

## Parshas Beshalach

This week's Parsha Beshalach, the Jews cross through the Yam Suf, culminating in the Az Yashir song, praising Hashem for their salvation. Rashi on the words Az Yashir (15:1) explains the words "Then Moshe will sing." The same sentence has a past and future tense, even though Moshe is singing at that moment (i.e., the present tense).

Rashi explains that Moshe had thought about singing praise to Hashem earlier, hence a reference to past tense, and the future tense is about the song we will sing when Mashiach comes (allusion to Techias Hamesim).

Az Yashir is a song we say daily. Now we can understand why the Tefilla concludes with Ovadia- "V'alu Moshiim", where we reference Mashiach, and that time is when we overcome Esav. But the reference to Mashiach is even more blatant. In Posuk 17, "you bring them and settle them on the mountain of Your heritage, corresponding directly to your seat that You, O Eternal, have made; in the Sanctuary, O Lord, that Your hands have formed." Rashi there explains that there is a specific trope on the word Mikdash – sanctuary- to separate it from Hashem's name that follows it. Rashi explains that the Beis Hamikdash is especially dear to Hashem, for the world was created with one hand. Still, the holy Beis Hamikdash will be built with his two hands, and at that time, when Hashem will reign forever, i.e. in the future, when he will have supreme sovereignty.

While Rashi may have been talking about the first and second Beis Hamikdash, there is an apparent reference to the future of reigning supreme, even in the first and second Batay Mikdash. At the same time, the Jews were sovereign. There wasn't eternal peace with the neighbours, and there were adversaries who tried and successfully harmed the Jews. When Hashem reigns supreme, this will be with Mashiach, when there will be true and eternal peace. This follows Shmuel's opinion in the Gemara that we will know Mashiach is here when we are sovereign and in control of our destiny.

But this isn't a physical manifestation only; this is a spiritual sovereignty as well. The Baal Shem Tov explains, on the words "Hashem Echad Ushemo Echad" (i.e. the conclusion of the add-ons to the Tefilla version of Az Yashir) that when will Mashiach be here, when the full name of Hashem (numerical value of 26) will be revealed in the world, not just the level of Echad (i.e.13). These types of revelations happened, specifically now in the Parsheos we are reading, for example when Hashem says to Moshe in V'aeira "Ushmi Hashem Lo Nodati Lohem" the name of Hashem is the full name, (26) that Hashem hadn't revealed His essence in quite the way from now on Hashem revealed Himself, i.e. to take the Jews out of Egypt, speak with Moshe, and give the Torah. When the name of Hashem is used, especially to describe exodus and the giving of the Torah, it is a holy name (26).

The giving of Torah bridged the spiritual and physical worlds in a way that allows us to reveal the spiritual within the physical. And more so, there is even the

potential to make something holy out of something physical, and the holiness can remain (such as tefillin or a mezuzah).

Now, all these years later, we are still serving Hashem and contemplating our own version of the song we will sing when Mashiach comes. The Rebbe, for this reason, focused on telling all Jews about performing Mitzvos and making others perform Mitzvos so that we could accelerate the power we have and the ability to manifest holiness within the physical. This Shabbos marks the 10<sup>th</sup> of Shevat, which is the day the Rebbe took up the mantle of leadership to help us usher in the era of Mashiach.

May we then continue on the path of holiness and perform our roles as Jews with immense power to turn the physical in holiness so that we may merit the singing of our own Az Yashir, and we welcome the time when we've conquered our adversaries, and Hashem Echad Ushemo Echad.

Good Shabbos.