

קהל בני ישראל  
זבארוב זאלאזיץ

**K'HAL B'NEI YISRAEL**

**RABBI TZVI MANDEL**

מורינו הרב צבי מאנדעל

SPERLING ADULT LEARNING CENTER

**885 EAST 7<sup>TH</sup> STREET**

**BROOKLYN, NY 11230**

*(between Avenue H and Foster Avenue)*

**TEL.: (718) 258-2004 or (718) 338-2075**

**Ohr Pinchas Parsha Sheet**

*in loving memory of Reb Pinchas Mandel, Z.L. H.K.M.*

**B'Shalach**

**Commentaries**

*Have a great and joyous Shabbos!*

## PARSHA COMMENTARIES

B'Shalach 5767

1. "And it was when Pharaoh sent the nation out," 13:17      Ohr HaChaim points out that, "and it was," [*vayehee*, Heb.] always has a connotation of sorrow or pain. What is sorrowful about the Jewish Children leaving Egypt? The answer is that truthfully Hashem took them out. However Pharaoh mistakenly thought that he did it, which subsequently led to his chasing after them. **This caused great pain to the Jewish Children.**
2. 13:17 In another interpretation, Ohr HaChaim explains that the Egyptians' stubbornness caused Hashem pain. Being that their chasing after the Jewish Children caused their demise by being drowned at sea; Hashem is not satisfied about destroying His own creations [the Egyptians].
3. "Because it was close," 13:17      See Rashi. Baal HaTurim explains this verse to mean: Since the Jewish Children are especially close to Him, He refused to take them out of Egypt the same way the world would do it.
4. "And the Jewish Children went up from the land of Egypt prepared." 13:18      See Rashi. *VaChamushim* (Heb.) can also mean 'prepared for war'. Another interpretation is that only one-fifth of the Jewish People left Egypt. Targum Yonatan says it means that each Jewish family consisted of no less than five sons and five daughters.
5. Daas Z'Keinim says when the Canaanites heard that the Jewish Children left Egypt they said, "Now they will take away our Land." They immediately destroyed all their properties. Therefore Hashem said, "I promised Abraham that I will bring his descendents into a land full of good — therefore I shall keep them in the desert so that the Land should return to its prior good state."
6. "Prepared," 13:18 Ibn Ezra says they had all their necessities.
7. "Prepared," 13:18 Ramban explains they left Egypt with an, "outstretched arm," [14:8] because they thought of themselves as finally being free people, not as slaves that were escaping from their masters.
8. "And Moshe took Joseph's bones with him because he swore etc." 13:19      Ohr HaChaim quotes the Sages that each Jewish person had no less than ten camels carrying gold and silver when leaving Egypt. Still Moshe cared for the bones of Joseph. Eventually he was rewarded for this great deed.

9. "And you shall bring up my bones from here etc." 13:19 Ohr HaChaim explains that Joseph, in actuality, was telling them that by doing this kindness of bringing his bones with them, this would be the 'fixing' (full repentance) of his brothers for their sin when they separated from him. The angel Gavriel told Joseph, "Your brothers traveled away from here," (from being your brothers [Rashi P'Brashis]).
10. "And Moshe took," 13:21 Ibn Ezra says Moshe did this great deed out of his concern for the People of Israel, so that it should not be counted as a sin on their part, that they did not fulfill their promise.
11. "And Hashem went," 13:21 When the Torah says, "and Hashem," this refers to Hashem with His Heavenly Court [Ramban quotes Midrash Rabbah 51:2]. Therefore, in essence, this verse is saying: During the daytime Hashem rested His presence (*Shechinah*) in the cloud and led them. By night, His Heavenly Court rested in the pillar of fire to light the way for them. **However, in the Future Redemption, only Hashem Himself will lead us out of the exile with a unique virtue of mercy.**
12. "And by night," 13:21 Targum Yonatan says that at nighttime the cloud went in the back of the Jewish Children to cast darkness upon the Egyptians that were chasing after them.
13. "In front of Baal Tz'fon," 14:2 Rashi says Hashem purposefully did not destroy this idol in order for the Egyptians to think that He was unable to do so. Daas Z'Keinim elaborates on this theme, saying that Pharaoh thought that this idol agreed to drown the Jewish Children in the water (just as he has wanted to do in the beginning of Parsha Sh'mos). Therefore, he brought a sacrifice to it.
14. "Baal Tz'fon," 14:2 Kli Yakar explains that the Egyptians believed in different gods representing specific constellations and powers; this specific god was supposed to bring them gold, [as we find in Job 37:22 "from the north comes gold" and "Tz'fon" means north]. **Pharaoh understood that each plague was a punishment for a specific reason.** However, he thought that the gold that the Jewish Children took from them was without reason; that is why he mistakenly thought that this 'god of gold' would retrieve their gold.
15. "And Pharaoh said to the Children of Israel etc." 14:3 See Rashi. Targum Yonatan says that **Pharaoh spoke to Datan and Aviram, who were still rebelling against Hashem** and stayed behind in Egypt.
16. "Strengthening of Pharaoh's heart," 14:4 Ramban explains the reason why Hashem had to intervene, "to strengthen Pharaoh's heart," was that **Pharaoh had already lost all hope he would ever**

have the Jewish Children back as slaves. The proof is that [in 12:13] he feared that **he might die** as a result of the Plague of the Death of the First Born (because he was also a firstborn). He asked Moshe for a blessing.

17. 14:4 Ibn Ezra translates this verse as follows: Hashem hardened Pharaoh's heart so as not to remember the hardships he went through with the ten Plagues. As a result of Pharaoh and his army drowning in the sea, great respect will be given to Hashem and even they, before dying, "will know that I am Hashem."
18. 14:17 Ramban, here too, explains that after Pharaoh saw the splitting of the sea-- the greatest of all miracles, (performed for the Jewish Children), the most foolish and abnormal thing Pharaoh could do would be to chase after them! Hashem therefore had to, "harden Pharaoh's heart," for him to chase after them.
19. "And they [the Jewish Children] were very fearful and they shouted out [in prayer to Hashem] and they said to Moshe, etc." 14:10-11  
Ramban (in one interpretation) says that **they believed in Hashem** and prayed to Him to rescue them. However, **they doubted Moshe's agenda**--perhaps he just wants to manipulate them? Or, though they saw miracles performed by him, they now started thinking that maybe he was able to perform them through his own knowledge. The Jewish Children felt that if Hashem wanted to take them out of Egypt, he would not have allowed the Egyptians to chase after them, since the plagues were a punishment for the evil that they did to them.
20. "And Pharaoh came close, etc. ... behold Egypt was traveling behind them and they were very fearsome and the Children of Israel shouted out to Hashem [in prayer]." 14:10 Ohr HaChaim quotes the Sages: **'Egypt' here refers to the Angel of the People** that represents Egypt in Heaven. When they saw this angel, **they thought that all of the angels were coming to wage war against them**. Perhaps Hashem regretted saving them? Especially since the king normally goes after the people in a case of war and here, "Pharaoh came close, in front of the people." Why did Hashem allow the angel to go in front? Either a) so that the Jewish Children should see Him kill the angel, as it says, "and Israel saw Egypt dead at the side of the sea." (v. 30) ['Egypt' means the angel named Egypt (Zohar)] or, b) **in order to make the Jewish Children do a better repentance (as they did) and in that merit be saved by the splitting of the sea.**
21. "Today..." 14:13 Ohr HaChaim points out the message from Hashem was today; *immediately you will be saved, not like in Egypt*, where it took so long until He saved them.

## PARSHA B'SHALACH 5766

- 1) Ch. 13 V 17 "And it was when Pharaoh sent the nation out." OHR HACHAIM points out that "VAYEHHE"; "and it was", always has a connotation of sorrow or pain. What is sorrowful about the Jewish Children leaving Egypt? The answer is that truthfully HASHEM took them out. However Pharaoh mistakenly thought that he did it, which subsequently led to his chasing after them. This caused great pain to the Jewish Children.
- 2) In another interpretation OHR HACHAIM explains that HASHEM felt pain; which was caused by the Egyptians' stubbornness. Being that their chasing after the Jewish Children caused their demise; by being drowned at sea. HASHEM is not satisfied about destroying his own creations [the Egyptians].
- 3) Ch 13 V 17 "Because it was close" (see RASHI). BAAL HATURIM explains this verse to mean: Since the Jewish Children are especially close to Him, therefore He refused to take them out of Egypt the same way the world would do it.
- 4) Ch. 13 V 18 "And the Jewish Children went up from the land of Egypt prepared" see RASHI; "VACHAMUSHIM" can mean prepared for war. Another interpretation is that only one fifth of the Jewish People left Egypt. TARGUM YONATAN says it means that each Jewish family consisted of no less than five sons and five daughters.
- 5) DAAS ZKEINIM says when the Canaanites heard that the Jewish Children left Egypt they said, "Now they will take away our land." They immediately destroyed all their properties. Therefore HASHEM said, "I promised Abraham that I will bring his descendents into a land full of good - therefore I shall keep them in the desert so that the Land should return to its prior good state."
- 6) Ch. 13 V 18 "Prepared" IBN EZRA says they had all their necessities.
- 7) CH 13 V 19 "Prepared", RAMBAN explains they left EGYPT with an 'outstretched arm' (Ch 14 V 8) because they thought of themselves as finally being free people, not as slaves that were escaping from their masters.
- 8) Ch 13 V 19 "And Moshe took Joseph's bones with him because he swore etc." OHR HACHAIM quotes the sages that each Jewish person had no less than ten camels carrying gold and silver when leaving Egypt. Still

Moshe cared for the bones of Joseph. Eventually he was rewarded for this great deed.

- 9) Ch 13 V 19 "and you shall bring up my bones from here etc." OHR HACHAIM explains that Joseph, in actuality, was telling them that by doing this kindness of bringing his bones with them, this would be the "fixing" [full repenting] of his brothers for their sin when they separated from him. The angel Gavriel told Joseph "your brothers traveled away from here"(from being your brothers, as RASHI says in BRAISHIS.)
- 10) Ch 13 V 21 "And Moshe took" IBN EZRA says Moshe did this great deed out of his concern for the People of Israel, so that it should not be counted as a sin on their part, that they did not fulfill their promise.
- 11) Ch 13 V 21 "And HASHEM went" RAMBAN quotes MIDRASH RABAH 51:2. When the Torah says "and HASHEM" this refers to HASHEM with his Heavenly Court – therefore this verse, in essence, is saying: During the daytime HASHEM rested His presence [Shechinah] in the cloud and led them. By night His Heavenly Court rested in the cloud of fire to light the way for them. However in the Future Redemption only HASHEM Himself will lead us out of the exile with a unique virtue of mercy.
- 12) Ch 13 V 21 "And by night" TARGUM YONATAN says that at nighttime the cloud went in the back of the Jewish Children to cast darkness upon the Egyptians that were chasing after them.
- 13) Ch 14 V 2 "in front of Baal Tz'fon" RASHI says HASHEM purposefully did not destroy the idol in order for the Egyptians to think that HE is unable to. DAAS Z'KEINIM elaborates on this theme and says that Pharoh thought that this idol agreed to drown the Jewish Children in the water [just as he has wanted to do in the beginning of PARSHA SH'MOS] therefore, he brought a sacrifice to it.
- 14) Ch 14 V 2 "Baal Tzifon" KLI YAKAR explains that the Egyptians believed that different gods representing specific constalations and powers. This specific god was supposed to bring them gold, as we find in Job 37:22 "from the north comes gold" and "Tzafon" means north. Therefore Pharoh understood that each plague was a punishment for a specific reason, but the gold that the Jewish Children took from them was without reason. That is why he mistakenly thought that this "god of gold" would retrieve their gold.
- 15) Ch 14 V 3 "And Pharoh said to the Children of Israel etc." see RASHI – TARGUM YONATAN says that Pharoh said to Datan and Aviram who were still rebelling against HASHEM and stayed behind in Egypt.

- 16) Ch 14 V 4 IBN EZRA translates this verse as follows: HASHEM hardened Pharaoh's heart so as not to remember the hardships he went through with the ten Plagues. As a result of Pharaoh and his army drowning in the sea, great respect will be given to HASHEM and even they, before dying, "will know that I am HASHEM."
- 17) Ch 14 V 4 "Strengthening of Pharaoh's heart" RAMBAN explains the reason why HASHEM had to intervene. "to strengthen Pharaoh's heart" was because Pharaoh had already lost all hope that he will ever have the Jewish Children back as slaves. The proof is [Ch 12 V 13] that he feared that he might die as a result of the Plague of the Death of the first born (because he was also a firstborn). He asked Moshe for a blessing.
- 18) Ch 14 V 17 RAMBAN here too explains that after Pharaoh saw the splitting of the sea which, in essence was the greatest of all miracles, for the Jewish Children, the most foolish and abnormal thing Pharaoh could do was chase after them! HASHEM therefore had to "harden Pharaoh's heart" for him to chase after them.
- 19) Ch 14 V 10-11 "And they [the Jewish Children] were very fearful and they shouted out [in prayer to HASHEM] and they said to Moshe etc." RAMBAN (in one interpretation) says that they believed in HASHEM and prayed to HIM to rescue them. However, they doubted Moshe's agenda: perhaps he just wants to manipulate them. Although they saw miracles performed by him, they now started thinking that either he was able to perform them through his own knowledge or the Jewish Children felt that if HASHEM wanted to take them out of Egypt he would not have allowed the Egyptians to chase after them since the plagues were a punishment for the evil that they did to them.
- 20) Ch 14 V 10 "And Pharaoh came close etc. behold Egypt was traveling behind them and they were very fearsome and the Children of Israel shouted out to HASHEM [in prayer]." OHR HACHAIM quotes the sages; "Egypt" here refers to the Angel of the people in Heaven that represents Egypt. When they saw the angel, they thought that all of the angels are coming to hold war against them. Perhaps HASHEM regretted saving them. Especially since the king normally goes after the people in a case of war and here "Pharaoh came close; in front of the people." Why did HASHEM allow the angel to go in front? Either a. so that the Jewish Children should see Him kill the angel, as it says [V 30] "And Israel saw Egypt dead at the side of the sea." Egypt, means the angel named Egypt [Zohar] or, in order to make the Jewish Children do a better repentance, as they did, and in that merit be saved by the splitting of the sea.
- 21) Ch 14 V 13 "today" OHR HACHAIM points out the message from HASHEM was today; immediately you will be saved and not like in Egypt

that took twelve months from the day that Moshe told them about the Exodus until it happened.

- 22) Ch 14 V 14 "HASHEM will hold war for you" OHR HACHAIM explains HASHEM's answer. Since He will be fighting for them, they need not fear even if a thousand times the amount of angels were against them.
- 23) OHR HACHAIM quotes the YALKUT SHIMONI [24 REMEZ 163] King Chizkiya said to HASHEM, "I have no strength to kill or to run after or even to pray – I will sleep on my bed and you, HASHEM, will help me". Here too, HASHEM told them "you keep quiet."
- 24) In another interpretation OHR HACHAIM says that since the Jewish Children themselves were being judged and we find sometimes that prayer is not enough, but one needs to do a good deed to turn the Judgment into Mercy. Therefore, HASHEM said that in the merit of "faith and belief" they will be saved, and this merit helped them as they moved towards the water.

*Have A Great And Joyous Shabbos!*

