



## PARASHAT BESHALACH

### יראת ה' ולא יראת בשר ודם

כתוב בפסוק (יד:י) "ופרעה הקריב וישאו בני ישראל את עיניהם והנה מצרים נסע אחריהם וייראו מאד ויצעקו בני ישראל אל ה'". יש מסבירים את הפסוק בדרך דרש: הם צעקו על עצם היראה הזאת. הצטערו על אשר מתיראים מבשר ודם, כי מי שהוא ירא שמים אמיתי רק מתיירא מהקדוש ברוך הוא. (מאור ושמש)

### Recognizing the Miracle Of Nature

In this week's Parashah we learn about the amazing miracle of kriyat yam suf. Commentators ask, why is Kriyat Yam Suf considered such an incredible miracle? After all, if Hashem created the ocean – certainly he can split it? Rav Asher Weiss explains with a story: There was once a master sculptor who fashioned a sculpture of a horse whose detail was so magnificent that he wanted the community to see and enjoy his sculpting ability. The Sculptor took the horse and brought it to town and tied it among the other horses. He sat by it for a full day and no one paid any attention to it. When he came home, he was dejected. His children and wife tried to cheer him up by explaining to him that the work was so amazing that everyone took it for granted that it was indeed a real horse – not just a sculpture and that this proved just how gifted a sculptor he truly was. The man decided to put his family's theory to the test and cut the sculpture in half in the town's square in order to see if the people would notice. The same is true for Kriyat Yam Suf – sometimes we become so used to nature that it is the disruption of nature that reminds us how amazing nature is.

### From Suffering to Sweetness

The Pasuk (15:1) in this week's Parashah states: "Az yashir Moshe" – "Then Moshe sang." The Medrash tells us that Moshe had a specific reason to use the word "Az – then" as the first word of the song that the Jews sang at the sea of reeds. "I know that I sinned before you with the word "Az", Moshe said to Hashem, "so now I am going to sing your praise with the word "Az". Moshe's first visit to Pharaoh as Hashem's emissary did not work out well for the Jews. Moshe's visit to Pharaoh was meant to be the first step toward redemption, but instead of easing the workload on the Jews, Pharaoh increased it. Moshe went back to Hashem and said, "U'mei-az - From the time I came before Pharaoh, you have done evil to this nation". The first 'Az' was, in

effect, a question: What positive outcome can emerge from all the pain and suffering that the Jews are enduring? The second "Az" is the answer, through the suffering came the sweetness. Now I can look back and see in retrospect that the suffering was worth it. I can see that from the bitterest portion can come the sweetest of destinies. (Adapted from a Dvar Torah by Rabbi Frand)