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GOLDBERG

PARSHA NOTES

BESHALACH 5783

Shemos 13:17-18

וַיְהִי בְשַׁלַּח פָּרְעֹה אֶת־הָעָם וְלֹא־נָתַם אֱלֹהִים דֶּרֶךְ אֶרֶץ פִּלִּשְׁתִּים כִּי קָרוֹב הוּא כִּי אָמַר אֶל פְּרֹיֶנְחָם הָעָם בְּרֹאֲתָם מִלְחָמָה וְשָׁבוּ מִצְרַיִם: וַיָּטֹב אֱלֹהִים אֶת־הָעָם דֶּרֶךְ הַמִּדְבָּר יַם־סוּף וְחַמְשִׁים עָלוּ בְנֵי־יִשְׂרָאֵל מֵאֶרֶץ מִצְרָיִם:

Now when Pharaoh let the people go, God did not lead them by way of the land of the Philistines, although it was nearer; for God said, "The people may have a change of heart when they see war, and return to Egypt." So God led the people round about, by way of the wilderness at the Sea of Reeds. Now the Israelites went up armed out of the land of Egypt.

Setting up couples is compared to splitting of the Reed Sea. What is the connection?

R. Yechezkel Abramsky

When it comes to couples coming together, it can also be on a circuitous route.

What does it mean חמושים?

R. Yosef Dov HaLevi of Brisk

They didn't just carry the bones (עצמות) of Yosef, they carried his essence (עצמות).

Shemos 14:3

וַאֲמַר פָּרְעֹה לְבְנֵי יִשְׂרָאֵל וּבָכִים הֵם בְּאֶרֶץ סֹגֵר עֲלֵיהֶם הַמִּדְבָּר:

Pharaoh will say of the Israelites, "They are astray in the land; the wilderness has closed in on them."

The Jews left. Who was he speaking to?

Rashi

Dosan and Aviram.

Maharil Diskin

Why didn't Dosan and Aviram die in the plague of darkness? Even though they were bad, they would not raise a hand against a fellow Jew.

Beer Mayim Chaim

The sea split against for Dosan and Aviram again to get out of Israel.

Shemos 14:19

וַיִּרְדְּפוּ מִצְרַיִם אַחֲרֵיהֶם וַיִּשְׁיגוּ אוֹתָם חֲנִים עַל־הֵיָם כָּל־סוֹס רֶכֶב פָּרְעֹה וּפָרָשָׁיו וַחֲיָלוֹ עַל־פִּי הַחִיָּית לִפְנֵי בְּעַל צָפֹן:

the Egyptians gave chase to them, and all the chariot horses of Pharaoh, his horsemen, and his warriors overtook them encamped by the sea, near Pi-hahiroth, before Baal-zephon.

Why does it say מצרים ('Egypt') and not מצרים ('Egyptians')?

R. Efrem Goldberg

They needed to leave Egypt. They had to leave behind the Egyptian way of life and their influences.

Shemos 14:21

וַיִּט מֹשֶׁה אֶת־יָדוֹ עַל־הַיָּם וַיִּזְלַךְ ה' אֶת־הָהָרִים בְּרוּחַ קָדִים עֶזְרָה כָּל־הַלַּיְלָה וַיִּשָּׂם אֶת־הָיָם לְחֶרֶב וַיִּבְקְעוּ הַמַּיִם:

Then Moses held out his arm over the sea and the LORD drove back the sea with a strong east wind all that night, and turned the sea into dry ground. The waters were split,

How did the sea split?

Rabbenu Bahye

The sea split with each step. Each step was taken with faith.

Sifsei Kohen

The sea split all at once.

Shemos 14:28

וַיָּשֻׁבוּ הַמַּיִם וַיִּכְסּוּ אֶת־הָרֶכֶב וְאֶת־הַפָּרָשִׁים לְכָל־חֵיל פְּרָעָה הַבָּאִים אַחֲרֵיהֶם בַּיּוֹם לֹא־נִשְׁאָר בָּהֶם עַד־אַחַד:

The waters turned back and covered the chariots and the horsemen—Pharaoh's entire army that followed them into the sea; not one of them remained.

Who survived?

Midrash

Pharaoh survived.

Pirkei D'Rabbi Eliezer

Pharaoh did teshuvah. He became the King of Nineveh.

Notes:

[illegible]

Shemos 14:31

וַיֵּרָא יִשְׂרָאֵל אֶת־הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת־ה', וַיֹּאמְרוּ בְּה' וּבַמֶּלֶכֶּה עַבְדּוֹ: {פ}

And when Israel saw the wondrous power which the LORD had wielded against the Egyptians, the people feared the LORD; they had faith in the LORD and His servant Moses.

What does it mean that Israel believed?

Zohar

Yisrael, our father Yaakov, was there. Soo too, the departed souls of our loved ones come to our weddings and other simchas.

[illegible]

Shemos 15:23-24

וַיָּבֹאוּ מִרְתָּה וְלֹא יָכְלוּ לִשְׁתֵּת מִיָּם מִמֶּרְה כִּי מָרִים הֵם עַל־כֵּן קָרָא שְׁמָהּ מֶרְה:
וַיְלִנוּ הָעַם עַל־מֹשֶׁה לֵּאמֹר מַה־נִּשְׁתָּה:

They came to Marah, but they could not drink the water of Marah because it was bitter; that is why it was named Marah.
And the people grumbled against Moses, saying, “What shall we drink?”

What was bitter?

Kotzker Rebbe

The people were bitter, which impacted their perspectives and made the waters taste bitter.

Otzar Peleos HaTorah

The Egyptians told the Jews that the children were theirs as they had adulterous relations with the Jewish women.

This episode at Marah is like the sotah ritual. Hashem did a favor to the people and wanted to exonerate the people and show them that the Egyptians were making false claims.

[illegible]

Shemos 16:4-5

וַיֹּאמֶר ה' אֶל-מֹשֶׁה הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן-הַשָּׁמַיִם וַיֵּצֵא הָעָם וּלְקִטּוֹ דְּבַר-יּוֹם בְּיוֹמוֹ לִמְעַן אֲנֹסְנוּ הֵילֶךְ בְּתוֹרַתִי אִם-לֹא:

And the LORD said to Moses, "I will rain down bread for you from the sky, and the people shall go out and gather each day that day's portion—that I may thus test them, to see whether they will follow My instructions or not.

Is there an idea to say it on Tuesday?

There is no early source for saying *parshas haman* on Tuesday.

Why does it say לָכֶם ('for you')?

Yalkut Shimoni

It was only for the Jews.

What else fell with the manna?

Yoma 75

A shabbos robe fell with the manna.

What bracha would you say?

R. Yehudah HeChasid

The bracha is Hamotzi Lechem Min HaShamayim.

Bnei Yisaschar

There is no bracha as it is not ordinary food.
