



SIMCHAT SHMUEL

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Our *Sedra, Parshat Beshalach*, recalls the incredible miracle of *Kriat Yam Suf*, the Splitting of the Sea of Reeds.

Kriat Yam Suf, and the spontaneous Song of Praise and appreciation that the Jewish People sang is of course such an important moment in Jewish history, that we recall each and every morning as part of the verses that precede *Tefilat Shacharit* each day. There is one particular verse that we recite each morning that I find to be exceptionally inspirational.

“*Uvnei Yisrael halchu bayabasha b'toch haYam*”- “*And the Jewish people walked on dry land within the Sea...*” The simple interpretation of this verse is that as the Jewish people traversed the Sea of Reeds, a miracle occurred allowing the sea to part and literally the Jewish people walked on dry land. There are several rabbinic teachings in both the *Midrash* and the *Talmud* that depict the scene as the sea actually parting into twelve sections, and each tribe walking on its own

path amid the waters.

The ***Sefat Emet, the Gerrer Rebbe zy'a***, offers the following interpretation of our verse- *On Dry land amidst the Sea- Even amid the ordinary, the miraculous can shine; revealed and concealed coexist, and Hashem's light flows into every step of everyday life.*

The ***Noam Elimelech, Rebbe Elimelech of Lijensk zy'a***, offered a unique interpretation of our *pasuk*.

“*The verse speaks of the idea that ‘...the children of Israel walked on dry land amidst the sea...’ that is that G-d gifted them with such revelation that even after they had passed through the sea, and were now on dry land, their faith and ability to experience G-d's presence, was exactly as they felt while in the midst of the sea, in the midst of the miracle...*”

The ***Noam Elimelech*** explains that *Am Yisrael* was so impacted by the miracle of *Kriat Yam Suf*, that even after the miracle had ceased, the revelation stayed with them, the miracle remained with them.

The ***Birkat Avraham, the Slonimer Rebbe zy'a***, taught that the word ***b'toch (within)*** is equal in *gematria* to the word ***chatach*** (one who divides or distributes), a reference to the fact that *Hashem Yitbarach* is indeed the source of *parnasa*-sustenance and stability.

A person might often feel that

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he or she is drowning in debt or stress, that the waters of trouble are surrounding them on all sides, and they might not see or intuit any natural way out from under the pending waves that they fear will engulf them. In such circumstances, says the Rebbe, a Jew must always recall and be strengthened by remembering the great miracle at the Sea, and realize that *Hakadosh Baruch Hu* is the One who will bring them out of the depths.

The same is true, the Rebbe continues, in spiritual matters. At times, one feels as if they are walking on dry land, they feel spiritually uninspired- dried out, within the sea of *Kedusha*. In such instances, a person must recognize that even those spiritual dry spells are also from the *Ribono Shel Olam*, and thus be strengthened to persevere, and continue to cross the proverbial sea, to immerse themselves in the Sea of *Kedusha*, even when they might feel at the moment as if they are walking along on dry land. *Hashem* is there with us, even when we might be struggling.

May we all merit to embrace, and be strengthened by these beautiful teachings from the *Sefat Emet*, the *Noam Elimelech* and the *Birkat Avraham of Slonim zy'a*, and be able to reflect on the miracle of *Kriat Yam Suf* as a source of eternal *chizuk*, so we may have the fortitude to face life's challenges, with the faith and confidence that *Hashem* is indeed there together with us, every step of the way. ■



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