

Parshas  
**BESHALACH**  
Shabbos Shira  
5776

22-23 JAN 2016 / 13 SHEVAT 5776

EARLY SUMMER KABBOLAS SHABBOS: 5.30PM  
CANDLE LIGHTING THIS WEEK: 6.15PM  
EREV SHABBOS MINCHA THIS WEEK: 6.15PM  
SHABBOS MINCHA: 6.25PM  
SHABBOS ENDS: 7.37PM

SHABBOS CANDLE LIGHTING NEXT WEEK: 6.15PM

LATEST TIME FOR MORNING SHEMA THIS WEEK: 8.57AM  
EARLIEST TIME FOR EVENING SHEMA THIS WEEK: 7.33PM

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Ohr Somayach

## OVERVIEW

Pharaoh finally sends Bnei Yisrael out of Egypt. With pillars of cloud and fire, G-d leads them toward Eretz Yisrael on a circuitous route, avoiding the Pelishtim (Philistines). Pharaoh regrets the loss of so many slaves and chases the Jews with his army. The Jews are very afraid as the Egyptians draw close, but G-d protects them. Moshe raises his staff and G-d splits the sea, enabling the Jews to cross safely. Pharaoh, his heart hardened by G-d, commands his army to pursue, whereupon the waters crash down upon the Egyptian army. Moshe and Miriam lead the men and women, respectively, in a song of thanks. After three days' travel only to find bitter waters at Marah, the people complain. Moshe miraculously produces potable water. In Marah they receive certain mitzvot. The people complain that they ate better food in Egypt. G-d sends quail for meat and provides manna, a miraculous bread that falls from the sky every day except Shabbat. On Friday a double portion descends to supply the Shabbat needs. No one is able to obtain more than his daily portion, but manna collected on Friday suffices for two days so the Jews can rest on Shabbat. Some manna is set aside as a memorial for future generations. When the Jews again complain about a lack of water, Moshe miraculously produces water from a rock. Then Amalek attacks. Joshua leads the Jews in battle while Moshe prays for their welfare.



## THE SPLITTING OF THE SEA AND THE CONCEPT OF HIDUR MITZVAH

"This is my G-d and I will glorify Him (Zeh Keli v'Anveyhu); the G-d of my fathers and I will exalt him." [Shmos 15:2] The Talmud derives from here the idea of "beautifying ourselves before Him though our aesthetically pleasing performance of mitzvos: Acquire a beautiful Esrog, make before me a beautiful Succah, a beautiful Sefer Torah, beautiful Tefillin, and so forth." [Shabbos 133b]. This is the source for the general concept of "Hidur mitzvah".

Not only does the Torah expect us to fulfill the mitzvos, there is an additional aspect of fulfillment that involves carrying out the mitzvah in the most beautiful way possible. Even though one can buy a pair of Tefillin for \$300 - \$400 that are in fact kosher, buying an exceptionally nice pair of Tefillin with exquisite batim [housings] and exquisite writing on beautiful parchment can cost upwards of \$1000. We have spoken in the past that there is an obligation to spend up to 1/3 more to do mitzvos in a more beautiful way than what would be the bare minimum way of fulfilling those same mitzvos. All this is learned out from the above cited pasuk from Shiras HaYam: Zeh Keli v'Anveyhu.

One may ask: Why here? Why is specifically this, the time and place that the Torah decides to inform us of this concept of beautifying oneself before Him with our performance of mitzvos? It does not seem that it really fits into the context of Shiras HaYam.

I saw a very beautiful answer in the name of Rabbi Tzvi Cheshen from Eretz Yisrael. The Mishna teaches that 10 miracles were done for our fathers at Yam Suf [Avos 5:4]. In other words, the events at the Red Sea did not only involve one miracle – the splitting of the water – but rather there were 10 distinct miracles that happened there. The Bartenura and Tosfos Yom Tov proceed to list the 10 different miracles referred to by the Mishna. I am not going to go through the entire catalog. But just to cite a few examples -- besides the basic splitting of the sea -- they enumerate the following: The sea became like a tent (with protection from above) and the Jews entered into the midst of it; the sea bed was dry and firm without being muddy; as soon as the Jews crossed through, the sea bed turned back into mud and quicksand to trap the pursuing Egyptians. The list of miracles goes on...

The question is, why were all these miracles necessary? With the Egyptians on their tails and nowhere to go, Klal Yisrael would have been perfectly satisfied with the "mere" splitting of the sea! No one would have

complained if there was not a tent of protective water over their hands or if the ground was still a little muddy. Nine of the ten miracles were most likely superfluous. All they really needed was "split the Sea and let's get out of here". Why did G-d add all these flourishes to the basic miracle? They were basically a form of "hidur mitzvah". "When I do something for My Nation, I want it to be first class! I do not want to just 'get by.' I want it to be as nice as possible."

Therefore, it makes a tremendous amount of sense why this is the source from which we learn that when you do a mitzvah, you do it right; you make it beautiful. It is because that is how the Ribono shel Olam treated us. When we buy someone a present, it is a sign that we appreciate them and like them. Typically, when we buy a person a present, we put it in a beautiful box. We want the presentation to be as nice as possible. When we buy our wives jewelry, we do not just take the necklace out of our pocket and say "here is the necklace!" We get a nice box which itself costs a few dollars. We have it wrapped really nicely – with a ribbon and a bow -- which costs a few more dollars. Who cares? She cares! These extra flourishes beyond the basic gift are done to demonstrate how much we love the person to whom we are presenting it. The splitting of Yam Suf showed us how much He loved us. Hiddur Mitzvah – the beautiful Tefillin, the beautiful esrog, etc. – are intended to show Hashem how much we love Him!

**Rabbi Frand - [www.torah.org](http://www.torah.org)**

## MAIN SHUL KIDDUSH



This week's Main Shul Kiddush is kindly part sponsored by **Michael & Lyrice Cohen** in honour of the Yortzeit of Michael's late father, **Baruch Ben Elyahu**

## ENGAGEMENT



Mazel tov to **Devorah Leya Grynhaus** to **Dovid Wagschal** (from Gateshead) on the announcement of their engagement in London. Mazel tov to proud parents **Rabbi Meir & Bella Grynhaus**.

## REFUAH SHLEIMA

The community wish a refuah shleima to **George Rau** who is recovering from a back op.

The community offer sincere condolences to **Eric Chatzkelowitz** and **Lisa, Errol, Gabby & Tzvi Gamsu** on the passing of their wife/mother **Avril Chatzkelowitz zl**  
Prayers & Shiva house: 107 Hazelwood, George Ave  
המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

## YORTZEITS THIS WEEK

- **Michael Cohen** for his late father
- **Estelle Solomon** for her late mother

## CHILDREN'S BIRTHDAYS

Elazar Yisrael Bloch  
Tehilla Miriam Baum

*Happy Birthday!*

**NEW YEAR - NEW SHIURIM**  
ALL LADIES INVITED TO JOIN  
ALL SHIURIM WITH RABBI AUERBACH  
RESUMING THIS WEEK

## SHABBOS HALOCHA & HASHKOFA

at the Levitt's, 10a Terminal Cres, Glenhazel

*Wednesday at 9.00am*

## EMUNAH & BITACHON by the Chazon Ish

at the Liknaitzky's, 1 Park Glen Estate,  
Terminal Crescent, Glenhazel

*Thursday at 9.15am*

## SHABBOS AFTERNOON SHIUR

### RABBI AUERBACH

### WHICH TAKES PRIORITY?

KRIAS HATORAH OR TEFILAH B'TZIBUR?

*Shabbos afternoon at 5.50pm*

## CHESED ROSTER

For all meal requirements please contact our meal coordinator ladies team.

**Jenni 0846047543 or Zilla 0828555554**

We are both so honoured to be serving our community in this small way.

## RABBI DOVID GOTTLIEB

The complete version of **Rabbi Dovid Gottlieb's** book, **Living Up to the Truth**, will IY"Y be published soon by Mosaica Press. Anyone wishing to place a dedication should please contact **R' Yoram Bogacz** on **081 303 0004** or **bogacz@telkomsa.net**