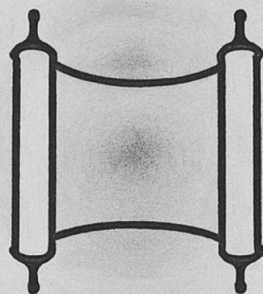


בס"ד

**Reb Pinchas of Koretz**

**Imrie Pinchas**

**Parshas Beshalach**



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## Reb Pinchas of Koretz

Imrie Pinchas

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### Siman #94

**And it was when Pharaoh sent the people, and God did not lead them by the way of the land of the Philistines, for it was near, and so on, lest the people reconsider when they see war and return to Egypt (Exodus 13:17).**

וַיְהִי בְשַׁלַּח פְּרַעֲהָ אֶת הָעָם, וְלֹא נָחַם אֱלֹהִים דְּרֹד אֲרִצַּי פְּלִשְׁתִּים, כִּי קָרוֹב הוּא וְגוֹי, פֶּן יִנְחָם הָעָם (בְּרֹאוֹתָם מִלְחָמָה וְשָׁבוּ מִצְרָיִם) (י"ג, י"ז).

And he asked: and is it not so that from the wilderness they could return when they see the war of Amalek.

וְהִקְשָׁה, וְכִי מִהַמִּדְבָּר לֹא יָכֻלוּ לָשׁוּב בְּרֹאוֹתָם מִלְחָמַת עֲמָלֵק.

And he answered: for it is written, "and they went three days in the wilderness," and Rashi explained, of blessed memory, that they went in those three days very much, because a miracle was done for them.

וַתִּירָץ, דְּכַתִּיב וַיֵּלְכוּ שְׁלֹשֶׁת יָמִים בְּמִדְבָּר, וּפְרָשׁ רַשִׁי ז"ל, שֶׁהֵלְכוּ בָּאוֹתָם שְׁלֹשֶׁת יָמִים הַרְבֵּה, מִפְּנֵי אֲשֶׁנַּעֲשֶׂה לָהֶם נִס.

It follows that they thought that also on other days they were traveling by miracle, and they thought that also now a miracle is being done for them and they are very far from Egypt; and when they return, a miracle will certainly not be done for them, but if they were going through settled land they would know the truth, that they are close, and they would return.

נִמְצָא הָיוּ סוֹבְרִים שְׁגִם בְּשָׂאָר יָמִים הָיוּ הוֹלְכִים בְּנִס, וְסָבְרוּ שְׁגִם עֲתָה נַעֲשֶׂה לָהֶם נִס וְהֵם מְרַחֲקִים מֵאֵד מִמְצָרִים, וְכִשְׂיִחְזְרוּ לֹא יַעֲשֶׂה לָהֶם נִס בְּוַדַּי, אֲבָל אִם הָיוּ הוֹלְכִים בְּיָשׁוּב הָיוּ יוֹדְעִים הָאֲמֶת שֶׁקְרוֹבִים הֵם וְהָיוּ חוֹזְרִין.

#### [NOTE Summary:

The teaching explains why God did not lead Israel through the land of the Philistines, even though it was close. The question is raised that even in the wilderness they later encountered war, such as the war with Amalek, so why was the shorter route avoided. The answer is that during the first three days in the wilderness, Israel traveled an unnaturally great distance through a revealed miracle, as explained by Rashi. Because of this, they assumed that their ongoing journey was also entirely miraculous and that they were already very far from Egypt. If they were to turn back, they believed no miracle would assist them, making return impossible. Had they traveled through settled land, they would have perceived the true physical closeness to Egypt and might have chosen to return. God therefore led them in a way that protected their inner perception and resolve, not merely their physical safety.

#### Practical Takeaway:

A person's spiritual direction is shaped not only by challenges but by how reality is perceived. Sometimes being shielded from certain truths or shortcuts is itself an act of compassion, allowing faith and commitment to mature without premature testing.

END NOTE]

### Siman #95

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**“They are confused in the land” (Exodus 14:3).** In the name of the rabbi, of blessed memory. He asked: why was it necessary specifically that Pharaoh say, “they are confused,” and it would have sufficed for him only to strengthen his heart.

וְנִבְכִים הֵם בְּאֶרֶץ (י"ד, ג). בְּשֵׁם הָרַב ז"ל נֵאָדָה, קָשָׁה, לְמַה הֶצְרַח לְזֶה וְדוֹקָא שְׂיֵאמַר פְּרַעֲוֹה נִבְכִים הֵם, וְהָיָה לוֹ רַק לְחַזֵּק לְבָבוֹ.

And the rabbi, of blessed memory, answered: for we say, “one who escorts his fellow saves him from all harm.”

וְתִרְצֵן הָרַב ז"ל, דְּאָמְרִינוּ (עֵינֵן סוּטָה מ"ו, ג) הַמְלַוֵּה וְאֶת חֲבֵרוֹ מְצִילוֹ מִכָּל בְּזַק.

And here Pharaoh escorted Israel, as it is said, “when Pharaoh sent the people,” and he needed to think: how can I harm them.

וְכֵאן פְּרַעֲוֹה לְוָה אֶת יִשְׂרָאֵל, כְּמוֹ שְׂנֵאָמַר בְּשִׁלַּח פְּרַעֲוֹה אֶת הָעָם, וְהָיָה לוֹ לְחַשֵּׁב אִיךָ אוּכַל לְהַזִּיקָם.

Therefore he said that he thought they were confused, and this fits well, for when they are wandering, the benefit of escorting is lost. And understand well.

לְזֶה אָמַר שְׂסַבֵּר שְׂנִבְכִים הֵם, וְאֲתֵי שְׂפִיר, כִּי בְהִיוֹתָם תּוֹעִים אֲבָדָה תּוֹעֵלֶת הַלְוָה, וְדוֹק.

### [NOTE Summary:

On the verse “They are confused in the land,” the teaching asks why Pharaoh needed to say specifically that Israel was confused, rather than merely strengthening his heart to pursue them. The explanation is based on the teaching that one who escorts another protects him from all harm. Pharaoh himself had escorted Israel when he sent them out, as stated, “when Pharaoh sent the people.” This escorting granted Israel protection. Pharaoh therefore needed a way to justify how he could harm them despite this protection. By concluding that Israel was confused and wandering, he reasoned that the benefit of escorting no longer applied, since when one is lost, the protection of escort is nullified.

### Practical Takeaway:

Protection is bound to direction. As long as a person knows where they are going, safeguards remain in place. Confusion and loss of clarity weaken even existing protections, making inner direction and purpose essential.

END NOTE]

## Siman #96

**“And the choicest of his captains were sunk in the Sea of Reeds” (Exodus 15:4).** For everything is divided into three: priests, Levites, Israelites, and so on.

וּמִבְחַר שְׂלִישֵׁיוֹ טַבְעוֹ בָּיָם סוּף (ט"ו, ד). כִּי הַכֹּל, נִחְלַק לְשִׁלְשָׁה, כַּהֲנִים לְוִיִּם יִשְׂרָאֵלִים וְכוּ'

And there is this corresponding to that also in three parts, and this is “and the choicest of his captains.”

וְיֵשׁ זֶה לְעוֹמֵת זֶה גַּם כֵּן בְּשִׁלְשָׁה חֲלָקִים, וְזֶהוּ וּמִבְחַר שְׂלִישֵׁיוֹ.

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### [NOTE Summary:

On the verse “And the choicest of his captains were sunk in the Sea of Reeds,” the teaching explains that reality is structured in divisions of three. Within holiness, this is expressed as priests, Levites, and Israelites.

Correspondingly, there exists an opposing structure divided into three parts as well. Pharaoh’s forces contained a parallel tripartite structure, and the “choicest of his captains” refers to the highest tier within that opposing system. Their sinking in the sea represents the collapse and nullification of the highest level of impurity when confronted with divine revelation.

### Practical Takeaway:

Spiritual structures have parallel counterparts, both positive and negative. When holiness is revealed and aligned properly, it does not merely overcome surface opposition but dismantles the very highest levels of resistance. **END NOTE]**

### Siman #97

“The waters were piled up” (Exodus 15:8). The Targum translates: “the waters became wise.”

וְעָרְמוּ מַיִם (ט"ו, ח). תַּרְגוּם חֲכִימוּ מַיִא

For it is stated in the Midrash: “the sea returned toward morning,” in the merit of Abraham, who is the aspect of kindness and wisdom, who is one line, the right.

דְּאִיתָא בְּמִדְרָשׁ (שְׁמוֹרָה כ"ח, ח) וַיָּשָׁב הַיָּם לַפְּנוֹת בִּקְרָר, בְּזִכּוֹת אַבְרָהָם שֶׁהוּא בְּחֵינַת חֶסֶד חֲכָמָה, שֶׁהוּא קוֹרְאָה יְמִין.

And this is “they became wise,” that the aspect of wisdom entered into them, and all the miracles were done that our Sages, of blessed memory, considered.

וְזֶהוּ חֲכִימוּ, שֶׁנִּכְנַס בָּהֶם בְּחֵינַת חֲכָמָה, וְנַעֲשׂוּ כָּל הַנִּסִּים שֶׁחָשְׁבוּ חֲזוֹ"ל נוֹ.

### [NOTE Summary:

On the verse “The waters were piled up,” the teaching notes the Targum’s rendering, “the waters became wise.” Drawing on Midrash, it explains that the sea’s return and transformation occurred in the merit of Abraham.

Abraham represents the quality of kindness joined with wisdom, a single right-side line. When this quality was activated, an aspect of wisdom entered the waters themselves. As a result, the waters were not merely forced by power but were transformed internally, enabling all the miracles described by the Sages.

### Practical Takeaway:

True transformation happens when wisdom enters the situation from within, not when change is imposed externally. When kindness is guided by clarity and insight, even resistance can be reshaped into cooperation.

**END NOTE]**

### Siman #98

“All the disease that I placed upon Egypt I will not place upon you, for I am the Lord your healer” (Exodus 15:26). The question is well known.

כָּל הַמַּחֲלָה אֲשֶׁר שִׁמְתִי בְּמִצְרַיִם לֹא אֶשִׂים עֲלֶיךָ כִּי אֲנִי ה' רֹפֵאֶךָ (ט"ו, כ"ו). הַקְּשִׁיָּא מְפָרְסָמַת

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And he answered: for one illness that comes upon a person removes from him all the other illnesses.

ותירץ, שחלי אחד הבא על האדם מסלק ממנו כל החלאים האחרים.

Therefore He said: I will not place upon you as I placed upon Egypt as a plague, but rather for the sake of healing.

לזה אמר לא אשים עליך פאשר שמתי במצרים לשם מכה, רק לשם רפואה.

### [NOTE Summary:

On the verse “All the disease that I placed upon Egypt I will not place upon you, for I am the Lord your healer,” the teaching notes the well-known question of how illness can be associated with healing. The explanation given is that a single illness can drive away other illnesses. Accordingly, the meaning of the verse is that what was placed upon Egypt was as a blow or punishment, whereas what may come upon Israel is not for harm but for healing. Even when something appears as affliction, its inner purpose is therapeutic rather than destructive.

### Practical Takeaway:

Not every difficulty is a punishment. Some challenges function as a form of healing, removing deeper or more harmful problems. Recognizing this can transform how a person relates to hardship, allowing them to engage it as a process of repair rather than despair. **END NOTE]**

## Siman #99

**In the Midrash it is stated: “And Moses caused Israel to journey from the Sea of Reeds”** (Exodus 15:22). Rabbi Abba bar Kahana said: he caused them to journey away from the sin of the Sea of Reeds, for since they said song, the song atoned for them for what they sinned at the sea, thus far.

**במדבר (שמו"ר כ"ד, ג) ויסע משה את ישראל מים סוף (ט"ו, כ"ב). אמר רבי אבא בר כהנא הסיען מחטאו של ים סוף, שפינון שאמרו שירה מחלה להם השירה על שחטאו בים, עד כאן**

For because they said song, their sins were forgiven, like on Yom Kippur, as it is said, “for on this day He will atone” (Leviticus 16:30), and this is the aspect of Atik, as is written in the intention of “on that day.”

**כי בעבור שאמרו שירה נמחלו עונותיהם כמו ביום הכפורים שנאמר (ויקרא ט"ז, ל) כי ביום הזה יכפר, והוא בחינת עתיק כמו שכתוב בכנינת ביום ההוא (ענין זהר חלק ג' ס"ס, כ**

For when a great light descends, sins are forgiven, therefore afterward the manna was able to descend, which is also from the aspect of Atik.

**כי פשיורד אור גדול נמחלו העונות, לכן הנה יכול לרד אז המן אחר כך שהוא גם כן מבחינת עתיק**

And likewise after the song of Deborah it is written, “and the children of Israel did evil in the eyes of the Lord”; see Rashi there, for there also it is written, “and Deborah sang on that day.”

**וכן אחר שירת דבורה כתוב (שפטים ו', א) ויעשו בני ישראל הרע בעיני ה', עין רש"י שם, כי שם גם כן כתוב (שפטים ה', א) ותשר דבורה ביום ההוא**

And likewise in the future it is written, “on that day a great shofar will be blown,” that this light will descend also in the future and they will be sustained from the aspect of the manna of Atik.

**וכן לעתיד לבוא כתוב (ישעיהו כ"ז, י"ג) ביום ההוא יתקע בשופר גדול וכו', שירד האור ההוא גם לעתיד לבוא ויהיו נזונים מבחינת מן דעתיק**

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And this is “and you shall eat old produce long stored” (Leviticus 26:10), which the Targum renders: “the Ancient of Ancients.”

וְנָהוּ וְאֶכְלֵתֶם יֶשֶׁן נוֹשֵׁן (וַיִּקְרָא כ"ו, י'), תַּרְגּוּם  
עֲתִיקָא דְעֲתִיקָא.

#### [NOTE Summary:

Reb Pinchas of Koretz explains the Midrashic statement that Moses caused Israel to journey away from the sin of the Sea of Reeds. Although Israel had failed spiritually at the sea, their recitation of Shirah effected atonement for that failure. Song itself served as forgiveness, similar to the atonement of Yom Kippur, as expressed in the verse “for on this day He will atone.” This power of song is rooted in the level known as Atik, an extremely elevated divine source. When such a great light descends, sins are automatically forgiven. For this reason, immediately after Shirah it became possible for the manna to descend, since the manna also originates from the level of Atik. Reb Pinchas further shows that this pattern repeats throughout history. After the song of Deborah, a similar spiritual cycle appears, and in the future redemption the great shofar will be blown “on that day,” once again drawing down that same light. At that time as well, sustenance will flow from the level of Atik, hinted to in the verse “and you shall eat old produce long stored,” which the Targum renders as “Atika d’Atik.”

#### Practical Takeaway:

Moments of genuine spiritual elevation can reset a person entirely. When one reaches a state of deep clarity, gratitude, or song, the inner damage caused by past failures can be erased at its root. Such moments should be recognized as opportunities to receive not only inspiration but real inner repair and renewed sustenance.

#### Chassidic Story:

It is related that Reb Pinchas of Koretz once noticed a student singing quietly after prayer, long after the others had left. When asked why he lingered, the student said he felt unworthy to return to his regular routine so quickly after such a moment. Reb Pinchas smiled and said that this was precisely the power of song. When a person sings from truth, he is no longer standing in the place of yesterday’s failures. He is standing somewhere much higher, where those failures no longer define him. Reb Pinchas explained that one must learn not only how to ascend in such moments, but how to carry something of that light back into ordinary life. **END NOTE]**

### Siman #100

**“And it bred worms and became putrid”** (Exodus 16:20).

This I heard from Rabbi Zev, of blessed memory, in his presence, in the name of the rabbi, of blessed memory: why on a weekday the manna became putrid when left overnight, but on Shabbat it did not.

וַיִּרְם תּוֹלְעִים וַיִּבְאֵשׁ (ט"ז, כ). זֶה שִׁמְעָתִי מֵרַבִּי  
זָאב ז"ל בְּפָנָיו בְּשֵׁם הָרַב ז"ל, לָמָּה בָּחֹל הַבְּאֵיִשׁ  
הַמָּן בְּלַיְנָה וּבִשְׁבֶּת לֹא

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For everything that is separated from its root, if it is at least close to its root, can endure for some time; for example, a tree that was uprooted from the ground, even though it was cut off from its growth and vitality, nevertheless, since it is at least lying upon the ground, which is its root, it can endure for some time.

But a living creature, while alive, has its root above in spirituality; when it dies, the body becomes distant from its root, and therefore it becomes putrid quickly; and a human, whose root is higher, therefore becomes putrid more quickly in death than an animal.

And behold, the manna had a very exalted root above Atzilut; therefore it would spoil immediately. But on Shabbat, when that holiness comes down below and it is brought close to its root, therefore it did not become putrid, and understand very well.

### [NOTE Summary:

Reb Pinchas of Koretz addresses why the manna spoiled when left overnight on weekdays but did not spoil on Shabbat. He explains that anything separated from its root can continue to exist only if it remains close to that root. A tree uprooted from the ground, although cut off from its source of growth and vitality, can still survive for some time if it lies upon the earth, which remains its root. By contrast, a living creature has its root in higher spiritual realms. When it dies, the body becomes distant from its root and therefore decays quickly. A human being, whose root is even higher, decays faster than an animal. The manna had an exceedingly elevated root, even above the world of Atzilut. Because of this lofty origin, when it descended during the week and became distant from its root, it spoiled immediately. On Shabbat, however, the sanctity of that day descends below and brings the manna closer to its root. As a result, the manna did not spoil on Shabbat.

### Practical Takeaway:

Sustainability depends on connection. The higher something originates, the more sensitive it is to distance from its source. When a person remains close to their spiritual root, even elevated states can endure. Shabbat serves as a recurring opportunity to reconnect to one's source and preserve what would otherwise quickly dissipate.

### Chassidic Story:

It is told that Reb Pinchas of Koretz once noticed a תלמיד who felt discouraged by how quickly his inspiration faded during the week. Reb Pinchas explained that lofty inspiration is like the manna. If it descends into ordinary days without renewed connection, it spoils quickly. He taught that Shabbat is not merely a day of rest, but a return to one's root. When a person truly enters Shabbat, the holiness of the day lifts their inner life back toward its source, allowing what is fragile during the week to remain whole and alive. **END NOTE]**

דָּקָל דָּבַר הַנִּפְרָד מִשְׁרָשׁוֹ, אִם הוּא עַל כָּל פְּנִים קָרוֹב לְשְׁרָשׁוֹ, יְכוּל לְהִתְקַיֵּם אֵיזָה זְמַן. כַּגּוֹן אֵילֵן שֶׁנִּצְעַק מִהָאֲדָמָה, אִף שֶׁנִּכְרַת מִגְדִּילָתוֹ וְחַיּוּתוֹ, מִכָּל מְקוֹם כִּינּוֹן שָׁעַל כָּל פְּנִים מִנְּחָה עַל גְּבֵי הַקְּרָקַע שֶׁהוּא שְׁרָשׁוֹ, יְכוּל לְהִתְקַיֵּם אֵיזָה זְמַן.

אֲבָל בְּעַל חַי, שֶׁבְחַיּוֹ יֵשׁ לוֹ שְׁרָשׁ לְמַעְלָה בְּרוּחַ הַחַיּוּת, לְשִׁמַּת נִעְשָׂה הַגּוּף רְחוּק מִשְׁרָשׁוֹ, וְלָכֵן מִתְבָּאֵשׁ מֵהָר. וְאָדָם שְׁרָשׁוֹ יוֹתֵר גְּבוּהָ, לָכֵן מִתְבָּאֵשׁ יוֹתֵר מִהָר בְּמוֹתוֹ מִבְּהֵמָה.

וְהִנֵּה הַמָּן הָיָה שְׁרָשׁוֹ מְאֹד נִעְלָה מְאֲצִילוּת, לָכֵן הָיָה מִתְקַלְקֵל מִיָּד. אֲבָל בְּשַׁבָּת, שְׁאוֹתָהּ הַקְּדוּשָׁה בָּאָה לְמַטָּה וְנִתְקַרַּב אֶל הַשְׁרָשׁ, עַל כֵּן לֹא הִבָּאֵשׁ, וְהָיָה מְאֹד.

## Reb Pinchas of Koretz

Imrie Pinchas

Parshas Beshalach

### Siman #101

He said: therefore the manna did not descend once a week, in order that they should believe every single day.

אמר, לכן לא ירד מן פעם אחת בשבוע, כדי שיאמינו בכל יום ויום.

Come and see the strength of their faith, that they believed with certainty that manna would descend every single day (see Zohar II 62b).

בא וראה חזק אמונתם, שהיו מאמינים שבוודאי ירד (מן בכל יום ויום) ענין זהר חלק ב' ס"ב, ב

#### [NOTE Summary:

The teaching explains why the manna did not descend once a week in a single portion, but rather descended anew every day. This was done so that Israel would be required to believe each day individually. Their faith was not meant to rely on stored certainty or past provision, but on a constant, renewed trust. The text emphasizes the strength of Israel's faith, noting that they believed with complete certainty that the manna would descend every single day, without exception. Their trust was not weakened by uncertainty, but strengthened by daily dependence.

#### Practical Takeaway:

True faith is lived day by day. Reliance on past successes or stored security cannot replace ongoing trust. When a person learns to expect sustenance, guidance, and meaning anew each day, faith becomes active, resilient, and alive rather than static. **END NOTE]**

### Siman #102

**He further said regarding the manna**, that even when the manna descended in a tangible manner, there was a great difference between the people of faith and those who were not people of faith, as it is written in the Zohar, Beshalach (63b), see there at some length.

עוד אמר בענין המן, שאפלו כשיירד המן בחוש, היה חלוק גדול בין בני מהימנותא ובין אינון דלאו בני מהימנותא, כמ"ש בזהר בשלח (ס"ג, ג), ענין שם באריכות קצת.

And therefore now, when one says the section of the manna, it is assured to him that his sustenance will not be lacking, but the essential thing is that faith must be joined to it.

ולכן עקשו כשאומרים פרשת המן מבטח לו שלא יחסר לו מזונו, אבל העקר צריך לצרף לזה האמונה.

And therefore they wrote in the Beit Yosef and in the Taz in Shulchan Aruch, Orach Chaim (siman 1, se'if katan 4), regarding what is brought there, to say the section of the manna every day, which is in order to believe that all his sustenance comes through Divine providence.

ולכן כתבו בבית יוסף ובט"ז בשלחן ערוך אורח חיים (סי' א ס"ד), על המובא שם לומר פרשת המן בכל יום, שהיא כדי להאמין שכל מזונותיו באים בהשגחה.

For the essence of saying the section of the manna is faith, for even in the actual descent of the manna there was a difference, and so on.

כי עקר אמירת פרשת המן היא האמונה, כי אפלו בירידת המן גופא היה חלוק וכו'.

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### [NOTE Summary:

The teaching continues on the theme of the manna and explains that even when the manna descended in a fully tangible, physical way, there was still a profound difference between those who were people of faith and those who were not. This distinction is described at length in the Zohar. The physical presence of manna alone did not guarantee equal experience or blessing; everything depended on the inner state of faith. For this reason, the practice developed to recite Parashat HaMan daily, with the assurance that one's sustenance will not be lacking. However, the text stresses that this assurance depends on joining the recitation with genuine faith. The Beit Yosef and the Taz emphasize that the purpose of saying Parashat HaMan each day is to instill the belief that all sustenance comes through Divine providence. The essence of the practice is not the words themselves, but the faith they are meant to awaken.

### Practical Takeaway:

Spiritual practices are effective only when accompanied by inner belief. External actions, even sacred ones, do not function mechanically. When trust in Divine providence is actively cultivated, material needs are experienced differently, with calm, confidence, and blessing. Faith is not an addition to the practice; it is its core. **END NOTE]**

### Siman #103

**He said, in the name of the rabbi, Rabbi Nachum of Chernobyl,** of blessed memory, that the manna also descends now, only that it is clothed in garments, as is explained.

אמר הוא ז"ל בשם הרב רבי נחום [מטשורנאביל] ז"ל שהמן יורד גם עכשו, רק הוא מלובש במלבושים (עין מחול עינים פלסותן על פי סגני (ממטיר, ופרשת ולתסגן דעת ונדעת.

That is to say: every person has some cause for his livelihood, and in that cause the aspect of the manna is clothed.

דהינו כל אדם יש לו איזה סבה לפרנסתו, ובסבה זו מלובש בהינתן המן.

And he showed, of blessed memory, in the printed siddur of Lvov, the intentions of "He who brings down the dew," see there; and he showed those very same intentions in the Zohar, Beshalach, regarding the manna, almost in exactly the same language.

והראה הוא ז"ל בסדור דפוס לבוב נ"ח פגנות של מוריד הטל, עין נשם, והראה אותן הפגנות עצמן בזהר בשלח (ס"ל, ג) על המן כמעט על לשון אחד ממזש, עין נשם.

And this is a proof for the words of Rabbi Nachum of Chernobyl, of blessed memory, and it is the light of Atik, see there.

והוא ראיה לדברי רבי נחום [מטשורנאביל] ז"ל, והוא אור דעתיק, עין נשם.

And he showed in that siddur, before the prayer, that on every morning that light descends.

והראה בסדור הנ"ל קדם התפלה שבכל בקר יורד קאור ההוא.

And he said, of blessed memory: therefore the manna descended only from morning to morning, and they were not permitted to

ואמר הוא ז"ל שלכן הנה המן יורד רק מבקר לבקר, ולא היו רשאין להותיר עד בקר, רק מעת לעת יאכלוהו.

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leave it over until morning, but from time to time they would eat it.

For that light descends every morning at the time of communal prayer, and therefore the manna would remain on the ground four hours, as it is written, “and when the sun grew hot it melted,” and it is stated in the Gemara: “when the sun grew hot,” that is four hours.

כי האור הנ"ל יורד בכל בקר בעת תפלת הצבור, ולכן היה המן שוקה על הארץ ד' שעות, דכתיב (שמות ט"ז, כ"א) וחס השמש ונמס, ואיתא בגמרא (ברכות כ"ז, ב) וחס השמש, הינו ד' שעות.

And likewise the time of prayer is also four hours, that is one third of the day, and understand. Therefore those who delay the prayer do not receive from that light.

וכן זמן התפלה הוא גם כן ד' שעות, דהינו שליש היום, ודוק. ולכן אותן המאחרים התפלה אינם מקבלים מן האור ההוא.

### [NOTE Summary:

Reb Pinchas of Koretz, citing the teaching of Rabbi Nachum of Chernobyl, explains that the manna continues to descend even now, though it is clothed in worldly garments. Every person has a particular means through which their livelihood comes, and within that external cause the inner reality of the manna is concealed. Reb Pinchas points to kabbalistic intentions recorded in the Lvov siddur regarding “He who brings down the dew,” and shows that these intentions appear in the Zohar almost verbatim in connection with the manna. This demonstrates that the manna is an expression of the light of Atik, which continues to flow into the world. He further explains that this light descends each morning before prayer, specifically during the time of communal prayer. For this reason, the manna originally descended only from morning to morning and could not be left overnight, since the light renews itself daily. The manna remained on the ground for four hours, corresponding to the four-hour window of prayer, which is one third of the day. Those who delay prayer fail to receive this descending light.

### Practical Takeaway:

Sustenance is renewed daily, not only materially but spiritually. Each morning carries a unique flow of divine provision that must be met with presence and participation. Aligning oneself with communal prayer and spiritual readiness allows a person to receive what is already descending, while delay and disengagement cause that opportunity to pass by unnoticed.

### Chassidic Story:

It is related that Reb Pinchas of Koretz once noticed a חסיד who was constantly anxious about his livelihood despite diligent work. Reb Pinchas told him that he was searching for manna in yesterday's bread. He explained that just as the manna could not be stored overnight, a person cannot rely spiritually on past effort or past prayer. Each morning, Reb Pinchas said, a new portion descends, but only for those who are present to receive it. When the חסיד began to pray earlier and with greater intention, his anxiety slowly lifted, not because his circumstances immediately changed, but because he felt aligned with the daily flow of divine provision rather than struggling against it. **END NOTE]**

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### Siman #104

“With supreme kindness he will not falter” (Psalms 21:8). From there was the aspect of the manna that descended to Israel.

בְּחֶסֶד עֲלִיוֹן בִּלְיֹמוֹט (תְּהִלִּים כ"א, ח). מִשָּׁם הֵיטָהּ. בְּחֵינַת הַמָּן שֶׁיָּרַד לָהֶם לְיִשְׂרָאֵל.

And therefore it did not cease at all, even when Israel sinned, and so on.

וְלָכֵן לֹא נִפְסַק כָּלֵל אֶפְלוּ כְּשֶׁחָטְאוּ יִשְׂרָאֵל וְכוּ'.

#### [NOTE Summary:

On the verse “With supreme kindness he will not falter,” the teaching explains that the manna descended from a level of supernal kindness. Because its source was חסד עליון, a kindness that does not waver or collapse, the manna continued to fall consistently for Israel. This remained true even when Israel sinned. Since the manna did not originate in a conditional or reactive spiritual level, but in an unwavering divine kindness, it was not disrupted by human failure. Its constancy reflected the stability of its source.

#### Practical Takeaway:

Not all forms of support depend on merit. There are aspects of divine kindness that remain steady even through failure. Recognizing this can prevent despair after mistakes and encourage a person to reconnect, knowing that the foundation of care and sustenance has not been withdrawn.

#### END NOTE]

### Siman #105

**There is an added flow and a sustained flow.** An added flow means like produce, whose power is to live and whose power is to seed and to grow, and also a person exists and has the power to be fruitful and multiply.

יֵשׁ הַשְּׂפָעָה נֹסֶפֶת וְהַשְּׂפָעָה קִיָּמָת. הַשְּׂפָעָה נֹסֶפֶת פְּרוּשָׁה כְּמוֹ תְבוּאָה שֶׁפָּחָה לְחַיִּוֹת וּפָחָה לְהַזְרִיעַ וּלְהַגְדִּיל, וְגַם הָאָדָם הוּא קָיָם וּבְכַחוֹ לְפָרוֹת וּלְהַרְבּוֹת.

And there is also a sustained flow, that is, that which does not give birth; and this is a flow that the Holy One, blessed be He, bestows constantly and it does not cease, like the manna in the wilderness.

וְגַם יֵשׁ הַשְּׂפָעָה קִיָּמָת, דְּהֵינּוּ מֵה שְׂאִינוּ מוֹלִיד, וְזוֹ הַשְּׂפָעָה שֶׁהַשֵּׁם יִתְבָּרַךְ מְשַׁפִּיעַ תָּמִיד וְאִינוּ נִפְסָק, כְּמוֹ הַמָּן בַּמִּדְבָּר.

Even though Israel sinned in the wilderness, their punishment was with serpents or with other things, and the manna did not cease, for this is a sustained flow.

אֲף עַל פִּי שֶׁחָטְאוּ יִשְׂרָאֵל בַּמִּדְבָּר, עֲנָשׁם בְּנִתְּשִׁים אוּ בְשָׂאֵר דְּבָרִים, וְהַמָּן לֹא נִפְסַק, כִּי זֶהוּ הַשְּׂפָעָה קִיָּמָת.

For this is from a place where no blemish reaches at all, and the punishment is from another place, from other worlds.

כִּי זֶה מִמְּקוֹם שְׂאִינוּ מְגִיעַ שָׁם פְּגָם כָּלֵל, וְהַעֲנָשׁ הוּא מִמְּקוֹם אַחֵר מְעוֹלָמוֹת אַחֵרִים.

Therefore they say the section of the manna every day (Shulchan Aruch, Orach Chaim 1:6), just as the manna does not cease, so that this flow will not cease.

(Shulchan Aruch, Orach Chaim 1:6) וְלָכֵן אוֹמְרִים פְּרִשְׁתָּ הַמָּן בְּכָל יוֹם כְּמוֹ שֶׁהַמָּן אִינוּ, נִפְסָק, כִּי שְׂזוֹ הַשְּׂפָעָה לֹא תִפְסָק.

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### [NOTE Summary:

The teaching distinguishes between two types of divine influence. One is an added flow, which generates growth and reproduction, like grain that produces further grain, or a human being who has the power to procreate. Alongside this exists a sustained flow, which does not generate new offshoots but continues steadily without interruption. This sustained flow is a constant bestowal from God that never ceases, exemplified by the manna in the wilderness. Even when Israel sinned in the desert and were punished through serpents or other means, the manna did not stop. This is because the manna originated from a spiritual level untouched by blemish, whereas punishment comes from a different realm altogether. For this reason, the practice was established to recite Parashat HaMan daily, invoking the continuity of this sustained flow, just as the manna itself never ceased.

### Practical Takeaway:

Not all forms of blessing depend on growth, achievement, or renewal. Some forms of support are meant simply to endure. When life feels stagnant or unproductive, it does not mean divine flow has stopped. There is a deeper, uninterrupted sustenance that remains present even during failure or punishment. Daily awareness of this truth strengthens trust in ongoing provision. **END NOTE]**

### Siman #106

**“And it was when Moses would raise his hand, Israel prevailed”** (Exodus 17:11). And it is stated in the Mishnah: and do the hands of Moses make war or break war, rather at the time when Israel looks upward, and so on.

וְהָיָה כַּאֲשֶׁר יָרִים מֹשֶׁה יָדוֹ וְגָבַר יִשְׂרָאֵל (י"ז),  
 י"א). וְאֵיתָא בְּמִשְׁנָה (רֵאשׁ הַשָּׁנָה כ"ט, א) וְכִי יָדִיו  
 שָׁל מֹשֶׁה עוֹשׂוֹת מִלְחָמָה אוֹ שׁוֹבְרוֹת מִלְחָמָה, אֵלֶּא  
 בְּזִמְנֵי שִׁישְׁרָאֵל מִסְתַּכְּלִין כָּל־פִּי מֵעֵלָה וְכוּ'

And he asked: what connection does Moses have to Israel. Rather, when the hands of a person rise upward on their own at the time of prayer, it is a sign that his prayer is heard and accepted.

וְהִקְוָה, מֵה עֲנָן מֹשֶׁה אֵצֶל יִשְׂרָאֵל. אֵלֶּא בְּזִמְנֵי שִׁישְׁרָאֵל  
 שָׁל אָדָם עוֹלוֹת לְמַעְלָה מֵעֲצָמֵן בְּשַׁעַת תְּפִלָּה, סִימָן  
 הוּא שְׁתַּפְּלוֹתוֹ נִשְׁמַעַת וּמְקוּבָּלָת

As is stated in another version: that his vitality is high, and when his vitality is low he moves his legs. And this too is at the time when Israel directs their hearts to their Father in Heaven, then automatically the hands of Moses our teacher are raised.

ג"א: שְׁהֵחִיּוֹת גְּבוּהָ, וְכִשְׁהֵחִיּוֹת שָׁלוֹ נְמוּדָ מְנַעֲנַע  
 בְּרַגְלָיו]. וְזֶה גַם כֵּן בְּזִמְנֵי שִׁישְׁרָאֵל מְכוֹנִים לָבָם  
 לְאַבְיָהֶם שְׁבִשְׁמִים, אַז מִמִּילָא יָדֵי מֹשֶׁה רִבְּנוּ נִזְקָפוֹת

### [NOTE Summary:

On the verse “And it was when Moses raised his hand, Israel prevailed,” the teaching cites the Mishnah which explains that Moses’ hands themselves did not cause victory or defeat. Rather, success depended on Israel directing their gaze and hearts upward. The teaching asks what connection Moses’ raised hands have to Israel’s inner state. It explains that when a person’s hands rise upward naturally during prayer, it is a sign that the prayer is being heard and accepted. An alternate version explains that this indicates elevated vitality, whereas when vitality is low a person moves their legs instead. Accordingly, when Israel focused their hearts on their

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Father in Heaven, Moses' hands were automatically raised. His physical posture reflected the collective spiritual state of the people.

**Practical Takeaway:**

Outer actions often mirror inner alignment. When intention and focus are directed upward, the body itself responds naturally. Effective prayer is not forced movement but the result of inner clarity and vitality. Aligning the heart precedes and generates true spiritual strength. **END NOTE]**

#### Siman #107

**“And Joshua weakened Amalek” (Exodus 17:13). And he did not kill them.**

וַיַּחֲלֵשׁ יְהוֹשֻׁעַ אֶת עֲמָלֵק (י"ז, י"ג). וְלֹא הָרַגָם

For Amalek chose men whom he saw through astrology that they would not die in that year.

כִּי עֲמָלֵק בָּחַר אֲנָשִׁים שָׂרָאָה בְּאַצְטוֹגְנִינּוֹת שֶׁלֹּא יָמוּתוּ (בְּאוֹתָהּ שָׁנָה (מְדַלֵּס מוֹכֵס כְּרַכִּינּוֹ נְסִי

Therefore it was not possible to kill them, rather he broke their hands and their legs and left them.

לְכֹן לֹא הָיָה אֲפֹשֶׁר לְהַמִּיתָם, רַק שָׁבַר יְדֵיהֶם וַיַּרְגְּלֵיהֶם וְהִנִּיחָם

**[NOTE Summary:**

On the verse “And Joshua weakened Amalek,” the teaching emphasizes that Joshua did not kill Amalek outright. The explanation given is that Amalek deliberately chose fighters whom he perceived through astrology as not destined to die in that year. Because of this, it was not possible to kill them outright. Instead, Joshua weakened them by breaking their hands and feet and leaving them incapacitated. The verse therefore speaks specifically of weakening Amalek rather than destroying them, reflecting a limitation imposed by their perceived fate rather than a lack of military strength.

**Practical Takeaway:**

Not every confrontation allows for total removal of an obstacle. Sometimes the task is to weaken harmful forces so they lose their power to act, even if they cannot yet be eliminated entirely. Reducing the strength and influence of negativity is itself a meaningful and necessary victory. **END NOTE]**

#### Siman #108

**“Write this as a memorial in the book and place it in the ears of Joshua” (Exodus 17:14).** In the name of the rabbi, of blessed memory, to understand the language “in the ears,” which implies that it is a matter of a secret.

כָּתוּב זֹאת זְכוּרֹן בְּסֵפֶר וְשִׁים בְּאָזְנֵי יְהוֹשֻׁעַ (י"ז, י"ד). בְּשֵׁם הָרַב ז"ל, לְהַבִּין שָׂא לְשׁוֹן "בְּאָזְנֵי" דְּמִשְׁמַע שֶׁהוּא דְּבָר סוּד

And he explained according to the Gemara: Esther sent to the Sages, establish me for generations, and so on, thirds and not fourths, until they found for her a verse written in the Torah.

וּבְאֵר עַל דְּרַף הַגְּמָרָא (מְגִלָּה ז', א) שֶׁלְחָה אֶסְתֵּר לְחַכְמִים קְבָעוּנֵי לְדוֹרוֹת וְכוּ', שְׁלִישִׁים וְלֹא רְבִיעִים, עַד שֶׁמָּצְאוּ לָהּ מִקְרָא שֶׁכָּתוּב בַּתּוֹרָה

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“Write this” refers to what is written here and in Deuteronomy; “a memorial” refers to what is written in the Prophets; “in the book” refers to what is written in the Megillah, according to one opinion.

כתב זאת מה שכתוב כאן ובמשנה תורה, זכרון מה שכתוב בנביאים, בספר מה שכתוב במגלה, כתנאי וכו'.

And the difficulty is: in the end, how did they decide that “this,” meaning what is written here, and “in the book” refers to the Megillah; perhaps the truth is like the other opinion.

וקשה, דסוף סוף היאך הכריעו ד"זאת" מה שכתוב כאן, "בספר" פרושו מה שכתוב במגלה, דלמא האמת כדאידיך תנא.

But it is stated in the Gemara: the students asked Rabbi Shimon bar Yochai, why were the enemies of Israel liable to destruction; he said to them, because they bowed to the idol.

אלא דאימא בגמרא (שבת י"ג, א) שאלו תלמידיו את רשב"י מפני מה נתחייבו שונאייהם של ישראל פליה, אמר להם מפני שהשתחוו לאלהם.

And when they asked: is there favoritism in the matter; he said to them: they acted only outwardly, so the Holy One, blessed be He, acted with them only outwardly.

וכי משוא פנים יש בדבר, אמר להם הם לא עשו אלא לפנים, אף הקדוש ברוך הוא לא עשה עמיהם אלא לפנים.

It follows that it was not possible to explain explicitly in the Torah that it refers to the Megillah, for then they would know of the miracle and not fear, and it would not be possible to act outwardly with them.

נמצא דלא היה אפשר לפרש בתורה בפרוש שיהיה מגלה, דאם כן היו יודעים מהנס ולא יפחדו, ולא היה אפשר לעשות להם לפנים.

Therefore it was written in concealed language, so it could be interpreted in different ways, according to the opinions, but to Joshua the secret was transmitted and spoken into his ears.

על כן נכתב בלשון סתום שיוכלו לפרש פרושים שונים כתנאי, רק ליהושע נמסר ונאמר הסוד באזניו.

And everyone else did not know of this at all; only when the miracle occurred did they understand retroactively that this was the secret transmitted to Joshua.

וכלי עלמא לא ידעו מזה כלל, רק כשנעשה להם הנס אז הבינו למפרע שזה הוא הסוד שנמסר ליהושע.

For beforehand they knew that there was some secret but did not know what it was, and now the matter became known.

שמקודם ידעו שיש איזה סוד ולא ידעו מה הוא, ועתה נודע הדבר.

And by this the verse is decided that “this” means what is written here, “erase you shall erase,” and understand.

ובזה מברע הפסוק ד"זאת" ר"ל מה שכתוב כאן מזה תמקה וכו', ודוק.

**[NOTE Summary:**

Reb Pinchas of Koretz explains the verse “Write this as a memorial in the book and place it in the ears of Joshua,” focusing on the phrase “in the ears,” which implies a hidden transmission of a secret. Drawing on the Gemara regarding Esther’s request to be established for future generations, he explains how the Sages derived that the Torah alludes to the Megillah through the layered phrase “write this, a memorial, in the book.” The difficulty is why this interpretation was chosen over other possible readings. Reb Pinchas resolves this by citing the teaching of Rabbi Shimon bar Yochai that Israel’s sin in the Purim story was only external, and therefore God’s response was also only external. Had the Torah stated explicitly that the verse refers to the Megillah, Israel would have known the miracle in advance and would not have experienced genuine fear, making an

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external response impossible. Therefore, the Torah concealed the meaning in ambiguous language, allowing multiple interpretations. The true meaning was transmitted only to Joshua as a secret, while the people knew merely that a secret existed. Only after the miracle occurred was the meaning understood retroactively. Through this, the verse is decisively interpreted such that “this” refers to the command to erase Amalek, with its deeper fulfillment unfolding later in hidden form.

### Practical Takeaway:

Not all divine plans are meant to be understood in advance. Sometimes clarity would undermine the very process required for growth or redemption. Trust often means living with partial knowledge, knowing that meaning will only become clear in retrospect. Faith is strengthened not by foresight, but by recognizing purpose after the fact.

### Chassidic Story:

It is related that Reb Pinchas of Koretz once told his students that some answers are withheld out of mercy. A person once came to him, distressed that events in his life made no sense and felt frighteningly uncertain. Reb Pinchas replied that if Heaven revealed the outcome in advance, the struggle itself would lose its power to refine the soul. He explained that just as Israel did not know the secret placed in the ears of Joshua until after the miracle, a person often walks forward aware only that there is meaning, not what that meaning is. Only later does the heart recognize that what felt hidden was precisely what allowed the redemption to unfold.

END NOTE]

### Siman #109

“Because they tested the Lord, saying: Is the Lord in our midst or not, and Amalek came” (Exodus 17:7). Like the matter of Amalek that is written elsewhere.

על נסותם את ה' לאמר ה'יש ה' בקרבנו אם אין, ויבא עמלק וגו' (י"ז, ז). בענין עמלק שכתוב במקום אחר.

In Shaar Lamed Tet, Temunah, in the name of the Baal Shem Tov, that Amalek denied faith and brought everything into the way of nature.

שער ל"ט תמונה מלמל מלמל) בשם הבעל שם טוב, שהכחיש עמלק האמונה והכניס הכל לדרך הטבע.

He said, of blessed memory, in this manner: that since Israel doubted in faith, “is the Lord in our midst,” therefore Amalek came, who denies faith.

כמר הוא ז"ל על דרך זה, שלכן על ידי שנסתפקו ישראל באמונה ה'יש ה' בקרבנו וגו', לכן ויבא עמלק הכופר באמונה.

And he spoke that in every generation there is the erasing of Amalek, and this is “a war for the Lord with Amalek from generation to generation” (Exodus 17:16).

ודבר שבכל דור ודור יש מחיית עמלק, וזה מלחמה (לה) בעמלק מדור דור (י"ז, ט"ז).

### [NOTE Summary:

The teaching links the verse “Is the Lord in our midst or not” directly to the arrival of Amalek. Amalek represents the force that denies faith and reduces reality to the logic of nature alone. When Israel introduced doubt into their faith, questioning whether the Divine was truly present among them, they created the opening

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for Amalek to attack. In this sense, Amalek is not merely an external enemy but a spiritual force that thrives wherever certainty in Divine presence is weakened. The teaching explains that this dynamic is not limited to one historical moment. In every generation there exists an obligation to erase Amalek, meaning to confront and remove the mindset that denies providence and confines life to randomness. This ongoing struggle is described as “a war for the Lord with Amalek from generation to generation.”

### Practical Takeaway:

Doubt in Divine presence invites spiritual vulnerability. When faith is reduced to theory rather than lived certainty, inner Amalek gains strength. The ongoing task of erasing Amalek is the work of restoring trust, refusing to see life as merely natural or accidental, and reaffirming that the Divine is actively present within one's reality each day. **END NOTE]**

### Siman #110

**In the name of the rabbi, of blessed memory, the reason for that which is stated that the custom is to throw food to the birds on Shabbat Shirah.**

**בְּשֵׁם הַרֵב ז"ל טַעַם דְּאִיתָא (מִגֵּן לְכַרְסָס לְו"ס ס"ק ד', ז) שְׁמִנְהֵג לְזֶרֶק מֵאֵכָל לְצִפְרִים בְּשַׁבַּת שִׁירָה.**

For the birds are called masters of song, for among all created beings other than man, there is none that sings like the birds.

כִּי הַצִּפְרִים נִקְרְאוּ בְּעֲלֵי הַשִּׁיר, כִּי אֵין בְּכָל הַנְּבִרָאִים חוּץ מֵהָאָדָם שִׁישִׁיר כְּמוֹ הַצִּפְרִים.

For song comes from the air, and the proof is that a musical instrument does not play except from the air, as is known.

כִּי הַשִּׁיר בָּא מִן הָאָוִיר, וְהָרְאִיָּה כְּלִי זָמֵר אֵינוֹ מִנְּגִן רַק מִן הָאָוִיר פִּידוּעַ.

Therefore the song is written brick upon brick, that is, air.

לְכֵן הַשִּׁירָה נִכְתְּבָת אַרְיֵת עַל גְּבֵי לְבָנָה (מִגְלָה ט"ז, ב), הֵינּוּ אָוִיר.

And the entire Torah is also called song, as it is written, “write for yourselves this song,” and therefore in the Torah there are open and closed sections, that is, air.

וְכָל הַתּוֹרָה גַּם כֵּן נִקְרְאת שִׁירָה, כְּדָכְתִּיב (דְּבָרִים ל"א, י"ט) כְּתוּבוֹ לָכֶם אֵת הַשִּׁירָה הַזֹּאת וְגו'. לְכֵן יֵשׁ בַּתּוֹרָה פְּתוּחוֹת וְסֻתְמוֹת, דֵּהֵינּוּ אָוִיר.

Also a person who knows how to play music has a large lung or an extra lobe in the lung, for the lung causes the air to hover.

גַּם אָדָם שִׁוִּידַע לְנַגֵּן יֵשׁ לוֹ רִיאָה גְּדוֹלָה אוֹ אֵיזֶה אוֹנָא יִתִּירָה בְּרִיאָה, כִּי הִרְיָאָה מְרַחֶפֶת הָאָוִיר.

Therefore the birds that fly in the air sing; therefore on Shabbat Shirah they give them a portion.

לְכֵן הַצִּפְרִים הַפּוֹרְחִים בְּאָוִיר מִנְּגִינִים, לְכֵן בְּשַׁבַּת שִׁירָה נוֹתְנִים לָהֶם חֶלֶק.

And also in this way, the swaying that one sways in Torah and in prayer is also to bring air.

גַּם עַל דְּרָךְ זֶה הַנְּעוּעוֹת שְׁמִתְנַעְנְעִים בַּתּוֹרָה וּבַתְּפִלָּה, גַּם כֵּן לְהֵבִיא אָוִיר.

And this is “like rain upon the grass,” that the wind moves the grass and helps its growth and disperses the clouds.

וְהוּא כְּשִׁעִירִים עָלֵי דְשָׂא (דְּבָרִים ל"ב, ב), שְׁקֵרוּחַ מְנַעֲנַע הָעֵשֶׂב וְעוֹזֵר לְגִדּוּלוֹ וּמְפַזֵּר הָעֲבָיִם.

So too the swaying in Torah and in prayer disperses foreign thoughts from a person, and also the swaying of a person in Torah and prayer disperses the clouds.

כֵּן מְפַזֵּרִים הַנְּעוּעוֹת בַּתּוֹרָה וּבַתְּפִלָּה הַמִּחְשְׁבָה זָרָה מִן הָאָדָם, וְגַם נְעוּעַ אָדָם בַּתּוֹרָה וּבַתְּפִלָּה מְפַזֵּר הָעֲנָנִים.

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Another version. I heard in his name the reason why they throw millet to the birds specifically on Shabbat Shirah.

ניסח אחר. שָׁמַעְתִּי מִשְׁמוֹ [שֶׁל הָרֵב ז"ל] טַעַם לָמָּה זָרְקִין דָּחַן לְצִפּוֹרִים בְּשַׁבַּת שִׁירָה דְּוָקָא.

For melody comes from the air, and therefore the birds, close to night, fly in the air, when the angels then say song.

כִּי נִגְיָנָה בָּאָה מִן הָאָוִיר, וְלָכֵן הַעוֹפוֹת לְאָוִיר סְמוּדָּה לְלִילָה פּוֹרְחִין, שֶׁהֵמְלֵאכִים אוֹמְרִים [אָז] שִׁירָה.

And melody comes from the lung, which is also air, and whoever has a larger lung can play more.

וְהַנְּגִינָה בָּאָה מִהַרְיָאָה שֶׁהִיא גַם בֶּן אָוִיר, וְכָל מִי שֶׁהַרְיָאָה שָׁלוֹ גְדוֹלָה יוֹתֵר יְכוּל לְנַגֵּן יוֹתֵר.

And the song was written in air, and millet comes from the air, and therefore it is very warm, and so on.

וְהַשִּׁירָה נִכְתְּבָה בְּאָוִיר, וְדָחַן בָּא מִן הָאָוִיר, וְלָכֵן הוּא חָם מְאֹד וְכוּ'.

And this is the secret of Jacob, that it is written in the Midrash that he was able to sing, and this is “and he strove with an angel,” that he had song.

וְזֶהוּ סוּד יַעֲקֹב שֶׁכָּתוּב בַּמִּדְרָשׁ שֶׁהָיָה יְכוּל לְנַגֵּן, וְזֶהוּ בְּיִשְׂרָאֵל מִלְאָךְ (הוֹשֵׁעַ י"ב, ה), שֶׁהָיְתָה לוֹ שִׁירָה.

“Write for yourselves this song,” open and closed sections.

כָּתְבוּ לָכֶם אֶת הַשִּׁירָה (דְּבָרִים ל"א, ט), פְּתוּחוֹת וּסְתוּמוֹת.

### [NOTE Summary:

Reb Pinchas of Koretz explains the custom of feeding birds on Shabbat Shirah by uncovering the inner connection between song and air. Birds are called masters of song because, aside from humans, no created being sings like them. Song emerges from air, as evidenced by musical instruments, which produce sound only through air. For this reason, Shirah is written in the Torah in the form of brick upon brick, representing spaces of air, and the Torah itself is called Shirah, as it is written, “Write for yourselves this song.” The open and closed sections of the Torah likewise correspond to air. Reb Pinchas adds that musical ability is connected to the lungs, which govern air, and one with greater lung capacity can produce greater song. Birds, who dwell and move within the air, therefore sing naturally. Feeding them on Shabbat Shirah acknowledges their role in song. He further explains that the swaying during Torah study and prayer serves to draw in air, similar to wind moving grass to promote growth and disperse clouds. In the same way, movement in prayer and learning disperses foreign thoughts and spiritual blockages. An alternate tradition teaches that birds ascend into the air near nightfall when angels sing, and that millet, which comes from air and is warm in nature, is fitting food for them. This is connected to the deeper secret of Jacob, who possessed song and was able to strive with an angel, for song itself is a spiritual force rooted in air.

### Practical Takeaway:

Song, breath, and movement are not accessories to spiritual life but essential channels for it. Creating space, breathing deeply, and allowing physical movement during prayer and learning help clear inner obstructions and restore vitality. Shabbat Shirah reminds a person that faith, Torah, and prayer must have air, space, and life within them, not rigidity or suffocation.

### Chassidic Story:

It is told that Reb Pinchas of Koretz once noticed a תלמיד who sat stiffly during prayer, barely moving and often

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distracted. Reb Pinchas asked him why he prayed that way. The student replied that he wished to remain perfectly focused. Reb Pinchas gently replied that a soul cannot sing without air. He showed him how even a slight sway, a deeper breath, could awaken the heart and clear the mind. Over time, the student found that his prayers became warmer and more present. Reb Pinchas explained that just as birds must be fed on Shabbat Shirah to continue their song, a person must allow air, movement, and space into avodah for the soul to truly sing. **END NOTE]**