

Torah Study Notes for Beshalach בשלח 5779

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Semitic Language Segment

י: קדם ישראל בני וזעיקו לחדא ודחילו בתריהון גטלין מצראי וקא עיניהון ית ישראל בני וזקפו קריב ופרעה

Pharaoh drew near the Children of Israel raised their eyes- and behold! The מצראי were journeying after them, and they were frightened; the children of Israel cried out before HaShem.

(Exodus 14:10; Targums of Onkelos)

י: הנה אל ישראל בני וזעיקו מאד וייראו אחריהם נסע מצרים והנה עיניהם את ישראל בני וישאו הקריב ופרעה י:

Pharaoh brought near; the children of Israel raised their eyes and behold!- מצרים was journeying after them, and they were frightened; the children of Israel cried out to HaShem.

(Exodus 14:10; Stone Edition Tanach)

The Masoretic Hebrew uses the singular מצרים and the Aramaic Targums use the plural מצראי. Why?

Hasidic Theology Segment

On Friday, they gathered (what they later discovered to be) a double portion of bread, two Omers for each person. The heads of the community came and reported it to Moshe (because Moshe had not yet informed them about the precept of Shabbos, which God commanded him earlier to give over). He said to them, "This is what God said, "Tomorrow is a rest day, a holy Shabbos to God. Bake whatever you wish to bake (today), and cook whatever you wish to cook (today). Whatever is left over put aside for storage until morning." They put it away until the morning, as Moshe had commanded, and it did not become foul-smelling or worm-infested. Moshe said, "Eat it today, for today is a Shabbos to God. Today you will not find it in the field. Six days you will gather it, but on (Yom Kippur and Festivals) there will not be any." On the seventh day, some of the people went out to gather manna, but they did not find any. God said to Moshe, "How long will you refuse to observe My commandments and My teachings? You can see (with your own eyes) that God has given you the Sabbath (because a miracle occurs) on the Friday, and He gives you enough bread for two days." "Let each person remain in his place. Nobody should leave his place on the seventh day." So the people rested on the seventh day.

(Exodus 16:22-30; Gutnick Chumash)

The 39 Melachot include: Sowing, Plowing, Reaping, Binding Sheaves, Threshing, Winnowing, Selecting, Grinding, Sifting, Kneading, Baking, Shearing Wool, Cleaning, Combing, Dyeing, Spinning, Stretching the Threads, Making Loops, Weaving Threads, Separating the Threads, Tying a Knot, Untying a Knot, Sewing, Tearing, Trapping, Slaughtering, Skinning, Tanning, Smoothing, Ruling Lines, Cutting, Writing, Erasing, Building, Breaking Down, Extinguishing a Fire, Kindling a Fire, Striking the Final Hammer Blow, and Carrying

(Mishna Shabbos 7:2)

On Shabbat as he passed among the fields, his disciples began to pluck heads of grain as they walked. The Prushim said to him, "Look what they are doing on Shabbat—that which is not to be done!" He said to them, Have you not read what David did when he was lacking and hungry, he and his men, that he entered the house of God in the days of Evyatar the high priest and ate the bread of the presence—which is not given for food except for the priests— and he also gave it to the men who were with him? And he said to them, "Shabbat was given for the sake of man, and not man for the sake of Shabbat. Therefore, the son of man is master even of the Shabbat"

(Markos 2:23-28; Delitzsch Hebrew Gospels)

Rabbi Jonathan ben Joseph said: For it is holy unto you; i.e., it [the Sabbath] is committed to your hands, not you to its hands.

(Yoma 85b)

The Sabbath was made for you; you were not made for the Sabbath"

(Mekilta on Exodus 31:14, 104a).

Is it not written. So the priest gave him hallowed bread; for there was no bread there but the Showbread that was taken from before the Lord? — Rather it is this that he meant by 'in a manner common'. They said to him. There is no bread here but the Showbread that has been taken from before the Lord. And he replied. As to that bread there is no doubt at all, for since it is no more subject to the law of sacrilege it is in a manner common. But even that which has been sanctified this day in the vessel you may give him to eat for he is in danger of his life.

(Menachot 95b)

Behold it says: "And ye shall keep the Sabbath for it is holy onto you. This means: The Sabbath is given to you but you are not surrendered to the Sabbath. R. Nathan says: Behold it says: "Therefore the children of Israel shall keep the Sabbath throughout their generations". This implies that we should disregard one Sabbath for the sake of saving the life of a person so that that person may be able to observe many Sabbaths.

(Midrash Mekilta [Shabbata 104a] on Exodus 31:14-16)

(For verse 22) On Shabbos we recite the HaMotzi blessing on two loaves of bread. What is the reason for this? Our pasuk tells us that on Friday HaShem gave the Jews a

double portion of manna: One portion for Friday and the other portion for Shabbos. As a reminder of this miracle we have a double portion of bread for our Shabbos meal.
(Berachos 39b, Shabbos 117b)

(Verse 25) If all the Jews would keep one Shabbos properly Mashiach would come right away. We see this in our pasuk in which Moshe tells Jews, "eat it today" for "today" is the Shabbos to HaShem. The second "today is extra". Moshe was saying that if even if the Jews kept just one Shabbos of "today" - Only one Shabbos- they will be "to HaShem"; that is, they will be redeemed by Him through the coming of Mashiach.
(Yerushalmi Ta'anis 1:1)

(Verse 27) Our pasuk tells us that although Hashem said there would not be manna on Shabbos, It happened on the seventh day that some of the people went out to gather the manna. These people also violated the Shabbos. According to one opinion, they took their vessels with them to collect the manna, and thus did the melachah of carrying. Others say they walked more than 2,000 amos out of the Jewish camp, and violated the law of techum Shabbos. We see from the order of the pesukim that had the Jews kept that first Shabbos, no nation would have been able to fight them and rule over them. Our pasuk tells us that some Jews did not keep Shabbos, and the Torah says, "and Amalak came and battled Israel in Rephidim." Thus teaches that Amalak was able to attack because the Jews violated the first Shabbos.
(Shabbos 118a)

The area of the encampment of Israel was twelve miles square; it contained the Tabernacle and the Holy Ark in the center of the camp. However, each tribe's position was not more than 2,000 cubits from the center so that every person could walk to the Tabernacle without violating the injunction "No one should leave his place on the seventh day." We learn the boundaries of Shabbat from the Jewish encampment, because in order to draw the sanctity of Shabbat, we must learn to remain within the boundaries of Judaism.
(Likutey Halakhos III, p. 49a)

Then they returned to Yerushalayim from Har HaZeytim, which from Yerushalayim is a Shabbos walk.
(Acts 1:12; OJB)

(Verse 28) HaShem was criticizing the nation for having gone out on Shabbos, even though only some Jews did so, HaShem did not single out those people, so as not to embarrass them.
(Sanhedrin 11a)

We find in the Torah, Nevi'im, and Kesuvim that the mitzvah of Shabbos is equal to all the other mitzvos. We find this in the Torah in our pasuk, in which Hashem rebukes the Jews, How long will you refuse to observe My commandments and My teachings? This implies that the Jews had not kept any of the commandments. Since Hashem did not mention any specific command, it seems that He was rebuking them for transgressing

tomb house}, and departed.
(Matthew 27:59-60; The Aramaic Scriptures)

Zohar Portion

As he gazes at the firmament, MEANING THAT HE RECEIVES FROM THE FIRMAMENT, WHICH IS YESOD (Yesod is "foundation" and resides in the genital region of the Sefirot) OF ZEIR ANPIN (Zeir Anpin includes Keter which is at the top of the head, tiferet which is beauty, yesod which is foundation, to the sides of the arms it includes Chesed which is loving kindness and Gevurah which is strength and judgment and it includes the feet which is Malchut which is the kingdom), the light of understanding of the Holy Knowledge dwells upon him, and the man is crowned with it, BY ATTAINING THE FIRST THREE SFIROT. And all fear him. Then this person is called (a son of the Holy One, blessed be He's a resident of the King's sanctuary', WHICH IS MALCHUT, MEANING A SON TO ZEIR ANPIN AND NUKUVA. And he enters all the gates of the King and nobody can hinder him.

(Zohar Beshalach 20:275)