
*Between the
waters...*

Rabbi Alon Meltzer

A New Page of Talmud

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Beshalach 5782



– **Copy of Torah scroll, Shemot 15:19**¹ For the horses of Pharaoh, with his chariots and horsemen, went into the sea; and the LORD turned back on them the waters of the sea; but the Israelites marched on dry ground in the midst of the sea..- **Shemot 15:19**²the opening words of this song, *Az yashir Moshe*, had been inspired by the spectacle of Pharaoh with his chariot, his horses and its riders drowning in the sea at the time when the Israelites, by contrast, were taking their time walking through the same sea on dry ground. “on dry ground in the midst of the sea”, they began the song of thanksgiving even before all had emerged from the sea to the shore. **Seforno on Shemot 15:19**³ The Torah now goes back to the beginning of the song as if the opening line had read “then Moses and the Children of Israel sang a song when Pharaoh, his cavalry, and its riders went into the sea and God brought the waters of the sea upon them whereas the Israelites walked on dry ground.” The verse teaches that the Israelites sang the song while still crossing. – **Chizkuni on Shemot 15:19**⁴ The ‘Peirush’ I like most is that of Rav Shimshon Raphael Hirsch. He said that ‘V’Anveihu’ literally means ‘I will become a home for Hashem’. Indicating that the very essence of my being will be one through which I reflect the existence of the Almighty in the world. – **Chief Rabbi Ephraim Mirvis on Parashat Beshalach**⁵ When the righteous are filled with rejoicing, song wells up within them

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spontaneously. Thus the future tense is used to indicate that as soon as they felt the joy of the miracle it occurred to them to sing, so that they did not sing out of a mere sense of obligation. – **Gur Aryeh on Shemot 15:1**⁶ AND THE WATERS WERE DIVIDED — all the waters in the world – **Rashi on Shemot 14:21**⁷ And the depths of the water appeared when the sea split. The foundations of the world were laid bare for all the waters in the world split.– **Rashi on Tehillim 18:16**⁸ “**Moses inclined his hand above the sea, etc;**” there is a statement in *Shemot Rabbah* 21,6 according to which Moses commanded the sea in the name of God to divide itself so as to let the Israelites march through; the sea demurred, saying to him: “son of Amram, I am greater than you, etc.,” Naturally, the *Midrash* is an allegory... In the course of the thousands of years that nature performs its task, which is mostly to act as an agent of G’d’s largesse for the benefit of mankind, nature tends to forget that what it does is no more than to carry out the will of the Creator, and it begins to think of itself as an independent, sovereign force. When the Creator becomes aware of this, He decides to remind nature that He is the “boss,” and that had it not been for Him, nature would be completely impotent – **Kedushat Levi Beshalach** 2⁹
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