



Parashat Beshalach



English version

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THE ART OF VULNERABILITY

The only way to become an amazing writer is through writing. The only way to become an amazing speaker is by speaking. The only way to become a great cook is by cooking. The only way to become amazing at sports is by getting in the game. The game where you can lose, where your honor, and how people perceive you, is at stake. Vulnerability, being exposed to the possibility of being attacked or harmed, either physically or emotionally, is not always a bad thing. Vulnerability and risk can have an upside, when they are also the birthplace of courage, creativity and change.

Vulnerability is the essence of relationships. It is an art, of being the natural you, the uncalculated you, the you who is willing to risk being exposed and potentially look foolish, all for a greater purpose. That greater purpose, in relationships, can be a new level of trust. "This is me. I am willing to expose my flaws, with the hope that you accept me and love me for all that I am and all that I am not, my strengths and my weaknesses."

Judaism is more than a religion; it is a relationship with your Creator, and how vulnerable you are means how close you are. At the essence of love is how much you are willing to give up for it. וְאָהַבְתָּ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לֵבְבְךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ *And you should love YKVK your G-d with all of your heart(s), with all of your soul (ready to give up your soul for the sake of the three cardinal sins), with all your "a lot" (ready to give up all of your money not to transgress sins; ready to love Him and accept, no matter what He brings into your*

life) The greatest men, Avraham, Yitzhak, R' Akiva, the Bet Yosef, lived their lives, ready to give it all up for G-d, waiting to give it all up for G-d.

This is what a Jew is, at his essence, עבריים. When G-d asks Moshe to represent Him to Pharaoh, to Egypt, to the world, He called Himself, יְהוָה אֱלֹהֵי יְקֻמְךָ אֱלֹהֵי יְקֻמְךָ YKVK the G-d of the Ivriim. (3;18) The Midrash tells us that the extra letter Yud in the word עבריים is to hint to, עברי ים, the Jews who will cross the Sea, for Me. Even before the Ten Plagues: G-d refers to us as crossers of the Sea. How so?

We say in the Haggadah, when the Jews left Egypt, they needed merit. Even though G-d had promised Avraham that He would redeem the Jews, they did not have any mitzvot that they kept that would merit Redemption; they were spiritually naked, נֶאֱמָר וְעָרְמָה. So, G-d gave them two Mitzvot, Korban Pesach and Brit Milah. וְאָמַר לְךָ בְּדַמְיִךָ תִּהְיֶינָה מִתְבוֹסְסוֹת בְּדַמְיִךָ וְאָמַר לְךָ בְּדַמְיִךָ תִּהְיֶינָה מִתְבוֹסְסוֹת בְּדַמְיִךָ וְאָמַר לְךָ בְּדַמְיִךָ תִּהְיֶינָה מִתְבוֹסְסוֹת בְּדַמְיִךָ (see Rashi Shemot 12:6)

If so, in what merit did the Sea split for the Jews? הָלְלוּ עוֹבְדֵי עַבּוּדָה זָרָה וְהִלְלוּ עוֹבְדֵי עַבּוּדָה זָרָה There were still Jews who possessed idols with them when they passed through the sea! (Sanhedrin 103b) Even if they had the merit of Yosef's coffin with them, even if they had the merit of Avraham with them, they needed their own merit, as well!

The merit that got us across the sea was the special ticket, called ידיד ה'. G-d's friend. "Friendly" is



schmoozing, chilling, having fun, sharing experiences. But *real* friends are those who are willing to give up something for that relationship. When you are willing to give up something for G-d, you get this magical ticket, that G-d will do anything and everything you ever ask for, even if you do not deserve it. As we say before beginning our prayers, וְיָדִידִים עָבְרוּ יָם... וְנִתְּנָו יָדִידִים וְזִמְרוֹת שִׁירוֹת, וְיָדִידִים עָבְרוּ יָם... וְנִתְּנָו יָדִידִים וְזִמְרוֹת שִׁירוֹת. This word Yedid is huge, because it means, Yad b'yad, hand in hand. (Megaleh Amukot, Devarim) Holding someone's hand, willing to put yourself on the line for them and being vulnerable for them.

It is amazing how, when Moshe cries out to G-d to save the people at the sea, G-d tells him not to pray Moshe pray? Since when shouldn't *anyone* pray? The answer is the merit of being a Yedid Hashem, is much greater than the merit of prayer. Prayer was not going to save the Jews from the Sea. Only being "G-d's friend" would. G-d wanted to see the willingness of the Jews to expose themselves to vulnerability, to be in a relationship with Him, to give them the merit that would save them. (see Maharsha Sota 37a)

When Nachshon ben Aminadav went into the Sea until the water reached his lungs, G-d rewarded him with being the Forefather of King David, Mashiach, Daniel, Chananya, Mishael, Azarya, all of whom deserved the title of עבְרֵי יָם, all people who were, at any time, ready to give it all up for G-d. They are willing to make themselves vulnerable for G-d, more than any other people are willing to open themselves to harm. Nachshon was going to Har Sinai to accept the Torah, and nothing, not even a raging sea, was going to stop him.

When Moshe blessed the tribe of Binyamin in וְזֶאת לְבִנְיָמִן אָמַר יְדִיד יִקְוֶה יִשְׁפֹּן לְבָטָח עָלָיו הַבְּרָכָה, he said לְבִנְיָמִן אָמַר יְדִיד יִקְוֶה יִשְׁפֹּן לְבָטָח עָלָיו הַבְּרָכָה, Binyamin won the Yedid Hashem trophy, because he was the first tribe willing to go in after Nachshon Ben Aminadav. The reward for that trophy was that the Bet Hamikdash would be in Binyamin's territory. (Menachot 53b) And because they went into the sea ahead of the tribe of Yehuda, they merited that King Shaul, a descendant of

Binyamin, would rule the Jewish people before King David from Yehuda. (See Tehillin 68;28 Metzudat David)

To be a Yedid Hashem does not only mean to give up your life for Him. It means to be ready to give up your comfort, your money, your sleep... The wives of the men who stay up late and get up early to learn, and they are willing to give up sleep for their husband's Torah learning, merit the Yedid Hashem trophy, the magical ticket that can take them to the highest places in Olam Haba. גְּבוּ יְהוָה לְיָדֵיךָ (Tehillin 127;2, Yoma 77a)

Avraham Avinu was called Yedid Hashem, and we are all called Yedidim when we show that we are vulnerable and dependent on Him דְּיִגְדִּיךָ. In his merit of self-sacrifice, of his vulnerability, we merited that our vulnerability will pull through for us.

Sometimes we fool ourselves into thinking that we are doing things for others, for G-d, for our family, when in reality, we are doing them for ourselves. Avraham Avinu proved that he was G-d-fearing, only after the test of Akedat Yitzhak. Although he was willing to be thrown into a fire for G-d at Ur Kasdim, that did not yet prove that he was willing to give up EVERYTHING for G-d. Giving up Olam Hazeh for Olam Haba, for an ideology, for something that is more important, does not yet mean vulnerability for the relationship with G-d. Avraham was being tested to see if he was willing to give up everything important, his whole religion, his whole ideology, his whole future, for G-d. In the merit of Avraham chopping wood, וְיָבִקַע עֵצִי, right away before he set out with Yitzhak to the Akeida, (just in case he might not find proper wood to chop when he would reach the place of the Akeida,) and shlepping it with him for three days, G-d "chopped" the sea for us. וְיָבִקְעוּ הַיָּם. We remind ourselves of this vulnerability of Avraham each morning, when we say וְיָם סוּף לָהֶם בְּקִשְׁתָּם.

Every word of our prayers can light the fire of your soul. Everything that you are willing to be vulnerable to G-d for, can turn on your spiritual motivation.

THE ART OF TRUSTING

I know that this sounds ridiculous, but did you ever return G-d a favor? He did, does, and will always do, so much good for you and your family. Or is it just impossible to do G-d a favor, for He does not lack anything and does not need anything?

The Chida says that there is only one favor that you can do for G-d. And when you do this one thing, He will never forget it. **בַּה אָמַר יְקִיָּק זְכַרְתִּי לְךָ תָּסֵד נְעוּרַיִךְ אֲהַבַת כְּלוּלֵתֶיךָ לְכַתֵּךְ אַחֲרַי בְּמִדְבָּר בְּאַרְצוֹ לֹא יָרוּעָה:** So said YKVK, I remembered for you the **kindness** of your youth, the love of the days you loved Me like a bride, you followed Me into the desert, through a barren land. (Yirmiyahu 2) G-d forever tells His People that He will never forget the kindness that they did for G-d! What was that kindness? That they trusted in G-d, when it seemed as if He had no goods to supply. G-d compared this to a bride who out of her love to her husband, she followed him, and trusted him, that he would provide her needs. Trust, belief and faith are the only kindness one can do for G-d. (See Chida in Homat Anach ibid.)

At times, we have nothing to give those who are suffering, who lack, who are down and depressed. But the most significant kindness we can offer them is that we believe in them, that they will figure things out, and make it work, somehow. The Midrash tells us a fantastic story. There was a time in King Solomon's life when Ashmedai, King of Demons, overpowered him to leave his palace and live in a faraway place, without his royal clothing and entourage. Due to King Solomon's state of poverty, no one recognized him. This situation lasted for quite a while, and one time he met an old friend who was very wealthy, who invited him over for a meal, a meal deserving for kings. During lunch, this old friend opened a discussion. "Remember how things were when you were on top of the world?" These words made King Solomon so sad that he lost his appetite! He could not even swallow the bread, because the tears that drenched his face!

The next day, King Solomon met a poor man who recognized him and invited him over to a pitiful meal, with little to offer. Throughout the meal, however, he consoled King Solomon, saying, "The day will come when you will return to your throne, and everything will turn out for the best! G-d promised your father, David, that royalty would remain with his descendants. Your state is temporary. G-d is just rebuking you, and waiting for you to amend your wrongdoings..." This is the meaning of King Solomon's words, **טוֹב אֲרַתַת גֵּרָק וְאֶהְיֶה מִשּׁוֹר אֲבוּס וְשִׁנְאָה־בּוֹ** *Better a meal of herbs where there is love, than an Entrecote steak where there is hatred.* (Mishlei 15; 17) (Midrash Mishlei 15;17)

What did this man do for King Solomon? He just gave a hungry King Solomon some rabbit food, lettuce and a carrot!? True. But he did the greatest kindness. He believed in the poor king.

We are all created in G-d's image, and that means a lot of things. One of the things it means is that a human being needs that people believe in him/her. People want four things. They want to be *understood, respected, and liked*. But more than anything, people want and sometimes need, others to *believe* in them.

Our Rabbis teach that anyone who says the blessing **גַּאֵל יִשְׂרָאֵל** before praying the Amidah prayer is promised great things. Satan will not prosecute him that whole day. According to R' Yochanan, this ensures one to merit Olam Haba!! (Berachot 4b)

Why is it so great to recognize that G-d is the One who redeemed us from Egypt, before our prayers? What is the importance of this? How can this seemingly meaningless order in prayer, promise one Olam Haba?

Rabbenu Yonah answers that by recognizing that G-d redeemed us from Egypt before asking G-d our requests, one shows that he trusts in G-d. Recognizing G-d as our Redeemer, is the basis for Bitachon, trust in G-d. And Bitachon is the basis



for fear and faith in Him. Trusting in G-d is what will give you Olam Haba! It must be the only favor you can ever do for G-d!

This is the essence of all our prayers and an express, first class ticket to Olam Haba. It is putting your faith and trust in G-d into practice. The greatest kindness we can do for G-d is to forever trust His message to us. ***I will answer you. I will be with you. I will not fail you. I will provide for you. I will give you serenity. I will strengthen you. I believe in you. I love you.*** At this very moment, G-d is your personal Redeemer גואל ישראל. (See Rashi Meggilah 17b אתחלתא ב)

According to Judaism, G-d does not need our prayers to save us from our challenges, concerns, and issues. According to Judaism, G-d brings us challenges, concerns, and issues because he wants our prayers. He wants us to be kind to him, via trusting in Him. He wants us to do Him a favor, through believing in Him that if we would pray, He could save the day.

G-d returns this favor. *He* believes in *us* that we will ace our purpose in this world, so He keeps us around. אֵל אֶמְנָה (Devarim 32) When you believe in the people in your life, that they will somehow find

their way, you give them infinite strength. Mordechai's trust in Esther, his belief in her, gave her the power to keep the secret of her religion from King Achashverosh. כְּאֵשֶׁר הִיְתָה בְּאֶמְנָה אֶתֶּן (Esther 2, according to one opinion, see Ibn Ezra)

So how do we show others that we believe in them? Here are the selfie steps.

- 1- Tell them how great you vision them in the future, not how low they are at the moment.
- 2- Recognize the G-dliness in them. Even without resources, people have an inner trait called resourcefulness. Resourcefulness is the ability to come up with solutions when it does not seem that there are any.
- 3- Let them know their strengths. Let them know all the good things they have done. And show them how even their weaknesses, are the blessings of G-d in disguise.
- 4- Believe in the power of believing. (see Taanit 8a)

KEEP CLIMBING

R' Abraham J Twerski – *“People often ask me, ‘Is it true that you’ve written over fifty books? How did you find time, with your busy schedule, to write so many books?’ I tell them that I did not really write fifty books. I wrote one book, in fifty different ways. Almost everything I write relates in one way or another to the theme of self-esteem. I define self-esteem as a true and accurate awareness of one’s skills, capabilities and limitations.”* (By now, he has authored over 60 books.)

There is so much written on self-esteem. What is the Torah’s approach to self-esteem?

There are two sources of self-esteem; external and internal. Rabbi Noach Weinberg once said, “How great you are is not defined by how high you are on the ladder of success. It is defined by how many

rungs you climbed.” Some people built their concept of self-esteem on where they are on the ladder; others measure it by the rungs they have climbed.

Ben Zoma teaches, “Who is wise? One who learns from everyone. Who is mighty? One who overcomes his Inclination. Who is rich? One who is happy with what he has. Who is honorable? One who honors others.” (Avot 4;1) What is the underlying thread tying these three seemingly unrelated lessons together?

Ben Zoma is teaching us that true success is internal. The more one’s success is a product of his own input, the more meaningful it will be. For example. There are two ways to support one’s self. A person can have money because he worked hard



to get a PhD. And he feels self-esteem because of it. The other case is that in which a person never earned his own money. He also has a PhD, but a different type. He is rich because Pappa Has Dough. Who feels better about his financial status? Who has a healthier self-esteem? The one who achieved, or the one who inherited? Ben Zoma teaches that what makes you great is not external achievements, blessings that were simply given to you. Rather, it is internal achievement that makes you great, that builds your self-esteem. How many rungs you climbed. Self-esteem must be earned.

The world does not respect effort without success. Because people only respect something that can be measured. But effort can't be seen; and people can measure only what they see. The Torah view is different from that of the world. According to the Torah, where you are on the ladder is not as important as how many rungs you have climbed. And this question is the most important question in your life, everyday of your life. *Are you climbing?*

Why is how much you climb more important than where you are on the ladder?

זה אֵלֵי וְאֶנְהוּ **This is my G-d, and I will build Him a Beit Hamikdash.** The word “This” teaches that at the splitting of the sea, each and every Jew pointed to G-d. R' Chaim Shmulevitz brings out a principle of major importance for spiritual growth. “The maidservant prophesied and saw at the Sea what the prophet Yechezkel never saw his whole life!” (Mechilta Beshalach 15 2) *Even though she had a prophetic vision, even though she experienced great recognition of G-d's existence, the maidservant stayed a maidservant, while Yechezkel is of the greatest of prophets.* Why?

To become a prophet like Yechezkel requires a great deal of dedicated effort. Very high level of Torah knowledge and perfection of character. The maidservant did not work to achieve this high voltage of recognition of G-d's Might. So, after the experience, she returned to her Maidservant status. At the end of our Parasha, a very short while after the Jewish people experienced the great revelation of G-d at the Sea, they found themselves in the

desert with no water to drink. They questioned G-d, הֲיֵשׁ יְקֻנֶּךָ בְּקִרְבָּנוּ אִם-אֵין, Is G-d amongst us, or not? This caused Amalek to come and attack.

But, wait a second. Didn't they just have a revelation of G-d? One that was like no other revelation ever, before or after?! How could they question G-d????!! The answer is that the maidservant remained a maidservant. She experienced a revelation on a high spiritual level, but because she did not “climb”, herself, to get there, at the end of the revelation, she remained unchanged.

R Chaim Shmulevitz continues...This is how we can understand how Micha took his idol with him from Egypt, through the Red Sea, had it in his backpack at Har Sinai and never got rid of it. Because he never worked on himself. G-d put him on high levels, without his ever investing effort to achieve them, himself. He lacked the effort, so he never became great.

If we get to the top of the mountain without effort, it is much harder to stay on top. מִי־יַעֲלֶה בְּהַר־ה' *Who will go up on the Mountain of G-d?* But, *staying* on top is an entirely different question. *And who will stand in His holy place?* We say this in prayers, the first day after Shabbat, and at the end of our prayers on the High Holidays, when G-d puts us on high levels, even though we have not reached those levels through our own efforts. It is one thing to reach the top of the mountain. Staying on top is something entirely different. What you worked hard for stays with you forever.

The Me'am Loez lists 15 miracles of the Mannah in the desert. It was truly the most amazing thing. Still, the Jews complained about it in parashat Behaalotcha. *We remember the fish that we ate in Egypt, free of charge, the squash, the watermelon, the leeks, the onions, and the garlic.* What? Why were they complaining about these foods, if they had the Manna?

The answer is that they never reached, through their own toil and striving, the level that G-d put



them on. They were still at the level of an Egyptian slave. G-d wanted them to be ready for Har Sinai and the Giving of the Torah. So, He put them on the top of the ladder. But really, they never acquired that high level through their own effort, so they did not “own” their spiritual status.

The Talmud teaches that the reason why the prayers of the earlier Rabbis were answered much faster than ours is not because they were greater Torah scholars, but because they were Moser Nefesh for their Torah (Berachot 20a). How great you are is not how much you know. How great you are is how much you are willing to give up for what is important...

R Simlai taught that when the baby is in the mother's womb, he is taught the whole entire Torah. And these days are the best days of the baby's life. And once it comes to the air of the world, the angel comes and slaps him on his mouth, and the child forgets all of the Torah (Niddah 30b).

Why does he forget everything he learns? Wouldn't it be great if we never forgot the Torah? The answer is that you never grew from Torah that you did not work hard to achieve.

WHAT IS THE PROBLEM

Allow me to ask you a question. Is “life” difficult? I pondered this a lot lately, and I realized that the answer to that question is – Yes, and No. Life is a series of problems. That is a great truth that we need to accept, in order for us to look past the problem for the solution. It is up to us: how we deal with those problems will define if life is difficult, or if it is not. Life is only difficult if we believe that life is not supposed to have problems. One can only deal with a problem in a realistic manner, after accepting Reality. Reality is recognizing that everything in our lives is orchestrated by G-d. That is the ultimate reality. Once a person is aware of the fact that G-d is managing every detail of what we experience for our good, the “problem” becomes a challenge – one that has been tailor made for our good. But as long as one has a misconception of what

But why did G-d make the climb more important than the rung?

The Talmud teaches us that in spirituality, in the world of your soul, there are rules to success. אמר רבי יצחק, אם יאמר לך אדם: יגעתי ולא מצאתי – אל תאמן, ..לא יגעתי ומצאתי – אל תאמן, יגעתי ומצאתי – תאמן. *R Yitzhak said, if a person tells you, I exerted effort and I did not find, do not believe it. I exerted no effort at all, and I found – do not believe it. I exerted effort and I found, believe it. (Megillah 6b).*

G-d made the climb more important than the rung, because He wants your Emunah. When you are climbing, striving, working hard with your whole heart and soul – that is when you build your Emunah. יגעת ומצאת תאמן. We connect with G-d the most from our efforts and our struggles. And that is how we grow and build self-esteem, from our connection with G-d. If you achieved a goal without working hard for it, you never grew internally. You never built within yourself trust in G-d or in yourself. And if you do not grow internally, you will not make new goals, greater than the old ones you have reached. Because one goal leads to another.

life *should* be, this contradiction of reality can make life seem difficult.

Recently, a game was invented, called *Mah Habayah? What's the problem?*. The agenda of this game is to see who is the best at solving everyday problems that life gives us, with only five “options” cards. I decided to play this game with my family, instead of Monopoly, which we had played until now. Monopoly teaches the kids that if you have more money than others in your life, you win. As long as you can rub shoulders with the elite (Hotel Owners) in your society, you are still “in the game”, you are still a player. If not, you are just unsuccessful. What a depressing, stressful way to look at life. But *Mah HaBayah* rewards with compliment cards (the first to get 15 cards wins). You receive one each time you come up with a



solution for your everyday life problem, with the resources (your option cards) that Luck (G-d) gives you. The game reprograms the brain for the big game called Life. I hope to instill creativity and resourcefulness in my children. Resourcefulness is the level of character where the answers to life's problem are not dependant on what I have (my resources), but who I am. And it is not just resourcefulness that I would like to instill in them. It is Jewish Resourcefulness.

Life problems are any reality that you want in life and it is not so, and it bothers you. Life problems overshadow a person's creativity; many people freeze, fret, or just get frustrated when faced by such a challenge. The first thing to do in order to get out of the problem is to write it out on paper, without any exclamation marks or emotions. Give the problem boundaries. Then, ask, *What are my options? What can I do in order to get the best, most realistic result or solution?* The problem is only that we are looking at what cannot be done, where there is no option. And the reason why we look at the options that we do not have, is because we believe the problem should not be there. Accepting is the first step to resourcefulness.

There is a famous saying from R. Nachman from Breslev. *Stop telling G-d how big your problems are. Start telling your problems how great G-d is.* Eliyahu Shiri, from Merkaz Koah Hatodeah, has a great coaching tool. Instead of the coach asking the client, who is faced with a life problem, the question, "What are your options?", Shiri asks, "What are G-d's options?" Phrasing the question this way is infinitely more effective. It enables the client to tap into what I call Jewish Resourcefulness. Many times, when faced with life problems, we think "in the box", and in the box there are no options. But when we think what G-d's options are, we can think out of the box, out of the confines of regular thinking, out of our limitations, and out of ourselves. And most importantly, this question is the ultimate, optimistic question. When you have G-d's options, no problem is permanent.

When the Jewish people were stranded at the Sea, they had two impossible options. Either everyone drowns, or everyone dies at war. Moshe and B'nei Yisrael cried out to G-d, and G-d said, *מה תצעק*, דבר אל בני ישראל, *Why do you cry out to Me?* *Speak to the Jews and they shall travel!* Rashi comments that Moshe stood and prayed, and G-d said to him, that now is not a time to make lengthy prayers, when the Jews are in distress. And another explanation. *מה תצעק אלי, עלי הדבר תלוי ולא עליך*, *Why do you call out to Me? This issue is Mine, not yours.*

The Or Hachayyim asks, aren't we supposed to pray when we find ourselves in distress? What was the meaning of this question, *מה תצעק אלי*, *Why do you cry out to me in prayer?* The Or Hachayyim explains that the Jewish Nation was not worthy of salvation. They served idols just like the Egyptians, and they had no merit to live through this battle, any more than their opponents. Prayer, here, would not help. But blind faith would. Faith is more powerful than prayer. Nahshon Ben Aminadav's walking into the waters until he nearly drowned provided the merit for the splitting of the Red Sea. When we live with faith, even if we are unworthy, G-d grants us salvation. It was not prayer that G-d wanted; it was faith.

We can answer the question of the Or Hachayyim differently, though. The passuk does not say, *למה תצעק אלי*, *Why do you cry out to Me?* The passuk says, *מה תצעק אלי*, *What do you cry out to me for?* G-d was telling them, *I do not need you to tell Me that there is nothing "what" we can do, that there are no options. I do not need your options, either drown or fight to death. There is a reason to cry for Me to save you, but there is no reason to cry out claiming you have no options, for My options are infinite. I will save you, just do not tell Me that there are no options. For Me, I do not need options because I do not have problems, for I am Reality. Just tell 600,000 men and their families to walk through the raging sea, and everything will be just fine.*

HIDE AND GO SEEK



Things get interesting when you ask questions. Someone I learn with asked me if we could learn together about Emunah and Bitachon (Faith and Trust in G-d). To get a better idea of which sefer would be right for the job, I asked him what he wants to get out of learning Emunah and Bitachon subjects. His reply set me off to write this article. "I want to stop worrying."

My Rabbi once told me that we do not need to turn to Emunah and Bitachon for many things that we worry about. Although someone who has Emunah and Bitachon will worry a lot less than one who does not, Emunah and Bitachon is not a "quick fix" to stop worries. It is a life perspective. You have to live it, not only think it or read about it. When you live with G-d in your life, one of the "perks" that comes along with it is "worry free" life. Emunah is not a worry buster – it is a religion. A religious person should be learning subjects of faith, even if he is not a "worried person". On the other hand, when people have a habit of worrying, it is very often a problem in the mindset and the person's nature; it is not necessarily a religious issue. Having Emunah and Bitachon requires a lot of work and is certainly not the easiest way to stop worrying. You do not have to turn to Emunah to deal with the problem. There are atheists who are not "worried people". But, if you had had Emunah to begin with, you would not have started to worry. When my rabbi told me this, I was shocked. I realized that something about my own Emunah was off base, if my thinking was that I'd have to strengthen my Emunah *only* when I was worried.

I thought about this until I formulated my definition of a worry. A worry is a thought about the future – a scary thought about the future: "How will I manage over there?" . Something bad might happen. We can suppose that the bigger the probability that the "something bad" will happen, the more worried people become. There are people, however, who are worried, even if the chances of that bad thing happening are slim. They go into worry mode even though what they dread only *may* happen. But that thought of *anything could happen* – is not a true thought, once Emunah

and Bitachon are in the picture. Only exactly what G-d wants to happen will happen.

Do you believe that what happens is what G-d makes happen? Do you believe that even your free choice and the free choice of others, people's decisions, are greatly affected by G-d? G-d gets down to the most minute of details, even down to what smell you are smelling while reading this article.

The biggest thing that holds most people back from believing that G-d is involved in everything in life is not seeing Him. *A religious Jewish boy was picked on in public school by his anti-Semitic teacher. "There must be no G-d, because if there were – how come we can't see Him?" The child answered back- "The teacher must have no intelligence in his head, because if he had – how come we can't see it?"* The way we know someone has wisdom or wit is not by seeing it. Rather, it is by deducing it. So, the more we can **deduce G-d's presence** in everything that goes on, the more we can "see" Him. If we are not working on this deduction, then we are not "seeing". Emunah needs to be deduced. All the time. And then, the worries will not only disappear. They won't begin.

Now, there are different parts of our lives in which we can deduce G-d. So I asked the fellow I was learning with, a successful businessman sitting back on his big, high quality, leather office chair, "Can you see G-d in the chair that you are sitting on? Can you see that it is because of G-d that you chose to buy that specific chair? G-d, not you, made the decision to get that chair." He said, "No. I bought the chair. I picked it out; it was my decision."

I asked him why he bought that chair. He said, because it was on sale. I asked him why the chair was on sale. "Because it had a defect." "Why did this specific chair have a defect and not any other? Why did the store carry a defective chair? Why would you want a chair that is defective, just to save a few dollars? Do you buy everything defective, just to save money?" When you ask a person "Why" to everything he says to you –



eventually, he will have no answer. (This is partially the reason why people get uneasy when you pose to them a question beginning with – “Why”. They do not have the answer.) That “no answer” is G-d. G-d is in the decision of buying the chair. We don’t see Him. But He is there. The more we play these exercises, the less worried we will be.

The last Mishna in Berachot spins a new twist on the words we say each day in Kriat Shema – בכל מאורך , בכל מדה ומדה שהוא מודד לך הוי מודה לו במאד מאד . – You are to thank and love G-d generously for every behavior that he measures out for you. Everything G-d does is Middah k’negged Middah – measure for measure. Every punishment is measured and every reward is measured. G-d and His Torah are exact. To a tee. We see in our parasha how the Egyptians were killed at Yam Suf in exact accordance to their actions. The Midrashim tell us that the ten plagues and drowning in Yam Suf were all exact punishments directly related to how the Egyptians mistreated the Jews. Rashi, on the Shira of the splitting of the sea, points out the different ways in which the Egyptians died in the water. Some were tossed up and down, suffering a slow death; some died immediately. Still others met death somewhere in between the two extremes. All depending on the level of their evil. G-d didn’t just kill them all in one blow. Each one was meted out a measure reciprocal to how he had behaved.

We find that when Yosef was kidnapped by his brothers and sold as a slave, G-d saw to it that the Yishmaeli merchants passing by “happened to be” carrying pleasant smelling spices. Not the usual smelly tar that Yishmaelites habitually carried with them. Do you think that Yosef was focused, at that time, on what type of smell he was experiencing? He had just been kidnapped, on his way down to Egypt to be sold as a slave, separated from his father and brothers at the age 17, betrayed by his own brothers. A bad smell was an insignificant issue in comparison to what Yosef was going through. ***But G-d showed Yosef that he cared for him.*** Although Yosef had to go through all the

trials that came upon him, he did not have to suffer a bad odor, as well. G-d measured out everything that was going on to a tee. And He measures everything that goes on in our lives, as well. Even which smells we encounter.

I got a phone call seven years back informing me that a friend of mine from America with whom I was very close had lost his nine year old daughter, unexpectedly and tragically, on Erev Shabbat. My friend had to think quickly to prepare a burial spot that he had never dreamed he would have needed. His own mother had passed away when he was a young boy, and she was buried on Har Hamenuchot. Since then, Har Hamenuhot has filled up, and many people are now buried in what they call here in Israel “bunk bed graves”. So, just on a long shot, he called the Har Hamenuchot burial office and asked them if there was *any chance* of burying his daughter next to his mother- if not, he would just bury her in America. They answered him that over the last thirty five years, plots in that area have been completely filled. There can be just no chance at all that anything is still vacant next to his mother. He started making phone calls for burial plans on Saturday night, in a cemetery near home.

Saturday night, immediately after Shabbat, the phone rang. It was the burial office in Har Hamenuchot. They had stayed up in Israel till very late, until Shabbat ended in Baltimore. “What size plot do you need?” they asked. After a heavy silence, my friend responded: “110 centimeters.” “We took a second look and found that there is a plot available adjacent to your mother’s grave that we have not been able to fill all these years. It is 112 centimeters long. Get on the next plane to Israel.” I heard that story from my friend at the Shiva. My hair stood on end. And every time I retell that story – I feel shivers throughout my body. We forget these stories. But they happen. Many times, without our knowing about them. These things happen silently. G-d acts silently. He acts invisibly. It seems that G-d has this game that He made up and likes to play. “Hide and go seek”.



And, if we give up, we have lost the game. The Big Game.

If we truly ask, “Where is G-d?” we will start asking, instead, “Where is He not?”

CONFIDENCE ... *THE REAL THING*

I got a phone call from an old friend last week. “Yosef, you have a minute?” I said yes. “Can you tell me how I can build up self confidence in my 6th grade son who is failing in school?”

Some things just can’t be done in one minute, no matter how good a coach you are. But, I can make my friend think in one minute. So, I rebounded the question to the questioner. “Tell me, how is **your** self confidence as a father? Children learn by example, and if your confidence is low when you are out of a job, how should his confidence be high when he gets a “C” on his report card?” That left him thinking. In less than one minute. End of phone call.

If you have more than a minute now, you will learn how to improve on self confidence. But first, you must know the importance of confidence. What it is, and what it is not. *If you have confidence, you are more likely to be successful in life. This is the way G-d made the laws of nature.* People are attracted to confident people. They want to hire them and pay them good salaries. They want to marry them. People trust them. They want them as a friend. Confident students learn better than their non- confident peers. And all presidents who were elected during the last forty years usually sounded more confident and positive than their rivals. (study by M. Seligman)

In the first couple of seconds when someone sees you, he subconsciously perceives you as confident or lacking confidence. On what basis does the subconscious make such decisions? It picks up this feeling from body language, things like the way you stand. If you smile, or not. You communicate to others if you are confident or not in your handshake. If you stand erect, (no matter what your height is,) people will perceive you as confident. If you keep up that stance in your walk, people will think of you as someone with a future, someone who is going somewhere in life. All you

have to do is to hang your smile from the sky, as you look straight into the eye of the people you meet.

How can one become confident in such a way that the confidence will automatically affect his body language, as well? First, you need to define confidence. Some people don’t see themselves as confident, because they confuse confidence with arrogance. Confidence is not arrogance. (I demonstrated the aforementioned body language techniques in a class I gave in Aish Hatorah, and someone from the back of the class said he did not like them. “It looks like haughtiness and arrogance, to me.” I responded, “This does not mean you have to overdo it, puffing up your chest or putting your nose in the air. Just make sure that you are standing straight and not slumping over.” Think about it. Even in reading other people’s body language, this student confused confidence with arrogance. Sometimes, there is just a fine line between the two.) Confidence is the belief that you **can**... It is belief in yourself. The confident one is a believer. He believes in something, not always knowing exactly what.

קשה פרנסה של אדם כקריעת ים סוף *A person’s livelihood is as difficult as splitting the Red Sea.* (Psachim 118b) Rashi explains this. *It is as big a miracle for G-d to give livelihood as it is for Him to split the Sea.* Rashi adds. *To teach you that a person should pray intensely for his livelihood.* We also find this passage in regards to marriage. קשה זיווג כקריעת ים סוף *Pairing up a couple is as hard as splitting the Red Sea.* (Sotah 2a) What is the connection between G-d splitting the sea, G-d working out a livelihood for you, or G-d making your shidduch? Why are they all put in the same category of difficulty? And how do we deal with such a concept, that anything is “hard” for G-d? The Creator of the Universe should have no difficulty in splitting a sea!!!



When it comes to livelihood, people look around at the options they have to make money. And many times, the money comes from the option they considered least promising. In finding a spouse, a person thinks that he has this shadchan, and that friend, and that their close connection will surely bring them the best shidduch... and still, the shidduch comes from the most unexpected venue. This is like the splitting of the sea: the Jews were in a spot where they were closed off on all sides! The farthest thought from their minds was that the sea would split!

Nothing is hard for G-d. *Sometimes, it seems to us that G-d will have a hard time pulling things through.* Where will He bring the salvation from? How will it all come about? When a person thinks that he has his livelihood under control, he should try thinking ten years ahead... Can he be sure that everything will be okay, and the markets will work in his favor? If you think so, Rashi has a message for you. Start praying!! Nothing is solid. *This does not mean that you should not be confident.* How so?

In shidduchim, some people think they have all the reasons to be married early. Money, looks, smarts, prestigious family, connections.... At the end of the day, the shidduch does not come from “good connections”. It comes in the most unexpected way. *“Just happened to meet an old friend who mentioned that he knows of a guy...”* (How I met my wife is a crazy story, not for now...It had nothing to do with friends, whose mothers are shadchanim or principals in girls’ seminaries.) Livelihood and marriage are similar to the splitting of the sea, where salvation came from the most unexpected direction. Of course, nothing is hard for G-d. It was just ***so hard for them*** to see how He would bring salvation. Does this mean no confidence? Yes, and no. If you believe that you have your livelihood under control for the rest of your life, then *I do not* suggest that you be confident. If you are confident that you have your shidduch and that your shalom bayit will be bliss, just because you are a nice guy, you may have something unexpected in store for you. But, if you

believe that G-d knows what you need, and will take care of you in another five years, just as he has taken care of you till now, then you have “***what***” to believe in.

The Chafetz Chaim illustrates this thought with a parable. King David tells us, השלך על ה' יהבך והוא יכלכלך (Psalms 55;23) *Throw your burden on G-d, and He will support you.* There was a man schlepping a heavy package on the side of the road. A nice man from the town passed by in a carriage and offered to give him a lift. Taking his seat, the man picked up his heavy bags and put them on his shoulders. The driver asked him why he did not put the bags down. The fellow answered, “It is enough that you are carrying me. You do not need to carry my bags, as well.” The driver answered him, “It makes no difference if you put the bags on the floor or you carry them on your shoulders. At the end of the day, it all weighs the same for the buggy .”

The workaholic is like that fellow carrying his bags. G-d has been and is always sustaining you. It is silly to worry, just because **you** do not know how things are going to work out. Just as before, everything will work out somehow, *with G-d's help.* As long as you believe... G-d has been carrying you till now; He does not need you to carry your heavy worries ...

The only way I can describe the type of confidence many people today have in G-d is through an Israeli joke. A respectable-looking fellow was schlepping two suitcases on a main street in Jerusalem. He flagged down a cab... “How much would you charge to take me to the Sheraton hotel?” The cabby answered, “60 shekel!” “And how much would you charge for my two suitcases?” “Free of charge.” “Fine! Take the bags to the hotel, and I’ll walk. 60 shekel is way over priced!!!” (Ever since, the ICDI , Israeli Cab Driver Intelligence, started charging 5 shekel for each suitcase. Too many people were taking advantage of this trick.)

Some people think that they can fall back on Bitachon *just when life gets hard.* But their



everyday life has nothing to do with G-d. They do not want G-d together with them in their life journey. *This is not the real thing.* It is like asking

ELEPHANT IN THE LIVING ROOM

Rabbi Meir the Great, of Premishlan (1703–1773), disciple of the Baal Shem Tov has a great Hassidic twist on the words we say every day in אז ישיר. זה א-לי ואנוהו אלקי אבי וארממנהו. *This is my G-d and I will glorify Him, the G-d of my father and I will exalt Him.* R' Meir tweaks that a bit. There are two types of relationship with G-d. There is זה א-לי ואנוהו, *this is my G-d and I will build Him a dwelling place in my heart*, (נוה also means dwelling place) and there is אלוקי אבי וארוממנהו. *The G-d of my father and I will exalt Him.* In other words, you can find G-d in everything, even point to Him, from your awareness alone, and serve Him by making room for Him in your life. Or you can just continue serving Him only because He is the G-d of your father, and only because you were taught to do so, because you are used to doing so, ignoring Him in the present. When you serve G-d this way, you ultimately exalt Him, or keep Him somewhere above you, but not in your life.

What stops us from being able to recognize G-d in the world we live in? Why is it so difficult for so many to bring G-d into their lives?

There is a power in the universe. That power is Amalek. Amalek is a nation whose whole purpose of existence is to take this awareness away from us. He wanted us to *ignore* that awareness, by showing us that in all those miracles in Egypt and at the Sea, nothing really happened. Even when it is clear, that *this is my G-d*, Amalek is able to get us to doubt our acknowledgment of G-d and our connection to Him. Amalek wanted to take away that excitement that made us able to point to G-d and say, *That's the G-d I want in my life.* Amalek wanted to replace that fiery enthusiasm with, *"That is the G-d of my father, but the G-d I never met."* Amalek wants to force us to ignore the "elephant in the living room".

It is Amalek's sworn mission to negate the power that G-d, Himself, created – to give Man the ability

G-d to shlepp your suitcases, while you walk to the hotel...

to choose to have G-d in life, or to ignore Him, no matter how obvious His presence is. The reason why G-d made this choice in the universe is a rule in relationships. What is better, a relationship that you want to be in, or a relationship that you have to be in? Of course, a relationship you need to be in, and have to be in, is not as good as a relationship you want to be in. A relationship that you don't want to be in is an unhealthy relationship. And every unhealthy relationship or situation has an expiration date. G-d gives us choice, to want to have Him in our lives, or to be forced to have Him in our lives. And the way we choose between the two is by deciding what we focus on. How so?

I found a certain truism in life. The things that we fear and focus on the most turn out, in the end, not to be that big of a deal to tackle. But many times, the things that we fear the least are the ones that turn out to be the biggest issues we need to deal with in our future. Our health, our children, our Olam Haba. The amount of things we can focus on in life is limited. We tend to concentrate our awareness on things that are more urgent than important. Amalek is that nation that symbolizes the single-minded attempt to divert our focus away from G-d's power to the power of Man. And to ignore the entire Creation that sings זה א-לי.

A few years back, I was waiting to speak to R Moshe Shapiro, zt"l. The person before me was someone who approached R' Moshe, his Rebbe, and introduced his new son-in-law, asking for a *beracha*. Then, he said, "Rebbe, I had an idea I wanted to share with you. I want to know if it's true. שושנת יעקב צהלה ושמחה בראותם יחד תכלת מרדכי. *The Rose of Ya'akov was ecstatic and joyous when they beheld, together, how Mordecai was garbed in royal blue.* Why were the Jews happy when they saw Mordechai dressed in T'chelet, the bluish dye that is used for Tzizit? And what is the word יחד, together, referring to? And we see that the Megillah mentions a second time that Mordechai



was dressed in t'chelet: ומרדכי יצא מלפני המלך בלבוש מלכות Then Mordechai left the presence of the king in royal robes of blue. Why does the Megillah remind us, again, that Mordechai is wearing T'chellet?

The Talmud teaches us, in Sotah (17a), the reason why T'chellet is the color that G-d commanded us to wear on our Tzitzit. מה נשתנה תכלת מכל מיני צבעונין? מפני שהתכלת דומה לים, וים דומה לרקיע, ורקיע דומה לכסא הכבוד, שנאמר: ויראו את אלקי ישראל ותחת רגליו כמעשה לבנת הספיר וכעצם השמים לטהר, וכתיב: The T'chelet was chosen because the T'chelet blue is similar to the color of the sea, and the sea is a similar color to the sky, and the sky is similar to the Throne of Glory. By wearing blue strings, one is constantly reminded of G-d, just from the associations one makes with that color. Now Mordechai, who was Shaul Hamelech's descendent, inherited the task of disposing of Haman, who was of Amalekite descent. At the end of our Parasha, G-d says כִּי־יֵדַעְךָ עַל־כֵּסֶה מִלְחָמָה לִיקָוֶה בְּעַמְלֶק מִדֶּרֶךְ דָּר אֵין הַשֵּׁם שֶׁלֶם וְאֵין

The Name of G-d - יהוה is not complete, and G-d's Throne is not complete, until the Name of Amalek is eradicated. (תנחומא ס"פ תצא) Now, as mentioned earlier, the Throne of G-d is the color T'chelet. And because Mordechai eradicated Haman through prayer, through bringing the people together, through fasting, through Torah, and through bringing awareness of G-d to the people, he merited this T'chelet, this bluish dye, as he was the one who made the Throne of G-d complete. And he was the one who brought the Name of G-d יהוה to be whole with G-d's other letters, ויהוה.

R' Moshe responded that this is, of course, the explanation.

G-d's Name is not complete until we pray for its completion. Until we say, זֶה אֱלֹהֵינוּ, seeking and finding G-d in our lives. The words יהוה שְׁמִיָּהּ רַבָּא מְבָרַךְ is the prayer that the Name of G-d that is now only יהוה become full, become complete, through our prayers. (Machzor Vitri ; Tosefot Berachot 3a)

THE NOISE OF THE IMPULSIVE

For **thirty days** after the Jews left Egypt, they did not have Mannah. During that time, they sustained themselves with the matza that they carried on their backs. (Shemot Rabba 25, 4) After the thirty days had passed, the Jews failed a test: they should have come to Moshe and said that their food had run out. Instead, they started a fight. *We would rather have died in Egypt with good food. Now you, Moshe and Aharon, you took us out to this desert to kill the whole nation by starvation.* (16; 3)

The Midrash writes that *their failure was not the lack of a valid point; rather, it was the way they made it.* One of the things that separate the successful from

those who fail is knowing the appropriate way of saying what needs to be said.

So many problems in life could be avoided, if we would just think before we say what we feel. There is a certain element of impulsivity in every dispute.

It seems that the Hebrew word for an evildoer, "Rasha", has its root in the Hebrew word that shares the same letters – "Raash", noise.

People who are always looking for trouble usually make a lot of noise; it seems that this is either because they do not think before they talk, or because they are looking for attention. When there is trouble and we do not know its origin, we turn to the troublemakers. When someone is causing a dispute, and we do not know who it is, we turn to the people who are always making noise.

And on the Seventh day, people from the nation went out to gather Mannah, and they did not find any. (16:27) The Midrash (Or Va'afela) states that these people were none other than the infamous Datan and Aviram, "...for any evil acts that we can ascribe to the Evildoers – we attribute (the acts) to them.



This is not injustice. This is simply being aware of the consistency of human behavior. Our first experience with Datan and Aviram was when they reported Moshe Rabbeinu to Pharaoh for killing an Egyptian. This resulted in Moshe's nearly being killed and chased out of Egypt.

Datan and Aviram's end came when they joined Korach against Moshe. They were swallowed up by the ground. When the Torah makes mention of the fight against Moshe (Devarim 11,6), it mentions only Datan and Aviram, but not Korach. This can be because *they had nothing to gain* in the quarrel; they argued only for the sake of arguing, while Korach was fighting because he wanted a more significant position. *All Datan and Aviram wanted to do was to make noise.*

Interestingly enough, we find in this week's parasha another mention of Datan and Aviram. *And Pharaoh said (לִבְנֵי יִשְׂרָאֵל) to Bnei Yisrael, they are confused in the desert...(14:3)* Rashi explains that the words here (לִבְנֵי יִשְׂרָאֵל) mean (על) *in regard to Bnei Yisrael*. The Midrash, however, understands this to mean literally *to Bnei Yisrael*. Targum Yonatan writes that the only two Jews who stayed behind in Egypt were Datan and Aviram. They remained close to Pharaoh, for they were the two tale bearers who talked incessantly! The Midrash Aggada writes, as well, "*And Pharaoh said to Datan and Aviram, who remained in Egypt and came with Pharaoh to Yam Suf. Afterwards, when they saw the splitting of the sea for the Jews, they had regret and they joined their brothers and came out of the sea (with them).*" (Midrash Agadda and Targum Yonatan)

This is quite strange. We know that there were 600,000 adult Jewish men who left Egypt. This was only one fifth of the Jews who had lived there. The rest died in the plague of darkness, as they did not want to be redeemed and to leave Egypt. If so, how did Datan and Aviram stay behind alive?

The Edut Biyehosef answers that Moshe asked Pharaoh that Bnei Yisrael be permitted to leave for only three days. The Jews did not want to leave for such a short period of time. They surely did not want to go through the hassle of borrowing utensils and clothes from the Egyptians for only three days.

G-d told Moshe to *speak in the ears of the nation (דַּבֵּר נָא בְּאָזְנֵי הָעַם) ...whisper* to them that, in fact, *you are never going to return*. The reason to whisper was that Datan and Aviram, the Jewish informers, would pass on this piece of information to Pharaoh. The rest of the nation was told that this should remain a secret. For this reason, Datan and Aviram did not leave Egypt. They thought it was ridiculous to go through all the trouble of borrowing utensils and clothing from the Egyptians for just three days. And, because they did not know the truth that the Final Redemption had arrived, they were not liable for death in the plague of darkness.

It seems that Datan and Aviram spent their lives looking for trouble; looking for opportunities to make noise. This type of noise is often similar to the noise of one who talks without thinking. Both types of noise cause problems. Both types of noise get others and ourselves into trouble.

STIMULATION OF THE SENSES

Generally, pleasure or enjoyment involves stimulation of any one of the five senses, which are where most pleasures are found. We enjoy tasting certain foods and seeing a nice view of nature or a beautiful painting. Usually, the place where we chose to live is because we liked how it looked when we first saw it.

We enjoy listening to music, and we enjoy being in a quiet setting; both are examples of pleasure derived from the sense of sound. We enjoy certain smells. And we are stimulated when we smell a barbecue or an oven full of freshly baked breads. We like the way certain clothes feel more than others. The common denominator of all these pleasures is that when the experience is **new**, we *notice* it. This is strange. We always eat things



we like. We generally find ourselves in work, school and even in family life in situations that we chose, because they were pleasing to us. As time goes on, we get used to “enjoyment of the senses”, and their strength starts to wane. *We already know this experience – it has lost the element of surprise.* So, we look for a fresh stimulus. Taste – a new restaurant. Sight – a walk through nature. Sound – a new music album. Enjoyment is felt most keenly the first time it is experienced. It’s not that we no longer enjoy things that have become familiar; rather, we tend to ignore our enjoyment, as we have gotten used to it. Whether we realize it or not, we are all subconsciously seeking enjoyment. When we find it, we are calm; when we do not, we are anxious.

Enhancing Enjoyment in Life

We have established that the five senses provide enjoyment. If we want to enjoy life, we do not have to look for new things or travel far. We are constantly enjoying things, even if we do not notice it. We just have to make a point of realizing that we *are* experiencing pleasure. One can enjoy life so much by just paying attention to and making mention of the pleasures that we have, around the clock in our everyday lives. A Jew does this by making his blessings in the morning with concentration, giving serious thought to the words he is saying. Adopting this practice makes life a much more enjoyable experience.

This week’s parasha tells of the reaction of the Jews to the manna that fell from heaven. *And they said to one another that this is Mannah, for they did not know what it was.* The Midrash (Devarim Rabbah 1:11) asks, *Why did G-d not tell them what it was called? For, if he would have relayed this to them, then the Jews would have said, “We had this food already on Pharaoh’s “table”.* The Jews in the desert did not know the real name of the Mannah. They guessed it. G-d did not tell it to them, so that they would not complain that they had already had it in Egypt once before. End of Midrash.

There may be some difficulty in understanding the question and answer of this Midrash. If there exists no such food, or even substance, in the world, what could possibly be the significance of G-d’s telling them *what* this food is called in Heaven, and that it is the food of angels? When the Jews received it for the first time, the Manna was completely unknown. How would telling them its name make any difference? The answer the Midrash gives is also hard to swallow! Would knowing the name of this “*Mannah*” in heaven make the Jews lie, saying that they had already known it in Egypt, and that it was nothing new?

But this is the way of the human psyche. The real pleasure we have from a stimulus is through the element of surprise: we know neither that it will be nor *what* it will be. For example, often, a “soon-to-be” parent prefers not to know if the child is a boy or a girl, as this knowledge detracts from the excitement of the unknown element in the birth itself.

In order to make it possible for the Jews to regard their sustenance with awe, G-d, in His mercy, did not let the Jews feel that the Mannah was any less than unique, special and new. This added to their pleasure in the holy food – the same pleasure experienced by the angels. There is no real name for this celestial nourishment. It has no specific taste. It is always the new taste you wanted it to have. It is always a “first time” sensation. It is always *relishing tasting*, not just eating. If G-d would have told them in advance what this food was it would not have held the excitement of the unknown for them.

We can gain more pleasure in life if we do not say to ourselves – “We know this feeling, taste, view, sound (etc).” We can be conscious of the fact that we not only eat, but we taste! We can be aware of the miracle of sight; everything we see, is a kind of exploring, discovering, and not just an automatic parade of vision before our eyes.

This is the excitement and the drive in life as well. Lack of challenges, life that is purely routine brings more than just boredom: it’s life without pleasure.



One of G-d's many kindnesses is His giving us challenges and unexpected stimuli, increasing and enhancing our pleasure.

The Adjective "Good"

Until now, we have discussed the pleasures that are dependent upon our senses. Almost every expression in which the adjective "good" appears pertains to the senses. A good steak. A good looking car or piece of art. A good piece of music. Contemplating the concept of "good", we will find that sensory-based benefits are relative, not absolute. An elegant meal will be less than enticing for someone who is suffering from indigestion. A magnificent painting will have little worth for a person with failing sight, as will a philharmonic concert for a person who is hard of hearing.

Element of Impulsivity – Noise of Evildoers

For thirty days after the Jews left Egypt, they did not have Mannah. During that time, they sustained themselves with the matza that they carried on their backs. (Shemot Rabba 25, 4) After the thirty days had passed, the Jews failed a test: they should have come to Moshe and said that their food had run out. Instead, they started a fight. *We would rather have died in Egypt with good food. Now you, Moshe and Aharon, you took us out to this desert to kill the whole nation by starvation.* (16; 3)

The Midrash writes that their failure was not the lack of a valid point; rather, it was the way they made it. One of the things that separate the successful from those who fail is knowing the appropriate way of saying what needs to be said.

So many problems in life could be avoided, if we would just think before we say what we feel. There is a certain element of impulsivity in every dispute. It seems that the Hebrew word for an evildoer, "Rasha", has its root in

There is, however, a different source of pleasure, one which is not dependent upon any outside stimulus – one which carries us to heights that can be equaled by nothing that the senses have to offer.

The ultimate achievement is, of course, our connection with our Father, our Creator, Who designs everything (whether we are aware of it or not) for our ...*good!* Fine-tuning our senses to recognizing the Good that G-d has prepared for us, we can sing with King David the words of Tehillim *ואני קרבת אלקים לי טוב* *And for me, relationship with G-d is good.* For the deepest part of me, deeper than the senses, the only thing that is good is my relationship with the Creator. This is the ultimate good that the world has to offer.

the Hebrew word that shares the same letters – "Raash", noise.

People who are always looking for trouble usually make a lot of noise; it seems that this is either because they do not think before they talk, or because they are looking for attention. When there is trouble and we do not know its origin, we turn to the troublemakers. When someone is causing a dispute, and we do not know who it is, we turn to the people who are always making noise.

And on the Seventh day, people from the nation went out to gather Mannah, and they did not find any. (16:27) The Midrash (Or Va'afela) states that these people were none other than the infamous Datan and Aviram, "...for any evil acts that we can ascribe to the Evildoers – we attribute (the acts) to them.

This is not injustice. This is simply being aware of the consistency of human behavior. Our first experience with Datan and Aviram was when they reported Moshe Rabbeinu to Pharaoh for killing an Egyptian. This resulted



in Moshe's nearly being killed and chased out of Egypt.

Datan and Aviram's end came when they joined Korach against Moshe. They were swallowed up by the ground. When the Torah makes mention of the fight against Moshe (Devarim 11,6), it mentions only Datan and Aviram, but not Korach. This can be because *they had nothing to gain* in the quarrel; they argued only for the sake of arguing, while Korach was fighting because he wanted a more significant position. *All Datan and Aviram wanted to do was to make noise.*

Interestingly enough, we find in this week's parasha another mention of Datan and Aviram. *And Pharaoh said (לִבְנֵי יִשְׂרָאֵל) to Bnei Yisrael, they are confused in the desert... (14:3)* Rashi explains that the words here (לִבְנֵי יִשְׂרָאֵל) mean (על) *in regard to Bnei Yisrael*. The Midrash, however, understands this to mean literally *to Bnei Yisrael*. Targum Yonatan writes that the only two Jews who stayed behind in Egypt were Datan and Aviram. They remained close to Pharaoh, for they were the two tale bearers who talked incessantly! The Midrash Aggada writes, as well, "*And Pharaoh said to Datan and Aviram, who remained in Egypt and came with Pharaoh to Yam Suf. Afterwards, when they saw the splitting of the sea for the Jews, they had regret and they joined their brothers and came out of the sea (with them).*" (Midrash Agadda and Targum Yonatan)

This is quite strange. We know that there were 600,000 adult Jewish men who left Egypt. This

MY BELOVED, MY HORSE

There is a module I have discovered that is effective for change in any life area. I call it Triple A. Awareness. Acceptance. Action. First, we need to have awareness of the

was only one fifth of the Jews who had lived there. The rest died in the plague of darkness, as they did not want to be redeemed and to leave Egypt. If so, how did Datan and Aviram stay behind alive?

The Edut Biyehosef answers that Moshe asked Pharaoh that Bnei Yisrael be permitted to leave for only three days. The Jews did not want to leave for such a short period of time. They surely did not want to go through the hassle of borrowing utensils and clothes from the Egyptians for only three days.

G-d told Moshe to *speak in the ears of the nation (וְדַבַּר נָא בְּאָזְנֵי הָעָם)* ...whisper to them that, in fact, you are never going to return. The reason to whisper was that Datan and Aviram, the Jewish informers, would pass on this piece of information to Pharaoh. The rest of the nation was told that this should remain a secret. For this reason, Datan and Aviram did not leave Egypt. They thought it was ridiculous to go through all the trouble of borrowing utensils and clothing from the Egyptians for just three days. And, because they did not know the truth that the Final Redemption had arrived, they were not liable for death in the plague of darkness.

It seems that Datan and Aviram spent their lives looking for trouble; looking for opportunities to make noise. This type of noise is often similar to the noise of one who talks without thinking. Both types of noise cause problems. Both types of noise get others and ourselves into trouble.

situation. The problem. The challenge. The options. The strengths and weakness. The powers that be. The ideal situation. Then, and only then, can we move on to step two.



Acceptance. Accepting who I am, and accepting the other person or persons I am dealing with. Accepting the situation, accepting where G-d does not give us choice, accepting where He gives us choice. Accepting what G-d has given us or taken from us. Accepting the fact that we have not yet arrived at the ideal situation. And then, and only then, taking action. Something that will get us to the desired outcome. The best option for the present circumstance and people involved. You cannot skip stage two to get to stage three.

We have to learn to accept that not everything is picture-perfect. We have to learn to accept our kids the way they are, not how we think we want them to be. And we have to learn to accept the fact that sometimes in life, we don't understand G-d, and that whatever He did, does or will do, is for our best. Somehow. Somewhere. Sometime.

And when we first believe, when we first accept, not only can we then act, but G-d actually changes His Universe for His Children's sake. He lets us run the show, so to speak. לְסִסְתִּי בְרִכְבִּי פָרְעֹה דְמִיתִיד רַעֲיָתִי (Shir Hashirim 1:9) King Solomon, in his Song of Songs, the everlasting love-song between G-d and His People, mentions how G-d perceives His Beloved, The Jewish Nation. *To My mare (female horse) in the horses of Pharaoh, I compare you, My beloved.*

Why does G-d call his beloved a horse? How would a woman feel if her husband said to her, you are the most amazing thing in my life, honey! To me, you are like a horse! Not any horse, but Pharaoh's horse! What is the meaning behind this?

R' Chaim Volozhin,(NH 1,9) Noam Elimelech,(L Shoshana) and R Levi Y Berditchev all learn that there is something

HUGE here in this passuk. The unique horse of Pharaoh is referring to the episode at the Sea. The sea split, and the Jews went right in, through dry land. Behind them, the water came crashing down on the Egyptians who ran after them. So, Pharaoh's army of horseback riders tried with all their might to steer away from the sea. But G-d made it that the horses just went running straight into the sea, taking their riders with them. Usually, the rider guides the horse; but here, the horse guided its rider.

In His eternal love-song, G-d says to His Beloved People, I love you so much! For Me, you are like the horse of Pharaoh, in that sometimes I allow you, as it were – *kivayachol* – to guide Me, instead of Me guiding you. I am like the Rider of the horse, who sometimes lets the horse take control.

What, in the world, does this mean??!!!

As deep as that idea was, there is something even deeper here. The Jews have just gone through an 86 year holocaust of Egyptian slavery. Where was G-d all this time? Why are such bad things happening to good people? And why are good things happening to bad people? How does G-d let it all just go? Sometimes, the greatest praise to G-d is accepting Him without asking WHY. By remaining quiet. Accepting לֵךְ דְמִיָּה תְהִלָּה (Tehillim 65;2) To You G-d, silent acceptance is considered praise. Not asking why. Not complaining. At the Sea, there was a tremendous revelation of G-d, and at that time, the Jews reached a level of tremendous emunah.. And in the merit of Emunah, G-d split the Sea. The word דְמִיתִיד does not only mean that You, My beloved people, are *similar*, root being דמיון. It also means that you accepted with *silence*, from the root דום (S. Emet) And with that, with that level of Emunah, G-d allows us to control our fate, He



makes things work our way, as if the horse now decides for the rider.

Sometimes in life, we need to accept. You are trying to run your business, but the phone is not ringing! You are trying to find your shidduch, or make your marriage happen, but there is “nobody home”. You are trying to stay healthy, lose weight, sleep well, but you find yourself gaining weight and sleeping less. In order for G-d to make miracles for you, He waits for you to accept His Will, to reach a certain level of serenity, knowing that He is Boss. You may not feel Him, because He is not “bossy”, but He is the BIG BOSS of all bosses.

This idea is so powerful!!! I recently used it in Mir, Jerusalem, when I gave a class. When I got to the room, I realized that it can be extremely useful to have the Sefer of R Chaim Volozhin, Nefesh HaChaim, handy, so that I can read word by word from it. The classroom where I was supposed to give my lesson did not have sefarim. So, I said to myself, I accept that whatever is going to happen, whether or

not I find the Sefer, I accept that G-d has my best interest in mind. There was a side room there; I walked in, and found no Sefer in the room, other than the Nefesh Hachaim!

The power of acceptance of G-d's Will is the power that got us out of Egypt. Of believing in the dark times that things are beautiful, or can be beautiful, somehow. While the men sang the Shira of Az Yashir, the women followed Miriam, who had a drum in her hand, and sang their Shira as well. Where did the women have these bongos from? Rashi says מובטחות היו צדקניות שבדור שהקדוש ברוך הוא עושה להם נסים והוציאו תופים ממצרים The righteous women were SURE that G-d was going to perform miracles for them, so they took drums with them when they went out of Egypt. While they were in Egypt, they were making drums, in preparation for the time when G-d would make His Miracles. Because they believed, even in the darkest of times, that great things were going to happen.

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