

regard to the Divine service of prayer (also described as hymn⁶, done in a manner of singing). As is known, the Alter Rebbe used to pray out loud and with singing. Although song is connected with elevating from below to above, **now** there has to be (after all the elevations are completed) the song from a position of attachment and inclusion in the Supernal. This serves as a preparation and introduction to the "**new song**" of the time to come.

This applies particularly to the prayer for the true and complete Redemption, specifically after the declaration of my sainted father-in-law, the leader of our generation, that "all the appointed times have passed"⁷ already," and all aspects of Divine service have been completed. In addition to the desire, longing and yearning for the Redemption (until now), there must **now** also be an essential feeling of **joy**, borne out of the realization that the Redemption is actually coming at this actual moment.

(From the talk of Thursday, Parshas Beshallach, 11 Shvat, and Shabbos Parshas Beshallach, 13 Shvat, Shabbos Shirah, 5752)

6. *Sifrei*, beginning of section *Va'eschanan* and other sources.
7. *Sanhedrin* 97:b.

IN LOVING MEMORY OF OUR DEAR FATHER
Mr. **Ephraim** ben Reb **Avrohom** ע"ה **Hoffman**

Passed away on 23 Shevat, 5755

ת. נ. צ. ב. ה.

*

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Reflections of Redemption

Essays on the Weekly Torah Reading and Moshiach,
Based on the talks of the
Lubavitcher Rebbe,
Rabbi Menachem M. Schneerson

Reprinted for Parshat Beshalach, 5784

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63

IN LOVING MEMORY OF
 Horav **Schneur Zalman Halevi** עי"ה
 ben Horav **Yitzchok Elchonon Halevi** הי"ד
Shagalov
 Passed away on 21 Tamuz, 5766
 Reb **Dovid Asniel** ben Reb **Eliyahu** עי"ה
Ekman
 Passed away on 5 Sivan - Erev Shavuot, 5765
 Mrs. **Devora Rivka** bas Reb **Yosef Eliezer** עי"ה
Marenburg
 Passed away on the second day
 of Rosh Chodesh Adar, 5766
 Reb **Yitzchok Moshe** (Ian)
 ben Reb **Dovid Asniel** עי"ה
Ekman (Santiago, Chile)
 Passed away on the 24th day of Shevat, 5769
 ת. נ. צ. ב. ה.
 AND IN HONOR OF
 Mrs. **Esther Shaindel** bas **Fraidel Chedva** שח"י
Shagalov
 DEDICATED BY
 Rabbi & Mrs. **Yosef Y.** and **Gittel Rochel** שיח"י
Shagalov

The tenth day of the eleventh month in our generation is the day of passing of my sainted father-in-law, the leader of our generation. At that point he achieved **an elevation**, for "all his deeds and Torah and Divine service that he accomplished during his life"¹ rose to a higher level, an incomparable elevation. The essential perfection of this was completed on the eleventh day of the eleventh month of **this year** - the forty-second year (5710-5752). The forty-second year is connected with the Divine Name "Mem-Bes,"² through which all aspects of elevation occur. All the elevations of the forty-two anniversaries of the day of passing **have been completed**, as well as all the elevations through our actions and Divine service of the past forty-two years (including the completion of "It was in the fortieth year"³). These parallel the forty-two stages in the wilderness of our generation⁴ (the last generation of exile and the first generation of Redemption). And imminently and immediately we will actually enter the good and expansive land in the true and final Redemption.

...There is an additional and also essential lesson of the Song⁵ in

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Rabbi Yosef Y. Shagalov,
Executive Director

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1. *Tanya, Iggeres HaKodesh*, section 27 and its explanation.
2. *[There are several Divine Names, each indicating a different aspect or manifestation of G-dliness. Many of these names also have alpha-numeric representations. Thus, the name "Mem-Bes" is numerically equivalent to 42, according to the numeric values of the Hebrew alphabet. Translator's note.]*
3. *Devarim* 1:3.
4. *[This is a reference to the forty-two stages of the journey of the Jewish people from Egypt to Israel, as recorded in the Torah. Since our generation - the generation of Redemption - is a reincarnation of the generation of the Exodus (see no. 62), the events of our time parallel those of the Exodus, including the stages of the journey. Translator's note.]*
5. *[This is a reference to the Song of Sea, recorded in the Torah reading of Beshallah and included in the daily prayer service. Translator's note.]*

for the coming of the true and complete Redemption!

More specifically: there is the prayer, entreaty and supplication that G-d will actually bring the Redemption, imminently and immediately that is said with the feeling of **pain and bitterness** ("Miryam because of the bitterness"³) over the length of the exile. [This pain and bitterness] are expressed in the cry from the depths of the heart, "**until when, until when, until when!**"... [Together with the cry of pain, the righteous women are (also and essentially) imbued with the feeling of joy; a **joy** so great that it is expressed **in song**, because of the greatness of the trust that "Behold he (the king Moshiach) is coming",⁴ and he has already come!

(From the talk of Shabbos Parshas Bo, 6 Shvat, and Shabbos Parshas Beshallah, Shabbos Shirah, 13 Shvat, 5752)

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3. *Shmos Rabba*, beginning of chapter 26. *Shir HaShirim Rabbah* 2:11. [Miryam and merirus (bitterness) share the same root letters in Hebrew. Translator's note.]

4. *Shir HaShirim* 2:8 and *Shir HaShirim Rabba* on the verse.

The Announcement Of The Redemption

62

Beshallach

BUILDING THE TEMPLE

In the Song of the Sea we find a reference to the building of the Temple. The Mechilta, the Talmud and Rashi differ as to which Temple the end of the verse refers. The differences derive from how each approaches the Torah's style: what does a parallel phrase add? The Song speaks of the future, when "The L-rd will rule forever," during the period of Redemption. For this reason, it also alludes to the Third Temple, when all the inhabitants of the world will recognize G-d's Kingship.

This week's Torah reading records the Song of Moses and the children of Israel after the splitting of the sea and their miraculous deliverance. The passage through the *Yam Suf* – the Sea of Reeds – and the drowning of the Egyptians was the final stage of the Exodus, enabling the Jewish people to proceed freely and directly to Sinai and the Revelation of the Torah. Thus the Song sung by Moses and the Children of Israel celebrates the culmination of the Exodus – the first Redemption. As such, it also contains allusions to the future, to the times of Moshiach and the final Redemption.

In fact, one verse refers directly to the building of the Temple: "You bring them in and plant them in the mountain of Your inheritance, the place which You have made for Your dwelling, O L-rd. The Sanctuary, O L-rd, which Your hands have established."

There are three different opinions as to which Sanctuary the end of the verse refers. Does the "The Sanctuary, O L-rd, which Your hands have established" refer to the First and Second Temples – built by *tzaddikim*, acting as G-d's agents, as it were, or does it refer to the Third Temple, built by G-d Himself and waiting for the Redemption, when it will descend upon Jerusalem?

The writings of the Ari"zal¹ explain that the generation of the future Redemption is the reincarnation of the generation that went out of Egypt. Accordingly, the righteous women of our generation, in whose merit we will be redeemed, are the same righteous women in whose merit we left Egypt.

Our generation is the last generation of exile and the first generation of Redemption, for, in the words of my sainted father-in-law, all aspects of the Divine service have been completed and we stand ready to greet our righteous Moshiach. Since this is the case, my sainted father-in-law, the leader of our generation, endeavored to affect and influence the women, in order to hasten the Redemption in the merit of the righteous women of our generation.

...There is a unique and essential lesson in regards to the concept of the song, as exemplified by the song of Miryam and the song of Devorah:

Just as in the exodus from Egypt "**the righteous women of the generation were confident** that G-d would perform miracles for them, and they brought tambourines from Egypt,"² so too in this final Redemption from exile, the righteous women of Israel must be confident, and **certainly they are confident**, that immediately and imminently the true and complete Redemption is actually coming. [So strong is their conviction that] "**they begin immediately** (in the last moments of exile) **to sing with tambourines and with dances**,

1. Introduction of *Shaar HaGilgulim*, *Hakdamah* 20. *Likkutei Torah* and *Sefer HaLikkutim Shmos* 3:4.

2. Rashi's commentary on *Shmos* 15:20.

brought about the Revelation of G-d's Kingship. The completion of this process will occur when the Jewish people are completely and securely in the land of Israel and the Temple, built with both G-d's hands, firmly established. Then, "all Sovereignty is His." While the *Mechilta* emphasizes the destruction of that which opposes G-dliness, Rashi emphasizes a recognition by "all the inhabitants of the world" and an acceptance of G-d's Kingship. This leads to the day when the whole world will call upon the name of G-d, when "On that day, the L-rd will be One and His Name One."

(Based on Likkutei Sichos 31, pp. 77-84)

According to the *Mechilta*, a rabbinic commentary on Exodus, the phrase "The Sanctuary, O L-rd, which Your hands have established" refers to the future Sanctuary, which will be built – or rather, revealed – long after the destruction of the first two Temples. The *Mechilta* sees the first part of the verse, "You bring them in and plant them in the mountain of Your inheritance," referring to the times of the first two Temples, while the second part, "The Sanctuary, O L-rd, which Your hands have established," refers to the times of Moshiach and the miraculous establishment of the Third Temple.

According to the Talmud, the verse in question refers to one period, which includes entrance into and conquest of the land followed by the building of the Temple. Thus, there is a two-stage process. First, the Jewish people enter the land of Israel and conquer it, as foretold in the first part of the verse: "You bring them in and plant them in the mountain of Your inheritance." Then the Temple is built through the efforts of the *tzaddikim*, whose actions are called the actions of G-d: "The Sanctuary, O L-rd, which Your hands have established."

According to Rashi, the verse refers to the Temple the Jewish people expected G-d to build once they entered the land of Israel. In a sense Rashi combines the other two opinions: Rashi agrees with the Talmud that the verse indicates an immediate construction of the Temple, directly following the entrance into and conquest of the land of Israel. Rashi also agrees with the *Mechilta* that the Temple will be built by G-d Himself, without the intermediary efforts of human beings, the *tzaddikim*. (Rashi explains that the sins of the people delayed the Divinely constructed Temple. Hence, the first two Temples, built by human hands, could be and were destroyed.)

These three approaches depend on three methodologies or

approaches to the language of Biblical poetics. According to one school of thought, the doubling of phrases and use of parallel expressions are rhetorical devices, enhancing the beauty of the proverbs, poems, parables and songs. However, on the level of *derash* – deriving legal and ethical lessons from a passage – each phrase or concept indicates a separate topic. Each needs to be explained in and of itself, as a completely new idea.

Rashi offers a third alternative, an intermediary between and combination of both approaches: the rhetorical devices, such as doubling or parallel expressions, do not introduce an innovation, but they are there to add a new dimension to the topic under discussion.

Our verse contains two parallel phrases: “the place which You have made for Your dwelling, O L-rd” and “the Sanctuary, O L-rd, which Your hands have established.” The *Mechilta*, operating on the level of *derash*, derives a new idea from each phrase. Therefore, the second one, “the Sanctuary, O L-rd, which Your hands have established,” must refer to a new Sanctuary, that is, the Third Temple. Hence, the verse is divided into two – one phrase for the two Temples that precede the era of Moshiach, one phrase for the Temple that is built during the era of Moshiach.

According to the Talmud, the verse refers to the construction of the Temple through the *tzaddikim* and the doubling of the language simply beautifies the metaphor.

Rashi’s explanation follows the Talmud, that the Temple was to be built when the Jews entered the land of Israel. But, the rhetorical doubling adds a new dimension to the construction. Not only will G-d build the Temple above, in a spiritual sense – “the place which You have made for Your dwelling, O L-rd” – He will also actually build it here below in a physical sense, with His own two Hands, so to speak: “the Sanctuary, O L-rd, which Your hands

have established.” The Temple will be Divinely constructed, not a human fabrication. Delayed by the people’s sins, this will become an accomplished reality in the era of Moshiach.

Why is the Temple mentioned in a Song praising G-d for splitting the sea and destroying the Egyptians? As indicated by the next verse, “The L-rd will rule forever,” the Song does not just acknowledge the wonders and miracles at the splitting of the sea, but also – and mainly – offers praise for the process of revealing G-d’s rulership and mastery. The completion of the first Redemption – and the revelation of G-d’s Kingship – took place with the fulfillment of the commandment to “Make Me a Sanctuary” – the building of the Temple.

This also explains why the Temple will be built with “Your hands” – both hands, indicating G-d will give the construction of the Temple His complete and undivided attention, so to speak. The world, which was created with just one Hand, as it were, does not recognize its true nature, its inner G-dliness. But the Divine Presence was openly revealed in the Temple.

Since the verse “The L-rd will rule forever” cannot apply to the first two Temples, which were destroyed, both Rashi and the *Mechilta* understand the phrase “the Sanctuary, O L-rd, which Your hands have established,” as referring to the future Temple, when G-d’s Kingship will be fully revealed. But the *Mechilta* and Rashi emphasize two different aspects of the process of revelation. The *Mechilta* sees the Redemption from Egypt – and the Song – as inclusive of all the Redemptions. Accordingly, there are interruptions, so to speak, until the Final Redemption. To reveal G-d’s Kingship, the opposition must be eliminated. All that opposes G-dliness must be destroyed. Then, “the His Kingship will be recognized forever.”

According to Rashi, however, the wonders and miracles at the splitting of the sea and the Redemption from Egypt already