

"Then Moshe sang." (15:1)

Moshe said, "With the word zt I sinned, because I said since I came to Pharaoh to speak in Your Name he has dealt worse with this nation; therefore, with the word zt I will say Shira." [Midrash]

Moshe Rabeinu indicated that by beginning the *Shira* with the same word (zt) that he used earlier to complain to Hashem, he would atone for his previous error in judgement. This *Midrash* needs further explanation. How can Moshe's error be corrected by offering praise to Hashem, simply by using the same word by which he sinned? An individual acknowledges Hashem's favors and offers praise and thanksgiving to Him for liberating him from certain doom, can do so using two different approaches. He can thank Hashem for being his source of salvation during his time of need. In this instance, one only recognizes the actual act of salvation and responds properly with gratitude and appreciation. There is yet another more lofty form of thanksgiving. When a person realizes that his period of affliction and moment of anguish has transformed him into a totally different individual, he can now understand that he has benefitted not only from the salvation but also from the bondage and affliction. As Moshe prepared to offer praise to Hashem, he reflected upon the various miracles which had transpired for the Jewish people, and realized that it was the cleansing effect of the enslavement and affliction which raised the Jewish people to such heights as to witness such great miracles. "zt van rhah" - "I now understand that I was wrong in complaining", that the bondage was actually a part of a master plan in preparing the Jewish people for accepting the *Torah*.