

J.L.C. Connections

The Jewish Learning Connection's Weekly Newsletter



Parshas Beshalach
January 14, 2022 / 12 Shevat 5782
Volume 27, Issue 16
Candlelighting: 5:02 pm

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

Friday, January 14

7:00am Shacharis
5:02pm Candlelighting
5:05pm Mincha / Maariv
8:00pm Parsha Class
2362 Milton

Shabbos, January 15

8:45am Shacharis
4:24pm Laws of Shabbos
4:55pm Mincha / Shalosh Seudos /
Maariv

Sunday, January 16

8:00am Shacharis
9:15am *Parsha Class*
(R. Nisenbaum)
10:00am "The 613 Mitzvos"
(R. Stoll)

Monday, January 17

7:00am Shacharis
8:00pm *Understanding Emunah:
Faith of the Mind &
Heart (1 / 10)*
(R. Nisenbaum)

Tuesday, January 18

7:00am Shacharis
8:00pm *Avos D'Rav Nosson*
(R. Stoll)

Wednesday, January 19

7:00am Shacharis
8:00pm *Nach Still Speaks*
(R. Stoll)

Thursday, January 20

7:00am Shacharis
8:00pm *The 12 Jewish Months*
(R. Stoll)
in person, Zoom & audio
10:15pm *Parsha Class*
(R. Nisenbaum)

Class Connection

R. Nisenbaum:
425-436-6200 #352171
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 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 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.

NEW SERIES: UNDERSTANDING EMUNAH

A new 10-part series with R. Nisenbaum
beginning Mon. Jan 17 at 8:00.

Insights: Beshalach

...Then Moshe and the Children of Israel sang ... (Exodus 15:1) Song is the natural response of joy and gratitude to a kindness. Several young women who had survived the Holocaust shared an apartment in B'nei Brak. When the first one of them became engaged, the apartment-mates were overjoyed. The following Shabbos they prepared a party for the bride and sang and danced for her in the apartment. Hearing the singing, one of the neighbors ran to the Chazon Ish to protest what he perceived to be a breach in modesty. The Chazon Ish, however, was overjoyed. "They are singing? Thank G-d they are finally able to enjoy some joy in their lives! You are concerned about not listening to a woman's singing? Take a walk so you won't hear them, but certainly do not stop them from singing!"

Did You Know?

Om Tu B'Shevat it is customary to eat a variety of fruits, especially of the Seven Species that Israel was blessed with: wheat, barley, olives, figs, dates, grapes, and pomegranates. If a person eats a fruit the first time of the season, and it is a fruit not usually available past its season, the blessing of Shehecheyanu is recited. Some say the Shehecheyanu before reciting the blessing on the fruit (Borei pri Ha'etz), while others recite the blessing first, eat a piece of the fruit, and then recite the Shehecheyanu. It is preferable not to recite the Shehecheyanu immediately after the blessing as it constitutes an interruption between the blessing and the eating.

Thought for the Week: Instantaneous relief generally lasts as long as it takes. (A Candle By Day)

New Book

R. Nisenbaum's new book of essays and anecdotes will soon be published. If anyone is interested in sponsorship, please contact him.