

Insights from the Meshech Chochma
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ה' ילחם לָכֶם וְאַתֶּם תִּחְרְשׁוּן. (פרק יד' יד)

(Moshe tells the people:) "*Hashem shall make war for you, and you shall remain silent.*"

The people saw the Egyptians bearing down on them. Some cried out *in prayer* to Hashem. A very frightened and loud portion of them reacted by crying out *in regret* for having left Egypt and scolded Moshe for having led them out.

Rav Meir Simcha's interest is piqued by the Mechilta's exegesis on our pasuk: (Moshe is in fact telling them,) "Not only now (will He fight for you), but He will always war for you against your enemies." Where did the Mechilta "see this" in our pasuk?

The Markeves haMishna explains that the pasuk should have written the words ה' ילחם אל תיראו התיצבו וראו את ישועת ה' אשר יעשה לָכֶם היום כי אשר עד עולם *אל תיראו התיצבו וראו את ישועת ה' אשר יעשה לָכֶם היום כי אשר עד עולם* in the previous pasuk, *Do not fear! Stand fast and see the salvation of Hashem that He will perform for you today; for as you have seen Egypt today, you shall not see them ever again.* After Moshe tells them *see the salvation of Hashem that He will perform for you today*-i.e., that ה' ילחם לָכֶם, he should then continue with *for as you have seen Egypt today, you shall not see them ever again*. The fact that Moshe places **עד עולם** before ה' ילחם לָכֶם, according to the Markeves haMishna, leads the Mechilta to believe that there will also be something regarding ה' ילחם לָכֶם for perpetuity and that is that "not only now (will He fight for you), but He will always war for you against your enemies." עד עולם.

Rav Meir Simcha takes a slightly different approach. He feels that our pasuk is redundant. After telling them in the previous pasuk, "*Stand fast and see the salvation of Hashem that He will perform for you today,*" it is quite clear that ה' ילחם לָכֶם, why was it necessary for Moshe to say it? This is what the Mechilta "saw" and therefore proposed its exegesis i.e., that there is an additional message that Moshe was giving them.

And Rav Meir Simcha proceeds to give us his understanding of what Moshe meant when he said to them וְאַתֶּם תִּחְרְשׁוּן as follows: Hashem rescuing the panic-stricken nation from the advancing Egyptian army was not necessarily a "tremendous act of chessed" by HKBH-He took His Chosen Nation out of Egypt and was therefore responsible for their

safety. This in fact was what the people asserted: “Hashem, You *must* save us for it was You who we followed.” And this is what Moshe told them in the previous pasuk: “Hashem *will* deliver salvation because, as you claim, that is what He *must* do.” According to Rav Meir Simcha, וְאִתְּם לָכֶם וְאִתְּם תִּתְחַרְשׁוּן is in fact a wonderful blessing and tremendous reassurance from Moshe Rabbeinu. He is telling them that there will be difficult times in the future when Klal Yisrael will not have a valid argument as to why Hashem should help them e.g., when they were saved from the hands of the wicked סִיּוּרָא even though we are told וַיִּסְפוּ בְנֵי יִשְׂרָאֵל לַעֲשׂוֹת הָרַע בְּעֵינֵי ה' / *The Children of Israel continued to do what was evil in the eyes of Hashem*. Rav Meir Simcha “hears” in וְאִתְּם וְאִתְּם תִּתְחַרְשׁוּן the words of the prophet Daniel when he pleaded with Hashem to restore Eretz Yisrael to its former glory: וְהִרְשַׁעְנוּ וְנִקְוִינוּ וְהָרְשָׁעָנוּ וְנִקְרָדְנוּ... / *We have sinned; we have gone astray; we have acted wickedly; we have been rebellious...* Even when we have no merit to stand on, we are תִּתְחַרְשׁוּן i.e., quiet because we have no substantial reason for Hashem to save us, still וְאִתְּם לָכֶם ה' -Why? Because Hashem has an intensely deep love for the Jewish people and He will never forsake us-whether we deserve His salvation or not!

Interesting to read a similar, and even more straightforward appreciation of this Mechilta from the Imrei Emes, R' Avraham Mordechai M'Gur:

ה' וְלָחֵם לָכֶם **נשאתם עומדים ושותקים**-הכוונה לדורות של היום, שנתקיים בנו מה שכתוב בתהילים עד' ט, אֵין עוֹד נְבִיא וְלֹא אֶתְנוּ יָדַע עַד מָה- for Klal Yisrael has sunk to such low spiritual depths -**ואפילו לצעוק אין יכולים** (כלומר) וְאִתְּם תִּתְחַרְשׁוּן; ואף על פי כן, ה' וְלָחֵם לָכֶם!

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