



פרשת בשלח

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We have already learned from what Mefarshim have alerted us, based on the Pesukim, that the ten Maakos correspond to the ten Maamaros that Hashem used to create the world. The message being that the ten Maakos are to reinforce the אמונה of Hashem, the Creator of everything, who controls it all as He wishes. That אמונה needs to be augmented, because no human was a witness to creation, and it can be easily forgotten - אשרי איש שלא ישכחך. When Hashem, כביכול, introduced Himself to us at Har Sinai, His words were NOT I am Hashem that created heaven and earth, but rather I am Hashem who took you out of Mitzrayim for that very reason. The entire episode of the Geulah, ending with the splitting of the Yam Suf, are meant to be Klal Yisroel's course in EMUNAH 101 - Kadosh Baruch Hu's mastery of the world and every minute occurrence that happens in it.

As young Yeshivah Bachurim, we cut our teeth on the words of the Baalei Mussar, especially the words of Rav Yerucham Levovitz, the Mirrer Mashgiach. Sometimes we even understood what he trying to teach us. However, given our age and our undeveloped thought process, there were some of his deep מחשבות that escaped us. One Shmuz that always eluded me was the first Maamar in the third volume of דעת חכמה ומוסר, which I now think I may understand it somewhat. I think. I leave it to you to judge if I can commit it in writing, at least the little I think I understand. Rav Yerucham has an עומק in the Rashi at the start of Parshas Va'era (6:3). Moshe is chastised by Hashem for his question which the Avos would never had asked. Hashem said I promised the Avos, but I never allowed them to see the fulfillment of those promises. The promises were made with the

“name” “Kail Shakai”, but they never saw ה' לא ושמתי להם, נודעתי להם, the “name” Hashem means you can count on Him to make it happen - לאמת דברי - to make it true. Rav Yerucham explains that are different names of Hashem for various conducts. Sefarim explain that NONE of the names we use for Hashem are actually describing HIS ESSENCE, which is impossible, but rather are descriptions of the “ACTS” that the Borei Olam is performing in HIS WORLD at that time. There is a “name” of “Kail Shakai”, which is the “name of promises”, even WITHOUT it being fulfilled and whose purpose is to test, to exercise our אמונה in believing that IT WILL HAPPEN. The promises of Kadosh Baruch Hu are not subject to human frailties - we can be sure it will happen even as we pass through the dark tunnel which might breed doubt, secure and firm in the belief of the pledge coming true. By the Avos, the covenant was already guaranteed, without seeing it happen. והאמין בה' ויחשבה לצדקה.

Rav Yerucham finds this substantiated by the Medrash (Vayechi 98:20) that states: הכל בקיוויו, everything depends on how much you hope for it to happen. He brings a scary ספורנו (Shemos (6:7-9) that the four were accepted as fact by Klal Yisroel and were sure that שאעשה כל מה שאמרתי להם, to bring them into Eretz Yisroel, לא נתנו לב להתבונן, they didn't believe it could happen and therefore, Hashem did not allow them into Yisroel, ONLY their children. The way Hashem works is that you can only be Zocheh to anything AFTER you show בטחון that you can get it. Rav Yerucham concludes: ובאמת יסוד גדול הוא לכל דבר ודבה...וזהו ענין סדר גאולת מצרים.

We were only Zocheh to Geulas Mitzrayim with actions that displayed our אמונה. To slaughter the gods





of Egypt “in their faces” can only be done by someone who knows that he is leaving. Try and equate that with burning a pile of Korans in a Muslim country - maybe even Portland. It had to be roasted, says the Daas Zkainim (Shemos 12:9) quoting Ibn Ezra, so that the smell would be strong and everyone would know there were lamb chops on the barbeque. The Mitzvah was NOT to hide it but an open declaration of the בטחון we had as we dressed in walking shoes with our canes - see Sforno (12:11). Our exit from Egypt and our tests in the Midbar were designed to, as Rabeinu Bachya writes, כדי שיגדלו נפשם השכלית במדרגת הבטחון שהוא, שורש האמונה כדי שיהיו ראויים לקבל התורה, that's why we had to enter - with our בטחון - into the waters of the Yam before Hashem split it. Maybe that's why every שבט had their own קריאת ים סוף, to allow for every שבט to show their own בטחון. We all say, daily, that we ask for Torah in the Zchus of אבותינו שבטחו בך. But that's a topic for its own article - בס"ד -

We all know the Chazal that the Geulah from Mitzrayim was in the Zechus of the צדקניות. This refers to their steadfast אמונה in bearing children despite the decrees of Pharaoh. There is another aspect that always amazes me, especially about Miriam. Her invincible אמונה to tell her father, the Gadol Hador, that his actions were worse than Pharaoh. Her supreme אמונה that was put to the test when Moshe was cast adrift in the river, even then she did not falter. She stood, מרחוק - from afar, unshaken, knowing Moshe would be saved, only uncertain of how - see Haamek Davar (2:4). But we cannot miss the Mechilta, quoted by Rashi (15:20), that after the Bnai Yisroel sang Shira, Miriam took her drum - התף בידה - and all the other women followed suit with their own instruments. Where did they get these instruments? Mechilta teaches that מובטחות היו that Hashem would do Nissim, so they

brought along their instruments! Running like slaves escaping, carrying the wealth of Egypt with them they were sure - מובטחות - that there will be a celebration; we are going to need a band. As an aside, Mefarshim explain that we did not WANT to “borrow” their gold and silver, which would ensure the Mitzriyim would chase us, but one נא from Hashem - one please, convinced them. A lesson in and of itself - who knows what one please can accomplish? The belief of these women was so powerful - the Galus will end and we need to celebrate the Geulah.

One final point based on an observation of the Netziv. The Pasuk says ותען להם מרים, ותען as he points out means to answer, to respond. See the Netziv how he applies it. We need to notice that whenever we speak of Shira, the verb is always a derivative of לענות - to answer. לך ענו שירה, זה קלי ענו ואמרו. That is because whenever Hashem does a miracle for us our response is Shira because Hashem is TALKING TO US, He wants something from us and we must RESPOND, and our first response is שירה, saying thank you and appreciating His חסדים. Then we must be מתבונן, ponder well, what could Hashem expect from us by bestowing me with His graciousness. We should all declare זה קלי ענו ואמרו, He is my G-d and He will ultimately fulfill EVERY promise He made to us through his Nevi'im.

Just like the Geulah from Mitzrayim was based on our בטחון, so too the end of this Galus - long and certainly not getting better - depends on our אמונה.

May we all be Zocheh.

Among those who are מצפים לישועה

אמני דאפקיה
חיים טובים ושלום

