

PARSHA WITH

Rabbi Shmuel Brazil



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RAV BRAZIL PARSHAS BESHALACH

The beginning of the *Shira* is the *passuk* **כי גאה גאה** I will sing to Hashem because He demonstrated to all His double level of exaltedness. The double form of exaltedness refers to the angel of *Mitzrayim* whose name was **רהב** which means conceit and haughtiness. *Rahav* was also the angel in charge of the Red sea and the Nile River. Hashem smote the Egyptian nation with their water in the plague of Blood and by drowning them in the *Yam Suf* a double whammy.

Their worship of the Nile River (*Rahav*) stemmed from the fact that Egypt did not depend upon a higher power which makes the rain pour down. The Nile made all the Egyptian populace self - sufficient for its source of irrigation because of which they became arrogant. Therefore Hashem first smote their River the source of their conceitedness and once again broke their

With this we can understand the *passuk* (Tehillim 139,21) **ה' אשנא** הלוא משנאיך Those who despise Hashem I will hate. The Medrash (Shmos Rabba 23,4) lists four creations that are intensely conceited. **אדם** Man, in the category of birds is the **נשר** eagle, in domesticated animals the **אשור** ox, and in non - domesticated animals is the **ארי** the lion. Man who is considered an **עולם קטן** possesses within himself the *gaavah* of all the four levels. *Dovid Hamelech* writes that the those people who come to hate Hashem and not keep his mitzvos is because they feel independent from Hashem **כחי תולעת ולא איש**. *Dovid Hamelech* was the opposite because he called himself **ועוצם ידי** I am as low as a worm. This source hatred of Dovid towards those sinners who are big shots not needing Hashem, are hinted in the acronym **אשנא – ארי – שור נשר ארי – אדם שור נשר ארי**.

Just as the water in *Mitzrayim* brought them to arrogance water has also the opposite affect to bring one to humility and purity. As Chazal say that Torah is compared to water that descends from a high place to the lowest level. *Mikveh* brings to *taharah*. *Eretz Yisrael* is described as the land that is surrounded by bodies of water. The primary bodies include the Mediterranean Sea to the west, the Red Sea to the south (via the Gulf of Eilat), the Dead Sea in the east, and the Sea of Galilee (Kinneret) in the north. *Nevuah* is in *Eretz Yisrael* but not in *Chutz laaretz*. However *Nevuah* was given to prophets in *Chutz Laaretz* if they are standing by a river such as in the cases of Yechezkail and Daniel.



With this concept the Imrei Baruch writes that Jewish Kings were anointed next to a fountain to make a *siman tov* that their kingdom should be lasting like a spring. However according to the above his anointment must be based on humility and humbleness since he the מושל is only a מלך an analogy to Hashem's kingdom. His anointment is actualized next to a source of water to instill him with humility so that his royal high controlling position does not cause him to become arrogant and lose his *yiras shamayim*.

The story with the סמ"ג written in his sefer of Mitzvos לא תעשה ס"ד is very fascinating. Sefer Mitzvos Gadol (abbreviated as סמ"ג) is a 13th-century foundational work of *Halacha* (Jewish law) authored by Rabbi Moshe ben Yaakov of Coucy. It organizes the 613 commandments into 365 negative and 248 positive, focusing on practical application, Talmudic, and *Tosafos* interpretations. He writes the following episode concerning the prohibition against haughtiness.

On the mitzvah of humility I gave many *derashos* even though, the Rambam and myself did not assign a particular commandment to it. After I finished listing all the negative commandments, the next night I had a dream that I forgot to list and count השמר לך 'be careful perhaps you will forget Hashem Your g-d. This was a basic commandment which I simply forgot to write. This negative commandment is brought in (Sota 5) 'ה' תשכח את ה' do not forget Hashem. What is the cause of this forgetfulness? The *passuk* says 'ורם לבבך ושכחת את ה' (300) When רם לבבך haughtiness dwells in your heart it leads to forgetting Hashem. This proves that it is forbidden to do things that would make you forget Hashem such as with arrogance עכ"ד. Hashem sent me the source for not to be haughty.

The *Nachash* poisoned Chavah with the thought of jealousy and haughtiness והייתם כאלקים. That by her eating from the *Aitz Hadaas* she will become like Hashem. By having this infusion of רם לבבך (294) she caused Adam and mankind to become a טרפה (294) which ushered into the equation imminent death which is the same *gematria*. ורם לבבך (300) caused Mankind to have a יצר (300) (an inner drive) to 'ה' תשכח את ה' to forget the existence of Hashem who is the constant life and energy of the universe.

The angel of *Mitzrayim* and the *Yam Suf* was named רהב which means conceit. If one switches the order of the letters he comes out with the word בהר which refers to מי יעלה בהר ה' ומי יקום בהר קדשו. Even though haughtiness is a negative trait, many a

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time it is necessary to channel it for the good in order to enable one to undertake the challenging climb of the mountain of hurdles leading up to Hashem. One has to believe in his holy significant essence to the point of גאון דקדושה, that he possesses a *neshama*, a G-d given present, that can be aroused to help uplift himself to achieve greater heights and connections with Hashem.

When we remember *Yetzias Mitzrayim* which ends with *Kerias Yam Suf* we must remember הגדולה לחי העולמים and לך ה' הגדולה that Hashem alone possesses exaltedness. As we sang in the *Shira* כי גאה גאה a double *gaavah* as we mentioned in the beginning of the *mamar*. Two times גאה equals חי life. For when we acknowledge that Hashem exclusively owns the title of חי העולמי then we connect to Hashem and He grants us life. If we identify ourselves with His title by saying or thinking כחי ועוצם ידי, then we lose spiritual *chiyus* and become a spiritual טרפה.

Gut Shabbos,

Rav Brazil