

Beshalach-To Sing Even before the Miracle [From Rashi and the Ahavas Sholom of Kossov]

By Rabbi Eliyahu Kirsh

The fifteenth chapter of Shemos contains the *shira*, the song that Moshe Rabbeinu and Am Yisroel sang after experiencing the miracles at the Yam Suf. The sea split and Am Yisroel walked across it on dry land. As soon as all of Am Yisroel was safely across, the sea closed on the pursuing Egyptian army and our enemies were all drowned. When Am Yisroel saw all of these events, they were raised to a very exalted level and sang the *shira* we know as *Az Yashir* which is part of our daily morning service till this day.

Rashi points out that the Torah phrases the verb for the singing *yashir* in the future tense, meaning that they will sing. Rashi gives two explanations. First Rashi states that when Am Yisroel saw the miracles, it rose in their hearts that they should sing or in other words, the thought came first and they decided that they will sing. The second explanation is that this is one of the hinted references to *techias hamiesim*, the final resurrection in the Torah. By phrasing the singing as if it will take place in the future, it is referring to the fact that in the future Moshe Rabbeinu himself as well as that entire generation will sing to Hakadosh Baruch Hu.

The Ahavas Sholom of Kossov points out that not only is *yashir* phrased in the future but also in the singular. If the Torah were only hinting to *techias hameisim*, the phrase should be *yashiru*, in the plural which would mean simply that Moshe Rabbeinu and all those who were there at the parting of the Yam Suf will sing again at the time of the final redemption. It would seem that there is another message being given over to us by the singular phrase of *yashir*.

The Ahavas Sholom explains this episode in the following manner. In the future Am Yisroel will be on such a high level that they will begin to sing for miracles before they even actually happen. He quotes the Midrash which brings two verses to support this idea. The first verse brought is from Shir Hashirm 4:8. '*Tashuri Marosh Amana*, you will look from the top of Amana from the mountains of Snir and Chermon.' This is understood by Chazal as a reference to the period just before reentering Eretz Yisroel at the time of the redemption. This phrase *Rosh Amana* is very often homiletically interpreted as looking from the mountain of *emunah*, the faith that Am Yisroel maintained that they would one day return to their land. This faith is what carried them during the centuries of exile from their land. *Tashuri* also contains the letters *shin* and *reish*, which are the root letters of *shira*, song. Before we even enter our land we will sing for the miracles that Hakadosh Baurch Hu. The other verse is Tehillim 98:1 which Reads, 'Sing to Hashem a new song because he did wonders.' In other words, the singing to Hashem is already there because he did wonders. Hashem's delivery is so imminent that we can sing with certainty before it happens. [While this may not be the most literal translation, this is the understanding of the Ahavas Sholom.] This is certainly a high level that few reach but we all should aspire to. The phrasing of *yashir* is, according to the Ahavas Sholom, a suggestion that Moshe Rabbeinu alone reached this level. It is also possible to read between the lines that all of Am Yisroel together reached this level and became like Moshe.

In the future, without any question, we will all reach this high level. Am Yisroel will be purified and elevated as we will all sing the song for our final geulah. May we all merit singing this song speedily in our day. Amen