

## Pesach 7&8 5779

We are Sailing – Two thoughts about Krias Yam Suf

You might have noticed the differences in the way two Posukim are written. The first time Am Yisrael travelled into the sea the posuk uses the term (חומה) and is spelled Malei, however the second time it is spelled Chaseir, (חמיה).

Rabbi Reisman quotes a thought based on the Vilna Gaon, who raises a different contradiction between these two Pesukim. In the first Posuk it says ( וַיָּבֹאוּ בְנֵי-יִשְׂרָאֵל בְּתוֹךְ הַיָּם, ) (בַּיַּבֶּשֶׁה). *They went into the Yam on dry land.* First it mentions the sea and then the dry land. The second time the order is reversed. (וּבְנֵי יִשְׂרָאֵל הֵלְכוּ בַיַּבֶּשֶׁה, בְּתוֹךְ הַיָּם). It says first that the land was dry and then they went into the sea. Why the reversal of the order?

The GRA says it is referring to two different groups within Klal Yisrael. One group had requisite faith and followed Nachshon Ben Aminadav into the water even before the water split. The others who did not have such faith waited on the shore at the sea to see if the Yam would split. Only once it split did they step into the dry land. Thus the two Pesukim. First Posuk 22 (וַיָּבֹאוּ בְנֵי-יִשְׂרָאֵל בְּתוֹךְ הַיָּם, בַּיַּבֶּשֶׁה). They walked into the sea and only later did it become (יַבֶּשֶׁה) dry land. The second group in Posuk 29 (וּבְנֵי יִשְׂרָאֵל הֵלְכוּ בַיַּבֶּשֶׁה, בְּתוֹךְ הַיָּם). They went in only when the land was already dry.

For that reason, the first time it is written (הַיָּם חוּמָה) Malei. The water formed walls on the two sides of Klal Yisrael. The second time the word (חמיה) is spelled Chaseir because there was something Chaseir missing from the second group that went in and the word Chomah spelled without the Vav also spells Cheima or anger. To hint to the fact that what they did was not fitting in the eyes of Hashem, and thus based on the Vilna Gaon, the Pshat in two Pesukim which seem to be repetitious, actually teach us an important lesson.

Rabbi Reisman adds that Rav Yaakov Kamenetzky says on Bereishis that the word Yam actually means the sea bed, it doesn't mean the water as most people use the word Yam, but rather it means the sea bed i.e. the earth under the sea. Therefore ( וַיָּבֹאוּ בְנֵי-יִשְׂרָאֵל בְּתוֹךְ הַיָּם ) means that they came into the Yam in both instances, even those who went in when it was dry land. This is because the word Yam is actually a reference to the sea bed as it says in Yeshaya 11:9 (כַּמַּיִם, לַיָּם מְכַסִּים), water covers the Yam. And thus, the use of the word Yam in numerous places in the laining will become clear based on this Yesod.

Klal Yisrael turned around in Shemos 14:10 (וַהֲגִיף מִצְרַיִם נֹסַע אֶת־רִיבָהֶם) and saw the Egyptians pursuing them. When Klal Yisrael left Mitzrayim at the beginning of Parshas Beshalach, HKB"H says that Pharoh will pursue them, which raise the question as to why Klal Yisrael

were frightened and were trembling? They were foretold that Pharoh would run after them?

The Ohr Hachaim Hakadosh answers that Rashi (based on the Tanchuma) that they were frightened of the heavenly angel of the nation of Mitzrayim. They saw that it was not just human beings pursuing them but the angel. The question however remains as the angel of Mitzrayim was the angel in the land of Mitzrayim as well and HKB"H took care of him. So why was there a fear here?

The Shem Mishmuel quotes in the name of his father that when we talk about a nation having an angel over it, the angel is the Yeitzer Hora of that nation. Every nation has it's Aveira, it's type, it's Teva, it's nature which causes that nation to have weaknesses. When they saw the Sar of Mitzrayim chasing them they were afraid. They weren't afraid because they thought the Sar of the nation could defeat them but because they felt and realized that the Yeitzer Hora that they had developed influenced them, influenced Klal Yisrael in Mitzrayim. It was still pursuing them they still had the influence of the 210 years they were in Mitzrayim. That is why they became frightened. They realized that even though they left Mitzrayim the bad influences of Mitzrayim were still within them. Now we can understand why it was here that the Sar Shel Yam said Halalu Ovdai Avodah Zorah V'halalu Ovdai Avodah Zorah. They said that Klal Yisrael still had the influence of Mitzrayim. They left Mitzrayim but its influence is still upon them. Kriyas Yam Suf was an occasion of Sus V'rochvo Ramah Vayam. Rochvo refers to the Sar Shel Mitzrayim. At Kriyas Yam Suf the influence of Mitzrayim on Klal Yisrael was destroyed forever. That was because there Klal Yisrael saw that everything Mitzrayim stood for was meaningless and was destroyed in the Yam Suf.

On the first day of Pesach the Bnei Yisrael were taken out of Mitzrayim. On the last day of Pesach Mitzrayim was taken out of Bnei Yisrael. The bad influence of Mitzrayim was taken out of Klal Yisrael. Now we understand why it's called Acharon Shel Pesach. There is no other Yom Tov that has an Acharon a last day.

We have Shavuos, we have Sukkos, the last days of Sukkos are a seperate Yom Tov, Shemini Atzeres. The Yom Tov Acharon Shel Pesach as if to say the last part of Pesach. They finished off the Mitzrim. The influence Mitzrayim had on Klal Yisrael was destroyed. That is the Hashpa'a of Shevi'i Shel Pesach. As we come to the end of Pesach we have along with our joy of being Bnei Chorin along with our joy of being physically freed from slavery in Mitzrayim, we also have the knowledge that Klal Yisrael has the ability to overcome the influences, the bad Hashpaos that come from the nations of the world. That is the joy of Kriyas Yam Suf of destroying of the Sar of Mitzrayim. A Sar which is something Klal Yisrael feared very very much. These thoughts celebrate Kriyas Yam Suf which took place at midnight on the 7<sup>th</sup> night of Pesach.