
THE WEISS EDITION

בשלהח

Beshalach



From Sea to See

The Women's Dance

A Time for War

Think Outside the Cloud

Light points

FROM THE TEACHINGS OF
THE LUBAVITCHER REBBE ON THE
WEEKLY TORAH PORTION

Lightpoints

לזכרון ולעלוי נשמה
הרה"ח הרה"ת הרה"ג ישעיהו זושא
ב"ר אברהם דוד ע"ה ווילהעלם
נלב"ע ביום ד' שבט התשפ"ב
תנצב"ה

בשלח *Beshalach*

14:29 | יד:כט

וְנִיְשָׁרְאֵל הָלַכְיָה בַּיְמָה בְּתוֹךְ הַיָּם

But the children of Israel went on dry land in the midst of the sea.

From Sea to See

“Everything that exists on land also exists in the sea,” says the Talmud.¹ The difference is only the extent to which their occupants are visible to the human eye: unlike their counterparts on dry land, the creatures of the sea are mostly out of sight. Accordingly, Chassidus interprets *kerias Yam Suf*, when the sea was transformed into dry land, as a spiritual experience in which spiritual realities that are normally unseen became clear and visible.²

Kerias Yam Suf is not only a past event, but something we should strive for in our personal service of G-d as well.

1. Chullin 127a.

2. Likkutei Torah, Tzav 14c, and elsewhere.

One such form of spiritual *kerias Yam Suf* in our personal lives is to bridge the gap between the spiritual heights we experience during prayer and the activities we engage in the rest of the day. The focus of prayer is to arouse in our hearts and minds *conscious* feelings of attachment and subordination to G-d. Though daily prayer automatically impacts our conduct throughout the rest of the day as well, nevertheless, the intensity of our feelings during prayer tends to fade and be “hidden” from our conscious thoughts when we are preoccupied by the mundane demands that each day brings. *Kerias Yam Suf*, however, in which the hidden world of the sea became exposed, teaches and empowers us to expose what is naturally “hidden,” and make it conscious and “visible.” Meaning that even while going about our ordinary activities, we can and must strive to maintain a constant and *conscious* submission before G-d like that which we experience during prayer.

—*Likkutei Sichos*, vol. 3, p. 1016e

טו:כ | 15:20

וַיַּקְרֹב מִרְיָם הַנָּבִיאة אֲחֹת אַהֲרֹן אֶת תְּמִימָה בִּידָה
וַיַּצְאָנָן כָּל הָנָשִׁים אַחֲרָה בְּתַפְפִים וּבְמִחְלָלָת

Miriam the prophetess, Aharon's sister, took a tambourine in her hand, and all the women came out after her with tambourines and with dancing.

The Women's Dance

The drowning of the Egyptians in the sea (after Bnei Yisrael had safely passed through) brought a complete end to the Egyptian exile, whereupon the Jews burst into song to thank G-d for their redemption. The Torah tells us that the women, led by Miriam, surpassed the men in their celebration. The men only sang, but the women also danced and played musical instruments.

The women's rejoicing was greater than the men's because their suffering in Egypt had also been greater. Harsher than the backbreaking labor that the Egyptians inflicted upon Bnei Yisrael were Pharaoh's decrees regarding the Jewish children. Most notoriously, Pharaoh decreed that all Jewish baby boys should be drowned, and later he bathed in the blood of Jewish children, as related in the Midrash.³ Though these decrees obviously caused *all* the Jews anguish, such pain is naturally experienced more severely by the child's mother than by the

³. Shemos Rabbah 1:34.

father. Since the women's suffering in Egypt had been more painful than the men's, their joy upon the redemption was commensurately greater, too.

This idea is highlighted by the fact that the women's rejoicing was led by Miriam, whose very name reflected the bitterness of exile: the root of מִרְיָם—Miriam is the Hebrew word מַר—*mar*, which means “bitter.”⁴ Our Sages tell us that as a young girl Miriam prophesied about the redemption,⁵ a prophecy whose fulfillment she witnessed only more than 80 years later. Having lived her life in painful anticipation of the end of the bitter exile, Miriam's joy upon the redemption knew no bounds, and she now led the women in their abundantly joyous celebration.

—*Likkutei Sichos*, vol. 1, pp. 139–140;
Sefer Hasichos 5752, vol. 1, pp. 303–304

4. See Shemos Rabbah 26:1.

5. See Rashi, Shemos 15:20.

17:9 | ז:ט

וַיֹּאמֶר מֹשֶׁה אֶל יְהוֹשֻׁעַ בֹּחר לְנוּ אֲנָשִׁים וַיַּצֵּא הַלִּחְם בְּעַמְלָק

Moshe said to Yehoshua, “Choose men for us, and go out and fight against Amalek.”

A Time for War

When Bnei Yisrael were under imminent threat of attack by Pharaoh and his army, Moshe told them not to be concerned, for “G-d will fight for you.”⁶ In contrast, when Amalek attacked Bnei Yisrael, Moshe instructed Yehoshua to band together a group of fighters and to take immediate military action.

Moshe’s very different responses to these two threats reflect the underlying difference between what each attack represented. Pharaoh pursued Bnei Yisrael from behind, whereas Amalek attacked Bnei Yisrael to prevent them from proceeding to Mt. Sinai. Pharaoh stood between Bnei Yisrael and Egypt; Amalek stood between Bnei Yisrael and the Torah.

In this sense, Pharaoh’s attack represents Egypt’s desire to infringe on Bnei Yisrael’s physical freedoms: Pharaoh insisted that they may partake of “the best of the land of Egypt... the fat of the land”⁷ only if they are his slaves. Conversely, Amalek’s attack threatened Bnei Yisrael’s relationship with G-d through the study and observance of Torah.

Under normal circumstances, physical combat is foreign to Bnei Yisrael—“The voice is the voice of Yaakov, and the hands are the hands of Eisav.”⁸ Combat and conflict are for

6. Shemos 14:14.

7. Bereishis 45:18.

8. Bereishis 27:22.

Eisav, not for Yaakov or his descendants, Bnei Yisrael. Thus, when Pharaoh threatened to attack, Moshe told Bnei Yisrael to leave the fight to G-d.

Everything changed, however, when Bnei Yisrael's ability to receive the Torah was challenged. Despite physical warfare being entirely unnatural to a Jew, when Amalek attempted to halt Bnei Yisrael on their way to Sinai, Moshe instructed Bnei Yisrael to wage war against them. For when a Jew's connection to the Torah is at risk, we must set aside all natural preferences, and utilize all means possible to bring him closer to receiving and internalizing the Torah.

—Likkutei Sichos, vol. 1, pp. 144-145

17:9 | י:ט

וַיֹּאמֶר מֹשֶׁה אֶל יְהוֹשֻׁעַ בֹּחר לְנוּ אֲנָשִׁים וַיַּצֵּא הַלֶּחֶם בְּעַמְלֵךְ

Moshe said to Yehoshua, “Choose men for us, and go out and fight against Amalek.”

Think Outside the Cloud

The Ananei Hakavod, the protective Clouds of Glory, sheltered Bnei Yisrael (who lived and traveled within them) from enemy attack. Thus, Amalek was capable of assaulting only “the stragglers behind you”—i.e., those who were expelled from the Cloud on account of their sins.⁹ Moshe, in turn, instructed Yehoshua to form an army to “go out and fight against Amalek,” since saving these outcasts from Amalek’s attack involved leaving the protective Cloud.

This explains why the Midrash¹⁰ gives Yehoshua’s lineage back to his ancestor Yosef: the campaign to save wayward Jews and bring them back into the safe confines of the Ananei Hakavod exemplified the spiritual identity of Yosef.

Yosef’s name expressed his mother Rachel’s prayer for more children: “יְסַפֵּה הָלִי בֶן אַחֲרָי—May G-d add [yosef] another son for me.”¹¹ Notably, her request was not only that G-d grant her an additional child, but that He grant **בֶן**, which literally means “an *other* child.” Chassidus explains this to mean that Yosef, the bearer of this name, represents the ability to transform even someone who is an **אַחֲרָי**, an “other,” into a **בֶן**, a son. Yosef was able to influence even those for whom G-d

9. See Rashi, Devarim 25:18.

10. Pesikta d’Rav Kahana, Piska 3.

11. Bereishis 30:24.

seemed foreign and who behaved in a manner that is “other”—foreign—to Jews, leading them to recognize that they are truly a “son,” a child of G-d, and motivating them to live their lives as such.

Therefore, it was Yehoshua, a descendent of Yosef, who was chosen to lead the war against Amalek. For the willingness to leave our own sheltered environment in order to save those who are “outside the cloud,” and the ability to bring them back into G-d’s miraculous Ananei Hakavod, is inspired by and drawn from the spiritual identity of Yosef.

—*Likkutei Sichos, vol. 26, pp. 87–88*

<p>לעיליי נשמת הרה"ת אהרן ליב ב"ר הרה"ח יהושע ליין נפטר י' שבט תש"ב ולעיליי נשמת מרת דאבא ריזא בת ר' שלמה ע"ה ליין נפטרה ד' מרכשון תשל"ד</p>	<p>לעיליי נשמת הרה"ת אפרים ב"ר אלחנן ע"ה קומר נלב"ע ביום י"ח שבט ה'תשע"ז תנצב"ה • נדפס ע"י בנו הרה"ת זלמן וזוגתו מרת בתיה שיחיו קומר</p>
<p>לעיליי נשמת הרה"ת איסר דוד ב"ר יוסף ע"ה שיינער נלב"ע ביום י"א שבט ה'תשע"א תנצב"ה • נדפס ע"י חתנו הרה"ת לוי יצחק וזוגתו מרת חנה שושנה שיחיו פאגעלמאן</p>	<p>לעיליי נשמת הרה"ח אליעזר קלמן ב"ר אהרן ע"ה טיפענברון נלב"ע ט"ו שבט ה'תשע"ח תנצב"ה • נדפס ע"י בני משפחתו שיחיו</p>

לעילוי נשמת הרה"ת זושא
ב"ר שלום ע"ה

פוזנר

נלב"ע י"ב שבת ה'חשפ"ב
תנצב"ה

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נדפס ע"י ע"י בני משפחתו שיחיו

לעילוי נשמת
מרת שמחה אלגרא
בת ר' מראק עובדיה ע"ה
אלבוקרייך
נפטרה ט"ו שבת תנצב"ה

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נדפס ע"י בני משפחתו שיחיו



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