

Bnei Yisrael came within the sea on dry land and the water was a wall for them, on their right side and on their left. (14:22) Bnei Yisrael went on dry land in the midst of the sea. (14:29)

The commentators question the altering of the text in the sequence of the *pesukim*. First, why does the Torah repeat itself? Prior to the drowning of the Egyptians, the Torah writes that *Bnei Yisrael* “came within the sea on dry land.” Afterwards, when the Egyptians were no longer a threat, the Torah reiterates that the people “went on dry land in the midst of the sea.” Is this second *pasuk* necessary, once the Torah had already stated the same thing earlier? Furthermore, previously the Torah wrote that they went *b’soch ha’yam ba’yabashah*; “within the sea on dry land.” Following the Egyptian’s demise, the Torah writes that they went, *ba’yabashah b’soch ha’yam* – “went on dry land in the midst of the sea.” Were they on “dry land,” or were they “within the sea”?

Horav Pinchas Friedman, Shlita, quotes the **Noam Elimelech** who explains the concept of, *u’Bnei Yisrael halchu b’soch ha’yam ba’yabashah*, “*Bnei Yisrael* came within the sea on dry land.” There are *tzaddikim*, righteous people, who, even when walking on dry land, when they are not surrounded by water, still sense and perceive the miracles that took place during *Krias Yam Suf*, the splitting of the Red Sea. When the Jews experienced the incredible miracles that occurred before and during the splitting of the Red Sea, there were Jews that absorbed the miracles and assimilated them into their psyche to the point that they always felt surrounded by miracles – even when walking in relative safety and calm on dry land.

Rav Friedman supports this idea with the famous dictum of *Ramban*: *U’min ha’nissim ha’gedolim ha’mefursamim, adam modeh b’nissim ha’nistarim*, “And from the great public miracles, man concedes and acknowledges the covert miracles.” In other words, we do not often acknowledge the everyday, every moment miracles that take place on a constant basis, miracles to which we, at first, do not give a second thought. Once we have experienced the awesome, earth-shattering miracles, we come to realize that, indeed, everything is a miracle. This is the idea of *halchu b’soch ha’yam bayabashah* – even when a person is on dry land, he acknowledges that he is experiencing a miracle.

In an effort to expand on the idea presented by the *Noam Elimelech*, *Rav* Friedman quotes the famous *Midrash* in *Bereishis Rabbah*, which interprets *David HaMelech’s* closing *pasuk* in *Sefer Tehillim*: *Kol ha’neshamah te’hallel Kah*, “Every soul will offer praise to Hashem” – which the *Midrash* interprets: *Al kol neshimah u’neshimah tehallel Kah*, “For each and every breath you should praise Hashem.” In other words, we must learn to realize that each and every breath of air that we breathe is not a given – it is a miraculous gift from the Almighty for which we must offer our gratitude and praise.

In the *Talmud Shabbos* 32, *Chazal* add: “When a man goes to the market, he should visualize that he is going before a judge; he has a headache, let him imagine that he has been placed in a dungeon; he is ill and becomes bedridden, it should be in his eyes as if he was standing before the executioner to receive his final judgment. Whoever has merit will be spared – whoever does not merit will die.” The bottom line is: Do not take anything in life for granted! It is a miraculous gift from Hashem. One does not have to be in the midst of a raging sea with Egyptians dying all over the place to realize the depth of his miraculous salvation. Yes, one can be *ba’yabashah* – on dry land – and imagine as if he were *b’soch ha’yam*, in the midst of the sea.

This is why, in his commentary to *Bava Kamma* 16A, the **Toras Chaim** explains that *Chazal* were *mesakein*, instituted, the prayer of *Modim*/We give thanks, which is recited thrice daily in our *Shemoneh Esrai*. To paraphrase his holy words: “Since He performs kindness with every man, every moment, but, regrettably, a person does not always realize his personal miracle, thinking that this is the way of the world. One arises, goes about his daily endeavor as if this is what life is all about. He forgets that there are those who sadly do not arise – or who cannot get around. He does not recognize the verity that each and every movement of his body – every breath that he breathes – is from Him...! A person should, thus, have to stand all day in supplication to Hashem, praising Him and offering gratitude for his continued existence. This is not, however, the way of the world...Therefore, *Chazal* instituted a prayer which would be all-inclusive, acknowledging - *al kol nisecha she’b’chol yom imunu – v’al niflosecha she’b’chol eis – erev, va’boker, v’tzaharayim*, “For all Your miracles which are always with us – and for all Your wonders which take place all of the time – morning, afternoon, and night.”

This is the spiritual fringe benefit of *Krias Yam Suf*, which lent us insight to Hashem’s ways, so that now, a Jew who walks on “dry land” is acutely aware that but for the grace of G-d he would be in the sea. Life itself is its greatest miracle.