

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Beshalach 5778 year 8 #324

שבת שירה

פרשת בשלח תשע"ז

Pharaoh brought Klal Yisrael closer to Hashem

וּפָרַעַה הִקְרִיב וַיִּשְׂאֵהוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם: (יד י)

"Pharaoh drew near, and the children of Israel lifted up their eyes", 14:10 We can also interpret the words וּפָרַעַה הִקְרִיב as "And Pharaoh brought us close." Pharaoh brought Klal Yisroel closer to their Father in Heaven. When Klal Yisroel saw Paroah and the Mitzriyim chasing after them, they were petrified. It was because they were being chased by Paroah that they turned their hearts to Hashem in Tefilah. Hence the words וַיִּשְׂאֵהוּ בְנֵי־יִשְׂרָאֵל אֶת־עֵינֵיהֶם and the children of Israel lifted up their eyes. *Lifting the eyes in Prayer.* As we say in Tehilim 121:1 אֶשְׂאֵה עֵינַי אֶל־הַהָרִים: *I shall raise my eyes to the mountains to Pray.* Why do I pray because מֵאֵינַן עֲזָרִי מֵעַם ה' עֲשֵׂה שְׂמִימִים: *from where will my help come עֲזָרִי מֵעַם ה' עֲשֵׂה שְׂמִימִים: My help is from Hashem, the Maker of heaven and earth.* When everything seemed doomed, they screamt out to Hashem all this came from Pharaoh. This is what the pasuk is telling us that Pharaoh brought us closer to Hashem.

How can you be unhappy with the Mann?

In the end of the parsha, we find the incident with the Mann. The Jewish people complained they had nothing to eat and Hashem gave them the Mann. הִנְנִי מִמְטִיר לָכֶם לֶחֶם. הִנְנִי מִמְטִיר לָכֶם לֶחֶם מִן־הַשָּׁמַיִם: (טז ד) *So Hashem said to Moshe, Behold! I am going to rain down for you bread from heaven, and the people shall go out and gather what is needed for the day.* (16:4) The torah is eternal and everything in the Torah is a lesson for all future generations. To apply this lesson for "us", Hagaon Rav Avraham Pam זצ"ל connected the idea of the some of the Yidden not being happy with the Mann and the way of happiness in real life. Rav Pam was giving a talk about Shidduchim to the boys in the Yeshiva. Rav Pam described how before marriage people try to get the "perfect shidduch" Then when they finally found the right "thing" they get married and everyone wishes them all the best and all kinds of blessings. Yet we still find that after a person has been married for a while, that "thing" which had seemed just perfect, now leaves them dissatisfied. Rav Pam said, that happiness in marriage or in anything in life has nothing to do with "things", but it has everything to do with perception. There are two types of people in this world the people who will always be happy and the people who will never be happy.

This is the lesson from the parsha of the Mann. Here we clearly see that happiness has nothing to do with having "things". What could be better than the Mann? From a spiritual perspective, Chaza"l tell us it was the food of the

angels; it was the materialism of the aura of Divine Presence וְזֵו הַשְּׂבִיבָה. This is bread from heaven! From a physical perspective, imagine sitting down to a meal and wishing what you want and that is what it tastes like! Could there be anything better in the world than Mann? With the Mann, there were no digestive problems.

But what did the Jewish People say? וְנִפְשָׁנוּ קָצָה בַלֶּחֶם "...we are getting disgusted from this wasteless food" (Bamidbar 21:5). Rav Pam said "If one doesn't like Mann, he'll never like anything!" Mann is the proof that happiness has nothing to do with having "things" or having items. Happiness is dependent on a person's perspective on life. One can be terribly happy with very little and terribly miserable with very much. That is the lesson of the Mann you either learn to look at life positively בְּהִלְקוֹ or you'll never ever be happy. There is a old saying: Beauty is seeing, the world through colored glass, of seeing everything in its glory, it's all it ever asks.

Bread from heaven: The Miracle of the Mann

הִנְנִי מִמְטִיר לָכֶם לֶחֶם מִן־הַשָּׁמַיִם: (טז ד)

I am going to rain down for you bread from heaven. (16:4) The Even Ezra explains (15:35) that the miracle of the mann, which sustained Klal Yisroel for forty years, was the greatest of all miracles which they experienced in the desert /midbar. Unlike all the other miracles which were isolated occurrences, the mann served as daily testimony affirming הַשְּׁנֵחָה פְּרִטִית / Divine providence.

Today we still acknowledge this miracle each Shabbos. The Gemara (Shabbos 117:b) explains that the requirement of *lechem mishna* / having two challos at each Shabbos meal, and the obligation of *shalosh seudos* / three Shabbos meals, stem from the miracle of the mann. Indeed, Rabbeinu Tam Megilla 4:a explains that although women are generally exempt from מצוות עשה שהזמן גרמא אף הן היו באותו הנם time bound positive commandments, they are obligated in *lechem mishna* and *shalosh seudos*, based on the principle of אף הן היו באותו הנם, they too were included in this miracle. The gemarra obligates women in the Mitzvah of eating Matzah and Megilla on Purim as well as Chanuka candles, for the same reason as they too were included in these miracles.

Why do we eat three meals on Shabbos?

וַיֹּאמֶר מֹשֶׁה אֲכַלְהוּ הַיּוֹם כִּי־שַׁבַּת הַיּוֹם לָהּ הַיּוֹם לֹא תִמְצָאֶהוּ בַשָּׂדֶה: (טז כה) *Moshe said "eat it today for today is a Shabbos for Hashem - today you shall not find it in the field"* (Shemos 15:24). In this verse we find the word *today* is found three times. The Gemara Shabbos 117b explains that the word "הַיּוֹם" / *today*,

alludes to the Shabbos meal. With the repetition of three times we learn the obligation of three meals on Shabbos. However the gemarra Pesachim 105a, brings a different source for seudas Shabbos. (58:17) וְקִרְאתָ לַשַּׁבָּת תֵּנֶנּוּ לְקָרוֹשׁ ה' וְיִשְׁחַדּוּ יְשָׁיָהוּ חַנְנִי - Yeshaya Hanavi emphasizes you shall proclaim the Shabbos a delight, and the holy day of Hashem

honored." The difference between these sources will be if one must eat a full meal or a delight is suffice: There is another difference if one wasn't able to eat a meal Friday night is he obligated to eat three meals during the Shabbos day see Shulchan Aruch Orach Chaim 291 and the Mishna Berura as well as others.

STORY OF THE WEEK (By Yehuda Z. Klitnick)

******The quiet prayers of two Tzaddikim save the Jews from exile******

Rav Levi Yitzchok of Barditchov was a defender of Klal Yisrael always looking out when the nations were debating a decree against the Yidden and he set out to curb the decrees. One day the Rebbe called in his shamash to find a certain Yid in Barditchov. The shamash stopped and asked passersby's every once in a while, "Do you know where I can find a man named Reb Shlomo ben Yuta?" But no one had ever heard of such a person. The shamash was frustrated. Rav Levi Yitzchok had specifically told him to find and bring this person, but how was he to fulfill his mission if no one knew who he was?

Finally, he met a man who offered a glimmer of hope. "I can't say I know such a person," said the man. "But perhaps you mean Shlomo who lives in a shack at the edge of the city. He is a simple Jew, very poor. He is a melamed for very young children, and otherwise, he keeps pretty much to himself. If you want, I'll give you exact directions."

"It's worth a try," the shamash said. The shamash found the shack and knocked on the door. A simple man opened the door. "Are you Reb Shlomo ben Yuta?" asked the shamash. "Yes, that is my name." "I am Rav Levi Yitzchok's shamash. He asked me to invite you to come see him." The melamed looked at the shamash thoughtfully and nodded. "I will come to him in a few hours." The shamash looked at him in surprise but did not comment. He took his leave and returned to Rav Levi Yitzchok to report.

When the melamed arrived at Rav Levi Yitzchok's house later that day, Rav Levi Yitzchok came out to greet him at the door. "Welcome, Reb Shlomo," he said. "I am so glad you could come." He led the melamed into his room and the two men sat down. For a long time, they sat there, their faces radiant, their lips utterly silent. After two hours, they stood up and burst into laughter. They shook hands, and the melamed left. "May I ask," said the shamash, "what just transpired here?"

"I heard in the heavens," said Rav Levi Yitzchok, "that a terrible decree was about to be issued against the Jewish people of our district. It seems that the nobles of the The Sejm of the Republic of Poland -this is the lower house of the Polish parliament-, were seriously considering driving

the yidden into exile. I davened for redemption but I was told that the decree is very strong that it would be helpful if I prayed together with Reb Shlomo ben Yuta, a hidden Tzaddik whom Eliyohu HaNavi visits regularly. With the strength of our Tefilos the decree will be null and void.

"When you brought him here, we both sat down and considered the situation. The prospect of all of our Jews torn from their homes and their livelihoods was so horrifying that we could not even speak a word. So we just sat there and davened silently. "There is a tradition in the Sejm known as the Golden Rule, by which any single nobleman can veto a decision by simply standing up and saying, 'I object.' As we followed the proceedings, we saw one nobleman after another throwing his support to the proposal of expulsion. And then Eliyohu walked into the chamber in the guise of a Polish nobleman and declared, 'I object.' Just those two words. The entire initiative immediately collapsed. What's more, the noblemen began to accuse one another of proposing such a ridiculous law that would undoubtedly have caused grievous damage to the country. "The turnabout in the fortunes of the Jewish people was so dramatic that we couldn't help but laugh with joy. And so we laughed and laughed and laughed. And then Reb Shlomo went home."

The shamash was astounded by the story. It was as if Rav Levi Yitzchok always had one foot planted in this world and the other planted in the upper worlds, always alert for threats to the Jewish people and exerting himself to avert them. Many years later, after the passing of Rav Levi Yitzchok, Rav Nachum of Czernobyl was standing near the amud on Yom Kippur night, about to begin Kol Nidrei. And then he stopped and waited. No one knew why or for whom he was waiting as the minutes crept by in utter silence. Finally, Rav Nachum stepped forward and began to sing. Afterward, several people came over and asked if he would explain the mysterious minutes of silence. "As I was about to begin," said Rav Nachum, "I saw the holy Berditchever in Heaven lying on the ground and holding onto the Throne of Glory with all his might. I waited for him to finish his entreaties before I began Kol Nidrei." וַיֵּיטֵא

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