

## שירה על הים ונסיוני המדבר הרב שעפטל נויברגר

*Parshas Beshalach, Shabbos Shira*, is a very special *parsha* because it deals not only with *Krias Yam Suf*, but also the *nisyonos* of the Midbar. These *nisyonos*, of *mayim* and *mazon*, came up more than once during the journey through the Midbar. Therefore, it is important for us to understand the purpose of these *nisyonos*.

*Krias Yam Suf* itself was a *nisayon*, as the *posuk* in Tehillim (קה:ז) states, "וימרו על ים בים סוף". Bnai Yisroel rebelled at the Yam Suf. How could they if the Ribono Shel Olam was saving them? *Chazal* tell us this means that Bnai Yisroel fully acknowledged that Hashem took them through the Yam Suf, on a dry surface, and made tremendous *nisim*. But they also noted that the *Mitzriyim* ended up on the same other as them. Bnai Yisroel couldn't possibly see all the *nisim* of *Krias Yam Suf* because the *Amud Anan* and *Eish* separated and protected them from the missiles of the *Mitzriyim*.

*Chazal* tell us HaKadosh Boruch Hu, to put it in the modern vernacular, showed Klal Yisroel an "instant replay" of what transpired. Meaning to say, Klal Yisroel saw a *mareh nevuah* of what happened to the *Mitzriyim* during *Krias Yam Suf*. That is how they were able to sing *Shira al HaYam*, because otherwise they couldn't possibly know about those who were "צללו כעופרת" or "יאכלמו כקש". The Ribono Shel Olam showed Bnai Yisroel how each *Mitzri* died. Those who were so terrible to the *Yidden* and deserved to suffer, went down like straw, hurled and pitched through the *Yam*. Those who were less difficult simply went down like lead. The whole *shira* tells us what Bnai Yisroel saw in the *mareh nevuah*. This is the *peshat* of what *Chazal* tell us, "מה שראתה שפחה על הים לא ראה יחזקאל בן בוזי". *Chazal* tell us that an important *cheilek* of *Krias Yam Suf* was the *mareh nevuah* which showed Bnai Yisroel the totality of what happened.

This is why the *posuk* states, "וירא ישראל את היד הגדלה אשר עשה ה' במצרים ויראו העם את ה' ויאמינו בה", "ובמשה עבדו". They saw the *mareh nevuah*, and then they believed in Hashem. What was *yirah* and *emunah* which they obtained? It was the fact that Hashem showed them the מדה כבוד מדה ועונש מדה. They also believed in Moshe Rabbeinu because they now knew undoubtedly to follow his leadership. One of the *gevaldigge limuddim* for us from *Krias Yam Suf* is that the Ribono Shel Olam revealed to us His precision of שחר ועונש in מדה כבוד מדה.

Two other issues that come up in this *parsha* which are of extraordinary importance are that of their water and food supply in the *Midbar*. Directly after *Krias Yam Suf*, they travel to *Marah* and do not have any fresh water to drink as it was bitter. Then, after the *matzah* which they took with them out of *Mitzrayim* ran out, thirty days later, the *posuk* tells us, "ויילונו כל עדת בני ישראל".

They complained with bitter *taynuhs*. However, regarding the food the *gemara* tells us, "שאלו כהוגן נענו", "כהוגן". Because they asked properly, they were answered properly. They asked properly, despite their harsh language, because they said that they believed in HaKadosh Boruch Hu in leaving *Mitzrayim*, but then they ran out of food. *Avadeh* they had a right to demand food after their supply was finished, what were they to do? Therefore, they were answered כהוגן: They were given heavenly food, with no waste product, and got it every single day as a new *matanah*.

The *shpitz* of כהוגן נענה is receiving directly from the Ribono Shel Olam on a daily basis. Even more so, they were different delivery methods. The *posuk* says, "שטו העם ולקטו" to tell us that those not on the level of *tzadikim* had to go out and find their *mon*. *Tzadikim*, however, got their *mon* delivered to their doorstep. Imagine living in a situation where every single day it is *ungeteicht b'rabim* what *madreiga* everyone was holding by. If someone, *rachmono litzlan*, became a *chotei*, his *mon* was not delivered to his *ohel*. He had to go out and look for it. To live in a society where every person's *medreiga* is revealed *b'farhesya* is the *shpitz* relationship with HaKadosh Boruch Hu, because every single day one receives a personal *matanah* from Him and is also shown where he is holding.

By Klal Yisroel's complaint for water, it does not say "ויילונו העם". It just says, "ויילונו העם", which means that they still had water, but they didn't find a new source of water. Because of that, the *עם* - those

who were less *chashuv*, complained. *Chazal* call that שלא כהוגן, and therefore they were נענו שלא כהוגן. The *be'er shel Miriam* which went constantly with them was in the *bechina* of פת בסלו, which is שלא כהוגן. When one has פת בסלו he is not dependent on the Ribono Shel Olam's daily *matanah*, and therefore has distance in his relationship.

When Miriam died, they had the *nisayon* again over water, in which transpired the incident of *Mei Meriva*. That was the final incident which made Moshe Rabbeinu unable to enter Eretz Yisroel.

It is very interesting, that in certain issues Klal Yisroel was *zoche* to ask כהוגן and be answered in a *gevaldigge oyfen*. In other issues, when they asked for water שלא כהוגן, it seems to have had reoccurring detrimental effects on Klal Yisroel.

I also would like to tell over from מורינו ורבינו ראש הישיבה זצ"ל, the בעל עבודת לוי, a *moiridigge yesod* he used to say over every year on this *parsha*. At the end of the *parsha* the *posuk* says, "ויבא עמלק וילחם בישראל, ברפידים". *Chazal* tell us that Amalek attacked Bnai Yisroel in *Refidim*, when רפו ידיהם מן התורה. It's a *pli'adigge zach*, in these מ"ט ימים between Pesach and Shavuos, as Klal Yisroel was climbing *madreigos* from מ"ט שיערי קדושה to מ"ט שיערי טומאה, for this to happen. How could they be so close to מעמד הר סיני, just a few stops away, and be רפו ידיהם מן התורה?

The Rosh Yeshiva would tell us in a *shmuess*, during *Shevat* time, specifically when it is the middle of *zman* and they *hasmodo* was at a great height. He would tell us that early on, when starting out, especially Klal Yisroel when they were shedding the layers and *madreigos* of טומאה, it is easy to see progress. The change is so obvious that it is absolutely clear. It is easy to see progress during the early steps of *aliya*. However, when one has already climbed very high, he has been *oleh madreigos*, the continued *aliyah* is very subtle.

At first, when one begins to learn *gemara*, how to read a Rashi, a Tosafos, it is easy to see tremendous progress. When one gets to higher levels of *aliya*, the progress is still there but it is much harder to see. That is exactly where the *Yetzer HaRah* gets involved to try to get to us. This is the time when we need *chizzuk*, and learn from this that even though our *aliyos* are much subtler we still need to appreciate them fully and stay vigilant from the *Yetzer HaRah*. We need to guard from this during our *avodas Hashem* and in our learning, and appreciate the subtleties of our growth.