

This week's שבת שירה, פרשת בשלח, commemorates the once-in-history נס of ים סוף. This נס served two fundamental purposes. The first purpose was allowing ישראל - ישיבת ישראל - to escape from the pursuing מצריים. The second purpose was to drown the מצריים and destroy them as a fighting force, preventing them from capturing בני ישראל. The פסוק commemorates these events as follows (14:31): 'וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם וַיִּירָאוּ הָעָם אֶת ה' וַיֹּאמְרוּ בְּה' וּבְמֹשֶׁה עָבָדוּ.

The פסוק brings a fundamental פשט in this פסוק. If we examine the פסוק and the events of this מעשה from our limited vantage point, which נס would we say was greater - the קריעת ים סוף or the returning of the water to drown the מצריים? Many of us might think that קריעת ים סוף was the greater נס, as water splitting is an extraordinary, unnatural event - a הטבע occurrence. And yet, what does the פסוק say? 'וַיֵּרָא יִשְׂרָאֵל אֶת הַיָּד הַגְּדֹלָה אֲשֶׁר עָשָׂה ה' בְּמִצְרַיִם'. It doesn't say אשר אשר - מַצְרַיִם אֶת הַיָּד הַגְּדֹלָה ה' עָשָׂה. It emphasizes that the יד הגדולה ה' was shown by ה' through what happened to מצריים - the waters returning to drown them.

The פסוק highlights this profound point. We are often amazed by הטבע events because they are so rare and extraordinary. However, the fact that water naturally returns to its place, that gravity exists, and that the world operates in its natural order - these are also manifestations of the יד הגדולה of הקדוש ברוך הוא. They recognized this at ים סוף. They understood that the same divine greatness evident in הטבע miracles is present, perhaps even more profoundly, in טבע itself. They appreciated that הקדוש ברוך הוא is the מנהיג העולם and that everything occurs is בהשגחת ה'. Good Shabbos!

These few words were said לעילוי נשמת אחי היקר, אבי מורי, and אבי מורי. This should be an עליה for them.



<https://youtu.be/WpbH6yKl7B0>