

To All My Dear Friends and Relatives, I present  
Parashat Beshalach- 2014, 5774—Shabbat Shirah

ערב ודעתם כי ה הוציא אתכם מארץ מצרים ובקר וראיתם את כבוד ה טז:ו-ז  
“In the evening, you **shall know** that HaShem took you out of Mitzrayim. And in the morning you **will see** the glory of HaShem. (16:6,7)

The pesukim seem to say that at night, the Jews would know that HaShem had taken them out of Mitzrayim, for G-d would give them slav (quail) to eat, and in the morning they would see his glory, for G-d would provide them with מן (Mahn) to eat. Rashi understands the pesukim to mean that the descent of slav would certainly be a נס (miracle), but the quail would not be given with מאירות פנים in a pleasant manner, but with פנים חשוכות, begrudgingly. For Rashi holds that the Jews had no right to ask for the שליו, for meat was a luxury, and Bnei Yisrael had no right to demand luxuries. Nevertheless, G-d would give them the quail, but not in a pleasant manner. They were justified and had every right to ask for basic food, so G-d sent down the Mahn in a pleasant manner. The Mahn came down with the morning sun, in a dignified manner; with dew above and dew beneath the Mahn, while the slav came only in the evening.

Rav Soloveitchik explained that HaShem gives blessings in two ways. Sometimes He gives gifts in a pleasant manner; the gift is received with ease and facility, and the recipient is happy and satisfied. Other times He gives a blessing in an unpleasant manner, and the blessed succeeds, but only with much sorrow and pain- the blessing does not come easily. People can succeed with ease or with difficulty.

The Mahn came down as a miraculous event, it was Lechem Min HaShamayim, food or bread from heaven, whereas bread normally comes from the ground (HaMotzi Lechem Min HaAretz, and not Min HaShamayim). So it was a Nes Niglah, a miracle that was openly revealed for all to see. Therefore the pasuk states, “in the morning you will SEE the glory of HaShem. But the slav was a Nes Nistar, it came in a somewhat natural way. People had seen quail before so seeing it now was not such a startling sight. Thus, it was only the wise among them that saw and understood that this too is a miracle from G-d. Therefore the pasuk states, “In the evening, you WILL KNOW”, it will not be seen by all as a miracle, but only the wise will understand that this too was an unnatural event and a miracle.

Rav Soloveitchik believed that the Ribbono Shel Olam did not establish boundaries in Tefillah for only things that are necessities and not for luxuries. Shlomo HaMelech prayed that G-d listen to all our requests, “Ish Nega Levavoh” (Melachim 1-8:38). We ARE permitted to request luxuries as well as essentials. What Rashi teaches is true in regard to personal Tefillah-for oneself, I may not request extras. However, if I pray for Klal Yisrael, I may, and I must ask for luxuries- the more the better. Dahvid HaMelech says in Tehilim 131, that he never prayed for himself for more than his basic needs, but for Klal Yisrael there is no limit, “MEI’ATA V’AD OLAM”.

True, for the long period of exile, which is characterized as “night” the Jewish people knew and believed that HaShem was there with us, but they also knew that “morning” will come, a time when one would not have to be a wise Chacham to find HaKadosh Baruch Hu, but even to see His glory, when He will fulfill His covenant to Bnei Yisrael.