

Beshalach - 5783 - Not to use the Staff for Kriyas Yam Suf

(given over by Rav E. Barclay – written up by A. Deutsch)

שמות (יד:טז): ואתה הרם את מטך ונטה את ידך על הים ובקעהו, ויבאו בני ישראל בתוך הים ביבשה.

שמות (יד:כא): ויט משה את ידו על הים ויולך ה' את הים ברוח קדים

Why not just write: ונטהו על הים?

Why isn't the mateh mentioned in pasuk 21?

Rashi: Moshe lifted up the staff and stretched it over the yam.

Rabbeinu Bechayei, Rush, Chizkuni, Kli Yakar: Moshe didn't use the staff for Kriyas Yam Suf.

הרם: doesn't mean raise up (here), rather: put it aside.

Rav S. Brevda: Chasid Yaivetz: Shir shel yom of Thurs.:

למנצח על הגתית לאסף. הרנינו לאלקים עוזינו הריעו לאלקי יעקב. שאו זמרה ותנו תוף כנור נעים עם נבל.

Sing without the instruments. Pick up the song with your voice, put the drum to the side. You don't need these instruments. Get really excited about the Rebono shel olam, and sing without the instruments. Should be so excited, don't need the instruments.

Rabbeinu Bechayei: it's true the makos were done with the staff, this one we don't need. Put the staff aside and do without.

Why? Medrash: Klal Yisrael said: Moshe Rabbeinu can't do anything without the staff.

HKBH: at the yam: put aside your staff. So Klal Yisrael won't say, can't do anything without the staff. That's why it says, ויאמינו בה' ובמשה עבדו, without the staff.

Already says, ויאמן העם.

(our Medrash says, the Mitzrim were the ones claiming Moshe can only perform miracles with the staff.

What difference does it make if Moshe can only do these amazing miracles with the staff?

Chasam Sofer: HKBH wanted that Klal Yisrael should understand the greatness of Moshe Rabbeinu.

Doing Krias Yam Suf without the staff, was to lay down the yesod that Torah shel baal peh is given over to the Chazhmei Yisrael to pasken the Halacha.

Torah shebichsav is from Sinai. From Hashem. Can't change one letter.

Oral Torah is fluid. Needs to be developed by Chazal, the Sanhedrin.

Another Chidush of the Chasam Sofer: Klal Yisrael arrives at the Yam.

שמות (יד:יט): ויסע מלאך האלקים ההולך לפני מחנה ישראל וילך מאחריהם ויסע עמוד הענן מפניהם ויעמד מאחריהם.

שמות (יג:כא): וה' הולך לפניהם יומם בעמוד ענן לנחותם הדרך ולילה בעמוד אש להאיר להם ללכת יומם ולילה. לא ימיש עמוד הענן יומם ועמוד האש לילה לפני העם.

Rashi: at night amud haanan would go away, and amud haaish would lead Klal Yisrael through the midbar. Instead of disappearing, the amud anan moved to the back of Klal Yisrael. Amud haaish was in front of Klal Yisrael.

Ramban: disagrees. Both were behind Klal Yisrael. Amud haanan was closer to the Mitzrim and amud haaish to Klal Yisrael.

Chasam Sofer: Moshe says to Klal Yisrael: "advance into the sea."

But amud anan and aish are supposed to lead the way!

Rebellion: we're not going forward!

Others: אין לנו אלא בן עמרם

Listen to Hashem or Moshe Rabbeinu?

תהילים (קו:ז): וימרו על ים סוף – two peshatim in this pasuk:

1. We're not going forward
2. Meseches Erchin (end of 1st perek): Just like we're coming out on this side, Mitzrim coming out on other side

Needed to realize: pesak Halacha is down here.

Baba Metziya: Don't paskin like Bas Kol – but like Chazal.

Rav Meir Papparash (editor of Eitz Chaim): עמוד האש ועמוד הענן = תורה שבכתב ותורה שבעל פה.

עמוד האש -- learn by day – תורה שבכתב

עמוד האש – תורה שבעל פה – learn at night.

They both moved behind to show Moshe is greater than both.

(skipping some)

Why didn't Moshe use staff here? Staff (with Hashem's name engraved on it) represents the written Torah.