakov remained incidentally. There wasn't a plan. He just went to get the Pachim K'tanim.

In Parshas Bo we have in 10:5 וְאָכַל אֶת-יֵתֵר הַפֶּלֶטָה, הַנִּשְׁאַרֶת וְאָכַל אֶת-כָּל-הָעֵץ, הַצֵּמַח לָכֶם מִן-הַשָּׂדֶה that whatever was leftover deliberately from the Barad will be eaten by the Arbe.

In Nach this is something to take notice of as it is just beautiful. Those of you who learned Melachim and Divrei Hayamim know that very often the Posuk says, that we will not tell you the rest of the story of this king, because the Posuk only brings statements of things that we will learn from. So constantly the Posuk says V'yeser Divrei Melech so and so Haloi K'suvim B'divrei Hayamim. This appears 43 times between Divrei Hayamim and Melachim. There is one place that Yeser is not used for a king and Shar is used and that is by Shlomo Hamelech. The reason is because Koiheles, Shir Hashirim, Mishlei were leftover for the Chashivus and placed somewhere else. The other kings, only other incidental information was leftover somewhere else so it was Yeser.

After the Holocaust those who survived took on the name Shearis Hapleita. They saw themselves as people who were leftover with a plan. There was a purpose that the Ribboinoi Shel Oilam left them over for. Many Jews saw themselves as Noissar, that after the Holocaust Yiddishkeit was finished. The Shearis are the ones that took it upon themselves to rebuild.

A Pshat in the Parshas Haman: The Rama at the end of Siman 242 which is at the beginning of Hilchos Shabbos writes, there is a Minhag to eat a type of food that has a layer on top and on bottom to have a reminder of the Man which had a layer on the top and on the bottom of Tal. This is where the Minhag of eating Potato Kugel comes from. Potato Kugel has a layer on top and on bottom. This is a Zeicher to the Man. The one day of the week that Man did not fall on is Shabbos. Shouldn't the Minhag of eating Kugel be the other 6 days and not on Shabbos? The Biyur Halacha actually brings this Kasha from Kadmo'inim in Siman 242.

Toisafois answers that it is a Zecher that Man did not fall on Shabbos. The Toras Chaim offers another answer that we don't have a Zecher to the Man of the past in the Midbar we are doing it as a reminder of the Man we will eat in the times of Mashiach when we will be Zoiche to a number of foods that are mentioned. K'negged the Livyasoin we eat fish on Shabbos. K'negged Shor Habor we eat meat on Shabbos. K'negged the Yayin from the Sheishes Y'mei B'reishis we drink Yayin on Shabbos. K'negged the Man that we will eat when Mashiach comes, we eat Pashida (something that has a layer on top and on bottom like Potato Kugel.)

There is actually a Nafka Mina between the 2. The Man fell 6 days a week. So the Friday night Seuda is a time that we had Man already in the normal way from Friday morning. So it is only a Chiddush on Shabbos day that no Man fell. According to the first Teretz that we said that we eat Kugel L'zeicher that Man did not fall, we should actually eat the Kugel Dafka by day and not

Leil Shabbos. According to the second reason that Shabbos is a Mei'ein Yoim She'kuloi Shabbos which starts Friday night, you can eat Kugel on Friday night as well. Yisrael Kedoishim eat Kugel Friday night and Shabbos day. This would be a Nafka Mina between the 2 reasons brought here.

**16:3** וַיֹּאמְרוּ אֲלֵהֶם בְּנֵי יִשְׂרָאֵל, מִי-יִתֵּן מִוֹתְנוּ בְּיַד-יְרֹנָר בְּאֶרֶץ מִצְרַיִם, בְּשִׁבְתָּנוּ עַל-סִיר הַבָּשָׂר, בְּאֶכְלֵנוּ לֶחֶם  
 When Klal Yisrael started receiving the Man they had really requested Lechem and Basar. The Gemara says in Masseches Yoma that Klal Yisrael had animals which they had taken out of Mitzrayim so they were asking Sheloi K'hoigen, however, Lechem they really didn't have so they were asking K'hoigen. So the Man was received without any measurement of punishment. Since the measurement of Man that fell was only an Aisir Ha'eifa which is not a whole lot of food, what did the animals eat in the Midbar as we already mentioned last week, everyone had at least 90 Chamoirim full of the booty of Mitzrayim? Animals don't eat meat and Klal Yisrael had no way of growing bread.

### Rabbi Reisman - Parshas Beshalach 5769

Rebbi started the Shiur with 3 questions. The first one is, it says in 13:18 ( וַתִּמְשְׁשִׁים עָלָיו בְּנֵי-יִשְׂרָאֵל, ) Chamushim Olu, that the Bnei Yisrael came up armed when they left Mitzrayim as Rashi says (אין חמושים אלא מזויינים וחמשים). If they took arms, they obviously planned on using it. So why didn't they use it when Mitzrayim was Rodfim Acharayhem as it says in 14:8 ( וַיִּרְדְּפוּ, אַחֲרָיו ) (בְּנֵי יִשְׂרָאֵל), and they were all in a panic?

The second question is, we learn this week about the Man. Since there was a double portion on Friday for Shabbos, we have Lechem Mishneh as a Zeicher on Shabbos. If a Yom Tov in the Midbar fell out on a Friday, then there was 3 portions of Man on Thursday as Tosafos in Masseches Beitzah on 2b says ( וְהָיָה בְּיוֹם הַשֵּׁשִׁי וְגו'. פֶּרֶשׁ"י וְע"כ בֵּא לְאֲשַׁמְעִינָן דַּאֲפִילוּ הִכְנָה בְּיַדֵּי שְׁמִים (ב) ) ביצה אסורה דאי משום הכנה בידי אדם כלומר שיאפו ויבשלו מבעוד יום הא בהדיא כתיב את אשר תאפו אפו אלא הזמנה בפה קאמר ואין י"ט מכין לשבת כו' ואין שבת מכין לי"ט מכ"ש דכיון דאין י"ט מכין לשבת כ"ש דאין שבת מכין לי"ט והקשה רש"י אם כן ביצה שנולדה באחד בשבת או לאחר י"ט תתסר מכ"ש דשבת וי"ט לא מכינין אהדדי כ"ש דלא מכינין אחול ותירץ דלגבי סעודת חול לא צריך הכנה דאין סעודת חול חשובה אך תימה הואיל והכנה דאורייתא היאך אופין ומבשלין מי"ט לשבת וכ"ת ע"י ערובי תבשילין וכי אתי תקנתא דרבנן וליעקר הכנה דאורייתא ונראה ליישב דרבה גופיה אזיל לטעמיה דאית ליה הואיל ואי מקלעי אורחין חזי ליה השתא נמי חזי ליה ואפילו לדידן נראה דכל דבר אפוי ומבושל לא שייך ביה הכנה שאינו מחוסר רק תקון בעלמא דמעיקרא הוה חזי ליה רק גבי ביצה שהוא דבר חדש שלא היתה בעולם ולא היתה ראויה כלל מעיקרא (ולאפות ולבשל תקוני מלתא בעלמא) תימה דכאן משמע שהמן לא היה יורד בי"ט כדפי' רש"י הששי הראוי להכנה וזהו בחול והא אמר ויברך ויקדש ברכו במן וקדשו במן שבשבת לא היה יורד מן אבל בי"ט היה יורד וי"ל דמדרשים חלוקין כדאיתא במדרש (מכילתא פ' בשלח) שבת לא יהיה (שמות טז) לרבות יום הכפורים לא יהיה בו לרבות י"ט שלא היה יורד בהן מן ועי"ל דאפי' היה יורד בי"ט מ"מ בי"ט שחל להיות בע"ש לא היה יורד מדכתיב קרא בו ביום הששי ולא כתיב ששי משמע הששי המיוחד שהוא ראוי להכנה (ולא בששי שהוא יו"ט). Why don't we have a zeicher to this as well, when a Yom Tov falls out on a Friday and take 3 Chalakim of Lechem? An answer was not offered, however, we are pointed to the Meshech Chochmoh who deals with this.

The third question is, we know that Moshe Rabbeinu took Atzmois Yoisef Imoi as it says in 13:19 (וַיִּקַּח מִשָּׁה אֶת-עַצְמוֹת יוֹסֵף, עִמּוֹ) and Rashi points this out (וְהַעֲלִיתֶם אֶת עַצְמֹתַי מִזֶּה אִתְּכֶם) (הַשְּׂבִיעַ כֵּן, לְמַדְנֹו שֶׁאִף עַצְמוֹת כָּל הַשְּׂבִטִים הָעֵלּוּ עִמָּהֶם, שֶׁנֶּאֱמַר אִתְּכֶם). All the Shevatim took the Atzmois of their Sheivet just Moshe took Yosef's. If so, then it is shver, why did Moshe take Atzmois Yosef more than any other Atzomois, and what was the Gadlus of Moishe if every Shevet took Atzomois?

Rabbi Yeshoshua Leib Diskin asked this question. He answers that Moshe was afraid that Menashe and Ephraim would fight over who should take it, so he took it. Maybe we can say, the other Atzomois were buried, so it wasn't hard from them to take it, however, Yoisef's Atzomois that was in the Nilus was a big thing. That is why it says that Moshe was Oisek with Yoisef's Atzomois and Klal Yisrael was Oisek with Bizas Mitzrayim. Maybe this is what is so special about it, however, it doesn't fit so well with what is the Gadlus of Moshe Rabbeinu if every other Sheivet also took Atzamos.

The Meshech Chochmoh on this week's Parsha comes to answer the question of why the Yam Suf didn't want to split because Halalu Oivdei Avoidah Zarah V'Halalu Oivdei Avodah Zarah, however, the other Nisim for example the Makkoh of Tzefardaiya did happen in Mitzrayim without any glitches. Why wasn't there the same Tayna of Halalu Oivdei Avoidah Zarah V'Halalu Oivdei Avodah Zarah?

The Meshech Chochmoh klers, which Aveirah is a more Chomordik Aveirah, an Aveirah Maisi like Chillul Shabbos or Avoidah Zarah, or an Aveirah that is a Kilkul Hamiddos like Sinah, Chemdah, Loshon Horah, Machloikes (which are faults in the Midda of a person)?

We seem to find a contradiction in Chazal. On the one hand, Yehoraig V'al Ya'avoir is only on 3 Aveirois Maisiyois. It seems Maisiyois Aveirois are worse than Aveirois that are Kilkul Hamiddos. On the other hand, we see repeatedly that when Aveirois that are Kilkul Hamiddos like Gaivoh are discussed, Hashem says Ani V'hu Einon Yechoilin Ladur B'oilom Echad. So the language is much harsher for an Aveira that is Kilkul Hamiddos than it is for an Aveirah that is done with a Maiseh.

The Meshech Chochmoh's Yesoid is that there is a difference between a Din Hatzibbur and a Din Hayachid. Every Yachid has his battle with certain Middos. Some people have a problem with Atzlus and some don't. Mitzvois Maisiyois are much more Chomer for an individual because you have to draw the line by certain Aveirois. Like for example Chillul Shabbos is K'neged Kol Hatoirah Kuloi. For a Yochid being Oiver an Aveira Maisiyois is worse than being Oiver an Aveira that is Kilkul Hamiddos. However, for a Tzibbur that is being Oiver an Aveira that is Kilkul Hamiddos is much worse, for example a whole city that are Ba'al Lashon Hora or Ba'al Machloikes. So when you look at a Tzibbur, Kilkul Hamiddos is far worse.

We find that the 2 main Aveirois in the Midbar, were the Eigel and the Meraglim. The Eigel was an Aveira Maisi and the Meraglim was Kilkul Hamiddos. As a result of the Eigel, they were still able to go to Eretz Yisrael. After the Meraglim, they were not able to go to Eretz Yisrael. The reason is because the Aveira was worse because of the Kilkul Hamiddos. The same thing is

found regarding the Batei Mikdashois that were Choriv. The Bayis Rishon was Chareiv because of the big 3 Aveirois. That Galus was for only 70 years. Bayis Sheini which was destroyed because of Sinas Chinum which is far worse, has not been rebuilt yet. We find that even when Yidden do Aveirois, Hashem is Shoicen Imi, however regarding Lashon Hora or Machloikes, Hashem will not stay with us.

In Mitzrayim, we find that Klal Yisrael was Oihavim Zeh Es Zeh. Chazal praise the Yidden in Mitzrayim. There was no Kilkul Hamiddos in Mitzrayim. So there was no Halalu Oivdei Avoidah Zarah V'Halalu Oivdei Avodah Zarah because the same way Kilkul Hamiddos is terrible for a Tzibbur, so to when there are Middos Toivois it is a saving grace for the Tzibbur. When they got to the Yam, they began to argue with some saying we should go back to Mitzrayim. Once they became embroiled in Machloikes the protection left them and the Taynois of Halalu Oivdei Avoidah Zarah V'Halalu Oivdei Avodah Zarah came back as well.

This might be the reason it is special to perform a Mitzvah or learn a Masechtah that is often time not done or learned. On a Yochid it doesn't matter much, however, for a Tzibbur not to for example have a Chevrah Kaddisha or a Bikkur Choilim it is a problem.

The Ohr Somaiach in the beginning of Hilchos Talmud Torah asks why is there no individual Mitzvois for every Middah Toivah. Why isn't there a Lav for getting angry or jealousy. For an individual you can't be Toivea for Middos, because some people are easy to anger and some are harder to anger. Some people find it hard to get up in the morning and for others that is not their Yeitzer Hora. So it is not Shava L'chol Nefesh. Mitzvois Maiseyois are Shava L'chol Nefesh. So when you attach yourself to a community, the Kilkul of the community of the Tzibbur that is in a Machloikes should not be underestimated.

The following Yesod is something Rav Pam used to say over in his Schmuzzin. Chazal say the Man was able to be Mevarer a Mitziyos. Let's say there was a child and it was a Sofek if it was a seven month child from the second husband or a nine month child from the first husband, or an Eved Canani, where there was a dispute between 2 families as to who owned him. What would happen is, in the morning the Man would fall, and in whichever person's Rishus the extra portion of Man would fall for the child or the Eved, that would be Mevarer the S'feika of whose child it was or who's Eved it was. The Kasha is, Torah Lav Bashomayim Hu so how can it be that the Man was Mevarer a Halachah?

There is a Gemara in Maseches Yoma 75a (in the 9<sup>th</sup> wide line) ( והמן ) כזרע גד לבן (וטעמו) אמר ר' ( אסי עגול כגידא ולבן כמרגלית (תניא נמי הכי) גד שדומה לזרע פשתן בגבעולין אחרים אומרים גד שדומה להגדה שמושכת לבו של אדם כמים תניא אידך גד שמגיד להם לישראל אי בן תשעה לראשון ואי בן שבעה לאחרון לבן שמלבין עונותיהן של ישראל תניא ר' יוסי אומר כשם שהנביא היה מגיד להם לישראל מה שבחורין ומה שבסדקין כך המן מגיד להם לישראל מה שבחורין ומה שבסדקין כיצד שנים שבאו לפני משה לדין זה אומר עבדי גנבת וזה אומר אתה מכרתו לי אמר להם משה לבוקר משפט למחר אם נמצא עומרו בבית רבו ראשון בידוע שזה גנבו אם נמצא עומרו בבית רבו שני בידוע שזה מכרו לו וכן איש ואשה שבאו לפני משה לדין זה אומר היא סרחה עלי והיא אומרת הוא סרח עלי אמר להם משה לבקר משפט למחר אם נמצא עומרה בבית בעלה (בידוע שהיא סרחה עליו נמצא עומרה בבית אביה בידוע שהוא סרח עליה ), that says that the Man was Mevarer these S'feikos. The Tosafos Yoim Kippurim (a sefer on Yoma) asks this Kasha.

He answers what appears to be a Doichek Teretz, that the P'sak Din came from Moishe's Bais Din. If people would have Taynois, Moishe would show them the Man as a Raya to his P'sak. The Maratz Chiyois has a more Yesoidoisdika Teretz. Rav Elchonon in the second Cheileik of the Koivetz Shiurim says this Teretz as well. Rav Pam would also say it over in the name of the Chidah. Toirah Lav Bashamayim Hi means Shamayim can't be Mevarer a Halachah, a Din can't be Mevarer Bashamayim. However, a Shaila in a physical fact (a Mitziyois) of course Shamayim can be Mevarer that, and therefore, the Man can be Mevarer it because it was a Shaila in fact (whose child or Eved is it).

The Ponovitcher Rav in Sefer Moshchas Shemen, Cheilek Bais says, the Gemara many times says Teiku, which Pashut P'shat means let it stand. The Toisafos Yom Tov brings that Teiku means Tishbi Yetareitz Kushyois V'abayo. Meaning Eliyahu Hanavi will Pasken the Halacha. The Gemara says in Eilu Mitziyois, and also in the first Perek by Manah Shlishi that Yhei Munach Ad Sheyavaei Eliyahu. Why is it that in one place we say Teiku and in the other place we say Ad Sheyavoi Eliyahu? Why do we change it? Why do we call him Tishbi there and Eliyahu here?

The answer is based on the Chasam Sofer in Cheilek Vav Siman Tzadik Ches. The Chasam Sofer says, is Eliyahu Hanavi who never died Michuyav in Mitzvois? The Gemara says that when he comes to tell us that Moshiach is coming, he will not come on Shabbos because he can't travel, meaning he is Michuyav in Techumin. The Chasam Sofer asks, what happens when there are 2 Brisim on Shabbos, how does he travel then?

The Chasam Sofer answers, when Eliyahu comes down as a Guf, he is Michuyav in Mitzvois. By a Bris, Eliyahu comes down as a Malach, and therefore, is not Michuyav in Mitzvois. If so, then when Eliyahu comes to Pasken Halachos, if he comes in a Guf he can Pasken Halachos, however, if he comes as a Malach then Toirah Lav Bashamayim Hu and he wouldn't be able to Pasken Halachos.

When Eliyahu comes to be Mevarer a Mitziyois, Eliyahu will just say who dropped it. So then we say, Ad Sheyavoi Eliyahu. Even a Malach could be Mevarer. However, to be Mevarer a Halacha as is implied by the word Tishbi meaning that he lives in the town of Tishbi, he must come in a Guf to Pasken a Halacha.