

Many years ago, during my ישיבה days, I had someone who provided me with a large number of R' Avigdor Miller tapes, covering the whole year. Not just on a weekly basis, but a significant collection. I started listening to them during the summer, and I was hearing about בראשית and other topics that weren't relevant to the time I was in. Despite this, I found him so interesting that I continued to listen attentively. Now, years later, I realize that all these tapes, all the topics, and the entire Jewish year are interconnected, all emanating from a single source. So, when I discuss פרשת בשלח and connect it to על הנסים from חנוכה, it's not as disparate or jarring as one might initially think.

The פסוק in פרשת בשלח (14:14) says: ה' ילחם לכם. רש"י comments on this: ה' ילחם לכם, meaning that Hashem will fight for you. What does רש"י mean here?

There's a גוואלדיק vort from R' Beryl Weisbord in the ספר חנוכה that they put out from נר ישראל on this פסוק, appropriately titled ה' ילחם לכם. He raises an intriguing question: In the נוסח of על הנסים, we praise Hashem for delivering גבורים ביד חלשים, רבים ביד מעטים, טמאים ביד טהורים, רשעים ביד צדיקים, and צדיקים ביד עוסקי תורה. The first two instances, גבורים and רבים in the hands of חלשים and מעטים, represent נסים. However, the last three seem to be natural outcomes we would expect when engaging in תורה and מצות, that Hashem will give us הצלחה in what we do. So where is the נס in these?

R' Beryl brings down a רמב"ן at the beginning of פרשת וישלח, where יעקב prepared for three things: מלחמה, דורון, and תפילה. Was יעקב truly preparing for a literal battle? The רמב"ן explains that he was preparing to engage in a battle as a means to escape. This highlights the Jewish approach to מלחמה: ה' איש מלחמה, ה' ילחם לכם, כלל ישראל are not natural warriors; it is Hashem who fights for us. Any battle we engage in is merely a means to escape, with Hashem doing the real fighting.

In על הנסים, we thank Hashem for נסים, פְּרָקָן, גְּבוּרָה, תְּשׁוּעוֹת, and מְלָחְמוֹת. Interestingly, מְלָחְמוֹת is mentioned last. This emphasizes that our gratitude extends beyond הטבע נסים to every single thing, פְּרָקָן, גְּבוּרָה, and תְּשׁוּעוֹת that happens to us on a daily basis. As the רמב"ן writes, a person does not have a חלק in משה until he believes that all of our activities, everything that we do our entire lives, is a נס. There is no טבע, only Hashem's direct involvement.

In על הנסים, נצחון emphasized that the הצלה was מלחמה, but the fact of the matter is, the נצחון of the מלחמה was not because of the efforts of "The mighty Maccabim", as all the songs go, but rather only because of מלחמה. ה' איש מלחמה. Even though they put on battle armaments and were working with swords and with bows and arrows, they did not win because of their actions, but rather because of הקדוש ברוך הוא's activities.

Now we understand that even though we had a נצחון, and the נצחון was through נסים, it only was because of מלחמה. טמאים ביד טהורים ורשעים ביד צדיקים וזדים ביד עוסקי תורה only because ה' ילחם לכם ואתם תהרשון. When רש"י says בַּשְּׁבִילְכֶם, he means that if you're succeeding, understand that the cause of your success is Hashem. Here in בשלח, that's obvious. The splitting of the ים, going through the ים, and drowning the מצריים was no human activity. But even when it seems that something happens because of what we call טבע, we have to understand that it is also Hashem. And in fact, the אֲזַנִּים לַתּוֹרָה (14:28) says: וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד



כלל The splitting of the sea and נסים? Which was the greater of the two? The splitting of the sea and הגדולה אשר עשה ה' במצרים. The splitting of the sea and going through it, with water standing up, or, the waters falling back down and drowning the מצריים? The פסוק says בני ישראל saw what happened במצרים. The פסוק is telling that the טבע of gravity, and the טבע that water drowns people is exactly the same נסים נפלאות as הטבע. That's what they understood. And that's what it means, ה' ילחם לכם - Hashem is doing everything for us. ואתם תתקדשו - We do have to do our השתדלות. But because we do our השתדלות, let us not think for one second that it is our efforts that caused us to be successful; rather, everything we accomplish is only because Hashem wants us to. Good Shabbos!

