



MENUCHAV'SIMCHA

Candle Lighting 4:41 PM

Vol. 18 Issue 13

FOR IT ALL

By Rabbi Yisroel Silverman

Parshas Beshalach

In this week's parsha, after the Jewish nation comes out of Egypt and goes into the desert on the way to Israel, Pharaoh has a change of heart and decides to chase them. Eventually the Jewish nation comes to the point that they are surrounded by the Yam Suf on one side and the Egyptians on the other. The sea splits, the Jewish nation safely goes through, and the Egyptians who are pursuing them drown in the sea. After, the Jewish nation sings the famous song of *אז ישיר* that we say every day in davening.

The Beis Halevi quotes a midrash that says that Moshe Rabeinu says that "I sinned with the word *אז* when I said that you sent me to Pharaoh and he made it harder for the Jews. So now I am going to praise you with *אז*". He explains the midrash to mean that when the Jews were slaves in Egypt they didn't understand why Hashem was putting them through so much pain. As Moshe told Hashem *"מאז באתי"* -from the time I came to Pharaoh it only got worse. However, after splitting of the sea Moshe Rabeinu wanted to do repent for what he said. So he started off the *שירה* with *אז*. The Beis Halevi explains that this wasn't just a praise for being taken out of a difficult situation and for the salvation. Rather it was a song of praise that included the difficulty itself, that they were also thankful for the difficulty and that they

were able to see how the difficulty was for the best. The Sefas Emes says in a similar vein that we find in the *שירה* a phrase that seems to be out of place. *אמר אויב ארדף אחלק שלל* which describes how the Egyptians were saying how they were going to chase after the Jews. He asks why is this phrase here? It seems out of place? He answers that the Jews were not just praising Hashem for the salvation but also for the difficulty itself.

A song has different parts to it. There are low parts and high parts. No song could only have low parts or high parts. It's only a song when there are both and that could be why it's called a *שירה*. Just like every good song has a combination of low parts and high parts so too this *שירה* by the Jewish nation describes high points and low points of being taken out of Egypt.



Continue on the other side

SAGE ADVICE WORDS OF WISDOM FROM OUR SAGES

BY RABBI AVRAHAM PENDRAK

THE POWER OF UNITY

**"ואמר פרעה לבני
ישראל-לנבכים הם
בארץ"**

**"AND PHARAOH WILL SAY
ABOUT BNEI YISRAEL, 'THEY
ARE LOST IN THE LAND...'"**

(BESHALACH 14:3)

Pharaoh thought that the Jewish people were turning back because there was dissent between them, they could not reach an agreement as to where to go, and people were heading in different directions. If that was the case, then the Jewish people would be unable to travel and the Egyptians would now be able to overwhelm them. Pharaoh surmised that in Egypt the Jewish people had been unified so *ה'* was with them, but now they lost their protection because the unity and brotherly spirit had dissipated- and in a place where there is no peace, there is no blessing.

[R' Yonason Eibuschitz]



Menucha Vesimcha has been dedicated by **Kutest Kids Early Intervention Services.**

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MENUCHAV'SIMCHA

Chazal tell us that there are ten “*Shiros*” in history and that nine of them have already happened and the last one will be when משיח comes. Therefore the seforim tell us that just like by splitting of the sea all of the Jewish nation saw how everything that happened to them was for the best, so too when משיח comes and we sing the final שירה, we will all see how everything was for the best.

Throughout our lives we are faced with many challenges and it's very possible to be upset about them and wish that we didn't have them. We should try to remember that even the difficulties are for the best and may we all be זוכה to see משיח soon when it will be clear to all that everything that happened to the Jewish nation as a whole and each individual was for the best.

THE PHILADELPHIA COMMUNITY KOLLEL PRESENTS

SHOVAVIM 5782

With

RABBI REUVEN GOLDSTEIN

A REFRESHER COURSE IN
HILCHOS NIDDAH

FOR MEN

Motzaei Shabbos
Parshas Beshalach
January 15

8:30 pm - 9:30 pm

IN THE
MAIN BEIS MEDRASH



Rabbi Reuven Goldstein is the Rav of Young Israel of Elkins Park. After receiving semicha yoreh yoreh yadin yadin from Yeshivas Chofetz Chaim in Queens, Rabbi Goldstein attended Yeshivas Bais Yosef-Navardok and received intensive Halachic training under noted posek, Rav Binyomin Forst. Rabbi Forst is the author of ArtScroll's books on Hilchos Nidda, Brachos, and Kashrus. In addition to serving as Rav of YIEP, Rabbi Goldstein is the 12th grade Rebbe for the Mesivta of Greater Philadelphia. He is a Dayan on the Philadelphia Beis Din along with Rabbi Dov Aaron Brisman and Rabbi Mordecai Terebelo.

PARSHAS BESHALACH SHABBOS ZEMANIM

Friday, January 14

4:41 pm - Candle Lighting

4:44 pm - Mincha/Maariv

4:59 pm - Shkiya/Sunset

Shabbos, January 15

8:15 am - Shacharis

9:09/9:45 am - Latest Krias
Shema

4:20 pm - Mincha

5:00 pm - Shkiya/Sunset

5:55 pm - Maariv

6:12 pm - 72 minutes

6:30 pm - Masmid Program

7:30 pm - Rabbi Reisman