

לעילו נשמת: פייגה בת הרב אהרן ת.נ.צ.ב.ה.

לזכות רפואה שלמה: מלכה בת רחל, מיכאל בן שולמית, יעקב משה בן דבורה שירה, ואברהם יהודה בן שרה רבקה.

# Torah Wellsprings

Collected thoughts  
from  
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Beshalach



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# Torah Wellsprings

## Beshalach

### Shabbos of Emunah

A *jungerman* once said to Rebbe Yaakov Yosef of Skver, *zt'l*, before Shabbos *parashas Beshalach*, "The Shabbos for *parnassah* is approaching." The reason Beshalach is the Shabbos for *parnassah* is because the *parashah* discusses the *mon* that sustained the Jewish nation in the desert.

The Skvere Rebbe corrected him. "The Shabbos of *emunah* is approaching" because in this week's *parashah* the Jewish nation reached a high level in *emunah* (and earned their *parnassah* in the merit of their *emunah*).

For example, it says about the miracles of *kriyas Yam Suf* (14:31), 'ויאמינו בה', "They believed in Hashem." They believed in Hashem even before *kriyas Yam Suf*,

as it states in *parashas Shemos* (4:31), ויאמן העם וישמעו כי פקד ה' את בני ישראל וירא את ענים ויקדו וישתחוו, "The nation believed..." During *kriyas Yam Suf* the Torah repeats 'ויאמינו בה', they believed, because now they attained a far higher level of *emunah*.

When someone reaches a high level of *emunah* his beliefs are as valid and real to him as the things he sees with his eyes. They attained this level of *Emunah* at *kriyas Yam Suf*, as the nation sang (15:2), זה אלי ואנוה, "This is my G-d, and I will glorify Him." זה is something that one can point to. Rashi writes, בכבודו נגלה עליהם והיו מראין אותו באצבע, ראתה שפחה על הים מה שלא ראו נביאים, Hashem revealed himself to them, and they pointed to Hashem with their finger. A maidservant at the sea saw what even the prophets couldn't see."<sup>1</sup>

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1. The Gemara (*Sanhedrin* 90-91) brings proofs that תחיית המתים מן התורה,

There are 115 *pesukim* in the *parashah*, which is *gematria* יד אמונה, which teaches us that the theme of the *parashah* is to have *emunah* that everything

happens according to 'יד ה', Hashem's hand.

So, rather than calling this *parashah* the *parashah* of *parnassah*, it is more

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that *techiyas hameisim*, the resurrection of the dead, is stated in the Torah.

One of the sources is (15:1), או ישיר משה, which means "Then Moshe will sing." The Gemara (and *Rashi* *ibid.*) explains, שר לא נאמר אלא ישיר מכאן, לתחיית המתים מן התורה, "The *pasuk* doesn't state that Moshe sang. It states that Moshe will sing. This is a Biblical proof that there will be *techiyas hameisim*." In the future, Moshe will sing praises to Hashem.

Rebbe Yechezkel of Kozmir, *zt"l* (מעיינו של תורה) asks, why did the Torah choose to hint to *techiyas hameisim* specifically in the *shirah* that Bnei Yisrael sang to Hashem by *kriyas Yam Suf*?

He answers that at this time the Yidden didn't need to believe in Hashem, because they *knew* Hashem. They went beyond that level of *emunah* and reached the level of *daas*, until they could point with their finger and say זה א-לי. But a Yid must always have *emunah*. There can't be a moment that one doesn't have *emunah* at all, and he relies solely on his *daas*. Therefore, at this time, they placed their *emunah* in the truth of *techiyas hameisim*. Therefore, by the *shirah* of או ישיר it is an ideal place to discuss *emunah* in *techiyas hameisim*.

Rebbe Yechezkel of Kozmir explains that therefore it states (14:31), וירא ישראל את ה' הגדולה אשר עשה ה' במצרים, "The Jewish nation saw Hashem's mighty hand, what He did in Mitzrayim..." They reached the level of וירא, seeing, knowing; they didn't need to believe. The words following are או ישיר משה, which hints to *emunah* in *techiyas hameisim*. Because at this time, when they knew Hashem, they placed their *emunah* in *techiyas hameisim*.

accurate to call it the *parashah* of *emunah*. And when Klal Yisrael have *emunah*, they will have *parnassah*. As it states in this week's *parashah*, after *kriyas Yam Suf* and after the lofty levels of *emunah* that the nation attained (16:4), הנני ממטיר לכם לחם מן השמים, "Behold, I will make it rain bread from heaven," because *emunah* is *mesugal* for *parnassah* and many other things too, as we will discuss.

### Believe in Yourself

An important aspect of *emunah* is to believe in yourself, to know that you are special in the eyes of Hashem.

*Pirkei Avos* (5:4) states, עשרה נסים נעשו לאבותינו במצרים ועשרה על הים, "Ten miracles happened to our forefathers in Mitzrayim and ten at the Yam Suf."

Rav Bartinura writes, "the ten miracles in Mitzrayim" refers to the miracle that the Yidden

were not affected by the ten *makos*. וכולם היו במצרים ולא בישראל All the ten *makos* afflicted the Egyptians alone, and not the Yidden.

Then, Rav Bartinura lists the ten miracles that happened to the Jewish nation at the Yam Suf:

(1)The sea split

(2)The sea became like a tent for the Yidden to pass through.

(3)They didn't walk on mud. The earth became parched. As it states, ובני ישראל הלכו ביבשה בתוך הים, "Bnei Yisrael walked on dry land in the sea."

(4)The earth that the Mitzrim treaded on turned to mud.

(5)The frozen water on the seabed wasn't a single sheet of ice. It looked like brick tiles. As it states, פוררה בעוד ים, the sea became like פירורים, pieces.

The Tosfos Yom Tov writes, "What was the purpose of the seabed

looking like tiles? I think it was for beauty, to honor Bnei Yisrael. [It was so Bnei Yisrael should feel honored as they walked through the Yam Suf on a beautifully tiled floor.] This is also the reason the sea became like a tent (the second miracle). It cannot be that the purpose of the canopy was to protect them from rain or the sun because they had the ענני כבוד, clouds of glory protecting them while they passed through the Yam Suf. It is thus clear that these two miracles [the brick floor and the tent] were only for the honor of Bnei Yisrael."

(6)The water became hard like a rock. As it states, שברת ראשי תנניים על המים, "You broke the heads of the

snakes [Egyptians] on the water."

(7)The sea split into twelve paths so that each *shevet* could pass through on their own path as it states (*Tehillim* 136), לגור ים סוף, לגורים.<sup>2</sup>

(8)The walls were transparent like glass or sapphire so that the tribes could see each other. (They passed through the Yam Suf at night, but the pillar of fire illuminated their paths, so they could see one another.)

(9)The salty sea water became sweet drinking water.

(10)After they finished drinking, the water that was leftover froze and piled up like a wall.

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2. Tzaddikim say that the sea splitting in twelve sections was to teach the nation that there are many paths in *avodas Hashem*, and you should respect the path that others take. As the Ahavas Yisrael of Viznitz *zt'l* said, "Hashem shows each tzaddik that the path he chose in *avodas Hashem* is the best one, to encourage him. However, he doesn't know that Hashem shows each tzaddik that the path he chose is the best path..."

So, they experienced ten miracles in Mitzrayim and then ten miracles by the Yam Suf. Additionally, they achieved the level of prophecy. As Chazal say, "A שפחה, maidservant, at the Yam Suf, saw clearer G-dly visions than the *navi*, Yechezkel ben Buzi."<sup>3</sup>

Surprisingly, despite the miracles and the prophetic visions they witnessed, they rebelled against Hashem. As it states (*Tehillim* 106:7), וימררו על ים, בים סוף "They rebelled against the sea of the *Yam Suf*."

The Gemara (*Pesachim* 118:) explains that they said,

"We are leaving the Yam Suf from one side, and the Egyptians are leaving the Yam Suf from another side." How did this happen? After all the wonders that they saw, they should have had complete *emunah* and loyalty to Hashem.

Rebbe Moshe Mordechai of Lelov *zy'a* answers, "They believed in Hashem, but they didn't believe in themselves." They didn't think that they were unique to Hashem, chosen from all the nations. That was their mistake.

People sometimes question themselves,

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3. At *kriyas Yam Suf*, even the maidservants attained high levels of prophecy, but by *matan Torah*, there were boundaries, and some people were permitted to come closer to the revelations of Har Sinai, while some had to stand at a greater distance. Why was *kriyas Yam Suf* equal for everyone, while *matan Torah* was dependent on each person's level.

The Rebbe of Tchartkov *zt'l* explains that Torah is dependent on the amount one studies. However, when it comes to *emunah*, which was revealed by *kriyas Yam Suf*, even the simplest person can reach the highest level. "Because even someone who has very little wisdom, but if he has *emunah peshutah*, he can perceive the same degree of *emunah* as a great person – without any difference."

"Hashem is so great, and I am so small. Why should Hashem want me?" but this is the reality.

Reb Tzaddok HaCohen (*Tzidkas HaTzaddik* 154) writes, "Just as one must believe in Hashem, one must believe in *himself*. This means he must believe that Hashem wants *him*, and he was created for a reason... One must believe that his soul comes from the Origin of Life (מקור החיים יתברך שמו) and that Hashem has pleasure when he serves Him. As it states (14:31), ויאמינו בה' ובמשה, עברו, 'They believed in Hashem and in His servant Moshe.' Moshe represents each of the six-hundred thousand Yidden of the generation. They believed that Hashem desires them and derives pleasure from the good that's in them."

As we explained, the Yidden had a hard time recognizing how special they were, and that was the source of their rebellion at the sea. However, all the gentile nations recognized

the greatness of Bnei Yisrael. As it states (15:15), וזו נבהלו אלופי אדום אילי מואב יאחזמו רעד, "The officers of Edom were afraid, and the powerful people of Moav were overtaken with fear..."

Rashi explains, "They didn't have any reason to be afraid, since the Yidden weren't coming to conquer their lands. But it bothered them that the Yidden were getting so much honor."

It states in the next *pasuk* (15:16), תפל עליהם אימתה ופחד... עד, "They were seized with immense fear...until your nation passes through, Hashem. Until they passed, this nation whom you acquired."

The *Yesod v'Shores HaAvodah* (3:7) writes, "When you say the words 'עד יעבור עמך ה', 'Until your nation passes through...' you should feel immense happiness that we are the nation Bnei Yisrael, chosen from the seventy nations... When you say 'עם זו קניתי', 'This

nation whom you acquired" think of Rashi's explanation, that *קנייה* means *חבבת*, 'You love them more than all nations,' and be extremely happy."

There is nothing more important to Hashem than us, the Jewish nation. As it states (*Devarim* 14:1), *בנים אתם*, "You are Hashem's children"! Think of human kings, *lehavdil*. They have wealth, power, honor, but in the deepest places in their heart lies a love for their children. Their children are more important to them than anything. Hashem says that we are His children. This means that although the entire world is His, and He has so many *malachim*, etc., His heart is with us, with every Yid.

The Mishnah states (*Avos* 3), *חביבין ישראל שנקראו בנים למקום*,

*חיבה יתירה נודעת להם שנקראו בנים למקום*, "The Yidden are beloved because they are called Hashem's children. It's an even greater love because they were told that they are His children." Based on the principle of, *מקצת שבחו לפניו*, refraining from saying all of a person's praises in front of him, we understand that if Hashem tells us that we are His children it's only partial praise. The full extent of our praise is even greater than that. Thus, the Mishnah is saying, *חיבה יתירה*, the love is even greater than being a son, because *נודעת להם שנקראו בנים למקום*, they were told that they are Hashem's children. If they were told, then that is only partial praise. This means Hashem's love for us goes beyond the limits of a parent's love for his children.<sup>4</sup>

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4. The Rebbe of Zlotchev *zt'l* (*Orach l'Chayim, HaAzinu*) teaches that a Yid has the ability to turn over worlds, and to attain all his *gashmiyos* and *ruchniyos* needs. The problem is that he doesn't

Bilaam said (*Bamidbar* 23:21), לא הביט און ביעקב ולא ראה עמל, בישראל ה' אלקיו עמו ותרעת מלך בו, and Rashi explains, "Hakadosh Baruch Hu doesn't look at Yaakov's sins. When Yidden transgress His words, Hashem ignores it... ה' אלקיו עמו, even when they rebel and anger Hashem, Hashem doesn't stop loving them. ותרעת מלך בו, the love of the King is always with them."

Rebbe Dovid of Lelov *zy'a* taught that a Yid is good because he is part of Hashem, חלק אל"ה ממעל. If you see evil in a Yid, it is an infiltration from the goyim, among whom we live. It isn't his genuine self.<sup>5</sup>

We shouldn't think that this is just a cute *vort*, but not the reality. Because the truth is that a Yid is extremely holy. The *Zohar* has a debate regarding who is holier, a Yid or a malach. Either way, a Yid is exceptionally holy and far removed from sin.

The *Zohar* says we should read the *pasuk* (*Vayikra* 4:2), נפש כי תחטא, "If a person sins..." with a question mark, like this: נפש כי תחטא, is it possible that a Yid will sin? We are so holy; how can it be?

But apparently, the influences of this world are powerful and things like that happen.

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believe that he has this strength, and this prevents him. As it states (*Devarim* 32:2), בי דור תהפכות המה, they are a nation that can turn everything over, בנים לא אמן בם, the problem is that they are children who don't believe that they have this strength.

5. The Gemara says, גוי ששבת חייב מיתה, "A non-Jew who keeps Shabbos deserves death." The Chidushei HaRim *zy'a* taught that it is therefore important to do *teshuva* on Friday, before Shabbos arrives, so that only the Yid in us keeps Shabbos, and not the parts of the Goy, which we adapted in *galus*.

Rashi (*Bereishis* 6:2) teaches that even the holy *malachim* sinned when they descended into this world. Therefore, don't find it shocking when we say that a Yid is distant from sin, and that all his *aveiros* come from the influence of the goyim and the *galus* and the baseness of this world, because that is the reality. There are many bad influences around us, which draw us to the worst places. But that doesn't take away from the fact that the essence of a Yid is pure and holy.

With this awareness in mind, we will love our fellow man, and it will be easier for us to recognize that we are precious to Hashem, despite our faults and *aveiros*.

Once, Rebbe Dovid'l Lelover *zt'l* collected money together with the Yid Hakadosh of Pshischa *zt'l*. At one home, Rebbe Dovid remained inside for a long time while the Yid Hakadosh waited outdoors.

When Rebbe Dovid came out, he apologized for the delay, and he explained, "I saw a lot of *yiras Shamayim* in that home; I simply couldn't leave."

What *yiras Shamayim* did he see? He explained, "In this home, a young man works together with his elderly father. The old man made a mistake related to the business, and his son was angry at him. I heard the son tell his father, 'If I didn't fear Hashem, I would kill you.' So, I heard him say that he fears Hashem, and I wanted to be around this special Yid who has so much *yiras Shamayim*. That's why I tarried."

Rebbe Dovid Lelover focused on the good because that is the genuine essence of a Yid.

Take a moment to think about how special and holy you are and about how much Hashem loves you. It will fill your heart with joy, and then, all your deeds

will be performed in an entirely different way.

How will your *tefillah* appear when you attain clarity that Hashem loves you more than a parent loves his child?

How will your Torah study and mitzvah observance appear?

Think about how happy you will be all the time when you attain awareness of these truths.

Speak about it, study it, and think about it.

### **The Hand of *Emunah***

A Yid who lived near Lechovitz broke his foot and was in immense pain. People brought him to the Lechovitzer Rav. The Lechovitzer Rav said, "Bring him to my room between Minchah and Maariv and lie him down on the bed."

The Lechovitzer came to his room between Minchah and Maariv, and

he said to the man, "Repeat after me: אתה גבור לעולם ה' מוחה מתים אתה רב להושיע... ורופא חולים. The man repeated after the Lechovitzer Rav the second *brachah* of *Shemonah Esrei*, and then the Lechovitzer asked him, "Do you believe in everything we just said?"

The ill person said he believes. The Lechovitzer Rav rebuked him, דבר שקרים, "לא יכון לנגד עיני", "Don't lie to me. Let's repeat it," and they repeated the *brachah*. The man recited each verse after the Lechovitzer Rav, concentrating intensely, as he planted in his heart belief in each phrase. When they finished, the Lechovitzer asked a second time, "Do you believe?"

"I do," he replied. The Lechovitzer Rav rebuked him again. His *emunah* wasn't perfect yet.

They repeated the *brachah* a third time. This time the ill person was very emotional. He repeated each phrase with immense excitement and joy, and

when they were finished, he shouted, "I believe! I believe!"

The Lechovitzer said, "Get off the bed," and he got off the bed.

Now that he fully believed that Hashem is רופא חולים (heals the ill) he was completely healed.

The man wanted to leave the room on his own two feet, but the Lechovitzer told him that the people who brought him in should carry him out. And he said that this man should remain in bed for twenty-four hours, to conceal the miracle.

This story is written in *Toras Avos* (*Maasei Avos*, 55), and it concludes that it was

tough for this man to remain in bed for an entire day after he was completely healed.<sup>6</sup>

The lesson that should be learned from this story is that miracles can occur when one has *emunah*. This was how the Lechovitzer performed miracles for people. He taught them to believe in Hashem, and when their *emunah* was perfect, the laws of nature changed for them.

Therefore, it states (17:12), ויהי ידיו אמונה עד בא השמש, "His hands were *emunah* until the sun came..." The *Divrei Shmuel zt'l* (Slonim) explains that this means that just as a person can do things with his hands, so

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6. A similar story happened to Rebbe Levi Yitzchak of Bardichev *zt'l*. He was gravely ill, and in his mind he was reviewing thoughts of *emunah* and *bitachon*. He believed that Hashem heals, and that Hashem will heal him. He tried standing up, but he fell to the ground. He understood that his *emunah* and *bitachon* weren't perfect yet. His students, who were there saying *Tehillim*, helped their rebbe back into his bed. Sometime later, he got up, completely healthy. After attaining perfect *emunah* and *bitachon*, he was healed.

can do things with his *emunah*.

The Divrei Shmuel writes, "Someone who has true *emunah*, his *emunah* becomes like his hand - literally. Just as a person can fulfill his needs using his hands, he can do the same with his *emunah*. The Lechovitzer effected miracles and helped people because he had a very high level of *emunah*. He imbued every Yid that came to him with clear *emunah*. With *emunah*, miracles, beyond nature can occur. *עד בא השמש* means that the ability to accomplish miracles and wonders with *emunah* continues until the sun of *Moshiach tzidkeinu* arrives." This applies to our generation as well; miracles can occur with the power of *emunah*.

The *mon* was given to the Jewish nation in an effortless manner. As the Rabbeinu b'Chaya (16:4) writes, "The *mon* fell at nighttime when they were sleeping on their beds, so

they would wake up and find their *parnassah* prepared..." The *emunah* and *bitachon* of the Yidden in the desert was the reason for their *parnassah*, and they didn't have to work hard. Because *emunah* accomplishes wonders.

Similarly, today, it is possible to receive *parnassah* in easy, effortless ways. As it states (*Tehillim* 127:2), *שואי לכם משכימי קום מאחרי שבת אכלי לחם העצבים בן יתן לידידו שנא*. The Rabbeinu b'Chaya says, *לידירו שנא* means, "For the beloved to Hashem, Hashem gives *parnassah* when they sleep."

Rabbeinu b'Chaya writes, "*שואי למשכימים*", it is for naught that people toil, because whatever they get after all that work, Hashem gives to those whom He loves when they sleep, without working hard."

### **Bitachon is the root of success in Avodas Hashem**

The Jewish nation benefits when they have

*emunah*. The Sefer HaYashar teaches that all good *middos* come from *emunah*. The believer knows that he can work less (and during this newly found time, he will study Torah and daven), and this won't detract from his *parnassah*. The believer isn't jealous of others, for he knows that everyone receives his destined portion.

Rebbe Mendel of Riminov *zt'l* elaborates, "The Rabbeinu Tam in *Sefer HaYashar* teaches that one should strive and try to acquire *emunah* and *bitachon*. These *middos*

should be one's priority and on the top of his list in trying to attain. When one believes that Hashem watches over him with *hashgachah pratis*, he knows that even if he doesn't overwork, Hashem will provide him with all his needs. He won't spend his days earning wealth because he has *bitachon* that whatever is destined from heaven will be, he can't earn more or less. When a person's heart is filled with *emunah* and *bitachon*, it will be easy for him to keep the mitzvah of *וואהבת לרעך כמוך*, to love his fellow man,<sup>7</sup> because...he won't be

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7. In *parashas Shemos* it states (2:13), *וירא שני אנשים עברים נצים*, Moshe saw two Yidden fighting." Who were these two people? Rashi writes, *דתן ואבירם הם שהותירו את המן*, "They were Dasan and Aviram, the people who left over the *mon*." Why didn't Rashi write, "They are the people who made a *machlokes* against Moshe"? Dasan and Aviram did several bad things. Why does Rashi associate their dispute and fighting specifically to their leaving over the *mon*?

We can answer that Dasan and Aviram fighting and their *aveirah* of leaving over the *mon* are related. Since they left over the *mon*, this means they don't have *bitachon* that there will be enough for the next day. And if they don't have *bitachon*, this results in fighting.

jealous when he sees success by his fellow man. Even if someone opens a store in his neighborhood to sell the same items that he sells, it won't bother him because he knows that no one can take his portion away from him. Whatever he doesn't earn, obviously wasn't meant for him"

The Gemara (*Yoma* 76.) says, "Students of Reb Shimon bar Yochai asked their teacher, 'Why didn't a lot of *mon* fall at once, enough to last for a year?'

"Reb Shimon replied, 'I will tell you a *mashal*: There was a king who would give his son an allowance once a year, and the son only came to his father on that day of the year, to pick up the money. The father, wanting to see his son more often, began giving allowance, enough for only one day. The son began

coming to his father every day to pick up the money. Similarly, if Hashem gave Bnei Yisroel *mon* for an entire year, they would forget Hashem. Every day was an opportunity for the *dor hamidbar* to become closer to Hashem by asking for sustenance. If a parent had four or five children, he was always worried, 'Perhaps the *mon* won't fall tomorrow, and my family will die in hunger?!'<sup>8</sup>

Rebbe Mendel of Rimanov zt'l teaches: It states (16:4), ולקמו דבר יום ביומו, and they collected the *mon* each day, and the *mon* didn't come down once, for many days. למען אנחנו הילך בתורתך, because this will train the nation to have bitachon, which will result in them keeping the entire Torah (as we discussed above, from the *Sefer HaYashar*). The nation will see (16:18), וימורו

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8. The Gemara has another two answers: The *mon* fell each day so they could eat it when it was hot. Or so they shouldn't have to carry a lot of *mon*, to store it.

בעומר ולא העדיף המרבה וממעט לא החסיר, that those who gathered a lot of *mon* didn't end up with more *parnassah* than someone who gathered less. This will prove that it isn't necessary to work extra hours, and one can and should leave enough time for Torah and *tefillah*.

### **Kriyas Yam Suf in the merit of *Bitachon***

When the Jewish nation stood at the shores of the Yam Suf and the Mitzrim were quickly catching up to them, Moshe Rabbeinu *davened* for Klal Yisrael's salvation. Hashem said to Moshe (14:15), מַה תִּצַּעַק אֵלַי דָּבָר, "Why are you shouting to Me? Tell Bnei Yisrael to travel."

The Or HaChaim asks:

(1) Why shouldn't Moshe daven? It was an *עת צרה*, a time of distress and worry; what should a person do at such times, other than to daven to Hashem?

As the Or HaChaim writes, "To whom should Moshe pray if not to Hashem? This was considered an *עת צרה*, of course, he should pray to Hashem... And if it is because Moshe davened too much, behold until Hashem answers his prayers and saves Bnei Yisrael from their distress, Moshe should continue davening! Furthermore, it seems that his prayers were answered. As Hashem said to Moshe, הֲרִם אֶת מַטְּךָ, 'Raise your staff' [and split the sea]. So why did Hashem complain to Moshe, 'Why are you shouting at me?'"

(2) The Or HaChaim asks another question:

It states, דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל, 'Tell Bnei Yisrael that they should travel.' Exactly, where should they travel to, if the Mitzrim are behind them and the sea is in front of them?"

The Or HaChaim's answer is based on the following lesson from

Chazal (Zohar vol.2 p.170:), "When Yisrael stood at the Yam Suf, and Hashem wanted to split the sea for them, the *malach* מַלְאָךְ (who is the *malach* over Mitzrayim) said to Hakadosh Baruch Hu, 'Master of the world, why do you want to punish the Egyptians and to split the sea for the Yidden? Both the Yidden and the Egyptians are guilty before You! You do everything according to truth and justice, and currently, these people worship idols, and those people worship idols! These people commit *arayos*, adultery, and so do those! These people kill, and so do they!"

Due to these tough accusations, *tefillah* alone wasn't enough. They needed a special merit to make them worthy of *kriyas Yam Suf*. Otherwise, the מַדָּה מֵרֵיךְ would prevail. They merited salvation because they started moving towards the sea with mesirus nefesh. In other words, their *emunah* and

*bitachon* tipped the scale, and they became worthy of *kriyas Yam Suf*.

As the Or HaChaim writes:

"The Midrash says that at this time [prior to *kriyas Yam Suf*], the Jewish nation was being judged because מִה אֵלוֹ אֵף אֵלוֹ [just as the Egyptians sinned, so did the Jewish nation]. Hashem wanted to bestow His kindness on the Jewish nation, but they weren't worthy of it. Therefore, Hashem told Moshe, מִה תִּצְעַק, אֵלַי, 'Why do you daven to me? The matter isn't up to me. I want to perform a miracle; the problem is that they don't deserve it. Therefore, I give you the following advice. The Jewish nation must believe in Me with all their heart, וְיִסְעוּ, and they must travel into the sea, even before it splits. *Emunah* and *bitachon* will make them worthy.' Indeed, that is what occurred. The first tzaddik was Nachshon ben Aminadav. He entered the

sea until water reached his throat, and the sea didn't split. Nachson cried, כי באו מים עד נפש, that he is about to drown. At that point the sea split, see *Sotah* 37."

The Or HaChaim concludes, "With this commentary, all of our questions are answered."<sup>9</sup>

Chazal tell us, קשין פרנסתו של אדם כקריעת ים סוף... קשין זוונו של

, אדם כקריעת ים סוף, *parnassah* and finding one's *shidduch* is as difficult as splitting the sea. We've just learned a technique, a *segulah*, to split the sea, to find your *shidduch*, and to earn your *parnassah*. Trust in Hashem. Believe in Him. This merit will increase Hashem's compassion, and *be'ezras Hashem*, you will get the salvation you need.

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9. The Chofetz Chaim *zt'l* says that the sea split only after people began walking through to hint to us that one must do *hishtadlus*. One can't expect the sea to split for him if he doesn't do some deed of *hishtadlus*.

Nevertheless, notice that their *hishtadlus* didn't split the sea. The sea split in an entirely different way. As it states (14:21) ויט משה את ידו על הים ויולך ה' את הים ברוח קדים עזוה כל הלילה וישם הים לחרבה ויבקעו המים "Moshe stretched his hand to the sea, and Hashem brought a strong eastern wind all night long, and this made the sea dry up, and the sea split." Because we have to do *hishtadlus*, as we are obligated to, and Hashem saves us in ways of His choice.

Upon the Chazon Ish's request, Reb Shalom Shwadron once collected money for a *kiruv* organization (Pe'ilim), but he wasn't very successful. The Chazon Ish told him that someone just gave a large check for Pe'ilim. "So you see, you did *hishtadlus*, and the results came from an entirely different place."

It states (17:12), ויהי ידיו אמונה, "His hands were *emunah*." Isn't *emunah* in the mind? Why does the *pasuk* mention his hands? The Yisa Brachah of Modzitz *zt'l* answers that this means one must have *emunah*, and nevertheless do *hishtadlus* with his hands.

## Hashem Acts with Us as We act with Him

According to the Nefesh HaChaim (שער א' פרק ט') when Hashem said, ויִסְעוּ, that they should travel into the sea, it wasn't in order to earn another merit to make them worthy of the miracle (as the Or HaChaim explained), rather, it was to invoke Hashem to perform this miracle for us.

The Nefesh HaChaim writes, "At *kriyas Yam Suf*, Hashem said to Moshe (14:15), מַה תִּצְעַק אֵלַי דְּבַר אֶל בְּנֵי יִשְׂרָאֵל, ויִסְעוּ, 'Why are you shouting to Me? Tell Bnei Yisrael to travel.' Because if they have *emunah* and *bitachon* and travel into the sea without fear because they trust that Hashem will split the sea before them, this will create a commotion in Heaven and the sea will split." His explanation is based on the renowned concept that Hashem acts with the Jewish nation as they act towards Hashem. If they trust that Hashem will split the sea, it will happen.

When the Mitzrim saw the punishments and miracles at *kriyas Yam Suf*, they wanted to turn back to Mitzrayim, but they couldn't. Their horses acted like they had a mind of their own and rushed into the sea. Generally, the rider leads the horse, but this time the horse led its rider.

The Nefesh HaChaim writes, "It states (*Shir HaShirim* 1:9), לִסְסָתִי בִרְכַבִּי פָרְעָה, רְמוּתֶיךָ רַעִיתִי, 'Like Pharaoh's horses, I compare you, my beloved.' The explanation is as follows: Pharaoh's horses behaved in a way that was contrary to the course of the world. Generally, the rider leads his horse, but this time the horses led the Egyptians. [They couldn't control their horses, and the horses brought them into the sea.] Hashem says, 'I act with you in the same way. Because although I ride the heavens, as it states, רוֹכֵב עֲרֻבוֹת, nevertheless, you lead Me... And it states (*Devarim* 33:26), רוֹכֵב שָׁמַיִם בְּעֹרֶךָ, 'Hashem

rides in the heavens through your strength...' This is because Hashem mirrors people's deeds and attitudes. Klal Yisrael's *bitachon* and trust that Hashem will split the sea for them caused it to happen.

This discussion is related to the *mon*.

The Nefesh HaChaim writes, "The generation who lived in the desert had the merit to eat... bread from heaven, every day... and they didn't have to do anything for their *parnassah*. [They had no disturbances], therefore, certainly, they had to...attach their hearts to Torah study and to *avodas Hashem*...by day and at night. The *keruvim* of the Mishkan (in the desert) faced one another because Hashem and the Jewish nation were facing each other." The Nefesh HaChaim explains that the two *keruvim* represented Hashem and the Jewish nation. When Yidden were doing Hashem's will, the

*keruvim* faced each other. When the Yidden turned away from Hashem, this was seen in the *keruvim*, which would, miraculously, turn away from each other, representing the division between Hashem and the Jewish nation. During the forty years in the desert, it was an exceptional time for *avodas Hashem*. There were no disturbances, and everyone was occupied in Torah study. Therefore, the *keruvim* faced each other.

In the first Beis HaMikdash, which Shlomo built, the *keruvim* were also embracing each other, as it states (*Malachim* 1, 7:36), *במער*, *איש ואישה*, but the *keruvim* were facing slightly to the side. As the Gemara (*Bava Basra* 99.) tells us. They weren't facing one another, one hundred percent. This is because during Shlomo's rule, most people had to work for their *parnassah*, and as a result, they weren't as attached to Hashem. Their slight detachment was seen in the positions of

the *keruvim*, who have somewhat turned away from each other.

(Even when the Yidden in Shlomo's era worked, they certainly had *emunah* in Hashem, and they worked *leshem shamayim* to bring *parnassah* to their families, etc. Nevertheless, the connection wasn't as strong as it was in the desert, as seen from the position of the *keruvim*.)

The Nefesh HaChaim asks: One *keruv* represented the Jewish nation and the other *keruv* represented Hashem. We understand that the *keruv* that represented the Jewish nation was slightly turned to the side, as the Jewish nation's hearts weren't 100% devoted to Hashem's service. However, the other *keruv* represented Hashem and His connection to us. Why was that *keruv* turned slightly to the side? That *keruv* should face the other *keruv*!

The Nefesh HaChaim's answer is based on the

principle that Hashem acts with us as we act towards Him. If we turn slightly away from Hashem, automatically, this results in Hashem turning away slightly from us.

From this lesson, let us attain awareness of the importance of remembering Hashem, even as we work, and the need to set time for Torah and *tefillah*. *Chas v'shalom*, if we turn away from Hashem, Hashem turns away from us. But if we set aside times for Torah and *tefillah*, and if we remember that our *parnassah* comes from Hashem, our hearts will face Hashem, and Hashem will act with us in the same way. He will face us and bestow His kindness upon us.

### The War with Amalek

This week's parashah discusses the war against Amalek. The Yidden won the battle with their *emunah*. As it states (17:11),

והיה כאשר ידו וגבר ישראל, "When Moshe raised his hand, Yisrael won. וכאשר יניח ידו וגבר עמלק, when Moshe rested his hand, Amalek won" The Mishnah (*Rosh Hashanah* 3:8) asks, "Did Moshe's hands make or break the war? Rather, when the Yidden looked up to Heaven and attached their hearts to their Father in heaven, they won the war. And when they didn't look up to Hashem, they lost..."

How did Moshe's raising his hands help the Yidden turn their eyes to Hashem?

The Tosfos Yom Tov explains, "It seems to me that when Moshe raised his hands, this was a signal for Bnei Yisrael to do the same, to look up to heaven and to attach their heart to their Father in heaven. According to my explanation, it is very likely that Moshe stood on a mountain so that all of Bnei Yisrael could see him, and when they saw him raising

his hands, they also looked up to heaven and they davened with *kavanah*."

Similarly, the Pirkei d'Reb Eliezer (ch.44) writes, "Moshe, Aharon, and Chur stood on a high place amid the encampment of the Jewish nation. When the Yidden saw Moshe bow to his knees, they bowed on their knees. When they saw Moshe bow on his face, they did the same. When they saw Moshe raising his hands to heaven, they raised their hands to their Father in heaven...." They replicated Moshe's devotion in *tefillah*, and this saved them during the war.

The Chasam Sofer zt'l describes the great miracle that took place in this war. The Yidden weren't focusing on the war. Their thoughts were about attaching their hearts to their Father in heaven, and nevertheless, they won the war. Generally, soldiers must focus intently to shoot on-target. But during this war, the minds of the

soldiers were elsewhere, and they won the war because of their devotion to Hashem.

The Binyan Shlomo (printed תרצ"ו) takes note of the unusual expression in the *pasuk*. The opposite of, כאשר ידים ידו, "When Moshe raised his hand", is כאשר ישפיל ידו, "When Moshe lowered his hand." But the *pasuk* doesn't say, ישפיל, it states כאשר יניח ידו וגבר עמלק, "When Moshe rested his hand, Amalek won." Why doesn't the *pasuk* state ישפיל?

The Binyan Shlomo answers that the *pasuk* wants to tell us that we must wage a constant war against Amalek, which means we must always strengthen our *emunah*. We can't rest our hands. Even if it isn't, ישפיל ידו, just יניח ידו, which indicates that he lets up on his constant battle against Amalek, his continuous attempt to grow in *emunah*, that will be enough to enable Amalek to succeed in the war. *Emunah* needs constant reinforcement. And if we don't increase our *emunah*, we fall backwards.<sup>10</sup>

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**10.** The Binyan Shlomo writes this lesson in regard to *chinuch*. To succeed in *chinuch* one needs continuous effort. If he will be יניח ידו, which means he isn't active in the *chinuch* of his children, he might lose the battle, *chalilah*.

This means that a parent has to know what his children are up to, what's happening in their life, so he can direct them with wisdom and patience.

Sometimes, the best way to educate children is by example.

A father told the Rebbe of Alexander *zt'l* that his son isn't *benching*. The Rebbe told him, "That's not a problem. You shall *bench* with *kavanah*, and your son will follow your ways."

### A Moment of *Emunah*

It states (14:4), וְחִזַּקְתִּי אֶת לֵב פְּרַעֲהַ וְרִדְף אַחֲרֵיהֶם... וַיִּדְעוּ מִצְרַיִם כִּי אֲנִי ה', "I will strengthen Pharaoh's heart, and he will chase after them... and Mitzrayim will know that I am Hashem." The Ibn Ezra writes וַיִּדְעוּ מִצְרַיִם: הַנְּשֹׂאִים, גַּם הַנְּשֹׁבְעִים לְפָנַי מוֹתֵם כִּי אֲנִי ה', "Mitzrayim will know: This is referring to the people who remained in Mitzrayim, and also, it refers to those who drowned, for they will discover, before their death, that I am Hashem."

We see from this source that even a moment of *emunah* is precious. Hashem wanted that the Egyptians should know Hashem a moment before they die.

As they are being tossed in the Yam Suf, they will discover Hashem, and that, too, is worthwhile.

Therefore, we should strengthen ourselves in *emunah*, and we must know that even a moment of reflection on *emunah* is precious.

### *Bitachon*

There was a *bachur* in the Chofetz Chaim's yeshivah who turned down one *shidduch* offer after the next. He said that he would only agree to a *shidduch*, if the girl's parents agree to support him for five years.

The Chofetz Chaim asked him, "How many

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So, the Binyan Shlomo's counsel doesn't necessarily mean that the parent must always rebuke their children. Sometimes that suffocates the child and causes more harm than good. Children need space, too. The lesson of the Binyan Shlomo is that the parents must always be involved in the children's *chinuch*. They must know what's happening to them and consider the best way to educate them. It should never be גִּיחַ יָדוּ, that they give up, or that they don't pay attention.

years are you planning to live?"

"At least another seventy years, with Hashem's help," he replied.

"And if you find a father-in-law who will support you for five years, who will support you the remaining sixty-five years of your life?"

"Who will support me?" the *bachur* asked incredulously, "Hashem will support me!"

"So, if you believe that Hashem will support you for sixty-five years, why don't you believe that Hashem can support you for the first five years as well?"

The Chofetz Chaim explained that Dasan and Aviram made the same error. They feared that on the following day, the *mon* would stop falling, so they saved *mon* for the next day. But what did they expect to eat on the day after that? They would need to come

to trust in Hashem, so they might as well have trusted in Hashem immediately.

The Brisker Rav *zt'l* would raise funds each month to support Torah scholars in Yerushalayim. Sometimes, he didn't raise enough money, and he had to borrow money to pay the *yungerleit*. A wealthy person told him, "The Rav should seek a very wealthy person, who can give you a quarter-million pounds. That way, you will have peace-of-mind for a few months."

"*Chas veshalom!*" the Brisker Rav said. "Even if someone would give me millions, I wouldn't accept it. I don't want to earn more than I need for each month." The Brisker Rav explained that the responsibility to raise the money forced him to trust in Hashem. If he received a quarter million pounds, he would have some respite, but he would lose his *bitachon*.

There were times when people wanted to give the Brisker Rav large sums of money, but he wouldn't accept it. He would tell them, "I already have enough for this month."

The *Chovas HaLevavos*, in his introduction to *Shaar HaBitachon*, writes, "Someone who has *bitachon*...will be calm and won't have any worries, similar to a chemist who knows how to turn silver into gold, and how to transform copper into silver. He will be even calmer than the chemist because the person who has *bitachon* will have ten benefits over the chemist..." The *Chovas HaLevavos* explains that the chemist is afraid of other people because he is doing something illegal. He is afraid to reveal his secrets so people shouldn't copy them. But the person who has *bitachon* in Hashem lives worry-free.

Based on these words, the Brisker Rav *zy'a*

explained the *passuk*, קוה אל ה' ה' חזק ויִאמֵן לְבָךְ וְקוּה אֶל ה' "trust in Hashem, strengthen your heart, and trust in Hashem" (*Tehillim* 27:14). This *pasuk* implies that the reward for having *bitachon* is having more *bitachon*. Why isn't there a different reward for *bitachon*? Why should the reward for *bitachon* be more *bitachon*?

But the *Chovas HaLevavos* showed us that the calmest and most tranquil person in the world is someone who has *bitachon*, so what reward can possibly be given to someone who has *bitachon*? Should we give him wealth? The reward would be far less than the *bitachon* he had before it. Therefore, the only reward for *bitachon* is more *bitachon*.

The Brisker Rav explained this to a wealthy man. The wealthy man said enthusiastically, "That's a *gut vort*!"

The Brisker Rav asked him, "If it is good, perhaps you should strengthen

yourself with *bitachon*, do less business, and dedicate more time to learning Torah?"

The man didn't want to do this. He enjoyed hearing about the greatness of *bitachon*, but he wasn't ready to put the lesson into practice.

The Brisker Rav told him a story that happened to his father, Reb Chaim of Brisk *zt'l*:

A *meshulach* was away from his home for a half-year raising money. He was in Brisk just shortly before he was ready to return home, and he realized that he lost all the money. He ran to Reb Chaim Brisker, crying hysterically. A half-year of toil was lost. What should he do now?

Reb Chaim reminded the *meshulach* that he had gone to a store to buy a suit. "Apparently, when you took off your clothing

to try on the suit, someone stole the money."

The man began to cry some more.

Reb Chaim said, "Come back in a few days. I will speak with some wealthy people, and *be'ezras Hashem*, I will give you the amount you lost."

A few days later, Reb Chaim (who was renowned for his charitable deeds) gave the *meshulach* even more than the original sum. The *meshulach* was very grateful. But now, he was ashamed that he had cried so bitterly over money. He said to Reb Chaim, "It wasn't the lost money, which made me so upset. I was mostly upset with *myself*. I felt like a fool because I was so negligent with the money. That is why I was so upset. But it wasn't the money..." He was embarrassed to admit he had made such a scene over money.

Reb Chaim said, "Oh? That was the problem? I

thought you were crying over the money. Well, if that's the case, you can leave the money with me. I have people who could use it..."

The man shouted, "No, Rebbe! I need the money!"

The Brisker Rav said to the wealthy person, "Your behavior is similar to this story. You say that it is a nice *vort*, as though you are interested in the virtue of *bitachon*, and then you shout, '*ober gelt!*' (But I need money)."

There are different paths of *bitachon*, and the Alter of Navarduk *zt'l* chose a very demanding path: he would trust in Hashem without doing *hishtadlus*.

The Alter of Novardok *zt'l* once arrived in a city after nightfall. He needed a place to stay for the night, but he wouldn't ask for help. He trusted in Hashem, and he didn't want to make *hishtadlus* to find a place to sleep. He went into the *beis*

*midrash* to study Torah. No one knew that he needed a place, so they didn't offer. Eventually, the *beis medresh* emptied, and he was left alone.

That night, a wealthy man couldn't sleep, so he took a stroll around the streets. He passed the *beis midrash* and found the Alter of Novardok sitting there, learning Torah. The wealthy person invited him to come to his home to sleep.

When the wealthy person heard that the Alter trusted in Hashem, and that he didn't want to ask anyone for help, he laughed and said, "You acted ridiculously! If it wasn't that I couldn't sleep tonight, you would still be there!"

The wealthy man failed to internalize the miracle he had just witnessed. The Alter of Novardok trusted in Hashem, and Hashem helped him get a place to sleep.

The Alter of Novardok once needed to travel somewhere by train but didn't have money to buy a ticket. Nevertheless, he went to the train station, trusting that Hashem would help him.

Someone met the Alter by the train station and teased him for thinking he will get onto the train. The Alter remained steadfast in his *bitachon* that Hashem would help him. The whistle blew a third time, and the train was about to leave the station. Just then, someone ran into the station and bought a ticket for the Alter, and they both jumped onto the train, a second before the doors closed.

The man who rebuked the Alter said, "You acted foolishly. If I had delayed a

moment longer, you would have missed the train."

He didn't realize that in the merit of the Alter's *bitachon*, Hashem helped him get on the train in time.

### Feeding Birds on Shabbos Shirah

Some have the custom to give challah to the birds on Shabbos Shirah. (The *poskim* discuss the halachic aspects of this custom because on Shabbos, one mustn't feed animals or birds that he doesn't own. As the Magen Avraham (שב"ד ז') writes, "Some have the custom to give wheat to birds on Shabbos Shirah, and it isn't correct, because אין מזונתם עליך, it isn't your responsibility to feed them." Therefore, some put out the food on *erev Shabbos*, and some let children put out the food.<sup>11</sup>

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11. The Rayatz of Lubavitz *zt'l* (*Sefer HaZichronos* תש"ב) writes that he heard from reliable sources (איש מפי איש) that every Shabbos Shirah, all cheder children in Prague, with their *melamdin*, would gather in

Various explanations are given for the custom of providing food to birds on Shabbos Shirah, and many of the reasons are related to the *mon* – the time in history when Hashem revealed to the Jewish nation that He supports them.

When birds eat and drink, they bend their heads forward to pick up the food, and then they immediately raise their

heads (to help them swallow it). We give food to birds on Shabbos Shirah, to remind us how a Yid should go about earning his *parnassah*. He should make *hishtadlus*, and then immediately raise his eyes to heaven – to the One Who gives us *parnassah*.

The Yismach Moshe (אות ג) teaches, “It is known from the *Zohar* (vol.1 p.31:) בהתעוררותא דלתתא איתער עובדא מלעילא, ‘That what people do below

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the courtyard of the Maharal’s *zy’a* beis medresh, and the Maharal would tell the children the miracles of *kriyas Yam Suf*. He would repeat the Midrash (*Shemos Rabba* 21:10) which says that as Klal Yisrael sang *Oz Yashir*, birds sang along with them, which beautified the harmony of their singing. The Midrash also states that, miraculously, fruit trees grew in the Yam Suf, and as the Yidden passed through the Yam Suf, whoever wanted to pick fruit to eat. The Maharal added that the children in the Yam Suf gathered some fruit and fed them to the birds, as a reward for their singing along with the Yidden.

After telling the children the miracles, the Maharal would give a bowl of kasha (buckwheat) to the *melamdin*, the *melamdin* distributed the *kasha* to the children, and the children put it out for the birds to eat.

So, in addition to the halachic consideration, there is a special benefit in having the children give the food to the birds. This commemorates that the children fed the birds in the Yam Suf.

rouses Heaven to do the same.' We bestow kindness on birds that we don't own, which aren't our responsibility to feed. This rouses Hashem to have compassion on us, even if we don't deserve it."

Taamei HaMinhagim (p.531, letters צ"ז צ"ח) explains that birds receive their *parnassah* without toil. We give birds food to remember that Hashem can supply us with all our needs, without our effort.<sup>12</sup>

The Taamei HaMinhagim offers another explanation: Dasan and Aviram put out their *mon* Friday night and spread it all around the camp. Shabbos morning, they told people to go outdoors to find the *mon*. They wanted to disprove Hashem's decree (16:26), ששת ימים תלקטוהו וביום השבעי שבת לא

יהיה בו, "Gather the *mon* for six days. On the seventh day, it's Shabbos; there won't be *mon*." Some people went outside, looked for the *mon*, but they didn't find anything, because the birds ate it. "Therefore, Shabbos Shirah, when we read *parashas hamon*, we put out food as their reward."

The Gemara (*Yoma* 76.) states, מן שירד להן לישראל היה גבוה, ששים אמה, "The *mon* that fell for the Jewish nation was sixty *amos* high." Dasan and Aviram's *mon* was undoubtedly very low. How could he convince people with that little bit of *mon* that the *mon* fell?

The answer is that any small question is sufficient to introduce doubt into the *emunah*. This leads us to our next discussion:

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**12.** Reb Yechezkel Levenstein *zt'l* taught this lesson from the wild cats and other animals that find their *parnassah* and aren't lacking anything. If Hashem supplies them, he said, we can be certain that Hashem will give food for the Holy Jewish nation.

## The Struggle to Have *Emunah*

The Noam Elimelech *zt'l* said, "In the generation before Moshiach comes, it will be very difficult to have *emunah*. It can be compared to a very long rope, spread out from one side of heaven to the next that is being shaken wildly. Only those who hold on with all their might will remain with their *emunah*."

Indeed, it is a struggle to have true *emunah*. A person can see miracles and wonders and think that it is all natural. The Mitzrim are a prime example. They saw ten *makos*, but they still chased after Bnei Yisrael. The *Zohar* explains that they thought that the ten *makos* were a result of natural causes. They didn't believe that it was from Hashem.

But at *kriyas Yam Suf*, they finally understood that Hashem performed miracles for the Jewish nation. And then they

realized, in retrospect, that the ten *makos* that afflicted them in Mitzrayim were also miraculous.

Rebbe Bunim of Pshischa (*Kol Simchah, Beshalach*) taught that this is the intention of the *pasuk* (14:25), ויאמר מצרים אנוסה מפני בני ישראל כי ה' נלחם להם במצרים, "The Mitzrim said, 'I will run away from Bnei Yisrael, because Hashem fought for them in Mitzrayim.'" They are at the sea. Why did they say that Hashem fought in Mitzrayim? (see *Rashi*). The answer is, when they saw the miracles of *kriyas Yam Suf*, they recognized, in retrospect, that the ten *makos* in Mitzrayim were also from Hashem.

This tells us how much we must work to recognize Hashem's hand in the world because if we don't consciously work to attain *emunah*, we can see miracles, and they won't convince us that it was from Hashem.

## Hashem Reminds Us

Hashem wants us always to remember Him. When we forget, Hashem quickly sends us reminders.

It states (17:7-8), ה'יש ה' [Bnei Yisrael] said, 'Is Hashem in our midst, or not?' And Amalek came..." They forgot Hashem, they weren't sure Hashem was with them, so Hashem quickly sent them Amalek to remind them to turn to Him.

Rashi (ibid.) writes, "Hashem says, 'I'm always with you, ready to give you all your needs, and you ask, ה'יש ה' בקרבנו, whether I'm with you? I swear that the dog will come and bite you, you will shout, and you will know where I am.' This can be compared to a person walking on the road carrying his son on his shoulders. The son saw something he wanted and said, 'Father give it to me,' and his father gave it to him. [The son asked for

something else, and the father gave it to him.] This happened two, three times. Then they met someone, and the son asked the man, 'Did you see my father?'

"The father said, 'You don't know where I am?!' and the father threw him off his shoulders, and a dog came and bit him." Because this is the pattern: When we forget Hashem, Hashem sends us reminders, so we should remember Him.

The Alshich (14:5) teaches that when the Yidden left Mitzrayim, they forgot about Hashem because they thought they were going on their own accord. As it states (14:8), ובני ישראל, ויצאים ביד רמה, which can be translated, "Bnei Yisrael left Mitzrayim with a sensation of *gaavah* (רמה). They needed a reminder that Hashem took them out of Mitzrayim, and that they can't manage without His help. The reminder was quick to come. As it states (14:9), וירדפו מצרים אחריהם, "The

Egyptian chased after them..., וישאו בני ישראל את עיניהם, והנה מצרים נסע אחריהם ויראו מאד ויצעקו 'בני ישראל אל ה' raised their eyes and saw the Egyptians...and they shouted to Hashem."

### **Parashas HaMon**

*Shulchan Aruch* (1:5) teaches that it is a good custom to say *parashas hamon*. The *Mishnah Berurah*<sup>13</sup> explains, "It isn't

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**13.** We quote here the *Shulchan Aruch* with the *Mishnah Berurah's* commentary:

*Shulchan Aruch* (1:5) states, "It is good to say the *parashah* of the *akeidah*, *parashas hamon*, the *Aseres HaDibros*, and the sections of Torah that discusses the *korbanos olah*, *minchah*, *shlomim*, *chatas* and *asham*."

The *Mishnah Berurah* explains, "It isn't sufficient just to read these portions. One must think about what he is saying and to recognize Hashem's wonders. Similarly, Chazal tell us that whoever says אשׁרי three times a day is a ben Olam HaBa. [It isn't sufficient to read the words; one must think about the lessons and concepts that are written there].

"The reasons for saying these *parshiyos* are as follows:

"We say the *parashah* of the *akeidah*, to daily bring up [Above] the memory of the merits of our forefathers. Also, to humble our heart [to perform Hashem's will] as Yitzchak was prepared to die [on the *akeidah*].

"We say *parashas hamon* so we will believe that all our food [and *parnassah*] comes from Hashem's *hashgachah pratis*. (This section is quoted above, in the text.)

"Saying the *Aseres HaDibros* is so we will remember each day, מעמד הר סיני, that Hashem gave us the Torah on Har Sinai, for this will strengthen our *emunah* in Hashem.

"The reason we should say the *korbanos* is based on the Gemara

sufficient just to read the parasha. One must think about what he is saying and to recognize Hashem's wonders... We say *parashas hamon* so that we will believe that all our food comes by Hashem's *hashgachah pratis*. It states in *parashas hamon*, המרבה לא, העדיף והממעט לא ההסיר, 'Someone who gathered a lot of *mon* didn't get more, and someone who gathered a little wasn't lacking.' This reveals to us that doing a lot of *hishtadlus* doesn't help. The Yerushalmi writes, כל האומר פרשת המן מבטח לו, שלא יחסר מזונותיו, 'Whoever says *parashas hamon* is guaranteed that he won't lack *parnassah*.'

The Tashbatz adds on to this Yerushalmi, ואני ערב, 'I am a guarantor.' This means, he promises that it will indeed happen; by saying *parashas hamon* you

will always have food to eat.

The Meor Einayim (*Likutim* כשרצה ד"ה) explains, "All types of *chesed* are concealed in the Torah, and if a person needs salvation, he should attach himself to Torah, for the salvation can be found there... For example, if someone needs food, the salvation is concealed in *parashas hamon*. Whoever needs the *chesed* of food, he should read *parashas hamon* each day, and he will attain this *chesed* from *parashas hamon*. Similarly, all other matters are in their place, in the Torah [at the locations where the Torah discusses the *chesed* that you require. By studying these portions in the Torah that discusses those *chasadim*, one can draw down the *chesed* from the Torah]."

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that says... 'Whoever studies about a *chatas* it is like he brought a *chatas*,' [and the same is with all the *korbanos*. Learning about them is like bringing them.]"

It is repeated in the name of Rebbe Menachem Mendel of Riminov zt'l that reading *parashas hamon* on Tuesday of *parashas Beshalach* is *mesugal* for *parnassah*. It's also known that every Shabbos, for twenty-two years, Rebbe Menachem Mendel of Riminov would teach lessons in *parashas hamon* to be *mashpia parnassah* for Klal Yisrael.

The Chidushei HaRim writes in a letter: "Rosh Chodesh Nisan, תר"ב: I thought of a plan, that I should say a *chiddush* in *parashas hamon* each day, and thereby my *parnassah* will come from the Torah. As the Midrash (*Bereishis Rabba* 97:3) states, פְּרַנְסָה בְּכָל יוֹם, every day has its *parnassah*..." and he wanted to draw his *parnassah* from the *chidushei* Torah on *parashas hamon*.



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