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בס"ד

I hope that everyone is faring well and that Hashem will allow us to engage in Prayer in shul soon. On the seventh day of Pesach we read and experience the Splitting of the Sea, therefore I would like to leave you with a message relating to that topic.

The Posuk in Shmos Chapter 14 Posuk 29 reads ובני ישראל הלכו ביבשה בתוך הים והמים להם חמה מימינם ומשמאלם. And the Bnei Yisroel went on dry land in the sea, and the water was for them a wall on their right and on their left. The Midrash points out that the actual spelling of wall in Hebrew חמה is missing a letter vov for it should read חומה, and חמה actually means wrath.

Why was there wrath? The Midrash explains, that there was a judgment of the Jewish people taking place, after all the Jewish people worshipped idols like their Egyptian masters so why should the waters divide in favor of the Jews while the Egyptians were going to be drowned in those very same waters. As a result the waters refused to split.

The Angel Gavriel was sent by Hashem to help the Jewish people and he announced to the water on the right that they must split because the Jews will be accepting the Torah from the Almighty who will present it with His right hand. Then he proclaimed to the water on the left and ordered it to split as well in the merit of the Tefillin that the Jews will wear on their left hand and on their head. Then he faced the water from behind and declared that they must obey because the Jews will perform the Mitzvah of Tzitzis where they will wrap themselves in a Talis with the Tzitzis behind them. The waters acquiesced and split into twelve parts corresponding to the twelve tribes.

One can ask, what is the significance of these Mitzvos that because of them, the waters relented to the demand of Malach Gavriel?

It would seem to me that these integral Mitzvos define the essence of the Jew. Obviously, the Torah definitely demonstrates the stark contrast between Jew versus Egyptian or any other nonjew. Through the Torah the Jewish nation became Hashem's Treasure and His children.

The Tefillin consists of two parts, the Tefillin that is placed on the head and the Tefillin that is placed on the hand. The Tefillin of the hand is placed on the biceps where it faces the heart. This teaches us that one must subjugate all their physical actions and desires to Hashem. Everything that one does must be in accordance with the will of Hashem. The Tefillin that is placed on the head is to remind one that all their thoughts and mental faculties should be aligned with the will of Hashem.

The Torah tells us that the function of the Tzitzis is so that a person by seeing his Tzitzis will be reminded of the 613 Mitzvos and he will perform them. Every moment he remembers that he is charged with an important mission to carry out the will of Hashem and to be careful with the honor of Hashem so that His name will be sanctified through the Jew.

Let us eternalize the message of this Midrash and strengthen ourselves in carrying out the will of Hashem through the study of His Torah and performance of all of His Mitzvos.