



KUNTRES

# HAVINEINI



**פרשת  
בשלח**  
תשפ"ד

YEAR 2  
ISSUE 60



SHIURIM OF

**HARAV SHIMON  
SPITZER SHLIT" A**



לעילוי נשמת

האי גברא יקירא רודף צדקה וחסד רב פעלים  
הרה"ח משה יוסף בן ר' יעקב ז"ל בראכפעלד  
מקסיקו יצ"ו  
גלב"ע בשם טוב ו' חשון תשס"א לפ"ק



**HAVINEINI  
HOTLINE**

US - 718.686.8300

E"Y - 072.257.7726

UK - 0204.586.2115

BE - 03.300.0223

Also available on:



Sign up to receive daily shiurim  
and weekly publications or to  
send feedback:

**Tel:** 718.387.1122

**Email:** [info@machonhavineini.com](mailto:info@machonhavineini.com)



.....

# Contents

.....

**The Power of Az Yashir Today ..... 5**

*The Correct Perspective ❖ Why Do You Cry Out to Me? ❖ When  
Tefillah Doesn't Help ❖ Whoever Wants to Sing Can Sing! ❖ To Sing  
with Mesiras Nefesh ❖ A Complete Nefesh ❖ All Future Songs ❖ Az  
Yashir – A Segulah for Parnassah ❖ First Pesukei D'Zimrah and Then  
Az Yashir ❖ In Conclusion*



---

# The Power of Az Yashir Today

---

## The Correct Perspective

Someone once said to Rav Yaakov Yosef of Skver, “*Parshas Beshalach* is a *segulah* for *parnassah* because it contains both the riches of the Yam Suf (*bizas hayam*) and the *parshah* of the *mann*.”

The Rebbe looked at the man and said, “*Parshas Beshalach* is a *parshah* full of *emunah*! *Krias Yam Suf*, the *mann*, the eradication of Amalek – everything in the *parshah* cries out *emunah*.”

The *pasuk* וַיִּאֱמְנוּ אָז יָשִׁיר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל immediately follows the words וַיִּאֱמְנוּ וּבְנֵי יִשְׂרָאֵל. The *Ohr Hachaim hakadosh* suggests that the Torah could have simply stated וַיִּשַׁר מֹשֶׁה וּבְנֵי יִשְׂרָאֵל – Moshe and Bnei Yisrael sang. It would have been understood that they sang “then” – after they reached the level of *emunah* described in the previous *pasuk*.

He explains that the Torah wants to teach us how Bnei Yisrael reached the level of *ruach hakodesh* that enabled even a maidservant to point and say זה א-לי. First their *emunah* was strengthened, וַיִּאֱמְנוּ וּבְנֵי יִשְׂרָאֵל. Then they rose to an even higher level, the level of singing to Hashem. The word אז in this case doesn’t mean “at that time”; it is teaching us that *with* the *shirah* they ascended to an even higher level.

כשנכנסה בלבם יראת הרוממות והאמונה השלימה, אז זכו לומר שירה ברוח. - When inspired awe and complete *emunah* entered their hearts, they were able to say *shirah* with *ruach hakodesh*.

## Why Do You Cry Out to Me?

We can understand this *peirush* of the *Ohr Hachaim hakadosh* more clearly by reviewing his explanation of a *pasuk* earlier in the *parshah*. Before *Krias Yam Suf*, Hashem told Moshe Rabbeinu, מִה תִּצְעַק אֵלַי, דַּבֵּר

אָל בְּנֵי יִשְׂרָאֵל וַיִּסְעוּ “Why do you call out to me? Speak to Bnei Yisrael and they should travel.”

This is difficult. To whom should they call out if not to Hashem their G-d, especially in a time of trouble? It’s also difficult to understand the instruction to tell Bnei Yisrael to travel. To where should they travel if the enemy is behind them, and the sea before them? If He meant that they should travel after the sea split, He should have first told Moshe to raise his staff and split the waters. Then he could tell Bnei Yisrael to travel.

These questions can be resolved in light of Chazal’s statement (*Shemos Rabbah* 21) that Bnei Yisrael were being judged and just as the Egyptians were idolaters, so were Bnei Yisrael.

Hashem saw that the *Middas HaDin* prosecuted Bnei Yisrael with that argument. Even though Hashem wants to justify Yisrael, they did not have enough merits that the power of *Rachamim* could absolve them of that accusation.

Therefore, Hashem told Moshe: “*Tefillah* will not help now; the next step is not for Me. Although I want to perform a miracle, the *Middas HaDin* prevents this, and *Rachamim* does not have the power now to override *Middas HaDin*.

“*Speak to Bnei Yisrael*. – This is the solution to strengthen the side of *Chesed* and *Rachamim*. Tell Bnei Yisrael to strengthen and intensify their *emunah* with all their hearts. and enter the sea before it splits – leaning on *bitachon*, trusting that I will make a miracle for them. In this way *Rachamim* can overcome. *Emunah* and *bitachon* can make all the difference.”

### When Tefillah Doesn’t Help

The *Ohr Hachaim hakadosh* is teaching us a rule of profound importance. Even when a person doesn’t deserve to be saved, and his *tefillah* would not be answered, he can be saved in the merit of *bitachon*.

Nachshon ben Aminadav jumped into the sea as if it were empty of water. "I'm going. Hakadosh Baruch Hu said to go, so I am going." "But how? Won't you drown?" "No! I believe with total *emunah* that all of *teva* is an illusion. What Hakadosh Baruch Hu wants is what will happen – not what the laws of nature dictate."

Then, once their *emunah* was so strong, Hakadosh Baruch Hu told Moshe to raise his staff...

The Ohr Hachaim teaches us that aside from making them worthy of the miracle, this *emunah* brought them to the *madreigah* of *ruach hakodesh* and the ability to say *shirah*. In other words, if they had not reached that elevated level of *emunah*, they might have experienced the splitting of the sea, and crossed it on dry land, but they would not have been able to say *shirah*. **A person is inspired to say *shirah* not by seeing a revealed miracle, but by reaching a higher understanding of G-dliness.**

So many people experience miracles only to forget them after a short time and return to their old habits. Even if they are grateful and thank Hashem at the time of the miracle, they are not affected powerfully enough to say *shirah*.

When someone is not able to see the light at the end of the tunnel, and yet he says, "If Hakadosh Baruch Hu says that it will be good, then it will be good. I will continue to learn Torah and *daven* with *simchah*" – he will have the *zechus* to sing *shirah*.

How is it possible to be in a state of *simchah* in such painful circumstances? It's very simple. The situation only appears to be hopeless – in the same way that the situation of Bnei Yisrael facing the Yam Suf seemed hopeless. Hakadosh Baruch Hu commanded Bnei Yisrael to keep moving forward, and that command applies to each and every one of us. If we strengthen our *emunah* and forge on into the unknown, we too will be able to say *shirah*.

It is important to realize that even though Bnei Yisrael experienced a miracle between their decision to enter the sea and their singing of

*Az Yashir*, it was not the miracle that empowered them to sing. If someone experiences a miracle without first achieving that level of *emunah*, it will have little effect; he'll soon return to his old habits, just as if the miracle never happened.

Only someone who moves forward with *simchah* in the darkest times, believing with certainty that Hashem will save him, will be worthy of saying *shirah*.

### Whoever Wants to Sing Can Sing!

The *Ohr Hachaim hakadosh* goes on to explain why the *pasuk* uses the future tense, *ישיר*, instead of the past tense, *שר*. If the Torah had written *או שר* we would think that only those who experienced the miracles of *Yetzias Mitzrayim* were able to sing. *או ישיר* teaches us that even after *Krias Yam Suf*, whoever wants to sing this song to Hashem is able to do so.

In fact, the *Ohr Hachaim* tells us that not only do the words *או ישיר* give us permission to sing, but these words imply that it is a mitzvah to constantly proclaim the *shirah*. The *Chachamim* included the *shirah* as part of the *Pesukei d'Zimrah* that we say each day, because it strengthens our *emunah* that any limitations we perceive are only an illusion.

This concept resembles Rashi's comment (*Berachos* 5a) that we fulfill our obligation of learning before *tefillah* by saying *Krias Shema* and all that precedes and follows it. This includes *Az Yashir*.

You are about to daven, but what do you know about Hakadosh Baruch Hu? You have a list of sick people to include when you say *Refaeinu*, but what if you don't really have *emunah*? How can you daven without *emunah*?

This is why we have to first say *Az Yashir* to strengthen our *emunah*. *Az Yashir* reminds us how we all stood at the edge of the *Yam Suf* only to discover that its power was an illusion. This was not a one-time event. It was a revelation of how Hashem's creation truly works. When the river *Ginai* split for R. Pinchas ben Yair, it was just another manifestation of *Krias Yam Suf*.



This is why the Torah uses the term *ישיר*, in the future tense. It means that even in our generation, if we strengthen our *emunah* and *bitachon*, we can hope to witness the splitting of the seas that stand in our way.

### To Sing with Mesiras Nefesh

The *Beis Aharon* quotes the *Zohar hakadosh* which says that *Az Yashir* is relevant to every Jew at every time in history.

Everything is found in *Shiras HaYam*. Everything that was, is and will be, all the *geulos* and everything a person needs is included there. ...

If a person will say *Shiras HaYam* with all his heart and with *mesiras nefesh*, each person according to his abilities, he will be able to repair all of his physical and spiritual concerns.

What does this mean, with *mesiras nefesh*?

A person is upset with someone who wronged him. But he tells himself, "It's true that I feel terrible because of what he did to me, and continues to do to me. I can't calm down. He stole my money and caused my financial crisis. These feelings imprison me like a personal *galus Mitzrayim*.

"Despite all of this, I am going to say *Az Yashir* and channel all of these emotions into *avodas Hashem*, as I remind myself that this prison is an illusion."

That is what the *Beis Aharon* calls "saying *Az Yashir* with *mesiras nefesh*."

### A Complete Nefesh

Rav Asher of Stolin, the father of the *Beis Aharon*, writes in his *sefer hayom*:

A person should be careful to say *Pesukei d'Zimrah* with *simchah* and a good heart, especially *Shiras HaYam*, because that is *shleimus hanefesh*, completeness of the soul.

We only utilize a fraction of the power contained in our *nefesh*. That's why we are so shaken when challenges confront us. However, by saying *Az Yashir* with *simchah* and a good heart, one can actualize the entire potential of his *nefesh*. Someone who achieves this will feel as if he is living in Gan Eden.

Like Bnei Yisrael at *Krias Yam Suf*, he will actually see זה א-לי ואנודהו. His *emunah* will grow mighty like that of his forefathers, ויאמינו בה' ובמשה, עבדו.

### All Future Songs

The *Zohar hakadosh* (*Parshas Beshalach*) says,

Anyone who recites this *shirah* every day with *kavanah* will be fortunate to recite it in the future. For it contains the world of the past, and the world of *Olam Haba*. In it are the connections of *emunah* and the days of Mashiach. And all other praises – any praises that the higher beings or the lower beings sing – all depend on it.

*Kavanah* means that the person saying the words of *Az Yashir* understands the context and meaning of the *shirah*. He remembers how much pain Bnei Yisrael endured in Mitzrayim. Their suffering seemed to increase with every passing year. All at once, at the Yam Suf, they discovered that the entire process had been designed to strengthen their *emunah*, preparing them to experience the revelation of *Krias Yam Suf* and to receive the Torah.

What did the *Zohar hakadosh* mean by stating that all of the songs of every Jew in all generations are included in *Shiras HaYam*?

The Chida and many others write that when saying *Az Yashir* a person should imagine that he is crossing the Yam Suf on dry land, together with all of Klal Yisrael. In order to accomplish that, we need to understand that when Bnei Yisrael said *shirah* they were affected in two ways. They were elevated to unprecedented levels of *ruchmiyus*,

while on the other hand, they also saw the dead Egyptians who washed up on the shore.

The combination of these two aspects teaches us an important lesson. When a person encounters difficulties in life, he sometimes receives *siyata d'Shmaya* that enables him to ignore the difficulties and go on with life as if they don't exist. Nevertheless, the difficulties are still there. Sometimes, a person not only manages to ignore the difficulties, but can be privileged to see the source of those troubles melt away and disappear.

This was the twofold experience of Bnei Yisrael. When they stood at the Yam Suf, even before it split, they reached a level of *emunah* that made it possible for them to ignore the imminent threat posed by the Egyptian army. Then, while on that level of *emunah*, they watched as their enemies were punished and the lifeless bodies of their oppressors washed up onto the seashore.

When we say *Az Yashir* each day, the Chida wants every one of us to visualize attaining higher levels of *emunah* **because** of the difficulties we are experiencing. At the same time, we should see with our mind's eye the way our difficulties crumble and disappear as we grow in *emunah*. If we can focus on those two parallel processes, *Az Yashir* will elevate and strengthen us.

### Az Yashir – A Segulah for Parnassah

The *Me'or Einayim* (*Parshas Va'eschanan*) explains why *Parshas HaMann* immediately follows *Az Yashir*.

In order to receive *shefa* like the *mann*, which doesn't descend from its source to the physicality of regular food, Bnei Yisrael had to rise above coarse, physical existence. Once they attained that higher *madreigah*, the *mann* easily descended to reach them.

This teaches us that reciting *Az Yashir* is no less a *segulah* for *parnassah* than reciting *Parshas HaMann*. In fact, the two work

together, and it is *Shiras Hayam* that enables *Parshas HaMann* to bring *parnassah* into our world.

### First Pesukei D'Zimrah and Then Az Yashir

The *Zohar hakadosh* asks why we say *Pesukei d'Zimrah* before *Az Yashir*. The opposite order would seem to make more sense because *Az Yashir* is written in the Torah, while *Pesukei d'Zimrah* are chapters of *Tehillim*, part of *Kesuvim*. A simple formulation of the complex answer is that *Pesukei d'Zimrah* help us enter a state of thanks and praise to Hashem. Only then are we able to truly say *shirah*.

### In Conclusion

Every day, our *neshamos* are purified and uplifted by saying *Az Yashir*. If we put our hearts and minds into saying the *shirah* with joy and *kavanah*, the power of that song can free the *neshamah* from all its limitations.









842106199994