



ACHARON SHEL PESACH

SHALOSH SEUDOS TORAH
5772

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Go Through Life Singing

The Greatness of 'Shiras HaYam' (the song that the Jewish people sang after the splitting of the sea)

Curing the spiritual malady of sin is similar to healing from a physical illness. The conventional route of medical therapies can be extremely costly and difficult to undergo. However, sometimes one finds a wild herb that can also cure the ailment, which is free of charge and painless.

To rectify oneself from sin one would need to fast numerous times and engage in intense prayer and other forms of self affliction. However, the Sefer Chareidim¹ lists a number of 'Segulos' through which one can easily cleanse oneself from the stain of sin. One of these is the recital of 'Shiras HaYam' with fervor and joy. The recital of the Shira also sweetens harsh judgments².

A Song of the Future

The Shira (song) is introduced with the phrase, "אז ישיר וכו', ויאמרו לאמר", 'Then they sang... and they said.' The Zohar notes the double wording of ויאמרו לאמר, and interprets it as, 'they **told** their descendents to **say** this Shira, even during the era of Mashiach.'

The Midrash³ notes that the verse does not state, שר, they sang, but ישיר, they will sing - in the future tense - to hint that the Jewish people will sing in the future in their daily prayers. That is why we recite Shiras HaYam every morning.

However, the verse could have stated that the Jewish people *sang*, and also hint that they *will* sing. But the verse only states that they *will* sing; the main point - that they *sang* - is missing.

When Did they Sing?

Rashi⁴, in Parshas Beshalach, states that the Jewish people sang Shiras HaYam on the seventh morning after the exodus. Therefore, on Shvii Shel Pesach, the seventh day of Pesach, we read the section of 'Shiras HaYam' from the Torah.

However, in Parshas Shelach, when discussing the symbolism of the tzitzis, Rashi⁵ states that the eight strings of the tzitzis correspond to the eight days from the exodus until when they sang Shiras HaYam.

According to the opinion of Rashi, did the Jewish people sing Shira on the seventh day after the exodus or on the eighth?

Hidden Miracles

We face countless dangers each day which we are not aware of. We are also unaware of the miracles Hashem performs to save us from these perils. It is these hidden miracles that we refer to thrice daily in the prayer of Modim, "על נסיון שבכל יום עמנו", 'upon Your miracles that You perform each day for us.'

Hashem alone is aware of these hidden daily miracles - "לעושה נפלאות גדולות לבדו"⁶ - 'He performs great wonders **alone**.' Hashem performs innumerable wonders for each person without him even being aware of them⁷.

The Ramban⁸ states the following: A person has no part in the Torah of Moshe Rabbeinu until he believes that everything that happens to him is a miracle. [In reality] there is no such

thing as 'nature' and 'natural world order' at all. [This is true] regarding [the happenings of] a multitude or an individual.

One of the tenets of Jewish faith is that even everyday, mundane occurrences are hidden miracles. "נפלאות גדולות לבדו" is gematria "לדור ודור אודיע אמונתך"⁹, 'from generation to generation I will tell [others of] your emunah' (they both equal 1158). Belief in Hashem includes the knowledge that His hand guides every detail of existence in wondrous, miraculous ways.

Reciting Shiras HaYam Every Day

Facing the sea, pursued by the Egyptians, flanked by venomous snakes, beasts of prey and the prospect of starvation that the wilderness presented, and being also in a spiritual slump - the Jewish people, before the splitting of the sea, faced every kind of calamity that exists.

When they were rescued, they sang a Shira which included a prayer of gratitude for every kind of salvation man will ever experience.

Every day we experience a - "ויושע ה' ביום ההוא את ישראל" - Hashem's salvation of the Jewish people. Therefore, we sing Shiras HaYam every day.

The Greatness of the Daily Recital of Shiras HaYam

After the sea split, the Jewish people were in awe of their Almighty Savior. Greatly inspired, they burst into song in grateful appreciation for His loving and miraculous salvation.

However, it is much more difficult to invoke feelings of ecstasy and excitement over the hidden miracles we are merely aware of intellectually. Therefore, when we exert effort to appreciate the great G-dly wonders of every moment - and recite Shiras HaYam despite the apparent monotony that we can perceive with our superficial view - it is much, much greater than the naturally inspired song the Jewish people sang after the majestic splitting of the sea.

"וירא ישראל את היד הגדולה", 'the Jewish people beheld the great hand [of Hashem]' after the crossing of the sea. We believe that it is the hand of Hashem that gives existence to every miniscule being and causes even the least noticeable of all incidents.

Believing in G-dliness is much, much greater than beholding G-dliness.

Hashem derives tremendous pleasure from the Shira we sing daily. It is much more important than the Shira sung by the Jewish people after the awesome wonders they witnessed. Therefore, it is no wonder why the verse only states - אז ישיר - they *will* sing in the future. The song the Jewish people sang at the Sea of Reeds is completely nullified when compared to the greatness of the Shira we recite daily.

This explains the contradiction between the two Rashi's quoted above. True, the Jewish people sang Shira on the seventh morning, after witnessing the tremendous miracles Hashem had performed for them. It is this Shira that Rashi refers to in Parshas Beshalach.

Rashi in Parshas Shelach refers the Shira sung on the eighth day which was the first time that they recited Shiras HaYam on an ordinary day.

The Preciousness of the Last Generation

The last generations before the coming of Mashiach are especially precious to Hashem. We stick to our belief in the existence of a G-d that not only created - but runs the affairs of the

world down to the minutest detail - in an era when great scientific minds are dedicated to denying His existence and the general population is a non-believing one.

The Zemiros (liturgy) which we sing during the Shabbos day meal, "ברוך ה' יום יום", 'Blessed be Hashem every day,' lists the four exiles the Jewish people endured. At the conclusion of the final and as-of-yet-unfinished Roman exile we sing, "אהבו את ה' כל חסידי אמונים" "נוצר", which can be translated as 'Hashem loves His devout ones; He protects those that have faith in Him.' Remaining loyal to Hashem during the last era of the Roman exile is a very difficult feat and is very precious to Hashem.

וישע ה' ביום ההוא" is gematria "וישע ה' ביום ההוא" (they both equal 493). When the final ה' וישע, salvation of Hashem from our current exile, will occur, we will realize the value of His אמונים, those who had faith in Him even when He hid Himself.

When Mashiach will come, we will rejoice in the redemption. However, that joy will be overshadowed by the great happiness of knowing that we held ourselves strong in the difficult, trying times. When Mashiach will come, we will say, "This is the G-d we waited for! We waited for Him and He saved us!"¹⁰

The Loftiness of the Tallis

Halachically (legally), a tallis – the garment to which the tzitzis are attached - has no inherent holiness. Only the tzitzis attached to the tallis have holiness.

This is because the holiness of a tallis is very sublime; its root in heaven is higher than that of the tzitzis. Therefore, its holiness does not manifest itself in this world¹¹.

This may be compared to the nuclear fission, or dynamos which produce electricity. No appliance can be operated directly from these colossal sources of energy because they are too powerful. Only when the energy is reduced and again further reduced into the ordinary electric flow we have at our outlets, can we plug in the appliance and benefit from the energy.

So too, spiritual entities which are extremely powerful do not descend into this world before being reduced. The enormous spiritual energy which corresponds to the tallis cannot attach itself to a mere physical garment, and the tallis therefore contains no halachic holiness.

The tzitzis draw their holiness from the tallis and limit and encapsulate it. The limited holiness therein is able to attach itself, and gives the physical strings of the tzitzis halachic holiness.

The Tzitzis Correspond to Our Generation

Parshas Eikev begins with the words, "והיה עקב תשמעון"¹², 'It will be if you will listen.' The Midrash¹³ interprets this to mean 'you will do mitzvos that a person treads upon בעקביו, with his heel.' This is explained to include the strings of the tzitzis¹⁴. Although a Jew tries to be careful, the fate of the tzitzis is that they tend to be stepped on.

The tzitzis, which hang at the bottom of the tallis, allude to the generation of עיקבתא דמשיחא –the generation that comes on the heel of all their predecessors, the generation that is on the lowest level. However, the tzitzis are connected to the great and lofty tallis; the lowest generations are connected to emunah and holiness.

The Hebrew word for generation is דור, related to the word מתדרדר, to tumble down. This is because the generations descend lower and lower on the spiritual ladder. The lowest generation corresponds to the lowest knot on the tzitzis. However, even the lowest knot is nevertheless tied to the tallis; the Jewish people hold tight onto holiness until the very end.

The eight strings of the tzitzis correspond to the lowest Jews of the last era – to whom G-dly wonders are most hidden - but nevertheless sing the Shira every day because they *believe* in Hashem's miracles.

The tzitzis also hint to the eighth day after the exodus; the first day when the Jewish people sang – not because of an open manifestation of G-dly omnipotence – but because they *believed* that great miracles were taking place.

The Last Day of Pesach is for the Last Jew

On Pesach every Jew is redeemed from his personal spiritual confines. The last and lowest Jew is redeemed on the last day of Pesach. אחרון של פסח, the last day of Pesach corresponds to the last Jew. The eighth day after the exodus is a holiday for exiled Jews only; in Eretz Yisrael it is already a weekday.

The Haftorah of Acharon Shel Pesach contains the message for the last generation. "וְהָאֱמוּנָה אֲזוּר הַלְצִיּוֹ"¹⁵, 'Emunah is his girdle of strength.' The salvation and hope of the last generation is to fortify themselves with faith in Hashem because He is so concealed.

Chassidim refer to the meal eaten on late afternoon as 'the feast of the Baal Shem Tov.' Others refer to it as 'the feast of Mashiach.' The intention is the same.

The Baal Shem Tov infused the last generations with emunah to last until Mashiach comes. In fact, tzaddikim (righteous men) have stated that the Baal Shem Tov contained the soul of Mashiach.

We eat the meal of the Baal Shem Tov specifically on the day of the holiday exclusive to exile because it was to the exiled Jew that the Baal Shem Tov infused spiritual life. רבי ישראל יום טוב שני של גלויות is gematria בעל שם טוב, the holiday of exile (they both equal 1212). The Baal Shem Tov was the holiday of - i.e. he infused holiness and joy into - the Jew of exile.

גדול יהיה כבוד הבית האחרון יותר מן הראשון, the last Bais HaMikdash - the one which we will merit with the coming of Mashiach, in the merit of the faith of the last Jews who correspond to the first one, which great generations built.

**ויזכנו השי"ת לראות בבנינו לשמח בתיקונו. ק-ל בני ביתך בקרוב! ואמר
ביום ההוא הנה אלקינו זה קוינו לו ויושיענו, זה ה' קוינו לו, נגילה ונשמחה
בישועתו!**

May Hashem help us that we see its rebuilding and that we rejoice in its rectification. G-d, build Your home in the near future! And we will say on that day, behold! This is our G-d! We waited for Him, and He helped us! This is Hashem! We waited for Him; we will rejoice and be happy with His redemption!

¹ פרק י"ג

² זוהר

³ תנחומא בשלח פרק י"ג

⁴ שמות יד:ה

⁵ במדבר טו:מא

⁶ תהלים קלו:ד

⁷ זוהר ח"ג ר ע"ב

⁸ שמות יג:טז

⁹ תהלים פט:ב

¹⁰ ישעי כה:ט

¹¹ ארז"ל

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- ¹² דברים ז:יב
 - ¹³ תנחומא
 - ¹⁴ דעת זקנים מבעלי התוספות
 - ¹⁵ ישעי יא:ה