



A VORT FROM THE ROSH YESHIVA

מורינו הרה"ג ר' אברהם גורביץ שליט"א

פרשת בשלח

ובְנֵי יִשְׂרָאֵל הִלְכוּ בִּיבֹשָׁה בְּתוֹךְ הַיָּם וכו'. וַיִּזְשַׁע ה' בַּיּוֹם הַהוּא אֶת יִשְׂרָאֵל מִיַּד מִצְרַיִם, וַיֵּרָא יִשְׂרָאֵל אֶת מִצְרַיִם מֵעֵד הַיָּם. וַיֵּרָא הָעָם אֶת ה', וַיֹּאמְרוּ בְּה' וּבְמֹשֶׁה עֲבָדוּ. אַז יִשִּׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת הַשִּׁירָה הַזֹּאת וכו'.

And the Bnei Yisroel went on dry land in the midst of the sea ... On that day, Hashem saved Klal Yisroel from the hand of Mitzrayim, and Klal Yisroel saw the Mitzriyim dead on the seashore. Klal Yisroel saw the great hand that Hashem inflicted upon Mitzrayim; and the people revered Hashem, and they had faith in Hashem and in Moshe, His servant. Then Moshe and the Bnei Yisroel sang this song ... (Shemos 14:29 - 15:1)

In this week's *Sidrah*, after the Bnei Yisroel were finally liberated, they faced another daunting challenge. Pharaoh and his army came pursuing them, putting their existence at risk once again. Hashem miraculously split the Yam Suf so that the Bnei Yisroel could escape, and He then brought the waters crashing down upon Pharaoh and his forces. With the death of the Mitzriyim and their ultimate salvation, the Bnei Yisroel erupted in song, expressing their gratitude to Hashem for His miraculous kindness.

Rashi questions why the Torah uses the word *יִשִּׁיר*, *will sing*, in the future tense, rather than the past tense - *שָׁר*, *sang*. Rashi cites the Midrash, which explains that this wording alludes to *Techiyas HaMeisim*. Accordingly, the future tense is to be taken literally. Not only did Moshe and the Bnei Yisroel sing at that moment, but they would "sing again" after the Resurrection during the era of *Moshiach*.

The Rosh Yeshiva *shlita* raises an important question: Surely, the *Shirah* will not only be sung in the future; it was also sung at the time of *Krias Yam Suf*. If so, why will it be necessary for a duplicate expression of gratitude during the times of *Techiyas HaMeisim*?

He explains that this question can be addressed through an insight from R' Isser Zalman Meltzer *zatzal*, who offered clarity on a similar issue. After Dovid HaMelech merited the purchase of the land designated for the construction of the Beis HaMikdash, he composed *שִׁיר הַנֶּחֱמָה הַבֵּית לַדָּוִד* (*Tehillim* 30). Dovid proclaimed: *ה' אֱלֹהֵי שׁוֹעֲתִי אֵלַיךְ וַתִּרְפָּאֵנִי*, *I will exalt you, Hashem, for You have drawn me up... Hashem, my G-d, I cried out to You and You healed me*. R' Isser Zalman noted that it is clear that Dovid must have once been ill and healed by Hashem. Here too, one might wonder: surely after he was healed, he would have thanked Hashem for his recovery. So why would he express thanks again at a later time for the same thing?

The answer is that Dovid certainly thanked Hashem immediately after his recovery from illness. However, his gratitude was not just for regaining his physical health; it was also for the strength that enabled him to serve Hashem with full vigour. At that moment of recovery, he was not yet aware of the significant achievements he would soon accomplish, such as acquiring and establishing the site for the Beis HaMikdash. Later, Dovid gained a deeper understanding of the goodness he received through his recovery from illness. He realised that his initial gratitude for the restoration of his health

was not enough in light of the new accomplishments he was now able to achieve. Therefore, he felt an additional need to thank Hashem for the great heights he was reaching.

In a similar vein, while Moshe and the Bnei Yisroel expressed their gratitude for being liberated from slavery in Mitzrayim, they did not fully understand the magnitude of the kindness they had received. However, when we will experience Techias HaMeisim, we will gain a deeper appreciation for the kindness associated with Yetzias Mitzrayim. Our departure from Mitzrayim enabled us to receive the Torah and become the Jewish nation, which in turn made us worthy of Techias HaMeisim. Therefore, we will need to thank Hashem once again for our salvation from Mitzrayim!

The Rosh Yeshiva *shlita* cites an insight from R' Simcha Zissel of Kelm that addresses Rashi's question regarding why the Torah uses the word יִשֵּׁר, *will sing*, in the future tense. R' Simcha Zissel explains that during joyful moments in life, people may dance and celebrate, but it is difficult to predict how long that joy will last. If you were to ask someone who is dancing exuberantly how long they believe their joy will endure, they might respond, "Maybe a week or a month, but beyond that, who can say what life will bring?"

However, at the crossing of the Yam Suf, the Bnei Yisroel experienced such a profound *emunah* in Hashem that they recognised it would provide them with a lifelong source of joy and serenity. *Emunah* and *bitachon* are the most prized possessions one can acquire, allowing a person to lead a life full of true goodness, unaffected by any circumstance that may arise. This is what the *possuk* was alluding to with the choice of the word יִשֵּׁר. Klal Yisroel understood that this was not merely a temporary reason for celebration, but a lasting one.

There is an important and inspiring observation from R' Yosef Leib Bloch of Telz regarding this *parshah* of the Shirah, which resonates with the idea presented by R' Simcha Zissel. The *possuk* emphasises אָז יִשֵּׁר מֹשֶׁה - **then**, *Moshe sang Shirah*, indicating that they only sang after a certain event, not beforehand. He noted that even when the Bnei Yisroel experienced the greatest miracle of הִלְכוּ - walking through the sea on dry land, they did not say Shirah. Furthermore, as the *possuk* continues: וַיֵּרְאוּ אֶת מִצְרַיִם מֵתֵי עַל שְׂפַת הַיָּם - they witnessed the demise of their greatest enemies, but they still did not say Shirah. וַיֵּרְאוּ אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם - They saw all the great deeds Hashem had performed against the Mitzriyim, yet they still did not say Shirah. וַיֵּירְאוּ הָעָם אֶת ה' - The people drew Yiras Shomayim from what they had experienced, but still did not say Shirah. Only when it was, וַיֵּאֱמִינוּ בֵּה' וּבְמֹשֶׁה עֲבָדָיו - they had acquired trust in Hashem, that אָז יִשֵּׁר מֹשֶׁה - **then**, they sang Shirah.

The Telzer Rov explained that the Shirah was a testament to what they had been *zoche* to see and achieve for themselves - *emunah* in Hashem. He emphasised that the most fortunate person is he who possesses *emunah* and complete trust in Hashem, as this is the greatest treasure one could ever attain. This belief is the ultimate reason for praising and singing to Hashem.

May we be *zoche* to attain a great *chizuk* in our *emunah* and *bitachon* through these special *Sidros*. By strengthening ourselves in these areas, we can carry the lessons we've learned into the future and experience enduring *simchah*!

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