



Friday, February 3

5:27pm Candlelighting
5:30pm Mincha / Maariv
Shiur @ R. Nisenbaum's

Shabbos, February 4

8:45am Shacharis
Kiddush is available
5:20pm Mincha / Shalosh Seudos /
Maariv

Sunday, February 5

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

Monday, February 6

8:00pm "The Rest of the Story"
resumes Feb 13th

Tuesday, February 7

8:00pm Pirkei d'Rebbi Elazar
(R. Stoll)

Wednesday, February 8

8:00pm Nach Still Speaks –
Tehillim (R. Stoll)

Thursday, February 9

10:15pm Parsha Class
(R. Nisenbaum)

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 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.

Insights: Beshalach

He hardened the sea and the waters split ... (Exodus 14:21)

A scientist was speaking to the Ba'al Shem Tov and remarked that he was not impressed with the splitting of the sea. He claimed that according to his geological research the sea naturally splits every so many years, and it happened to occur when the Children of Israel left Egypt. The Ba'al Shem Tov excitedly gathered his family and followers around him. "Amazing! Listen to what this man says! According to his research, Hashem already instructed the sea from the beginning of Creation to split when the Children of Israel needed to cross it two thousand years later!"

Did You Know?

If one ate cake and one of species of the fruits of Israel, 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, 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: To make our concessions more bearable we call them "strategic."
(A Candle By Day)