

Achron and Shevi'i Shel Pesach.

On Shevi'i shel pesach we read about the splitting of the Red Sea, and the song of Az Yashir which we the Jews rejoice over their salvation.

The following is quoted from what I wrote in Parshas Beshalach. The gemara in Berachos tells us that we need to say a bracha at the location of the splitting of the sea, but we don't know where the location is. Perhaps, the reason is because this is an explanation of the Az Yashir prayer. We know based on Mishlei 24:17 and Ovadia 1:12 we aren't allowed to rejoice over the downfall of our enemy. In Megilla 16a when Haman asks this of Mordechai, Mordechai posits that this is specifically about rejoicing over a Jew who is an Enemy. Yet we see elsewhere (Gemara Sanhedrin 39b) that when the Malachim were rejoicing over the downfall of the Egyptians, Hashem states, that when my handiwork is drowning, you sing praises? We have a halachik obligation to thank Hashem when we are saved from travesty (gomel), not praise Hashem for destruction of enemies. This means that Az Yashir is not a praise for destruction rather a prayer of thanks. The Rebbe explains from the three opinions in the gemara in Sotah 30b about how the song was recited as three methods in leadership. The final opinion of Rabbi Nechemia which implies the Jews submitted fully to the collective, said the words, and made the words their own from their own essence. The song of redemption is for that time but is for the future as well. Which is likely one of the reasons we say it every day in davening, and the compilers of the siddur added the final lines from Ovadia and Zecharia about Mashiach (i.e., when we conquer Esav, and

that Hashem will rule and "on that day" and Hashem will be one and His name will be one. The 2 echad's represent 2 times 13- the numerical value of echad, which equates to 26, the holiest name of Hashem. Which is the name through which Mashiach will manifest, and all the revelation of spirituality will take place.) While Az Yashir and the splitting of the sea was an event of historic times, it was an everlasting event of historic proportions that stays with us and is relevant all these years later.

Interestingly, the last days were commanded in the Torah to celebrate even before the splitting of the sea which is why in the Torah there is no mention of the splitting of the sea and its association with the last day. Seemingly this is so it isn't necessarily conflated celebrating downfall of an enemy versus what we are supposed to do, which is celebrate the salvation. In fact, because it is the commanded second day of Pesach, we don't say Shehechyanu.

The Haftora we read is "Shiras Dovid" from Shumel 2, Chapter 22. The general theme of the haftora is giving praise to Hashem for delivering Dovid from his enemies. The concluding posuk, 22:51 "Migdol Yeshua Malko, V'oseh Chesed Limshicho, L'David Ulizaro Ad Olam" ("Tower of victory to His King, who deals graciously with His anointed, with David and His offspring- ever more..." Radak explains that Dovid Hamelech is stating that just as Hashem bestowed salvation on him, so shall be done for my future offspring.

This posuk is written also in Tehillim 18:51 and in fact is the source (in our siddur) for the second last line of the Harachaman of Mashiach in Bentching. Interestingly there is a difference in the word of Migdol from

weekday to Shabbos and Chag- which is Midol versus Magdil. I was speaking with my cousin Avraham Schneerson, and he pointed out a nice vort he heard on the difference between the two pesukim. (Just as an aside in Tehillim it is written as Magdil- and in Shmuel it is read as Migdol). The difference may be- that Magdil – is the creating of the tower- which is a workload done during the week, whereas Migdol- insinuates that the tower is already built. Which means that the work of the “week” is completed for Shabbos and Yom Tov. This metaphor also applies to our work during the “week” of golus, in which we are Magdil the tower through our work, whereas comes to Yomtov and the (Hafotora we read on Shevi’I shel pesach)- we are recounting the time when the fruits of our labor will be realized, and the tower built.

One final point as to why a tower/stronghold is the metaphor of Mashiach in the posuk. I think- it fits nicely with the Shmuel view of Mashiach being a time when the Jews will be masters of their own domain. That is- a city is a space where we can wrap our heads around the yearning for ruling over, it is a tangible goal. While Mashiach will be a global revelation, it begins with conquering the tangible, and creating a stronghold from which the light of Hashem, will spread and turn the lights on of this Golus in a revealed and tangible way.

Good Yom Tov and Good Shabbos