

Parsha Plug Parshat Beshalach

<p><b>Shemot 15:22-27, 17:1-8</b></p>	<p><b>שמות טו:כב-כו, יז:א-ה</b></p>
<p><b>22</b> Moses led Israel away from the Red Sea, and they went out into the desert of Shur; they walked for three days in the desert but did not find water. <b>23</b> They came to Marah, but they could not drink water from Marah because it was bitter; therefore, it was named Marah. <b>24</b> The people complained against Moses, saying, What shall we drink? <b>25</b> So he cried out to the Lord, and the Lord instructed him concerning a piece of wood, which he cast into the water, and the water became sweet. There He gave them a statute and an ordinance, and there He tested them. <b>26</b> And He said, If you hearken to the voice of the Lord, your God, and you do what is proper in His eyes, and you listen closely to His commandments and observe all His statutes, all the sicknesses that I have visited upon Egypt I will not visit upon you, for I, the Lord, heal you. <b>27</b> They came to Elim, and there were twelve water fountains and seventy palms, and they encamped there by the water.</p> <p><b>1</b> The entire community of the children of Israel journeyed from the desert of Sin to their travels by the mandate of the Lord. They encamped in Rephidim, and there was no water for the people to drink. <b>2</b> So the people quarreled with Moses, and they said, Give us water that we may drink Moses said to them, Why do you quarrel with me? Why do you test the Lord? <b>3</b> The people thirsted there for water, and the people complained against Moses, and they said, Why have you brought us up from Egypt to make me and my children and my livestock die of thirst? <b>4</b> Moses cried out to the Lord, saying, What shall I do for this people? Just a little longer and they will stone me! <b>5</b> And the Lord said to Moses, Pass before the people and take with you [some] of the elders of Israel, and take into your hand your staff, with which you struck the Nile, and go. <b>6</b> Behold, I shall stand there before you on the rock in Horeb, and you shall strike the rock, and water will come out of it, and the people will drink. Moses did so before the eyes of the elders of Israel. <b>7</b> He named the place Massah [testing] and Meribah [quarreling] because of the quarrel of the children of Israel and because of their testing the Lord, saying, Is the Lord in our midst or not? <b>8</b> Amalek came and fought with Israel in Rephidim.</p>	<p><b>כב</b> ויסע מֹשֶׁה אֶת-יִשְׂרָאֵל מִיַּם-סוּף, וַיֵּצְאוּ אֶל-מִדְבַּר-שׁוּר; וַיֵּלְכוּ שְׁלֹשַׁת-יָמִים בְּמִדְבָּר, וְלֹא-מָצְאוּ מַיִם. <b>כג</b> וַיָּבֹאוּ מְרַתָּה--וְלֹא יָכְלוּ לְשַׁתֵּת מִיַּם מְמַרָּה, כִּי מָרִים הֵם; עַל-כֵּן קָרָא-שְׁמָהּ, מְרָה. <b>כד</b> וַיִּלְנוּ הָעָם עַל-מֹשֶׁה לֵּאמֹר, מַה-נַּשְׁתָּה. <b>כה</b> וַיִּצְעַק אֶל-ה', וַיֹּרְהוּ ה' עֵץ, וַיִּשְׁלַךְ אֶל-הַמַּיִם, וַיִּמְתְּקוּ הַמַּיִם; וְשֵׁם שֵׁם לֹו הַקָּו וַיִּמְשֹׁפֵט, וְשֵׁם נִסְהוּ. <b>כו</b> וַיֹּאמֶר אֱ-שְׁמוּעַ תִּשְׁמַע לְקוֹל ה' אֱלֹהֶיךָ, וְהֵיטֵר בְּעֵינָיו תַּעֲשֶׂה, וְהִאֲזַנְתָּ לְמִצְוֹתָיו, וְשָׁמַרְתָּ כָּל-חֻקָּיו--כָּל-הַמִּצְוָה אֲשֶׁר-שָׁמַרְתָּ בְּמִצְוֹתַי, לֹא-אֲשִׁים עֲלֶיךָ, כִּי אֲנִי ה', רֹפֵאֲךָ. <b>כז</b> וַיָּבֹאוּ אֵילִמָּה--וְשֵׁם שְׁתֵּים עָשָׂרָה עֵינֹת מַיִם, וְשִׁבְעִים תְּמָרִים; וַיַּחֲנוּ-שָׁם, עַל-הַמַּיִם.</p> <p><b>א</b> וַיִּסְעוּ כָל-עַדַּת בְּנֵי-יִשְׂרָאֵל מִמִּדְבַּר-סִין, לְמִסְעֵיהֶם--עַל-פִּי ה'; וַיַּחֲנוּ, בְּרֵפְדִים, וְאִין מַיִם, לְשַׁתֵּת הָעָם. <b>ב</b> וַיִּרְבּ הָעָם, עִם-מֹשֶׁה, וַיֹּאמְרוּ, תְּנוּ-לָנוּ מַיִם וְנִשְׁתָּה; וַיֹּאמֶר לָהֶם, מֹשֶׁה, מַה-תִּרְיִבּוֹן עִמָּדִי, מַה-תִּנְסוּן אֶת-ה'. <b>ג</b> וַיִּצְמָא שָׁם הָעָם לַמַּיִם, וַיִּלְן הָעָם עַל-מֹשֶׁה; וַיֹּאמֶר, לְמָה זֶה הָעֵלִיתֶנּוּ מִמִּצְרַיִם, לְהַמִּית אֹתִי וְאֶת-בְּנֵי וְאֶת-מִקְנֵי, בְּצִמָּא. <b>ד</b> וַיִּצְעַק מֹשֶׁה אֶל-ה' לֵאמֹר, מַה אֶעֱשֶׂה לָעָם הַזֶּה; עוֹד מַעֲט, וּסְקַלְנִי. <b>ה</b> וַיֹּאמֶר ה' אֶל-מֹשֶׁה, עֲבֹר לִפְנֵי הָעָם, וְקַח אִתְּךָ, מִזְקְנֵי יִשְׂרָאֵל; וּמִטֶּבֶן, אֲשֶׁר הִפִּיתָ בּוֹ אֶת-הַיָּרְדֵן--קַח בְּיָדְךָ, וְהִלַּכְתָּ. <b>ו</b> וְהִנֵּנִי עֹמֵד לִפְנֶיךָ שָׁם עַל-הַצּוּר, בְּחָרֵב, וְהִפִּיתָ בַצּוּר וַיֵּצְאוּ מִמֶּנּוּ מַיִם, וְשָׁתָה הָעָם; וַיַּעַשׂ כֵּן מֹשֶׁה, לְעֵינֵי זִקְנֵי יִשְׂרָאֵל. <b>ז</b> וַיִּקְרָא שֵׁם הַמָּקוֹם, מַסָּה וּמְרִיבָה: עַל-רִיב בְּנֵי יִשְׂרָאֵל, וְעַל נִסְתָּם אֶת-ה' לֵאמֹר, הֲיֵשׁ ה' בְּקִרְבָּנוּ, אִם-אֵין. <b>ח</b> וַיָּבֹאוּ, עַמְלֵק; וַיִּלָּחֶם עִם-יִשְׂרָאֵל, בְּרֵפְדִים.</p>

<p><b>Pirkei Avot 5:4</b></p>	<p><b>מסכת אבות ה:ד</b></p>
<p>Ten miracles were performed for our forefathers in Egypt, and another ten at the sea. Ten afflictions were wrought by God upon</p>	<p>עֲשָׂרָה נִסִּים נַעֲשׂוּ לְאַבֹּתֵינוּ בְּמִצְרַיִם וְעֲשָׂרָה עַל הַיָּם. עֲשָׂרָה נִסְיוֹנוֹת נִסּוּ</p>

<p>the Egyptians in Egypt, and another ten at the sea. With ten tests our forefathers tested G-d in the desert, as is stated (Numbers 14:22), "They tested Me these ten times, and did not hearken to My voice."</p>	<p>אבותינו את המקום ברוך הוא במדבר, לשנאמר (במדבר יד, כב), וינסו אתי זה עשר פעמים ולא שמעו בקולי:</p>
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<p><b>Rashi on Shemot 17:8</b></p>	<p><b>רש"י על שמות יז:ח</b></p>
<p><b>Amalek came, etc.:</b> He [God] juxtaposed this section to this verse, ["Is the Lord in our midst or not? "] implying: "I am always among you, and [I am] always prepared for all your necessities, but you say, Is the Lord in our midst or not?" By your life, the dog will come and bite you, and you will cry out to Me, and [then] you will know where I am". This can be compared to a man who mounted his son on his shoulder and set out on the road. Whenever his son saw something, he would say, "Father, take that thing and give it to me," and he [the father] would give it to him. They met a man, and the son said to him, "Have you seen my father?" So his father said to him, "You don't know where I am?" He threw him [his son] down off him, and a dog came and bit him [the son].</p>	<p><b>ויבא עמלק וגו':</b> סמך פרשה זו למקרא זה, לומר תמיד אני ביניכם ומזומן לכל צרכים, ואתם אומרים (פסוק ז) היש ה' בקרבנו אם אין, חייכם שהכלב בא ונושך אתכם ואתם צועקים אלי ותדעון היכן אני. משל לאדם שהרכיב בנו על כתפו ויצא לדרך, היה אותו הבן רואה חפץ ואומר, אבא טול חפץ זה ותן לי, והוא נותן לו, וכן שניה וכן שלישית, פגעו באדם אחד, אמר לו אותו הבן ראית את אבא. אמר לו אביו אינך יודע היכן אני, השליכו מעליו ובא הכלב ונשכו:</p>

<p><b>Ramban on Shemot 15:25</b></p>	<p><b>רמב"ן שמות פרק טו פסוק כה</b></p>
<p>...Our rabbis have said that the tree was naturally bitter, but that this was a miracle within a miracle, [that He healed the bitter waters with something which was bitter]...I found further in the Yelamdeinu: See what is written there: 'Vayoreihu Hashem eitz'. It does not say 'vayar'eihu' (and He showed him) but 'vayoreihu' which means that He taught him His way. That is to say, He instructed him and taught him the way of the Holy One blessed be He, that He sweetens the bitter with the bitter.</p>	<p>...ורבותינו אמרו (מכילתא ותנחומא כאן) שהיה העץ מר והוא נס בתוך נס, ושוב מצאתי בילמדנו (מדרש תנחומא כאן) ראה מה כתיב שם, ויורהו ה' עץ, ויראהו לא נאמר אלא "ויורהו", הורהו דרכו. כלומר שהורהו ולמדהו דרכו של הקדוש ברוך הוא שהוא ממתיק המר במר:</p>

<p><b>Mei HaShiloach Parshat Beshalach</b></p>	
<p>After their great involvement at the Red Sea, where they sang the Song, and after the great revelation in which 'a maidservant saw more than the prophet Ezekiel', they travelled for three days, without God bestowing upon them any further revelation. That is the meaning of 'they did not find water'. They did not find any desire or delight, and they became very dejected. Then God 'showed him a tree' (16:25). Onkelos translates 'God taught him counsel' that is, that this low-ebb time, without any busyness also contains the light and goodness of God. Since it is God's will, it too constitutes a profound goodness--as we have learned in the midrash, 'He made bitter sweet'.</p>	

**HaRav Yehoshua Weitzman, Beshalach 5762, Yeshivat Ma'alot, *Falling and Getting Back Up***

...After attaining such high levels of prophecy Bnei Yisrael [do not] have any faith that there will be water, and they complain? Do such spiritually uplifting experiences not have long term effects? What's the point of such revelations if immediately after, the nation falls to such low levels? The answer to all of these questions lies in the fact that falling is not a sign of weakness. Rather, it is a sign of growth and development.

As the sea was split, Bnei Yisrael were uplifted to the highest heights; they were carried on the wings of the revelation of the Shechina. This wasn't the natural state of Bnei Yisrael; it was a level that was far over their heads, something beyond their strength. Therefore, when the nation returned to its personal pace of life, the people also began to fall. The fact that Bnei Yisrael had downfalls was a sign that they could begin to walk on their own two feet. They were now at a point where they could start moving independently towards greatness, *especially* because of the fact that they had downfalls.

If this is so, then why was Bnei Yisrael lifted to such high levels at Kriyat Yam Suf? The revelation that occurred and the closeness that Bnei Yisrael felt to Hashem serve as goals for all of Klal Yisrael. Through hard work, by striving for inner wholeness, Am Yisrael can return to the level that they attained as they were lead through the sea on dry land. Yet when Am Yisrael returns to this level, it will be because they achieved it through hard toil and not because it was given to them as a present.

This serves as a vital lesson for our generation. There are periods in a person's life which uplift and exalt him. At these times, a person finds within him inner strength that gives him power to perform above and beyond what he thought that he was capable of. Yet when the dust settles, one is returned to his natural state of being. A person falls back into the regular habits and mannerisms of everyday life. When a person tries to bridge the gap between these two periods of time, he usually stumbles and falls....Living a regular routine is of no less importance and is no less heroic than fighting a war or waging a battle.