Divrei Torah, Ba`er Heitev באר היטב פרש"י בשבעים לשון. דברי תורה, שמחה וחיזוק.

בס"ד פרשת בשלח תשפ"א

Parshas Beshalach 5781 Vol. 12 No.16

Parshas Beshalch is called Shabbos Shira. One may ask why? Is it due to the Shiras HaYam that we read in the Parsha, if so it is said every day in Davening? So we hope to have a deeper understanding.

Rav Yitzchok of Vorkeh ZY"A said on this question, an explanation, that since the Shira is Written in the Torah "Ariach al Gabey Liveinoh" [literally a half of a stone on a full stone – as the Shiras HaYam and Shiras Devoiroh are written in Tanach]. It is therefore that it has the significance to be called "Shabbos Shira".

A Chossid once travelled to his Rebbe for Shabbos. At the Tish, the Rebbe exclaimed "Der Shabbos iz der grester Shabbos fuhn di yohr – This Shabbos is the greatest Shabbos of the year". The Chossid surely returned for the next Shabbos, and once again the Rebbe exclaimed "this Shabbos is the greatest Shabbos of the year. The Chossid returned again to hear the repeated words of his Rebbe. If so, concluded the Chossid, I shall stay home and repeat the words of my Rebbe myself. And so, the Chossid did not return until many weeks later.

Upon arriving to his Rebbe, the Rebbe questioned his participation and then his lengthy absence, to which the Chossid answered what transpired. To this the Rebbe answered this is what one must know, every Shabbos is the greatest Shabbos, but they must come to their Rebbe to hear it.

At the end of this week's Parsha, [17:14] it says,

כְּתֹב זֹאת זִכָּרוֹן בַּסֵּפֶר וְשִׂים בְּאָזְנֵי יְהוֹשֻׁעַ וגו'

"Write this as remembrance in the Book and recite it in the ears of Yehoshua etc."

On this expounds the Baal Shem Tov ZY"A, it is not sufficient for one to only be satisfied with the study of Sifrei Mussar in his home – Kesov zos Zikoron BaSefer, rather, also – visim bi'oznei Yehoshua – put it in the ears of Yehoshua – as he will be the Tzadik Hador. One must travel to the Tzadik to the Tzadik Hador in order to learn Toras Hashem

לימוד אור החיים הק' בחבורה ליל ששי 8:30pm

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וַיְהִי בְּשַׁלַּח פַּרְעֹה אֶת הָעָם וְלֹא נָחָם אֱלֹקִים דֶּרֶךְ אֶרֶץ פְּלִשְׁתִּים כִּי קָרוֹב הוּא וגו': פרק י"ג פי"ז

It happened when Paroh sent out the people that Hashem did not lead by the way of Plishtim, because it was near etc. [13:17]

The land of Plishtim, its resemblance is one of evil pleasures. Had Klall Yisroel passed through it, they would need to uplift this feature of Hishtokekus (yearning) to Avodas Hashem. To serve Hashem with the practice of Ahavoh and Tanug. Therefore, Hashem did want the way of Plishtim, Ki Korov Hu – it is close, they are too close to this practice as they just left Mitzrayim, the place of lust and they are not yet ready to serve Hashem in the Middoh of Ahavoh as we can suspect they can fall in Tavos – lust, Chas VeSholom. Therefore, Vayaseiv Elokim ess Ho'om Derech hamidbor [13:18] – Hashem turned the people the way of the Wilderness etc., - Midbor is hinting to Yiras Hashem – Fear of Hashem. They should serve Hashem with the Middoh of Yiroh – virtue of fear.

- Kisvei Rav Moshe Midner – Sefer Toras Avos

וָאֹמַר פַּרְעֹה לִבְנֵי יִשְׂרָאֵל נְבֻכִים הֵם בָּאָרֶץ וגו' (שמות י"ד ג')

Come to Paroh, for I have his heart stubborn. (Shemos 10:1)

Meaning, they are sunken in Artzious - mundane matter, therefore, Sogar Alihem Hamidbor – it is closed to them the Dibbur – the words of Torah and Tefilloh.

- Haram MiKobrin – Sefer Toras Avos

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