

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Beshalach
January 30, 2026 / 12 Shevat 5786
Volume 31, Issue 16
Candlelighting: 5:22 pm

Waxman Torah Center · 2195 S. Green Road · University Heights, OH 44121 · (216) 691-3837 · www.clevelandjlc.com

Friday, January 30

5:22pm Candlelighting
5:25pm Mincha
8:30pm **Parsha Shiur**
@ R. Nisenbaum

Shabbos, January 31

8:45am Shacharis
*Kiddush is sponsored by
Laibel Preyger.*
5:15pm Mincha / Shalosh Seudos
6:31pm Maariv

Sunday, February 1

9:15am **Parsha Class**
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)

Monday, February 2

8:00pm Mitzvos and Meaning:
Kosher Dietary Laws
(R. Nisenbaum)

Tuesday, February 3

8:00pm Tanna d'vei Eliyahu
(R. Stoll)

Wednesday, February 4

8:00pm Nach Still Speaks—
MISHLEI (R. Stoll)

Thursday, February 5

8:00pm Sefer HaChinuch: R. Stoll
10:15pm Parsha Class
(R. Nisenbaum)

Torah Podcast

Listen to Rabbi Nisenbaum's
"Torah Podcast" at Spotify, Apple
Podcasts, iHeartRadio, and more,
or download at
www.maverickpodcasting.com

Weekday Minyanim

7:00am Shacharis (M-F)
8:00am Shacharis (Sun)
10:00pm Maariv (Sun-Th)

Class Connection

R. Nisenbaum:
425-436-6200 #352171
"The Torah Podcast" weekly
at all podcast locations

R. Stoll:
Zoom: 876-619-3551
Audio: 669-900-9128

Parsha: Beshalach

Although Pharaoh had chased the Jewish people out of Egypt, his intentions were only that they leave for three days to offer sacrifices to G-d, and then return to slavery. This, however, was not the intention of G-d. Once three days passed, Pharaoh led his armies in pursuit of the Jewish nation.

G-d was concerned that were the people to leave by a route that was within easy access of Egypt, they might be tempted to return at the first sign of difficulty. For this reason, He led them on a roundabout path through the Sinai Desert, where it would be difficult for them to return to Egypt. Although this way presented greater physical danger, the spiritual danger was a greater concern.

The nation was encamped by the Red Sea. Pharaoh realized that the Jews were not returning, and began to pursue the nation, overtaking them at the sea. The people found themselves in a terrifying situation. The Red Sea spanned before them, a dangerous wilderness surrounded them, and the Egyptian armies were bearing down on them from the rear. G-d instructed Moshe to lead the people into the sea. The Jews trusted in G-d and marched directly into the Sea. The sea split before them

and the seabed hardened for them. The Midrash describes how the sea actually divided into twelve transparent walls. Each tribe crossed through its own section on dry land, in the midst of the water. Many other miracles also occurred at that time.

The Egyptians followed the Jews straight into the sea, at which point the water

returned to its original state. The Egyptian soldiers all drowned in the sea.

The people recognized G-d's great miracle, and they broke into a song of praise. The Talmud relates that at that time, the simplest Jew had a revelation of G-d that would not be experienced by the greatest prophets in later times. The song, called *Az Yashir*, was later incorporated into the daily prayers.

Shortly after their ascent from the sea, the Jews were attacked by the nation of Amalek. Although all of the other nations were in awe of the miracles at the sea, Amalek remained unmoved. When Moshe lifted his hands towards heaven, the Jews' faith in G-d was strengthened and they were victorious in battle. Because of Amalek's brazen antagonism towards G-d, the Jews were commanded to wipe out the memory of Amalek.

Rabbi Stoll's Classes

are cancelled Jan 27th –
Feb 8th while he is out of town.

Insights: Beshalach

... not against us are your complaints but against Hashem (Ex 16:8) Rav Leizer Shulvitz wrote a letter to the Chafetz Chaim asking about a certain scholar if he thought he would be a good candidate as a supervisor in his yeshiva. The Chafetz Chaim responded in the affirmative, praising the candidate highly. A few weeks later Rav Shulvitz received another letter from the Chafetz Chaim rescinding his recommendation. Later, when the two rabbis met in person the Chafetz Chaim explained that after he had written the first letter, the scholar had visited the Chafetz Chaim and had complained about his situation in life, that he could not find a good position. The Chafetz Chaim felt that a person who complained about life could not be a good role model for students.

Did You Know?

If one ate cake and one of the fruits for which Israel was praised (figs, dates, pomegranates, grapes and olives), he includes both foods in the after blessing. If he forgot and only mentioned one type of food, he must repeat the after blessing for the other type. If one drank wine and recited the after blessing for cake, he has fulfilled his obligation. However, if he drank wine and ate cake but only recited the blessing for cake, according to most authorities he must repeat the blessing for wine, since he did not have wine in mind at all when he recited the blessing.

Thought for the Week: An intellectual coward is one who shuns struggles of the mind for fear of defeat. (A Candle By Day)