

**Menachem Mendel of Horodak
Pri Ha'eiz
Parshas Beshalach**

<p>"Then Moses will sing," for it is not stated except in the future tense—From here, we learn of the resurrection of the dead from the Torah (Sanhedrin 91b).</p>	<p>אַז יִשִּׁיר מֹשֶׁה, שֶׁר לֹא נֶאמַר אֲלֵא יִשִּׁיר – מִכָּאן לְתַחֲיֵית הַמֵּתִים מִן (הַתּוֹרָה (סְנֵהדְרִין צ"א, ב).</p>
<p>In the verse (Exodus 14:27): "And the sea returned at the turning of the morning לְאִיתָנוּ (to its strength)," our Rabbis of blessed memory said (Shemot Rabbah 21:6): "לְתַנְאוּ (to its condition)"—for the Holy One, blessed be He, made a condition with the sea at the time of Creation that it would split before Israel.</p>	<p>בְּפִסּוּק (שְׁמוֹת י"ד, כ"ז): וַיֵּשֶׁב הַיָּם-לְפָנוֹת בִּקְרַר "לְאִיתָנוּ", וְאָמְרוּ רַבּוֹתֵינוּ ז"ל (שְׁמוֹת רַבֵּה כ"א, ו'): "לְתַנְאוּ" הִרְאִישׁוּן כִּי תַנְיֵה הַתְּנָה הַקְּדוֹשׁ בְּרוּךְ הוּא בְּמַעֲשֵׂה בְרֵאשִׁית בְּתַחֲלֵת הַבְּרִיאָה שֶׁיִּקְרַע הַיָּם לִפְנֵי יִשְׂרָאֵל.</p>
<p>But the matter is difficult: according to this, Scripture should have said at the time of the splitting of the sea, "לְתַנְאוּ (to its condition)," yet it says: "And the sea returned at the turning of the morning לְאִיתָנוּ (to its strength)."</p>	<p>וְהֶעֱנִין קֶשֶׁה, לְפִי זֶה הָיָה צְרִיךְ הַמִּקְרָא לומר בְּשַׁעַת קְרִיעַת הַיָּם: "לְתַנְאוּ", וְהִנֵּה אָמַר: וַיֵּשֶׁב הַיָּם לְפָנוֹת "בִּקְרַר" לְאִיתָנוּ.</p>
<p>Also, the statement (Exodus 14:15): "Why do you cry out to Me? Speak to the Children of Israel and let them journey" implies that this is a simple matter, and there is no reason for crying out. Yet, the sea was before them, and Egypt was behind them—where should they go? It would seem there was every reason for a great and bitter cry (Genesis 27:34).</p>	<p>גַּם מֵאֲמַר (שְׁמוֹת י"ד, טו'): "מַה תִּצְעַק אֵלַי דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וַיִּסְעוּ" וּמִשְׁמַעוּ דַּבֵּר פְּשוּט הוּא וְאִין שׁוּם מְקוֹם לְצַעֲקָה, וְהִלֵּא הַיָּם עוֹמֵד לְפָנֵיהֶם וּמִצְרַיִם מֵאַחֲרֵיהֶם וְלֵהִיכֵן יִסְעוּ וַיֵּשׁ לְצַעֲקַת צַעֲקָה גְדוֹלָה וּמְרָה ((בְּרֵאשִׁית כ"ז, ל"ד).</p>
<p>But in truth, it is known what our Rabbis of blessed memory said (Bereishit Rabbah 4:8): On the second day, the work of the waters was not completed, and it does not say regarding it "that it was good" until the third day, as it is stated (Genesis 1:9), "Let the waters be gathered... and let the dry land appear," where "that it was good" is stated twice.</p>	<p>אֲבָל בְּאֲמַת יְדוּעַ מַה שֶּׁאָמְרוּ זְכוֹרֵנָם לְבִרְכָה (בְּרֵאשִׁית רַבֵּה ד, ח): בְּשֵׁנֵי שְׁלֹא נִגְמַר מְלַאכַת הַמַּיִם וְלֹא נֶאמַר בּו "כִּי טוֹב" עַד יוֹם שְׁלִישִׁי שֶׁנֶּאמַר (בְּרֵאשִׁית א, ט) "יִקְוּ הַמַּיִם וְכוּ" וְתִרְאֶה הַיְבֻשָּׁה" הַכֶּפֶל בּו כִּי טוֹב שְׁנֵי פְעָמִים.</p>
<p>And it follows that there were two conditions with the waters: at the beginning of the creation of the waters,</p>	<p>וְנִמְצָא שֶׁהָיוּ שְׁנֵי תַנְיָאִים עִם הַמַּיִם, שֶׁתַּחֲלֵת בְּרִיאַת הַמַּיִם הִתְפַּשְׁטוּת</p>

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they spread out, as is known regarding the nature of water, and there was water over the entire earth.	כִּידוע מענין המים והיה מים על פני כל הארץ,
Then, afterward, the Holy One, blessed be He, said, "Let the waters be gathered... to one place" (Genesis 1:9), which was against their nature, as it is known that the sea is higher than the land, as stated (Amos 5:8): "Who calls for the waters of the sea and pours them out."	ואחר כך חזר הקדוש ברוך הוא ואמר "יקוו המים וכו' למקום אחד" נגד טבעם, כידוע שהים הוא גבוה מן היבשה כמאמר (עמוס ה, ח): "הקורא היבשה וינשפכם למי הים וינשפכם"
And "pouring" is from a high place to a low place.	ושפיכה היא ממקום גבוה לנמוך-
And behold, our Rabbis of blessed memory said (Vayikra Rabbah 36:4): "'In the beginning, God created'—for the sake of Israel, who are called 'the beginning.'"	והנה אמרו רבותינו ז"ל (ויקרא רבה לו, ד): "בראשית ברא" בשביל ישראל, שנקראו ראשית,
And the entire world was in suspension until Israel accepted the Torah (Avodah Zarah 3a).	וכל העולם תלוי עד שיקבלו ישראל (את התורה) (עבודה זרה ג, א)
And since the beginning of creation was for Israel to receive the Torah, nothing could stand in their way when they went to receive the Torah,	ואחר אשר תחלת הבריאה היה בשביל ישראל שיקבלו את התורה אין לה דבר עומד לפניהם בענין לקחתם, לקבל את התורה,
as it is stated (Exodus 3:12): "When you bring the people out of Egypt, you shall serve God."	כמאמר (שמות ג, יב): "בהוציאך את העם ממצרים תעבדון את האלקים" וכו'
And all the miracles and changes in nature that occurred were not truly changes, for the beginning of creation was already intended for this purpose.	וכל הנסים והשתנות הטבע שנעשה אינו השתנות כי אם תחלת הבריאה היה על דעת כן.
And behold, the splitting of the Sea of Reeds was included in the second condition that was made with the waters, that "the dry land shall appear," etc.	והנה קריעת ים סוף היה נכלל בתנאי השני שהיה עם המים שתראה היבשה" וכו'.
And the matter of the waters returning at the turning of the morning was included in the first condition that was made with the waters at the beginning of their creation, following the natural order of their spreading out.	וענין שוב המים לפנות בקר היה נכלל בתנאי הראשון עם המים בתחלת הבריאהם כסדר התפשטותם.

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Therefore, initially, at the time of the splitting of the Sea of Reeds, it was a simple matter that it should split before Israel, for this was the original order of creation and not a change.	ולכן מתחלה בשעת קריעת ים סוף, - דבר פשוט היא שיקרע לפני ישראל שהרי הוא סדר הבריאה תחלה ואינו השתנות,
And this is what is meant by: "Why do you cry out to Me? Speak to the Children of Israel and let them journey" (Exodus 14:15).	וזהו: "מה תצעק אלי דבר אל בני ישראל ויסעו",
However, the return of the sea at the turning of the morning upon the Egyptians, in its original manner of spreading out, was a miracle—that it returned to its original condition of spreading,	מה שאין כן שישוב הים לפנות בקר על המצרים כדרך הראשון בהתפשטות הים נס שיחזר לתנאו הראשון בהתפשטות
for, after the dry land appeared, the rest of the waters did not return.	שהרי כל המים אחר שנתראה היבשה לא חזרו.
And this is the matter of "And He saw that it was good" (Genesis 1:10), which was not stated on the second day regarding the spreading of the waters,	וזהו הענין "וירא כי טוב" שלא נאמר בשני בענין התפשטות המים
just as our Rabbis of blessed memory said (Megillah 10b) regarding the splitting of the Sea of Reeds: "The ministering angels sought to sing a song—	כדרך שאמרו רבותינו ז"ל (מגילה י' ב) בקריעת ים סוף: "בקשו מלאכי - השרת לומר שירה
but the Holy One, blessed be He, said to them: 'The works of My hands are drowning in the sea, and you would sing?'"	אמר להם הקדוש ברוך הוא מעשי 'ידי טובעים בים' וכו'.
And the recitation of the song is the statement "that it was good," which was not stated on the second day.	ואמירת השירה - היא מאמר "כי טוב" שלא נאמרה בשני.

And the Torah does not speak of "the dead, the wicked like those slain, who lie in the grave" (Psalms 88:6); these were the Egyptians who drowned in the sea.	ולא דברה תורה "במתים רשעים כמו חללים שכבי קבר" (תהלים פח, ו) המה המצרים שטבעו בים
For indeed, "When the wicked perish, there is joy" (Proverbs 11:10), and "I will sing to the Lord, for He has triumphed gloriously" (Exodus 15:21).	שהרי "באבד רשעים רנה" (משלי יא, י) ואשירה לה' כי גאה גאה" (שמות טז, כא),

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But regarding Israel, it is said that they were judged in the water due to the accusations of the ministering angel of Egypt: "These worship idols, and these..." (Zohar Terumah 170b).	אָבֵל עַל יִשְׂרָאֵל נֶאֱמָר שֶׁהֵיוּ יִשְׂרָאֵל נִדְוָנִים בְּמִים מְטַעְנוֹת שֶׁרָשָׁע מִצְרַיִם הִלְלוּ עוֹבְדֵי עֲבוֹדַת זָרָה וְהִלְלוּ "וְכִי" (זוהר תרומה קע, ב).
And this is what is meant by: "And they did not approach one another all night" (Exodus 14:20), which is mentioned in the Holy Zohar (ibid.),	וְזֶהוּ: "וְלֹא קָרְבָה זֶה אֶל זֶה כָּל הַלַּיְלָה" (יד כ) הַמְזָכָר בְּזֵהָר הַקְּדוֹשׁ (שם) בְּמֵאמָר,
that these were the angels who "call to one another and say a song" (Isaiah 6:3), but they did not draw near to sing the entire night,	שֶׁהֵמָּה הַמְּלַאכִים שֶׁ"קוֹרְאִים זֶה אֶל זֶה לִּזְמֵר שִׁירָה (ישעיה ו. ג) לֹא קָרְבוּ לִזְמֵר "שִׁירָה כָּל הַלַּיְלָה"
for Israel was passing through the sea, and they were under judgment, as mentioned above.	שֶׁהֵיוּ יִשְׂרָאֵל עוֹבְרִים אֶת הַיָּם, שֶׁהָרִי הָיוּ נִדְוָנִים כְּנִזְכָּר לְעֵיל,
And this is why "it was good" was not stated on the second day—because it was not completed in its goodness and fullness, as explained by Rashi (Genesis 1:7).	וְזֶהוּ שֶׁלֹּא נֶאֱמָר "כִּי טוֹב" בְּשֵׁנִי - שֶׁלֹּא נִגְמַר בְּטוֹבוֹ וּבְמִלּוּאוֹ כְּפִרוּשׁ רַשִׁ"י ז"ל (בראשית א, ז).
"And the sea returned at the turning of the morning to its strength" (Exodus 14:27) — the morning of Abraham,	וַיָּשָׁב הַיָּם לְפָנוֹת בֶּקֶר לְאַיְתָנוּ - בְּקֶרֶן שֶׁל אַבְרָהָם
as explained in the Holy Zohar (ibid.), that it refers to kindness and expansion,	כְּמֵבֵאֵר בְּזֵהָר הַקְּדוֹשׁ (שם) שֶׁהֵמָּה כְּסֻדִּים וְהִתְפַּשְׁטוּת,
for in truth, all are worlds and attributes.	כִּי בְּאֵמַת הַכֹּל הֵם עוֹלָמוֹת וּמִדּוֹת,
However, when descending into this lowly world, "darkness covers the earth" (Isaiah 60:2), and this is called night.	רַק כִּי בְהַשְׁתַּלְשֵׁל לְזֶה הָעוֹלָם הַשְּׁפָל "הַחֹשֶׁךְ תִּכְפֹּה אֶרֶץ" (ישעיה ס. ב) נִקְרָא - לַיְלָה -
"For he was a son of the night" (Jonah 4:10), while "the morning is light," which represents kindness.	אֲשֶׁר בֶּן לַיְלָה הָיָה" (יונה ד. י), וְ"הַבֶּקֶר" - אור" וְהַחֹשֶׁךְ הוּא -
And "the men were sent" (Genesis 44:3) and crossed to the dry land.	וְ"הָאֲנָשִׁים שְׁלַחוּ" (בראשית מד, ג) וְעָבְרוּ לַיַבֵּשָׁה,
"And the sea returned at the turning of the morning" upon the Egyptians, and then they sang a song.	וַיָּשָׁב הַיָּם לְפָנוֹת בֶּקֶר" עַל מִצְרַיִם וְאָז" אָמְרוּ שִׁירָה.

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For indeed, "Then Moses will sing" (Exodus 15:1) comes after everything was completed in its fullness and goodness.	שְׁהִירִי "אֶז יִשִּׁיר" אַחַר שְׁנַגְמַר בְּמִלּוּאוֹ וְטוֹבוֹ,
And this is the meaning of "that it was good," which was doubled on the third day—because the work of the waters was completed.	וְזֶהוּ "כִּי טוֹב" שֶׁהַכֹּפֶל בְּשִׁלְיִשִּׁי - שְׁנַגְמַר מְלֶאכֶת הַמַּיִם,
And the concept of this doubling is similar to all songs, which are structured in a doubled form,	וְעֵינֵן הַכֹּפֶל - כְּדֶרֶךְ כָּל הַשִּׁירוֹת שֶׁהֵמָּה כְּפוּלִים,
either in repeated words, as in "for He has triumphed gloriously" (Exodus 15:1),	"אוּ בְּמִלּוֹת, כְּמוֹ: כִּי "גָּאָה גָּאָה
or in the repetition of the concept using different words, though all refer to the same idea.	אוּ כְּפֹל הָעֵינֵן בְּמִלּוֹת שׁוֹנוֹת, וְכֻלָּם לְדַבֵּר אֶחָד מִתְּכוּנִים
And the matter is well known—that this expresses the revelation of unity.	וְהֵעֵינֵן יְדוּעַ שֶׁהוּא הַהֲתַגְלוּת הָאַחַדוּת,
And so Rashi of blessed memory explained in another place (Old Rashi, Exodus 16:1).	וְכֵן פִּרְשׁ רַשִּׁי ז"ל בְּמָקוֹם אַחֵר (רש"י יוֹשֵׁן שְׁמוֹת טז, א).