



The Joy of Torah - For Life

Parshas Yisro

Shmuz by Rabbi Shimon Max

Written over by Mordechai Fromowitz

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When the B'nei Yisrael were trapped at the Yam Suf by the Mitzriyim, some of them complained to Moshe – “Were there not enough graves in Egypt?” The Ramban describes these people as “kicking at the salvation that Hashem had already done for them” This seems confusing. Presumably they thought they were going to die now, so they were never really saved from Mitzrayim at all! They were not “kicking away Hashem’s salvation”, they just don’t think they were saved yet!?

It must be they knew deep down that Hashem was going to save them and of course it was a great miracle. That’s the only way the Ramban’s words make sense. But they were still crying out that they should’ve never have left Mitzrayim? How does this make sense? To answer this question it must be that the fear that these Jews were experiencing was paralysing and they didn’t want the pain of the fear as it would require strong bitochon and faith in HaShem to overcome, they therefore said and felt that they would rather go back to Mitzrayim.

This shows us that even when we know the truth on a conscious level we can squelch the truth just to suit our anxieties and passions, just like some of the Yidden in the desert denied the very clear Yeshua of yetzias Mitzrayim. The Ramban goes further and says that the upstanding group of Jews that were on a superior level that cried out to HaShem could never have gone so low to deny the Yeshua because “the miracle was performed for them.” (The Ramban therefore concludes that this group never rebelled against HaShem.) What does the fact that they appreciated that the miracle was performed for then have to do with alleviating real fear? It seems that even the greatest of fears which should naturally have caused the Jews to rebel against HaShem would have been controlled by the realisation of the fact that HaShem did it for them. **If we can truly realise and appreciate all the miracles that Hakadosh Baruch Hu does for us all the time “evening morning and noon”, it can be a powerful tool to fight the Yetzer Hara; just like it was for Yidden who cried out to HaShem in the desert.**