

## HKB”H Brought Yaakov Avinu to Krias Yam Suf in Preparation for the Miracles of the Future Geulah

The upcoming special Shabbas Kodesh is commonly referred to as “Shabbas Shirah,” in honor of “Shiras HaYam,” which we read in this week’s parsha, parshas Beshalach. Hence, it is fitting that we explore why HKB”H chose to take Yisrael out of Mitzrayim specifically by means of the tremendous miracle of “Krias Yam Suf”—the splitting of the Red Sea. After all, the Almighty could have devised many alternate ways to take them out of Mitzrayim without resorting to the splitting of the sea. This should lead us to conclude that an intimate connection exists between the miraculous feat of “Krias Yam Suf” and “Yetzias Mitzrayim.”

Additionally, we learn from Rashi (Shemos 14, 21) that at the time of “Krias Yam Suf,” HKB”H split all of the waters in the world. It was necessary to split Yam Suf for the sake of the exodus, but why was it necessary for HKB”H to split all of the other bodies of water in the world? After all, we have a fundamental principle that HKB”H does not perform miracles for naught.

With regards to “Krias Yam Suf” specifically, it is worthwhile addressing a surprising phenomenon. The Midrash (Yalkut Shimoni Beshalach 234) teaches us that the “samech-mem” appeared at Yam Suf with serious allegations against Yisrael:

“והמים להם חומה. שירד סמא”ל ואמר לפניו, רבוננו של עולם לא עבדו ישראל עבודה זרה במצרים, ואתה עושה להם נסים, והיה משמיע קולו לשר של ים, ונתמלא עליהם חימה וביקש לטבען. מיד השיב לו הקב”ה, שוטה שבעולם, וכי לדעתם עבודה, והלא לא עבדוה אלא מתוך שעבוד ומתוך טירוף דעת, ואתה דן שוגג כמזיד ואונס כרצון.”

**Samael protested to Him: “Master of the Universe, didn’t Yisrael worship avodah-zarah in Mitzrayim? And, yet, You are performing miracles on their behalf.” He voiced his complaints to the prince of the sea; and he became enraged and wished to drown them. Immediately, HKB”H responded**

**to him: “You incredible fool! Did they worship idols of their own accord? They only worshiped idols because of their enslavement and out of mental duress. You are judging an unintentional act as being deliberate, and a compelled act as being voluntary.”**

It is unclear why the “samech-mem” withheld its accusations until the miracle of “Krias Yam Suf”; why didn’t it come forth with its allegations seven days earlier, on the first day of Pesach? Seven days earlier HKB”H took Yisrael out of Mitzrayim, six-hundred-thousand strong, after visiting ten plagues upon the Egyptians—the most difficult of which was “Makkat Bechorot,” the slaying of the firstborn. It could have just as easily argued at that time that Yisrael were unworthy of being redeemed and taken out of Mitzrayim.

### Le’asid La’vo “Shiras HaYam” Will Be Recited Once Again

We will begin to shed some light on the subject by introducing a statement from the Zohar hakadosh (Beshalach 54b): “כל אדם שאומר שירה זו בכל יום ומכוון בה, זוכה לאומרה לעתיד לבוא” - **anyone who recites this “shirah” with great concentration and intensity on a daily basis, will merit reciting it in “the future to come,” as well.** We can suggest that the Zohar’s statement is consistent with Rashi’s comment at the beginning of “Shiras HaYam.” The source for both is the following Gemara (Sanhedrin 91b): “מניין לתחיית המתים מן התורה, שנאמר (שמות טו-א) ‘אז ישיר משה ובני ישראל את השירה הזאת לה’, שר לא נאמר, אלא ישיר, מכאן לתחיית המתים מן התורה.” Here we find a source and reference in the Torah to the notion of “techiyas hameisim”—“resurrection of the dead”; for the passuk (Shemos 15, 1) does not state that they sang, in the past tense, but rather that they will sing, in the future. In other words, in the future, at the time of “techiyas hameisim,” Moshe and Bnei Yisrael will once again sing the

words of Shiras HaYam. Therefore, the Zohar states that whoever recites the “shirah” with proper intent and focus in Olam HaZeh, will be privileged to join Moshe and Yisrael when they sing these words le’asid la’vo.

At first glance, however, this raises an obvious question. What is the relevance of reciting “Shiras HaYam” in the future seeing as it pertains to a miracle that occurred in the past, at the time of Yetzias Mitzrayim? It appears that we can answer this question based on what Rabeinu Bachaye writes in Kad HaKemach:

”קבלה בידינו שהגאולה העתידה עתידה שתהיה בדמיון גאולת מצרים, כשם שמצינו קריעת ים סוף בגאולת מצרים, כן תמצא בגאולה העתידה (ישעיה יא-טו) והחרים ה' את לשון ים מצרים והניף ידו על הנהר וגו', וכתוב (שם טז) והיתה מסילה לשאר עמו אשר ישאר מאשור כאשר היתה לישראל ביום עלותו מארץ מצרים, הרי זה מעיד שבגאולה העתידה עתיד הקב"ה לתת בים דרך כמו שהיה ביציאת מצרים.”

We have a tradition that the future geulah will be modelled after the geulah from Mitzrayim. Just as the geulah from Mitzrayim involved the splitting of Yam Suf, so, too, will the future geulah. HKB”H will provide a path through the sea for the rest of His people just as He did for Yisrael during the exodus from Mitzrayim.

According to Rabeinu Bachaye, the navi Yeshayah (11, 15) informs us that HKB”H will split the Egyptian sea for Yisrael a second time le’asid la’vo. This then is the message conveyed by the Zohar hakadosh. Whoever recites “Shiras HaYam” meaningfully on a daily basis will be privileged to recite it le’asid la’vo. In other words, he will join Moshe and Yisrael when they sing this “shirah” in celebration of the future splitting of the sea. Clearly, this deserves further explanation. Why will it be necessary for HKB”H to split the Egyptian sea le’asid la’vo—prompting Moshe and Yisrael to recite the very same words that they recited to celebrate the miracle of “Krias Yam Suf” during “Yetzias Mitzrayim”?

Additionally, it is worthwhile examining what the Shela hakadosh (Maseches Yoma) writes in the name of Sefer Chareidim (Chapter 73). He writes that every person is obligated to recite “Shiras HaYam” daily with meaning and focus, as if he is actually present at “Krias Yam Suf” and being rescued from the Egyptians encircling him. Let us examine the words of the Chareidim:

”יכוון בשירת הים שאומרים בכל יום, לאומרה בקול ובשמחה רבה כאילו אותה שעה יצא ממצרים, שהרי אמרו במדרש (שוחר טוב תהלים יח) ויסע משה את ישראל מים סוף שהסיעם מעוונותיהם, שנמחלו על ידי השירה שאמרו, שכל מי שנעשה לו נס ואומר שירה מוחלין לו על כל עוונותיו. והנה אחר שצונו ה' לומר שירה זו בכל יום כדכתיב (שמות טו-א) ויאמרו לאמר, וכדכתב רשב"י (זוהר הג"ל) שרוצה לומר, שנאמר אותה בכל יום בשמחה רבה כשעה ראשונה שאמרנו אותה, ודאי כח סגולתה כל יום כשעה ראשונה למהדרין.”

He instructs us to recite the daily “shirah” out loud, with great joy and enthusiasm, as if we were leaving Egypt, at that very moment. As the Midrash states, just as Moshe transported Yisrael away from their transgressions—which were forgiven by their recitation of the “shirah”—so, too, anyone who experiences a miracle and recites a song of praise, will be forgiven his sins. Once Hashem commanded us to recite the “shirah” daily, it stands to reason that if we recite it with the same great joy as it was originally recited, it will afford us the same powers of salvation and healing as it did back then.

In a similar vein, the Chida writes in Avodas Kodesh: **הפליגו** בזהר הקדוש באמירת שירת הים.... ועל כן צריך לאומרה בשמחה רבה ובנעימה, ויצויר בדעתו כאילו עומד ביבשה בתוך הים והמצרים נטבעים והוא ניצול, והיא סגולה לכפרת עוונותיו כידוע” —the Zohar hakadosh extols the virtues of reciting the “shirah”. . . therefore, it is important to recite it with great joy and in a pleasing manner; one should picture oneself as if he is standing on dry land in the midst of the sea; the Egyptians are drowning and he is being saved; it is known to be a remedy—an atonement for one’s sins. To put the matter in perspective, we must explain: (a) how is it possible for somebody to imagine himself standing on dry land in the middle of the sea, while the Egyptians are drowning and he is being saved, when, in fact, he is not really there? (b) what benefit do we derive by picturing ourselves in that scenario?

### **Moshe Split the Sea with the Same Staff Employed by Yaakov to Cross Over the Yarden**

It appears that we can explain the matter based on a revelation from our blessed sages. They teach us in a Midrash (B.R. 92, 2) that at the time of “Krias Yam Suf,” HKB”H brought Yaakov Avinu to witness the miraculous feat: **נטל הקב"ה רגליו של אבינו יעקב והעמידן על הים ואמר לו, ראה ניסים שאני עושה עם בניך, הדא הוא HKB”H took דכתיב (תהלים קיד-א) בצאת ישראל ממצרים - ישראל סבא Yaakov Avinu’s feet and placed them on the sea. He said to him: “Witness the miracles that I perform on behalf of your**

**children,” as it is written** (Tehillim 114, 1): **“When Yisrael went out of Mitzrayim”—this refers to Grandfather Yisrael.** We find a similar elucidation in the Zohar hakadosh (Beshalach 53a) regarding the passuk (Shemos 14, 31): **“וירא ישראל את היד הגדולה אשר עשה ה' במצרים—Yisrael saw the great hand that Hashem inflicted upon Mitzrayim.** In other words, HKB”H brought Yaakov Avinu, who is called **“Yisrael,”** to witness with his own eyes the incredible miracle of “Krias Yam Suf.

We can propose a reason as to why HKB”H brought Yaakov to witness this phenomenon based on the words of Yaakov Avinu’s tefilah (Bereishis 32, 11): **“כי במקלי עברתי את הירדן— for with my staff I crossed this Yarden.** Citing a Midrash Aggadah, Rashi explains: **“He put his staff in the Yarden and the Yarden split.”** Elsewhere, the Midrash explains that with this act Yaakov Avinu paved the way for the tremendous miracle of “Krias Yam Suf” (B.R. 76, 5):

**“כי במקלי עברתי את הירדן הזה. רבי יהודה ברבי סימון בשם רבי יוחנן אמר, בתורה בנביאים בכתובים מצינו, שלא עברו ישראל את הירדן אלא בזכותו של יעקב, בתורה כי במקלי עברתי את הירדן הזה, בנביאים (יהושע ד-כב) והודעתם את בניכם לאמר ביבשה עבר ישראל את הירדן הזה - ישראל סבא, בכתובים (תהלים קיד-ה) מה לך הים כי תנוס הירדן תסוב לאחור וגו', מלפני אלוק יעקב.”**

It is documented in the Torah, the Prophets and the Writings that Yisrael only crossed the Yarden in the merit of Yaakov. Pesukim are quoted from all three sources.

Thus, we see that the sea was split for Yisrael during the exodus from Mitzrayim in the merit of Yaakov. This explains why HKB”H brought him to witness the incredible phenomenon of “Krias Yam Suf,” in keeping with the dictum (Mishlei 27, 18): **“נוצר— the protector of a fig tree will eat its fruit.**

Based on what we have just learned, we can begin to appreciate a surprising statement found in the Midrash Aggadah (Vayishlach). It states that Moshe split the sea for Yisrael with the very same staff Yaakov used to split the Yarden and cross over it. Furthermore, the Melech HaMashiach will employ the very same staff to take Yisrael out of galut. Here is the passage from the Midrash:

**“כי במקלי עברתי. רמז לו שעתידין בניו לעבור את הירדן, בשם שעבר יעקב אבינו במקל, שנאמר ביהושע (יהושע ד-כב) ביבשה עבר ישראל את הירדן, וזה המקל אשר עברו בים בני ישראל, שנאמר (שמות יד-טז) הרם את מטך, וזכה המקל עתיד שישאנו המלך המשיח, שנאמר (תהלים קי-ב) מטה עוזך ישלח ה' וגו'.”**

Thus, we see that there is an amazing triple connection here.

Yaakov used his staff to part the waters of the Yarden. In his merit, Moshe parted the waters of the sea with the very same staff. Similarly, the Melech HaMashiach is destined to use the same staff to part the waters for Yisrael. Notwithstanding, we must now endeavor to explain why Yaakov Avinu specifically merited making the preparations for the miracle of “Krias Yam Suf.” Furthermore, what was so special and unique about Yaakov’s staff that it was also used by Moshe and is destined to be used by the Melech HaMashiach?

### The Element of Water Is the Source for All the Desires and Pleasures of Olam HaZeh

I was struck by a wonderful idea. In Sha’arei Kedushah, Rabeinu Chaim Vital, ztz”l, writes in the name of his mentor, the Arizal, that a person’s being is comprised of four basic elements: fire, wind, water and dust. All of man’s negative character traits stem from these elements. He itemizes them one by one. The element of fire spawns haughtiness and anger. The element of wind, which gives rise to speech, is the source of idle, meaningless chatter. Lust for earthly pleasures arises from the element of water. The element of earth produces sadness and its derivatives—predominately laziness with regards to the observance of the Torah and its mitzvos.

With regards to the element of water, he explains: The desire for earthly pleasures stems from the element of water. Water generates all forms of pleasure and its two major derivatives: (1) coveting one’s neighbor’s money, wife and possessions, prompting him to steal them for his own personal pleasure and (2) being envious of one’s neighbor’s wealth and the like. Therefore, it is imperative that a person reign over his element of water and only derive pleasure from Olam HaZeh in keeping with Hashem’s will.

This explains very nicely David HaMelech’s declaration (Tehillim 124, 2): **“לולי ה' שהיה לנו בקום עלינו אדם, אזי חיים בלעונו בחרות אפם בנו, אזי המים שטפונו נחלה עבר על נפשנו, אזי עבר על נפשנו המים—Had not Hashem been with us when men rose up against us, then they would have swallowed us alive, when their anger flared up against us. Then the waters would have inundated us; the current would have surged across our soul. Then they would have surged across our soul—the treacherous waters.** He teaches us that all of the ordeals we experience in Olam HaZeh represent “מים הזידונים”—the treacherous waters that a Jew is liable to drown in if he does not

know how to swim and keep his head above water. This accords wonderfully with our understanding that the element of water gives root to all forms of pleasure related to Olam HaZeh.

It behooves us to publicize the words of the Shela hakadosh (Maseches Yoma) citing the Sefer Chareidim (Chapter 66): **“העולם הזה ים סוער, צריך לדמות האדם בדעתו כאלו הוא שט, ירים ראשו למעלה ליוצרו, ויזהר פן יכנסו בפיו המים הזידונים, וישמור מן הגלים הבאים לטורדו, Olam HaZeh is a stormy sea; a person should imagine that he is swimming; he should raise his head upwards to his Maker and should take care that the treacherous waters should not enter his mouth; he should protect himself from the waves that come to restrain him; otherwise, he will be responsible for his own demise.**

For this reason, we refer to the day-to-day order of Olam HaZeh as **“הטבע”**—“mother nature.” The term **“הטבע”** comes from the root of **“טובע”**, meaning to drown. This comes to teach us that if a person is not careful, chas v’shalom, he is liable to drown and sink in the natural order of Olam HaZeh. Along these lines, Rabeinu Bachayei writes (Introduction to parshas Masei): **“כי לכך נקרא הטבע בשם הזה, כי יטבע האדם בין מצולתו וירד—for this reason, nature is referred to by this name; because a person will drown in the mire of his abyss and will descend to the depths of despair if he is not wary of it—like a person who falls into the depths of the sea and doesn’t know how to swim and drowns.** We find this notion expressed by the Shem MiShmuel, as well (Vayeira 5672): **“[רבי העניך] מאלכסנדר, כי הטבע הוא מלשון טובע כמו הטובע בנהר, לולא החבל—שהושיט לו הקברניט אין לו חיים—I heard from the holy Admor ztz”l of Alexander that the term “הטבע” comes from the root of “טובע”; it is like someone who drowns in a river; if not for the rope the captain extends him, he will not survive.**

This provides us with a very nice explanation of the following Gemara (Kiddushin 29a): **“האב חייב בכנו למולו ולפדותו וללמדו תורה ולהשיאו אשה וללמדו אומנות, ויש אומרים אף להשיאו—א father is obligated to do the following for his son: to circumcise him, to redeem him, to teach him Torah, to find him a wife and to teach him a profession; some say, even to teach him to swim.** Rashi provides the following clarification: **“אף להשיאו בנהר, שמה יפרוש בספינה ותטבע ויסתכן אם אין—יודע לשוט—for he might go out in a ship, and it will sink, and his life will be in danger if he does not know how to swim.** Based on what we have discussed, we can view the

latter as a father’s obligation to teach his son how to deal with whatever life has in store for him—so that he does not drown in the treacherous waters of mother nature. He is obligated to teach his son the path of Torah, so that he is not overwhelmed, chas v’shalom, by desire.

### Every Son that Is Born You Shall Throw into the River

With this in mind, we can begin to comprehend why Pharaoh decreed (Shemos 1, 22): **“כל הבן הילוד היאורה תשליכוהו”—every son that will be born, into the river shall you throw him.** The simple message of the passuk is that Pharaoh wished to drown all of Yisrael’s male children in the Nile River. On a more profound level, the passuk is alluding to the fact that the wicked Pharaoh wished to inundate all of Yisrael in the treacherous waters of tumah that were prevalent in Mitzrayim, the most decadent place on earth.

This provides us with a novel understanding of the miracle of **“Krias Yam Suf.”** Our holy sefarim teach us that the exodus from Mitzrayim was not merely physical but was spiritual, as well. HKB”H not only took out the physical bodies of the six-hundred-thousand people of Yisrael, but He rescued their souls that had sunk to the forty-ninth level of tumah. Now, we can appreciate why HKB”H arranged for Yisrael’s exodus from Mitzrayim to include the miracle of **“Krias Yam Suf.”** By means of this feat, He dried up the treacherous waters of Mitzrayim’s tumah, which Yisrael were drowning in, as implied by the words: **“כל הבן הילוד היאורה תשליכוהו.”**

Searching for substantiation for this notion, I was delighted to find it in the teachings of the Arizal, which we have presented several times in the past (Sha’ar HaPesukim, Shemos; Sha’ar HaKavanos, Drush 1 for Pesach). He teaches us that the neshamot of Yisrael that suffered the galut in Mitzrayim were in fact gilgulim of the generation of the **“mabul”**—that had corrupted their ways. Therefore, just as they were wiped out by the flood in their previous incarnation, so, too, they were subjected to Pharaoh’s decree: **“כל הבן הילוד היאורה תשליכוהו”—to be drowned in the waters of the Nile.**

Based on our current discussion, the matter is quite clear. During the generation of the **“mabul,”** they behaved corruptly and were inundated by the treacherous waters of worldly desires. Consequently, they were punished in kind--“midah

k'neged midah"; they were drowned in the treacherous waters of the flood. Now, when they subsequently reincarnated into the neshamot in Mitzrayim, the wicked Pharaoh attempted to prevent them from achieving their tikun. He decreed: **כל הבן היולד היאורה תשליכוהו**—they were to be submerged once again; this time in the hazardous waters of Mitzrayim's tumah. However, after being purified by the backbreaking labor in Mitzrayim, when the time arrived to rescue them from that extreme tumah, HKB"H split the sea on their behalf. Thus, He rescued them from drowning in the treacherous waters as they had in the generation of the "mabul."

### **"Krias Yam Suf" Was a Prototype for the Future Geulah when the Yetzer HaRa Will Be Eliminated**

Following this line of reasoning, let us proceed to explain why HKB"H chose to split not only the Yam Suf but all the waters of the world, as well. We will also explain why the "samech-mem" only presented its allegations against Yisrael at "Krias Yam Suf" and not earlier at the time of the exodus. First, let us explain why HKB"H divided the exodus into two phases. The first phase of the exodus occurred on the first day of Pesach. After HKB"H visited ten plagues upon the Egyptians, Yisrael departed from Egypt. The second phase occurred on the seventh day of Pesach. Pharaoh pursued Yisrael, HKB"H split the sea for them and drowned the Egyptians in the sea.

We can suggest an explanation based on the words of the Arizal in Likutei Torah (Ki Seitzei). He teaches us that the galut in Mitzrayim included within it all four subsequent galuyot: **Bavel, Madai, Yavan and Edom**. The Bnei Yissaschar writes (Nissan 4 Drush) that this is why four expressions of geulah are mentioned in relation to the geulah from Mitzrayim: **והוצאתי, והצלת, וגאלתי, ולקחתי**.

This is why HKB"H divided the exodus from Mitzrayim into two parts. The first exodus on the first day of Pesach represented the exodus from the exile in Mitzrayim itself. Yet, since that galut included all of the future galuyot, HKB"H decided to lay the groundwork for the future geulah. As the Gemara explains (Succah 52a), at that time, HKB"H will eliminate the yetzer hara and its forces from existence: **לעתיד לבוא מביאו הקב"ה ליצר-- הרע ושוחטו בפני הצדיקים ובפני הרשעים** **le'asid la'vo, HKB"H will bring the yetzer hara and slaughter it in the presence of the tzaddikim and in the presence of the reshaim.**

This is the reason HKB"H split the Yam Suf and all the waters of the world, as well. He was making preparations for the future geulah. Then all the lusts of the yetzer will be abolished and not a single remnant of the treacherous waters will remain. With this understanding, we can begin to appreciate the incredible revelations Yisrael attained at "Krias Yam Suf." In "Shiras HaYam," they uttered the words (Shemos 15, 2): **זה אלי ואנוהו**—**this is my G-d and I will beautify Him**. Rashi comments: **"He revealed Himself to them in His glory, and they would point to Him with a finger. A mere slave-woman saw at the sea that which the prophets did not see.**

This truly mirrors the future geulah, as the Midrash explains (S.R. 23, 15): **זה אלי ואנוהו, אמר להם הקב"ה לישראל, בעולם הזה אמרתם לפני פעם אחת זה אלי, אבל לעתיד לבוא אתם אומרים אותו דבר ב' פעמים, שנאמר (ישעיה כה-ט) ואמר ביום ההוא הנה אלקינו זה קוינו לו ויושיענו, זה [ה' קוינו לו].** **HKB"H said to Yisrael: "In Olam HaZeh, you said to Me, 'this is my G-d,' once. Le'asid la'vo, however, you will say the same thing twice, as it states (Yeshayah 25, 9): "And it will say on that day, 'Behold, this is our G-d; we hoped to Him, that He would save us; this is Hashem to Whom we hoped, etc."**

This explains very nicely what we learned above from Rabeinu Bachayei. **Le'asid la'vo, HKB"H will split the sea a second time for all of Yisrael.** Let us explain. When Yisrael departed from Mitzrayim, HKB"H split the sea for them merely as a foreshadowing of the future geulah. For, the yetzer hara and its forces were only abolished temporarily, at the time of "Krias Yam Suf." **Le'asid la'vo, however, when HKB"H will slaughter the yetzer hara for good, He will split all of the treacherous waters; they will cease to exist completely.**

We can now appreciate why the "samech-mem" only chose to present its allegations against Yisrael at the time of "Krias Yam Suf." As we learn from the Tikunei Zohar (Tikun 21, 60a): **"סמא"ל דאיהו יצר הרע**—the yetzer hara and the "samech-mem" are one and the same. Therefore, when it saw that HKB"H was splitting all the waters of the world, it understood that this was a preparation for the future geulah—when HKB"H would slaughter it and exterminate it for good. Therefore, it mustered up all of its forces to attack and prosecute Yisrael.

### **"Krias Yam Suf" in the Merit of Yaakov Who Represents the Future Geulah**

Now, let us continue our journey and explain why HKB"H brought Yaakov Avinu, stood him over the sea and said to him:

**“See the miracles that I perform on behalf of your children.”**

We have learned in the Gemara (Pesachim 88a) that the three Beis HaMikdash’s correspond to the three Avos. The first Beis HaMikdash was in the merit of Avraham, who referred to it as a mountain. The second Beis HaMikdash was in the merit of Yitzchak, who referred to it as a field. The third Beis HaMikdash will be built in the merit of Yaakov, who referred to it as a house, as it is written (Bereishis 28, 19): **“ויקרא את שם המקום ההוא בית אל”**—he called the place “Beis-El,” the house of G-d.

Thus, we learn that Yaakov Avinu, due to his tremendous kedushah, merited making preparations for the future geulah and the building of the third Beis HaMikdash. At that time, the yetzer hara will be exterminated once and for all. We can suggest that this is why we find that the “samech-mem,” the ministering angel of Eisav, specifically engaged Yaakov Avinu in combat. When Yaakov defeated it, he coerced it to bless him and demanded (Bereishis 32, 27): **“לא אשלחך כי אם ברכתני”**—**I will not release you unless you bless me.** That entire scenario foreshadows the future geulah, when the yetzer hara and its forces will be completely exterminated.

In this same manner, we can explain why Yaakov parted the waters of the Yarden with his staff, as recorded by the passuk: **“For with this staff I crossed over this Yarden.”** Yaakov Avinu carried the staff with him as a constant reminder to always be on the ready to combat the yetzer hara and deliver it a convincing blow. With his immense kedushah, he succeeded in parting the waters of the Yarden, drying up the treacherous waters of earthly desires—foreshadowing the future geulah. This act served as a preparation for “Krias Yam Suf”—when Moshe parted the treacherous waters that were the tumah of Mitzrayim with Yaakov’s staff. As explained, that, too, was a foreshadowing of the future geulah—when the Melech HaMashiach will part all of the treacherous waters with the very same staff.

Now, we learn in the Midrash (D.R. 3, 8) that the holy name **Havaya** was etched on this unusual staff: **“הים ראה ויגוס (תהלים קיד-ג), מה ראה, רבי נהוראי אמר, שם המפורש ראה חקוק על המטה ונקרע”** (Tehillim 114, 3) states that **“the sea saw and it fled.”** **What did it see? Rabbi Nehorai said: It saw the holy name etched on the staff and it split.** So, it appears that Yaakov Avinu travelled about with a staff imprinted with the name **Havaya**. Thus, we

can suggest that he did so to allude to that which we have learned in the Gemara (Kiddushin 30a): **“יצרו של אדם מתגבר עליו בכל יום ומבקש: המיתו, שנאמר (תהלים לז-לב) צופה רשע לצדיק ומבקש להמיתו, ואלמלא הקב“ה-- עוזרו אין יכול לו”** **a person’s yetzer overwhelms him daily and intends to kill him . . . and if HKB”H did not help him, he would be unable to withstand it.**

So, on the one hand, a Jew must constantly be ready to combat the yetzer hara and deliver it a decisive blow, following the example of Yaakov Avinu. On the other hand, he must always have in mind the holy name inscribed on the staff—fully aware that it is impossible to overpower the yetzer hara without HKB”H’s assistance. This ties in incredibly with the allusion presented by the Kol Aryeh regarding the passuk: **“כי במקלי עברתי את הירדן הזה”** (meaning staff) **מק”ל** as an abbreviation for **מ’עולם ק’יניו ל’ך**—**we have always placed our hope in You.** This alludes to the fact that it was Yaakov’s simple emunah that enabled him to cross the Yarden. Similarly, when we wage our personal battles against the yetzer hara, we hope and pray that HKB”H will stand by us. For, we know that we can only overcome it with His help.

Now, we have been enlightened and can rejoice at having gained a better understanding of the words of the Chareidim and the Shela hakadosh: **“יכוון בשירת הים שאומרים בכל יום, לאומרה: בקול ובשמחה רבה כאילו אותה שעה יצא ממצרים”** or as the Chida instructs us: **“צריך לאומרה בשמחה רבה ובנעימה, ויצויר בדעתו כאילו עומד”** **ביבשה בתוך הים, והמצרים נטבעים והוא ניצול”**. When we recite “Shiras HaYam” every morning, we should do so out loud, with great joy and in a pleasing manner. Furthermore, as we do so, we should imagine that we are leaving Mitzrayim and standing on dry land in the midst of the sea, while the Egyptians are drowning around us. As explained, this ritual constitutes a wonderful “segulah” for subduing the yetzer hara and its forces, who represent the treacherous waters. Thus, they will be subdued just as they were at “Krias Yam Suf.” Additionally, this ritual serves as a preparation for the future geulah. For, at that time, HKB”H will part all of the treacherous waters and the false gods will be destroyed, perfecting the world as the sovereignty of Shakkai—swiftly, in our times. Amen.

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