

Vechol Maaminim



A Weekly Leaflet From "Bnei Emunim"

PARASHAS BESHALACH

IN THE PATHWAYS OF FAITH

Divrei Torah About Amen and Tefillah in the Parashah

The Ways of Rescue Are Hidden

מה תצעק אלי דבר אל בני ישראל ויסעו" (יד, טו)

Who else could Bnei Yisrael have cried out to if not HaKadosh Baruch Hu?

Harav Bunim of Peshischa explains:

When Am Yisrael stood on the edge of the sea, surrounded by danger on all sides, they began to cry to Hashem. Each one davened for a different means through which he thought he could be saved. One asked that Hashem put it in Pharaoh's mind to return to Egypt; another asked that Hashem kill all the Egyptians with a plague, and so forth. (See Ramban earlier on *passuk* 10)

HaKadosh Baruch Hu said to Moshe: "Why are you screaming to Me?" – Do I need to be told how to save you? "Speak to Bnei Yisrael and travel forth!" You have to walk into the water and your salvation will come in a miraculous way that none of you thought of.

Kol Mevasser

You Drowned the Evildoers and Took the Friends Across

"וירדפו מצרים ויבאו אחריהם כל סוס פרעה רכבו ופרשו אל תוך הים" (יד, כג)

Bnei Yisrael experienced many miracles as they crossed the sea, one of which is described by the *Baalei Hatosfafos* on the Torah:

Because Egypt chased Bnei Yisrael into the sea, HaKadosh Baruch Hu turned the ground beneath them into quicksand, so they could not catch Bnei Yisrael. Only when the last Jew had emerged from the sea, did it return to its normal composition, and drowned the Egyptians that were already stuck in it.

Based on this, the *Baalei Hatosfafos* explained the praises in the *tefillah* of *Ezras Avoseinu*: "And Yam Suf You split, You drowned the evildoers, and took the friends across, and the waters covered their tormentors." First Hashem split the sea in order to bring Am Yisrael through it to the other side. When the Egyptians followed them into the sea, Hashem drowned their legs in quicksand, and when Bnei Yisrael [the *yedidim* – friends] finished crossing, "and the waters covered their tormentors."

Moshav Zekeinim

Another explanation about the order of this *tefillah* is offered by the *Rokeach* in his

commentary on *tefillah*:

At the time when the Egyptians entered the sea, a huge wave emerged from the sea and drowned their friends who had remained in Egypt. The Egyptians that remained in the sea only drowned after Bnei Yisrael came out on the other side.

An Abundance from Above in the Merit of Amen

"ויאמר ה' אל משה הנני ממטיר לכם לחם מן השמים ויצא העם ולקטו דבר יום ביומו" (טז, ד)

"*Min Hashamayim veyatza*" – the acronym of the last letter of each word is amen. This alludes to the words of the *Zohar HaKadosh* (*Vayeilech* 285 2) that in the merit of answering amen Hashem brings an abundance down from Above to Klal Yisrael.

Keren L'Dovid Ulezaro

The Secret of the Mann

"ויאמרו איש אל אחיו מן הוא" (טז, טו)

Replying amen invokes an endless amount of esoteric *kavanos*. It is also known that the letter *aleph* in amen hints to HaKadosh Baruch Hu, who is the *Alufo shel Olam* (see *Shabbos* 119b)

After Bnei Yisrael emerged from Egypt, the generation of the Midbar was on such a high, lofty level that they were the essence of "*Shivisi Hashem l'negdi samid*." The Name of Hashem was constantly in their mind's eye. We can say by way of allusion that therefore, Am Yisrael said "*mann*" without the *aleph*, because the letter *aleph*, that hints to "Kel" was in their mind always, and when it was added to the *mann*, (*mem-nun*) it completed the secret of amen.

Chakima Beremiza, Beshalach

(See *Rashi* hence, *passuk* 25). Therefore, we first say: "You drowned the evildoers" – referring to the Egyptians who drowned in Egypt itself, and then "You took the friends across" and then we thank Hashem for "covering their tormentors with water," referring to the Egyptians who drowned at sea.

We can find an allusion to the miracle explained by the *Rokeach* in the words of *Maoz Tzur*: "*Cheil*

Pharaoh, vechol zaro yardu k'even bimetzulah, Pharaoh's army and all his offspring sank like a stone to the depths." – The army of Pharaoh drowned in the sea, and all his descendants drowned in the wave that inundated Egypt.

A Reference to *Techiyas Hameisim* in the Torah

"אז ישיר משה ובני ישראל" (טו, א)

"*Az yashir Moshe uBnei Yisrael*...from here we learn about *techiyas hameisim* from the Torah." (*Sanhedrin* 91b)

On the first Shabbos after Harav Aharon of Belz came to Eretz Yisrael, after escaping the valley of death in Europe, he delivered *divrei Torah* on *Parashas Beshalach*. This is how he explained this Gemara:

From the words of the *passuk* (*ibid* 13:18) "*Vachamushim alu Bnei Yisrael meiEretz Mitzrayim*" Chazal in the *Mechilta* (*Bo* 12) explain that most of Bnei Yisrael perished in the plague of darkness, and only one fifth of them emerged from Egypt. Some say it was one fiftieth and others say one in five hundred.

We can therefore assume that each one of those who emerged from Egypt had relatives who died. How could they say *shirah* when they were mired in their grief? But they surely believed that their relatives were going to return to the living during *techiyas hameisim* and that consoled them and soothed their pain, until they felt able to say *shirah*. That is the allusion to *techiyas hameisim* in the Torah.

Metzukeh V'Oseh Vol. II, p. 749

Moshe Davened *Ne'ilah*

"ויהי ידיו אמונה עד בא השמש" (ז, יב)

"And Moshe's hands were faithfully spread Heavenward in a faithful and sincere *tefillah*" (*Rashi*).

Harav Yitzchak Zev of Brisk explained:

Earlier (*passuk* 10), *Rashi* wrote that Moshe was fasting while Amalek fought with Am Yisrael. The *Rambam* rules (*Tefillah* I 7) that during a *taanis tzibbur*, one must daven *Tefillas Ne'ilah* close to sunset. That is the meaning of this *passuk*: Moshe Rabbeinu davened the *Tefillas Ne'ilah* for the *taanis*, which continued "*ad bo hashemesh*, until the sun set."

Chiddushei Hagri"z al HaTorah

Refuah Sheleimah in the Merit of Amen

The *passuk* in this *parashah* (15:26) says: "All the illnesses that I put in Egypt I will not put on you because I am Hashem, your Doctor." Harav Aharon Roth, the Shomer Emunim, said:

The words "*ki ani*" are numerically equivalent to 'amen'. Alongside them it says "*Hashem Rofecha*" hinting to us that when Am Yisrael answers amen and is *meyached* the two Holy Names (Havayah and Adnus) then the holy Shechinah comes to that place and bestows upon the person *chessed* and compassion for healing the body and the soul.

Imrei Aharon, Beshalach

Answer amen and see yeshuos. Bnei Emunim.



Shiras Hayam – continued (2)

Before we begin explaining the *shirah*, it is worthy to cite some of what the Shelah says in his *siddur*, in the introduction to the explanation of *Az Yashir*:

“I come to ... inform that to explain the words of this *shirah*, who is the person whose heart has filled; if all of the skies were parchment and all of the seas were ink and all of the reeds were quills, that is not enough to explain even one part of many hundreds of thousands of parts of this song. Moreover, that a man like me should do so...Therefore, I have come only to reveal a few hints from the scholars and from *sefarim* and from my own humble knowledge. But one must know how virtuous it is to recite the *shirah* with great arousal in his heart, so that he merits to recite it in the World to Come.”

Vayosha – Vayivasha – And He Was Saved

The *Midrash (Tanchuma Bamidbar 18)* says: “Rabi Meir says: *Vayosha Hashem bayom hahu – ‘Vayivasha’* is what it says, as though when Yisrael are redeemed He is redeemed.” The *Midrash* explains (*Bamidbar Rabba 2 2*) on the *passuk* “*Neranneha Beyeshuasecha*” (*Tehillim 20:6*) right next to the words of the *passuk*: “*Vayosha Hashem,*” to teach us that Bnei Yisrael said *shirah* on the salvation of Hashem, because it is as though He was redeemed with them from Egypt. As the *Mechilta* says (*Bo 14*): “In every place where Yisrael was exiled, it was as though the Shechinah was exiled with them; they were exiled to Egypt, the Shechinah was with them...”

We clearly mention this and ask for it in the words of *Hoshanos*: “*Kehoshata kanah meshorerer vayosha, legocha metzuyenos vayivasha, kein hosha na*: The words “*Vehotzeisi eschem*” are punctuated “*Vehutzeisi itchem* [and I was taken out with you]”, thus, *Hosha Na.*”

Between One Kind of Emunah and Another Kind of Emunah

The Gaon of Charkov, Harav Yisrael Moshe Salamon, ז"ל, answers a question that arises from the words *Vayosha (Nesivos Hakodesh Parashas Beshalach)*: Why at first does it say “*Vayaar Yisrael es hayad*” and at the end it says “*Vayiru ha'am*” and the nation saw Hashem?

He explained: Yisrael are the important great men who were in Am Yisrael, and they did not need to be strengthened in *emunah* after seeing the Hand of Hashem that struck Egypt and took them out. But the “*am*” the simple people, needed to “see Hashem” with their eyes, during the splitting of the sea, of which it is said (*Zohar Beshalach 64 2*): “A servant on the sea saw what Yechezkel Hanavi did not see.” Only after that did their faith reach a complete level.

A woman who needed a *yeshuah* once came to the Sar Shalom of Belz. The Rebbe asked her, “And do you not

believe in Hashem to save you?” But the woman replied, “Rebbe, I believe with all my heart, but in the *Shiras Hayam* it says first “*Vayosha Hashem*” and then “*Vayaaminu b'Hashem...*”

“She is right,” the Rebbe said. Indeed, a short time later, she saw a *yeshuah*. (*Alim Leterufah, Beshalach 5761*)

The Nation Feared Hashem and Believed in Hashem

When reciting this *passuk* it is worthy for us to peruse the lofty words of Rabbeinu Bechayei on the words of the *passuk (Shemos 14:31)*: “And the nation feared Hashem and they believed in Hashem.” He expounds on the level of *emunah* that Bnei Yisrael reached during *Krias Yam Suf* and writes: The fear [of Hashem] and *emunah* are the main principles for the whole Torah...every believer has many merits, as it says with Avraham, who was the root of *emunah*: (*Bereishis 15:6*) “And he believed in Hashem and it was considered for him a *tzeddakah*.” He also merits Gan Eden, as it says: (*Yeshayah 26:2*) “Open the gates and the nation of the *tzaddik* that is *shomer emunim* will enter.” He also merits life in the World to Come as it says (*Chavakuk 2:4*): “*Vetzaddik b'emunaso yichyeh*.” Because *emunah* is the fundamental of the whole Torah, *Chazal* established that we reply *amen* during *tefillos* and after *brachos*, as it is derived from the word *emunah*.”

The Power of Yichus Depends on the Descendant

When saying “*Zeh Keli v'anveihu Elokei Avi V'aromenhu*,” Bnei Yisrael were praised for the fact that their holiness did not just begin now; they already had it in the times of the *Avos (Rashi)*. But Harav Chaim of Volozhin asks: that being the case, they should have said first “*Elokei Avi*” and then “*Zeh Keli*.”

The Gemara (*Menachos 53a*) explains that the *yichus*, the lineage, of the *Avos* is only an attribute when the person himself is on a high level. But when a person is on a low spiritual level, the *yichus* might even harm him, because the level he is expected to reach is higher if he has a prestigious lineage. Harav Eliyahu Meir Boch, ז"ל, of Telz compared *yichus* to ‘zero.’ Only when there is a digit at the beginning then the more zeros there are the greater is its value. But zeros alone have no value as a number.

Based on this we can answer Rav Chaim Volozhin’s question: The reason Am Yisrael first said “*Zeh Keli*” and then “*Elokei Avi*” was because they knew that if not for the fact that they recognized Hashem’s greatness on their own, there would be no significance to the *Elokei Avi*. Therefore, they first stated their own allegiance and then mentioned their *zechus avos*. (*Rinas Yitzchak*)

The Brachah of a Sick Boy

This remarkable story was heard from Y. the head nurse at the pediatric intensive care unit (PICU) in an Israeli hospital. It does not have a thrilling plot or breathtaking miracle, but does share a valuable lesson about the power of a good *chinuch*, of teaching our children to daven and make *brachos* with *kavanah*. Such a *chinuch* can even illuminate the path for our estranged brethren. Here is the story as Y. tells it:

I work as the head nurse in the pediatric intensive care unit at a large hospital in Israel. As part of my work, I’ve gotten somewhat inured to difficult sights and sounds. Initially, whenever I encountered deeply painful cases that arrived on my ward, I wouldn’t be able to sleep that night. But many years of working in the orbit of sick children have somewhat dulled my emotions.

The department where I work treats many difficult cases each day, and with time, we’ve gotten into a routine. While we cannot always suppress sighs of dismay and sadness, the reality forces us to turn away from our emotions and focus on the goal – to save lives and ease the children’s suffering as best we can.

Two weeks ago, in the midst of a regular day, a chareidi father arrived with his son, a smiling, healthy child who appeared to be about six years old. I recognized the father right away; two years earlier he had virtually lived in our ward for an extensive period of time due to his son’s serious illness.

It was harder for me to recognize the son, but I imagined it was the same Moishy, who, upon release two years, was much smaller and still quite frail and ailing.

I didn’t have to wonder for long. The father came over to me offered his hand in greeting and introduced me to his son. “This is Moishy. You probably hardly recognize him because he looks so healthy but he hasn’t forgotten you for a minute.”

Moishy...The memories came back, sharp and clear. How could I forget Moishy?

How could I forget a child who was hospitalized with us for a long period after being transferred from the oncology ward and sent to us because of complications from his already harsh treatments?

When Moishy arrived at our ward, even the most hardened members of our staff couldn’t help but shed a tear. He looked so pitiful, and was so obviously suffering...His face was covered with bleeding sores, known in medical jargon as mucositis, sores caused by the treatments. But that was only a sample of the sores that filled his mouth and went all the way down into his digestive system.

Moishy had trouble breathing, and could hardly eat or drink. He couldn’t speak either, and when he wanted to express himself he had to make the effort to do so with hand motions and nodding. When he wanted to drink, he pointed to the bottle, and when he wanted to hear a story he pointed to a book...

One of the first nights after his arrival, I stood at the bed next to Moishy’s, filling out the patient’s chart. Out

of the corner of my eye, I noticed Moishy motioning to his father that he wanted to drink. His father quickly poured him half a cup of water and brought the cup to his lips.

I never tired of observing the unique communication between Moishy and his father. They spoke to each other with looks and it was clear they understood each other well. In the panic and hysteria that were regular visitors to our department, this father and son were like an island of tranquility that emanated confidence and calm all around them.

This time, as well, I looked at them and what I saw stunned me: That small child who was barely three and a half years old, and whose entire mouth and digestive tract were covered with bleeding sores, that same child who hardly uttered a word, suddenly began speaking.

The pen I was holding fell to the floor but I didn’t bend down to pick it up. I listened in shock to the words that came out of his mouth, in a weak, but clear voice: “*Baruch Atah...shehakol nihiyeh bidvaro!*”

Word for word, he recited the *brachah* and his father replied “*Amen!*” Only then did he drink from the cup—he took maybe one small sip. He couldn’t take more.

Regretfully, I did not grow up in a Torah observant home, but in those minutes, I sensed the holiness of the scene. This child completely stunned me! Such a small child, in such serious condition, without anyone reminding him—made the *brachah!!!*

How can anyone forget such a child? How can someone forget such amazing *chinuch*?!

Two weeks ago, as I said, he returned with his father for a routine checkup. They were going to the oncology ward, but for some reason they decided to visit our ward just to say hello.

I was so happy to see him healthy and well, and I couldn’t help but give him a warm hug. This child had captivated me and led me to admire the community he belongs to. I saw with my own eyes the amazing *chinuch* that they receive...

Perhaps I should have started doing so two years ago, but the inner awakening that began then carried over to my actions only now, when he appeared again, healthy and out of danger. The scene carried me back to those strong emotions that I felt at the time.

I decided to undertake to make a *brachah* out loud and with *kavanah* on every piece of food that I eat. I hope my children and grandchildren will be like him. *Baruch Hashem*, in the two weeks that have passed since then I have met my pledge and even grown stronger in a few other areas...

I decided to publicize this story in the hope that many will learn from it and draw strength from it.

Refuah sheleimah to all the sick in Klal Yisrael and my no one know of any more pain.

(From the person who this happened to)