HE WILL SUSTAIN US

When the Jews departed from Egypt, there were two possible paths to Eretz Yisrael, each of which had an advantage and a disadvantage. Traveling by way of the land of the Phillistines had the advantage that it was a populated territory, and the Jews would find food and water along the way. However, the Jews would also have to face a great danger, that of being in the midst of a society with a very low spiritual level. After sinking to the forty-ninth level of impurity in Egypt, they would have the dangerous temptation of once again being influenced by spiritual impurity.

The other choice was to go through the wilderness. While there was no spiritual impurity there, there was also no readily available means of support, just a vast desolation. How would they be able to survive in such a difficult physical environment?

Hashem decided to lead them through the wilderness rather than have them face the spiritual danger of the Phillistines. As for their means of support, Hashem would have to help them out, rather than have them be exposed to further spiritual impurity.

The Chofetz Chaim notes that the lesson we can take from this is that when one has the choice of an easier means of earning a livelihood but which comes with greater spiritual danger, versus a more difficult job, but one with less spiritual danger, one should choose the path with less spiritual danger. If Hashem showed us that He could sustain an entire nation that followed Him into the wilderness, He can certainly sustain each individual who chooses to follow Him in Torah and mitzvos.

A TIME TO SING HALLEL

At that time (when the Egyptians were drowning), the ministering angels wanted to recite a song of praise in the presence of Hashem. Hashem said to them: “My handiwork is drowning in the sea and you recite a song [of praise] before Me?” – Sanhedrin 39b

The heavenly angels learned their lesson that it was inappropriate for them to sing praise as the Egyptians were destroyed. Yet, at the same time, the Jewish people themselves were, in fact, permitted and encouraged to sing the famous song of the sea as their enemies perished.

Sefer Aruch LaNer explains that this dichotomy, where the angels are not allowed to sing praise while the Jewish nation is expected to do exactly that, also surfaces in a parallel exchange which is described in the Gemara (Rosh HaShanah 32b). There, the angels wonder to Hashem why the Jews do not sing Hallel on Rosh HaShana and Yom Kippur. Hashem explains to the angels that Hallel cannot be sung while the Book of the Living and the Dead is open and people’s fate hangs in the balance. Here, again, we may wonder, why did the angels only ask about the failure of the Jews to sing Hallel? Why don’t we find them seeking to sing praise, only to find

* * *
Hashem correcting them and silencing them as He did by the Red Sea? The answer is that the angels had already learned their lesson earlier. They realized that when Hashem brings justice upon the world, they, the angels, are to remain silent. However, they wondered only why the Jews had to remain quiet on the Days of Judgment, although they were allowed to sing to Hashem at the Red Sea. After all, on Rosh HaShanah the Jews wear white garments and they approach the day with a sense of trepidation blended with hopeful optimism. This would call for Hallel to be said.

Nevertheless, Hashem answered the angels and explained that although the Jews trust that Hashem will judge them with compassion and mercy, it is still not proper for them to sing while the King sits on His throne and the final verdict on people’s lives hangs in the balance. Their trust in Hashem that things will be for the best is not enough of a basis for the recital of Hallel. As the verse states (Tehillim 99:5), “I have trusted in Your kindness; may my heart rejoice in Your salvation.” The verse then concludes: “I will sing to God when He has granted kindness to me.” The time to sing is only after salvation is delivered.

**LET IT MAKE A DIFFERENCE**

The Torah states that after the miraculous event of the splitting of the Red Sea, the people declared: “This is my Lord and I will glorify Him.” The Midrash, based on our pasuk, says that the people actually “saw” Hashem, and that at the time of the miracle of the splitting of the sea even the lowliest of maidservants saw more than Yechezkel the prophet ever saw. This means that their understanding of Hashem was at a very high level.

Rabbi Chaim Shmuelevitz, ה""נ, commenting on this Midrash, said that ultimately, the maidservants, despite this extraordinary event, remained maidservants and didn’t achieve the greatness that Yechezkel achieved. A person can live through the greatest experience possible in the world, but if that doesn’t lead him to elevate his behavior and to improve his overall character, ultimately it is not a significant experience. Our real challenge is to respond to an experience that raises one to a high level by maintaining that spiritual growth.

Rabbi Shmuelevitz added that the same idea is seen a few verses later (Shemos 15:14) where the Torah states that all the nations trembled when they heard of the splitting of the Red Sea. At that moment they trembled, but that incident did not change their lives. It was only a short-lived feeling, but it did not cause them to make any major changes in their lives. The goal of mussar, and of all Torah learning, is that the person should internalize his insight and awareness of his surroundings. We must attempt to imbue within ourselves every unique experience as we try to shape our own Torah-true personality.

**NO NEED TO COMPLAIN**

Rav Moshe Feinstein explains that the very fact that the Jews registered a complaint about whether they would have provisions in the desert was a sign of weakness in their trust in Hashem. This failure to exhibit faith in Hashem was a dismal disappointment, for the nation should have certainly realized that Hashem had taken them out of Egypt with great fanfare and pomp, proudly demonstrating that all rules of nature were subject to being bent to meet their needs. Clearly, Hashem had not taken them out simply to have them die of starvation. The verses in Tehillim (78:17-20) describe this complaint as being a dark moment in the history of our people: “But they repeated to sin yet more against Him, rebelling against the Most High in the desert. And they tempted God in their heart by asking food for their desire. And they spoke against God; they said: ‘Will God be able to set in order a table in the wilderness?’ Behold, He smote the rock so that waters gushed out, and streams overflowed. Shall He also be able to give bread? Or can He provide flesh for His people?”

Although they were confronted with a challenging situation, the people should have known that nothing bad was going to happen to them. If they had unquestionably relied upon Hashem, their needs would have been met by means of an...
even greater miracle, and they would not have needed to gather the manna portions to subsist. They would have been able to survive without the need for bread at all. However, once they complained, they lost this merit, and they only merited to survive by means of the heavenly bread. Although this was also a fantastic miracle in and of itself, nevertheless, the miracle of surviving without eating at all would have been an even greater form of existence.

The proof of this is how the clothing of the people was managed for the forty years. The Jews did not complain about how they were to be clothed while in the desert, and they therefore merited to be the beneficiaries of a tremendous miracle, and their clothing did not become worn out at all. It remained fresh and new although they wore the same garments every day, as we find (Devarim 8:4), “Your garments did not wear out upon you.” There, Rashi explains that the Clouds of Glory would rub against their clothes and launder and press their clothes, leaving them clean and fresh. As young children would grow, their clothes would grow with them.

We see that both in the case of the manna and in the case of the clothing the people merited miraculous conditions to meet their needs. Where the people complained, the miracle was somewhat diminished, and they had to collect the manna and eat it. Where they did not complain, they merited an even greater miracle and the clothing needed no maintenance at all.

THE LESSON OF THE MANNA

Rav Shmishon Rafael Hirsch notes that the reason that the jar in which the manna was preserved was to be stored before the Ark, together with the Luchos, is that God, Who gave the Law, also gives sustenance that preserves life, so that this Law may be observed.

Conversely, it is God, the source of all sustenance, Who has also given the Law defining the manner in which the life to be maintained by this sustenance is to be conducted.

Similarly, Chazal stated (Pirkei Avos 3:21): “אָם כָּלַעַת עַדּוֹת אָסֵא הָאָדָם כָּלֻעָת קָפֵר.” God grants us food so that we may learn Torah and perform mitzvos. On the other hand, we have Torah so that there is meaning and appreciation for the material gifts of God.

Halachic Corner

Our sages have a tradition that one who is careful in keeping the three Shabbos meals is spared from experiencing three major catastrophes: the battle of Gog and Magog, the birthpangs of the Mashiach, and the Great Day of Judgment. This is one reason that three meals are required. At the first meal, on Friday night, one should have in mind that through the merit of Yitzchak we should be spared the birthpangs of the Mashiach (that is, the great catastrophes that will precede the Messianic age). At the second meal, on Shabbos morning, one should have in mind that through Avraham’s merit, we should be spared the punishment of purgatory after the great Day of Judgment. At the third meal, on Shabbos afternoon, one should have in mind that through the merit of Yaakov we should be spared the suffering of the war of Gog and Magog, when Gog, king of Magog, will lead the seventy nations in battle against Israel. In the merit of Yaakov, we will survive.

If one celebrates the first Shabbos meal together with one’s family with joy, peace and love, then Sunday and Monday will be blessed for him. For the second Shabbos meal, Tuesday and Wednesday are blessed. For the third, Thursday and Friday are blessed. One should also make every effort to study Torah during each meal, each individual according to his abilities. This perfects the observance.

Questions for Thought and Study

1. Whose merit caused the Clouds of Glory to leave Egypt along with Bnei Yisrael?

   See Ha’amek Davar 13:19

2. How do we know that Pharaoh had to convince the people of Egypt to join him in chasing Bnei Yisrael?

   See Ohr HaChaim 14:6

3. How did the “cloud of darkness” affect the Egyptians the night before they attacked Bnei Yisrael?

   See Mechilta 14:20

4. Besides covering the Egyptians with water, why did Hashem need to also “stir up” (רער) the Egyptians in the sea as well?

   See Ohr HaChaim 14:27
5. What was unique about the water with which Bnei Yisrael filled up their utensils during the splitting of the sea?  
See Da‘as Zekaynim 15:22
6. What physical act did Bnei Yisrael need to do to be fit to accept the Torah?  
See Ba‘al HaTurim 16:4

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This Week Likutei Peshatim is Sponsored

• By Hebrew Theological College wishing mazal tov to HTC Board of Regents member Rabbi Sam Seleski and his wife Mimi on the birth of a grandson, born to Adam & Shira Kirshner; and to Board of Regents member Lance Taxer and his wife Tema on the birth of a grandson, born to Joey & Devorah Seif.

• Hebrew Theological College’s Gourmet Torah at Shalotts Bistro will take place this Thursday, February 13, 12:35-1:15. Rabbi Ephraim Goldmark will speak on “Parashas Yisro; The Beauty of Our Torah”. Complimentary appetizers as well as a discounted menu available for shiur participants. Men and women invited to attend. For more info: Rabbi Joshua Zisook: 847-982-2500 or jzisook@htc.edu.

• Save the Date: Join The Bliststein Institute for its Annual Winter Event on Saturday evening, February 29, at 9:00 PM, in the Sky Lounge of the State and Chestnut Building. 845 N. State. Rabbi Yonah Wenrib will present his beautiful Illuminated Original Manuscripts. Join us for an evening of music and great food. Catering by Shalotts with Wines by Shulem. Complimentary valet parking.

• This past Motzaei Shabbos the wrong coat was taken from the HTCC Melave Malka. If you have the coat described below, please call the owner at 847-975-4595 or call the Yeshiva at 847-982-2500 and the information will be forwarded. It is a long, black wool Shabbos coat made by Lauren. It is a large coat - likely a 3 or 4 extra large.

• Yeshivas Hakayitz 2020 enrollment is now open. Eligibility: Boys entering grades 6 through 11. Camp dates: June 30 - July 27. Join the 200 campers & counselors from coast to coast for the 41st year of summer camp’s most unique experience. We offer exciting Torah Studies, competitive sports leagues, electives, bunk activities, awesome daily trips, & the most inspiring Shabbosos. For application, related camp media, and more info: please visit yhk.htc.edu.

• Kayitz Adventure Trip 2020 for boys currently in grades 7 & up, Aug. 16-19. Whether you are enrolling your son in Yeshivas Hakayitz or not, this is a 5 full day, jam-packed adventure of great fun. Beautiful Camp Au-Wa-Kiya on Stony Lake & Michigan’s west coast is our home. Adventures include instructional sailing & skiing, tubing, canoeing, kayaking, SUP, zipline, target sports, high ropes course, lakefront inflatables, Silver Lake boating, sand dune jeep tours, hikes, sandboarding, horseback riding, & more. See details: yhk.htc.edu.


• This Sunday – Free Family Fun Event! RCCS Chicago is once again hosting the Yaakov Yisroel Topper Ice Hockey Tournament on Sunday, February 9th, at the Fifth Third Arena! This free family-friendly event is open to all, and will feature exciting hockey games, entertainment for kids and refreshments. Come enjoy the atmosphere and cheer on your favorite team. Visit www.rccschicagohockey.org.

• The DeZimrah Institute seeks to train future Baalei Tefillah to lead Shabbos davening with niggunim that will inspire the entire kehillah to join in the Tefillah B'Shira experience. Join world-renowned Cantor Benny Amar on Sunday morning, February 23, 2020, 9:00-10:30, at Congregation Or Torah, for a workshop on “How Your Tefillah Can Bring the Kahal to the Next Level”. If you are interested in this unique opportunity, please call Julie at 847-877-8000 or email DeZimrah@gmail.com.

• The DeZimrah Institute is pleased to present Benny Amar, exceptional singer and Baal Tefillah from the Manhattan Jewish Experience, to lead a special davening, Kabbalat Shabbat through Musaf. Kiddush to follow. February 21-22, at Congregation Or Torah in Skokie. Weekend events sponsored in Memorium of yahrtzeit of John Hanus, zt”l, מאתו של רבי דוד ז”ל, מגדיר רבות כריב מי, and to Board of Regents member Lance Taxer and his wife Tema on the birth of a grandson, born to Adam & Shira Kirshner; and to Board of Regents member Lance Taxer and his wife Tema on the birth of a grandson, born to Adam & Shira Kirshner.

• Wisdom of Torah Institute will present a public lecture by Dr. Esther Schop this Tuesday, February 11, at 8:00 PM. Topic: "In the Image of God: What is Man? Exploring Human Nature in Light of Bereishit and Tehilim 8”. In the WiFi Bet Midrash, 8170 McCormick Blvd. in Skokie.

• Bernard Horwich JCC Early Childhood is proud to announce the expansion of our program for two-year-olds for the 2020-21 school year. Limited space is available in three- or four-year-olds for the 2020-21 school year. Limited space is available in three- or four-year-olds. For more info: call Miriam Aberman at 773-516-5881 or jccchicagoearlychildhood.org/tour.

• Begin your journey toward a high demand, high pay profession in Computer & Information Sciences and Web Design. Bliststein Institute is proud to offer a Technology Bootcamp this spring semester. Learn how to use code to set up & customize fully-functional websites. Classes start February 9th for 10 Sunday morning classes, New discounted price. Scholarships available for the 1st 8 students who sign up for the Bootcamp. Child care available. For more info call 773-973-0241 & ask for Mrs. Mann.

• Hillel Torah seeks a Director of Student Services (K-8) for the 2020-21 school year. As a member of the senior educational leadership team, the Director works closely with students, teachers, families and outside professionals to meet a wide range of student academic, social and emotional needs. The ideal candidate in this experience in special education and/or training and classroom-related educational discipline. To apply, send résumé, cover letter & statement of educational philosophy to resumes@hilleltorah.org.

• CCL Shul Members presents “Self Defense and the Law: Legal Aspects of Self-Defense for Yourself, Family and Shul. How Much Force is Justified in Self-Protection”. 3-hour seminar led by Law Enforcement/Counter-Terrorism Professional and author, Craig Lawrence. Sunday, March 1st, 6:00-9:00 PM, in the WiFi Building, 8150 McCormick. Light refreshments will be served. Suggested donation. Sponsorships available. Signup at info@cclshulmembers.org.

• Registration for 2020 Skokie Youth Little League Baseball is open! Skokie Youth is a Shomer Shabbos league for children between Nursery through 9th grade. You do not have to be a Skokie resident to play! The season goes from April through June. Register online at skokieyouth.org. Registration closes March 22nd. Early bird pricing if you register before March 1st. Questions? Email us at Info@skokieyouth.org.
Motzaei Shabbos, February 15th, at 8:00 PM, with a guest is the well-known speaker, Rabbi Ron Yitzchok Eisenman. He will speak throughout Shabbat, culminating with our Annual Melave Malkah, Motza’ai Shabbat, February 15th, at 8:00 PM, with a keynote speaker, and Levi Falkowitz and the Shira Choir will provide musical entertainment. For more information and to register, please visit www.chabadillinois.com/unitytorah.

Sponsored by CCL Shul Members.

Save a life by taking a Stop The Bleed Certification Class. These free 60-minute classes are being taught at the WiFi Building on Sunday nights, 8:00-9:00 PM, on February 16th, March 8th, March 15th, March 29th, April 26th, May 10th, May 24th. Sign up via email at info@cchshulmembers.org. – Sponsored by CCL Shul Members.

Reserve Now! Chicago Community Kollel invites you to “Ruach v’Regesh”, celebrating 38 years of the Kollel, on Motzaei Shabbos, February 15th, 8:00 PM, at Zeigler Auto Group, 6900 McCormick. Rabbi Yaakov Yehuda Salomon, Mashiach, Yeshivat Tiferes Yaakov Gateshead, will be our special keynote speaker, and Levi Falkowitz and the Shira Choir will provide musical entertainment. For reservations and sponsorship opportunities, please call 773-262-9400 or email: cckollel@cckollel.org.

Dinner Sunday, March 1st, at the Crowne Plaza O’Hare from 6:30-9 PM. There will be a sumptuous fleishig buffet reception to honor the Rosh Yeshiva of Long Beach, HaRav Chaim Yehoshua Hoberman ה’ר’ה, address how to maintain consistent avosham Hashem throughout all stages of life. Tuesday, February 25th, 8:15 PM, in Yeshurun, Evening dedicated in memory of Rabbi Buzzy Klein ו’. Looking forward to being inspired together.

Call before you buy!” We will help guide you.

Zisa Zimmerman Aneinu and Shas for Shidduchim present a special program for all women of our community following the conclusion of the Siyum HaShas for Shidduchim. Guest speaker HaRav Moshe Tuvia Leifff ו’הירא will speak words of inspiration to the women, to be followed by the reading of Tehillim as a zechus for the singles of our city. This unique event will take place Monday, February 10, at 8:15 PM, at Congregation KINS. Hope to see you there!

For more information or to make reservations, please email Help@TAGChicago.org to book your appointment. 8150 Central Park, Skokie. Remember - “Call before you buy!” We will help guide you.

“The State of Illinois Unity Torah in memory of Rabbi Daniel Moscowitz ו’הירא, completion of The State of Illinois Unity Torah in memory of Rabbi Daniel Moscowitz ו’הירא,“Call between your buy!” We will help guide you.

Shas for Shidduchim: Final Call to Sponsor a Daf! Tu B’Shvat isn’t just a day for trees! It’s primed to be a special day of zchusim – take advantage! This Sunday evening, Feb. 9, through Monday evening, Feb. 10, 100% of lorim and Cheder Shas at Vezitner Cheder in zchus of those looking for their bashert. A grand siyum with divre Torah from Rabbi Moshe Tuvia Leifff ו’הירא & a Seudas Mitzvah catered by Zelda’s Catering, will follow. Sponsor a daf at Shass4Shiduchim.org (or call 847-679-7799 x170) & tune in to see it live on the site!
Answers:

1. It was the merit of Yosef that caused the Clouds of Glory to accompany Bnei Yisrael out of Egypt. His bones are mentioned before listing Hashem and the Clouds of Glory that accompanied Bnei Yisrael to show that it was his merit that caused this.

2. Regarding the people of Egypt, the Torah says (ב_between the two, and he took with him). The word "ב" (took) indicates that he convinced them with words (similar to Korach) as they were reluctant to chase the Jews after suffering through the Ten Plagues.

3. Similar to the plague of darkness, the Egyptians were completely frozen. This is indicated by the words (בBetween the two, and they did not come near to each other) in Rashi's commentary.

4. One explanation is that Hashem needed to "stir" the waters to prevent those Egyptians who were expert swimmers from possibly escaping. Another explanation is that Hashem took the (Heavenly Angel) of Egypt (named ""מַטְנִיָּה"" or "Heavenly Angel") and gave him a physical form and mixed him into the sea to prevent him from trying to defend the Egyptians.

5. The water was sweated and lasted for three days.

6. Bnei Yisrael needed to eat the:) as indicated by the words (Between the two, and they did not come near to each other) in order to test them, whether they will follow My Torah or not." Bnei Yisrael needed to show that for physical sustenance they relied completely on Hashem before receiving the Torah.

Prepared by Rabbi Ben-Zion Rand, Editor, and Mrs. Naomi Sambier, Managing Editor

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