

**SAVE 50% ON BANNER ADS FREE!!** without taking an email blast! **ADVERTISING INQUIRIES: ADS@MATZAV.COM**



**WE BUY ALL MILES & POINTS GET PAID TOP DOLLAR**

**CASHMILES** **GET STARTED ▶**

- [Home](#)
- [News](#)
  - [Breaking News](#)
  - [US & World](#)
  - [Torah World](#)
  - [Jewish Community](#)
  - [Yahrtzeits](#)
- [Opinion](#)
  - [Featured Opinion](#)
  - [Readers Write](#)
- [Torah](#)
  - [Halachic Corner](#)
  - [Daf Yomi Insights](#)
  - [Parsha Insights](#)
  - [Video Shiurim](#)
- [Entertainment](#)
  - [Featured Videos](#)
- [More](#)
  - [Zemanim](#)
  - [Minyan & Shiurim](#)
  - [Kosher Restaurants](#)
- [Contact](#)
  - [Contact](#)
  - [News Tips](#)
  - [Ads](#)
- 

י"ג שבט תשע"ג  
January 24, 2013

**• News**

- [Breaking News](#)
- [US & World](#)
- [Torah World](#)
- [Jewish Community](#)
- [Yahrtzeits](#)
- [News Videos](#)
- [Book News](#)

**• Opinion**

- [Featured Opinion](#)
- [Readers Write](#)

**Torah**

- [Halachic Corner](#)
- [Daf Yomi Insights](#)
- [Parsha Insights](#)
- [Video Shiurim](#)

**• More**

- [Zemanim](#)
- [Minyan & Shiurim](#)
- [Kosher Restaurants](#)

• **Contact Us**

- [General](#)
- [News Tips](#)
- [Ads](#)





ADVERTISE  
on  
Matzav  
.com

ADVERTISING  
INQUIRIES:  
ADS@MATZAV.COM

• **Search Our Archives**

•

**Today's Featured Video**



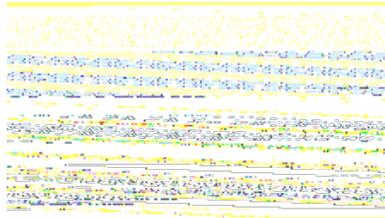
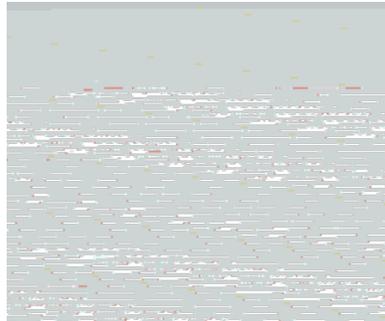
The VOICE  
#Lakewood

ADVERTISE  
IN LAKEWOOD'S  
MOST POPULAR  
MAGAZINE

READ IT HERE

Lakewood's Premier Magazine

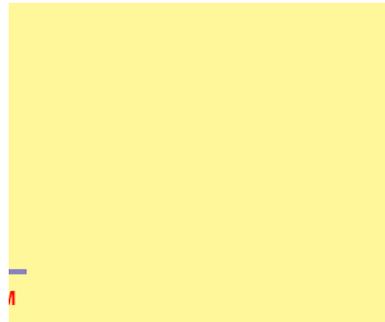
*Revach*  
PRESENTS



With the Haskama of  
R' Moshe Heinemann

**SINGLES**

**CLICK TO START >**



### Hands of Victory

Thursday January 24, 2013 6:22 AM - [3 Comments](#)



By Rabbi Pinchos Lipschutz

This week's *parsha* of *Beshalach* opens with what was a high point for man, the freeing of the Jews from bondage, enabling the formation of *Am Yisroel*. Tragically, however, a few *pesukim* later, we read about how the *Bnei Yisroel* complained, "*Hamibleinkevoring' Mitzrayim*," once again doubting Moshe Rabbeinu and expressing their wish to return to a state of servitude.

After overcoming that low point, they returned to their position of greatness and recited *Oz Yoshir*, indicating that they had attained a most lofty moment for man. After seeing all that Hashem had done, they finally recognized His greatness and sang *shirah*.

The level that leads to an outburst of *shirah* is reached when a person appreciates that everything that has transpired is part of a Divine plan. As he was experiencing various events, he may have been unsure and worried about the end result. But when it all comes together and he is able to appreciate what Hashem did for him, he is overwhelmed and *shirah* bursts forth. This is referred to as a time of *shleimus*, completeness. All doubt has been removed and there is only complete belief and appreciation.

At *Krias Yam Suf*, everything became evident to everyone at the same time. Describing the song, the Torah uses the singular tense of the word *shir*, to sing. The *OhrHachaimHakadosh* remarks that the *posuk* states, "*Ashira, I will sing*," because, at that moment, there was no *peirud* between the multitudes of people who had traversed the *Yam Suf*.

Perhaps we can explain that since it was a time of *shirah* and *shleimus*, there were no divisions between the Jews. There was total *achdus*. *Achdus* is the state of *shleimus*.

Referring to the day of the ultimate revelation, *Chazal* (*Ta'anis* 31, *ShirHashirimRabbah* 1:23, et al) state, "*OsidHakadoshBoruch Hu la'asosmachollatzaddikim... HakadoshBoruch Hu will form a large circle comprised of all the tzaddikim from throughout the generations. They will all dance before Him in a circle and point and declare, 'ZehHashemkivinu lo...'*"

*Meforshim* explain that the *tzaddikim* will be gathered in a circle to sing Hashem's praises, because at the time of *shirah*, unadulterated thanksgiving, the

individual ceases to exist. There is no me or you. Instead, there is complete subservience to the subject of the *shirah*. There is complete *hoda'ah* to Hashem. In a circle, every person is equidistant from the center-point. There are no lines of demarcation, as all are united in appreciation of Hashem and His glory.

At weddings, we witness something akin to this, as the *chossan* and the *kallah*, or their parents and grandparents, sit in the middle of a circle, with generations of offspring dancing around them. The dance is a portrayal of reverence, regardless of station or prestige. All in the circle - children drawn together to pay tribute to their father, *chaveirim* to a friend, or siblings to a brother or sister - are the same.

That circle of *tzaddikim* will reflect the *ma'amad* of *Krias Yam Suf*. On that date soon to come, the *tzaddikim* will point and say, "Zeh Hashem," much the same as their predecessors at the *Yam Suf* proclaimed, "Zeh Keili."

The moment before *Oz Yoshir* was when everything came together. These same *Bnei Yisroel*, who just a few *pesukim* earlier had actually been complaining about being redeemed, and who doubted, grumbled and expressed a wish to return to servitude, suddenly simultaneously realized Hashem's greatness and total dominion over every facet of creation. At *Krias Yam Suf*, they finally saw and understood the glory of Hashem.

Taking this a step further, we can answer a question raised by *Chazal* in the *Medrash* and in the *Zohar*. They question why the Torah uses the term *shirah* to describe *Oz Yoshir*. *Shirah* is *lashonnekeivah*. *Shir* is *lashonzocho* and would have been more appropriate.

Perhaps we can explain that the *Bnei Yisroel* at *Krias Yam Suf* perceived that they were the ultimate recipients of the Ultimate Giver. In *seforim*, the appellation for one who receives is "*bechinasukva*." Through the use of *lashonnekeivah*, the Torah signifies that at that moment, the *Bnei Yisroel* recognized themselves as recipients. It was this realization and appreciation that enabled them to rise to the level of proclaiming the ultimate *shirah* and allowed them the *zechus* to sing the enduring song of creation, which we repeat in perpetuity.

Rav Avidgor Miller would often remark that we mistakenly assume that *tefillah* is for lofty or important things, like *parnossah*, health or a good *shidduch*. "But if you realize that we have nothing, that we are nothing without Hashem's will and kindness," he would say, "you know that before you walk into a shoe store, you should say, 'Yehiratzo that I should find a nice, comfortable pair of shoes at a good price.'"

That is what it means to be *bechinasukva*, aware that we have nothing but His mercy.

Rav Yechezkel Levenstein, a master of *emunah* and *bitachon*, whose messages of faith sustained the Mirrer Yeshiva in its darkest hours, was said to derive his inspiration from reciting the *shirah* each morning. *Talmidim* relate that before reciting *Oz Yoshir*, he would prepare himself as he did for *Shema* or *Shemoneh Esrei*, realizing that he was entering a new dimension in *avodah*.

This *Shabbos*, after the entire *shul* rises to hear the *shirah* read with its unique, festive *ta'anim*, the *kriah* continues with yet another central moment in our history. *Klal Yisroel*, a nascent nation, is confronted by Amaleik. We read about Moshe Rabbeinu raising his hands, inspiring his people to victory. When he lowers his hands, the *Bnei Yisroel* begin to falter. This story is written as a timeless lesson. Hashem tells Moshe, "*Kesovzose baseiferki macho emchehez zecher Amaleik* - Write this down and write that the *milchomah* will endure, *milchomah la Hashem b'Amaleik midor*."

*Rashi* and the *Ramban* quote the *Medrash (Tanchumah, Teitzei 11)* where *Chazal* teach that the existence of Amaleik prevents the *Kisei Hakavod* from being whole and renders Hashem's Name incomplete.

We have to understand, that since Amaleik has such a corrosive influence, why allow him to exist and battle him in every generation. Why keep him around? Why not just finish him off, once and for all?

Perhaps the reason Amaleik is permitted to exist is that, as the *Yidden* saw on the banks of the *Yam Suf*, our lot is not to live within perfection, but, rather, to create perfection within what is given.

The path of our nation has always been strewn with obstacles. We have always traversed a road replete with hills and valleys, peaks and drops. We are the people who went from intense labor to witnessing the glory of Hashem, seeing *makkos* wreak havoc on the lives of our captors. We went from the appearance of Moshe, who promised to save us, to an increased workload, followed by the bringing of the *Korban Pesach* in defiance of our brutal hosts and, finally, baking *matzos* and walking to freedom.

And then, in the hot desert, our longing for a return to *Mitzrayim* was shortly followed by a moment of *shirah*, when everything became clear. The *Bnei Yisroel* saw their past, present and futures merge into a seamless song.

And then, against the backdrop of lucidity, came Amaleik.

Amaleik is a reminder that we can never be at peace. We can never rest. We can never think that our jobs are complete and that we can retire. We can never believe that we have overcome every possible trial. *Al taamin be'atzmecho ad yommos'cha*.

The existence of Amaleik reminds us that there are always challenges ahead and that we must be prepared for them. There will always be issues that weren't previously imagined, which will crop up in our day, just as there were challenges back when the Jews were on their way to the land of their dreams. When problems arise, we cannot despair and give in to the urge to say that all is lost and be resigned to an unfortunate fate.

Until the arrival of *Moshiach*, there will be ups and downs. There will be periods of intense joy and times of dreadful sadness. There will be birth and death, weddings and divorces, employment and unemployment. We must never grow despondent and we must never say that times will not get better. We must never be lulled into thinking that things happen without reason. We must never become depressed, thinking that we are alone.

The hills of life are gifts provided to us to regain our strength, injecting us with energy and stamina to propel us out of the inevitable valleys.

Today, we don't see Amaleik as we once did, but his seeds are ever-present. Amaleik is the voice that counsels compromise and advises us to be calmer about our beliefs. The modern-day adaptation of Amaleik's credo of "*Asher korchabaderech*" declares to people, "Have no fear. Chill out! You don't really have to listen. You don't have to respect *Klal Yisroel*."

The scoffers have changed their language and dress, but their goal remains the same. The *Vilna Gaon* taught that the *baaleimachlokes* are Amaleikim. Rav Elchonon Wasserman said the same thing about the secular Zionists.

The Gaon was referring to those who upset the communal equilibrium. Instead of allowing people to follow their proper leaders, a tough guy, or demagogue, or wordsmith, arises and preaches that disagreements are healthy. They convince people to battle someone who did or said something inconsequential with which they disagree and cause division amongst our people and derision of the good. The Gaon says that such people are the progeny of Amaleik.

Jews are naturally a believing people. The Zionists took advantage of our inbred beliefs and transformed belief in G-d into belief in country, belief in Torah into belief in socialism, and belief in the supremacy of *talmideichachomim* and mental giants into worship of those who work by the sweat of their brow tilling the land and shooting enemies. They rejected the traditional belief of a *Yid* who viewed himself as a *bechinasnukvah*, being a *mekabel* from Hashem, and embraced the image of a hardened, muscular body builder who espouses *kochive'otzemyodiasu li eshachayilhazeh*.

They present an attractive but inaccurate picture. Our strength lies in our *siddurim*, *Tehillims* and *seforim*, not in *yedeiEisov*. Our confidence comes from our relationship with Hashem, not from a well-stocked weapons arsenal.

A *talmid* of MesivtaTiferesYerushalayim was driving the *rosh yeshiva*, Rav Moshe Feinstein, home from *yeshiva* when they encountered a rally blocking the street. Several youths were carrying signs that proclaimed, "Never Again!" Their message was that Jews would never again be victims and in the future would defend themselves from all enemies. Rav Moshe grew agitated, telling his driver that the slogan and the sentiments it represented were wrong. A *Yid*, he said, has a destiny mapped out by our Creator, not by generals or politicians, and we live, die and exist by His will.

Most writers and historians play up the image of the Jew in the ghettos and concentration camps as feeble and pathetic, submitting to their Nazi oppressors with nary a whimper. Yet, reading the accounts of Moshe Prager or the *halachicshailos* posed to RavOshry, the VeitzenerRov and others during the war years, causes one to be awed by the heroism of these individuals. Books by religious writers depicting the Holocaust era leave the reader astonished by the indomitable spirit of these *Yidden*. You are amazed, knowing that the Jews were stronger than any Nazi beast. Part of that strength was an acceptance of Hashem's will, plan and design.

Similarly, books of lore depicting the modern-day settlement of Eretz Yisroel typically gloss over the First Aliya and concentrate on the Second Aliyah. This is because those who made up the first were largely religious and did not fit the narrative that the Secular Zionists sought to inculcate. The Second Aliyah immigrants were largely irreligious, or worse, and their Aliyah had nothing to do with religion and everything to do with nationalism.

What kept the early immigrants of the First Aliyah going in the face of what seemed to be insurmountable hardships? Sam Finkel in his new, exceptional book, "Rebels in the Holy Land," quotes Avrohom Yaakov Gellman, who arrived in Eretz Yisroel in 1882. "Many difficult and terrible hardships befell us. So many people died... So many men and women became blind... because the air of this locale was unhealthy [and because of disease-carrying flies]. We could barely sleep at night without evading the malarial fever that struck us. We literally put our lives at risk. Through our efforts, we have improved the air quality of the settlement, but at the cost of the lives of our dear ones and with such pain and anguish."

So how did they do it? "They coped and managed because they believed that they were the *shelichim* fulfilling a holy commandment."

That is the true strength of the Jewish people; reflected in the *YadHachazokah* of the Rambam, not in the clenched fist of *kochiveotzemyodi*.

Today, in the city with the largest Jewish population, in the hub of American democracy, Amaleik mocks our *mesorah* and portrays our traditions as archaic. The mayor and his defenders who embody "*asherkorcha*" pour cold water on the enthusiasm with which every *brismilah* is still greeted and performed. Professing concern for our welfare, they vilify us using legalist and modern dignified language.

There are politicians who claim to be defenders of Israel, yet they accept overnight conversions from people who hate us. They enable our sworn enemies to attain positions in which they can act upon their animus of Jews and their state, all for political convenience.

At the conclusion of the *parsha* (17:11), as we battled the biblical Amaleik, Moshe Rabbeinu raised his hands, telling us to be strong, to stand tall and proud, and not to be buffeted by the prevailing winds. When Moshe's hands were raised, the Jews were victorious, but when they were lowered, the Jews began to lose.

The only way to effectively battle Amaleik is by the Moshe of the generation raising his hands as a lighthouse for all to follow to safe shores and not become entrapped by the guile, demagoguery and sweet words with which the progeny of our most bitter enemy attempt to lead people away from Hashem.

We must maintain our fidelity to the truth, to Hashem, to Torah, and to the Moshe who raises his hands high and does not succumb to the pressures of the time.

The Torah (17:12) informs us that Moshe is not able to do it on his own. He requires help. The *posuk* depicts Aharon and Chur standing alongside Moshe, supporting him and his weary uplifted arms, "*mizechod, umizechod*." The task is great, even for Moshe.

Perhaps the heroes of the account with Amaleik are Aharon and Chur. Rather than fatalistically concluding that the Jewish people must be realistic and recognize that they were destined to lose against a much stronger foe, and instead of saying that Amaleik is too strong an enemy for them and that there is no point in fighting on, they grasped Moshe's arms and helped wave them aloft, proclaiming, and bringing about, victory.

Today, too, the heroes are those who stand at the side of *mesorah* and *gedolei Yisroel*, unafraid and undaunted, giving *chizuk* to all that's right and good.

There is a plan, and it has almost finished unfolding.

Each day, during *Shacharis*, when we conclude the recitation of the *shirah*, we add three *pesukim* that are not part of that timeless song. First we say, "*Ki laShemhameluchahumoshelbagoyim*." Then we add, "*Ve'alumoshi'imbeHarTzion*," and we conclude, "*BayomhahuyihyehHashemehodushemoechod*."

Rav Moshe Shapiro explains that we add these *pesukim* because at the time of *shirah* everything becomes clear. We perceive Hashem's plan for us. We recognize our destiny and that there is a *mehalech* throughout history. That destiny, our path, is expressed in these *pesukim*.

First, *kilaShemhameluchah*. His Divine desire and will for a universe and people to serve him was the catalyst for *brisha'olam*.

The second *posuk* refers to our task from the time that *toiv* and *ra* first confronted each other to continue fighting for *kevodShomayim* and climb to the top of Eisov's mountain and claim the world as ours, victorious.

And then, the final *posuk*, "*Bayomhahu*, on that day, Hashem will be one."

May we soon ascend Eisov's mountain, completing the mission. May we merit seeing and being part of that glorious circle, singing as one, "ZehHashemkivinu lo."

{Matzav.com Newscenter}

[✉ Email This Post](#) [🖨 Print This Post](#)

« [Mr. President, Where's the Retaliation for American Deaths in Benghazi and Algeria](#)  
[The World's 10 Most Dangerous Airlines](#) »

[Top Of Page](#)

### 3 Responses to "Hands of Victory"

#### 1. Comment from Baltimore

Time January 24, 2013 at 9:25 AM

Wow  
Just wow.  
Great, great piece.

#### 2. Comment from Zev

Time January 24, 2013 at 9:36 AM

The Nisoyon was very big in those times. Because whatever Neis that Moshe Rabbeinu did, the Yidden were suspecting that he did it via Kisshuf. It is brought down, that even the vision and sounds of Matan Torah, were interpreted by the Yidden as an illusion produced by Kisshuf. That's why they also made an Eigel which also performed miracles.

#### 3. Comment from Sick

Time January 24, 2013 at 10:14 AM

This article once again shows how sick Matzav is in publishing garbage that pits one Jew against the next. You will have your day and I don't envy your or this author's place in the world to come, you are both sonei yisraelim.

#### Leave a Comment

Posting Name

Copyright © 2013 Matzav.com - The Online Voice of Torah Jewry

174 queries. 0.149 seconds.