



Parshas Beshalach

פרשת בשלח

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Moving Heaven From Earth

Noam Schechter ('22)

Yetzias Mitzrayim is the greatest exemplar of the great miracles and revelation of *Yad Hashem*. *Yetzias Mitzrayim* is also the paradigm of Hashem's intervention with normal nature. While it appears that *Bnei Yisroel* have no part in making the miracles, there's a deeper story at play. In *Beshalach* where *Bnei Yisroel* are totally trapped between the *Yam Suf* and the rapidly approaching Egyptians, seemingly all hope is lost. In that moment, "ויצעק משה אל ה" Moshe calls out in desperation to *Hashem*. *Hashem* then responds: "tell *Bnei Yisroel* to go continue traveling". Where are *Bnei Yisroel* supposed to travel to escape this fiasco? They're sandwiched between the Egyptians and the sea.

Rashi there quotes the *Midrash* that *Hashem* is telling Moshe that *Bnei Yisroel* can continue traveling since the *Yam Suf* will not stand in their way on account of *zechus avos*, because of the merit of the *Avos*.

Rav Chaim Volozhin develops this further and explains that this scenario is teaching a profound idea. We, as a nation, have much more influence and power than would seem. Even though *Hashem* can create any miracle, *Hashem* lets us be the conduit for the miracle, and even more so, only creating the miracle because of us. We need to initiate the miracle by spearheading the miracle.

Rav Itzele Volozhiner, Rav Chaim's son, brings this idea further in his commentary on *Nefesh Hachaim*- Rav Chaim's sefer. He quotes the commentary of the Gra on *Pirkei Avos* (2,1) and explains the *Mishnah* in a different way. Instead of explaining "דַע מִלְמָעֵלָה מִמֶּרְךָ" as "know what is above you", he explains it as "דַע מִלְמָעֵלָה מִמֶּרְךָ" - "know that what is above is because of you." This again shows the same idea that what occurs in *Shamayim* is because of what occurs down below.

For this reason the *Midrash* teaches the well known story where Nachshon Ben Aminadav leaps into the *Yam Suf*, causing the sea to split. This is a perfect example of what the *Zohar* terms "אֲתֻעָרֹתָא דְלַתָּא" "an awakening from below", meaning an action below (an action of a human) triggers an action above (a divine action or miracle).

This profound idea is also found in the *Gemara* (*Meseches Chullin* 91B). The *Gemara* says that *Malachei Hashareis* do not say *Shira* until *Bnei Yisroel* say *shira*. This highlights the concept of "אֲתֻעָרֹתָא דְלַתָּא"; the *Malachim* above require the initiation from *Bnei Yisroel* below.

This idea is a deep and meaningful message for us all. The fact that *Hashem* (and all *Malachim*) are waiting for us, shows the importance of each individual and each action. We need to remember that our actions carry significance, not only for the lofty *Malachim* in *Shamayim*, but even for *Hashem* Himself.

A Message for the Covid Era

Samuel Gorman (21)

In this week's *parsha*, *parshas Beshalach*, G-d tells the Jews that if they follow His laws, He will protect them from illness. "*Im shamoah tishma lekol Hashem Elokecha vehayashar be'einav ta'aaseh ve-ha'azanta lemitzvosav veshamarta kol chukav kol hamachalah asher samti bemitzrayim lo asim alecha ki ani Hashem rofecha*" (*Shemos* 15:26), reads the *possuk*. The *rishonim* have much to say on this, and to me it appears to be quite relevant in these dark times of the COVID-19 pandemic.

The *Da'as Zekeinim* and *Rashi* interpret the phrase of "*ani Hashem rofecha*" as referring to the same type of protection from illness. *Rashi* and the *Da'as Zekeinim* understand this to refer to preventative measures. It is their understanding that by fulfilling the preconditions of "*ani Hashem rofecha*", as set out earlier in the *possuk*, one is given knowledge of how to prevent an illness in the first place. *Rashi* compares this to how a doctor might tell a person not to eat something lest he become sick.

But how does one merit such protection from illness? What exactly is the *Torah* referring to by the words "*im shamoah tishma lekol Hashem Elokecha vehayashar be'einav ta'aaseh ve-ha'azanta lemitzvosav veshamarta kol chukav*"? *Rashi* and the *Ohr Hachaim* each offer an explanation of these words. *Rashi* explains that in order to merit such protection, this *possuk* is requiring one to accept the *mitzvos*, perform the *mitzvos*, be precise in the execution of the details of

A SHORT VORT

Akiva Kra (21)

בְּנֵי יִשְׂרָאֵל פָּלְכוּ בְּיַבְשָׁה בְּתוֹךְ הַיָּם

"And the Children of Israel walked upon dry land in the midst of the sea."

The *Noam Elimelech* writes on this *possuk* that people are impressed only when they see clear miraculous events. But, we fail to realize that nature itself is an amazing miracle in which we can see the greatness of *Hashem*. Everything from trees growing out of tiny seeds to us eating and breathing are all miracles. The *Noam Elimelech* is saying that we have to appreciate everything.

Rabbi Avigdor Miller said that the whole reason *Hashem* performed many amazing miracles throughout the time that the Jews were in Egypt and the desert was so that we can constantly praise him. There is no other reason, says Rabbi Avigdor Miller, that *Hashem* would take us out this way as opposed to a quiet, non-special way. May we all be able to constantly appreciate and admire the great miracles that *Hashem* does both on a regular basis and miracles only done once in the history of the world.

the *mitzvos*, and follow the unexplained *chukim*. If one fulfills all four of these preconditions, then that person would be eligible for the protections promised in the latter part of the *possuk*. The *Ohr Hachaim* says something slightly different. According to the *Ohr Hachaim*, this *possuk* guarantees protection from illness to those who work hard to learn and remember the *Torah*, teach others *Torah* free of charge, keep the *mitzvos aseih*, and keep the *mitzvos lo saseh*.

Now, the following point that the *Ohr Hachaim* makes, I think really makes this relevant to our current situation in the midst of the COVID-19 pandemic. By simply reading the *possuk*, one may think that the protection from illness offered to those who meet the preconditions elaborated on in the previous paragraph only apply to “*kol hamachalah asher samti bemitz-rayim*,” all the plagues that G-d inflicted upon Egypt. The *Ohr Hachaim* says that this is not the case. According to the *Ohr Hachaim*, the words “*ki ani Hashem rofecha*” serve to include all illnesses transmitted by negligence or a lack of care, like a cold, for example. This, I would think, should also include COVID-19, which, like a cold, is spread by sneezing, coughing, and people failing to wash their hands.

If it is not too bold to suggest, perhaps there is a lesson here that can be applied to our current situation. Many Jews have, unfortunately, suffered from COVID-19. In light of this, perhaps we should pay more attention to the preconditions for being protected from illness, as interpreted by *Rashi* and the *Ohr Hachaim*, so that we may be *zocher* to receive G-d’s protection from the COVID-19 pandemic.

5 Minute Lomdus

Shimi Kaufman (21)

וְהִיא בַּיּוֹם הַשְׁשִׁי וְכִינָנוּ אֶת אֲשֶׁר־יָבִיאוּ וְהִיא מִשְׁמָה עַל
אֲשֶׁר־יָלְקֹטוּ יּוֹם יּוֹם:

“And it will be on the sixth day, when they prepare that which they brought, and it will be double from that which they bring each day” (*Shemos* 16:5)

Q. Hashem sent the Jews a double portion of *mann* on Friday so that they would not have to bring in *mann* on *Shabbos*, violating the *melachah* of *hotza’ah*, carrying something from one domain to another. The *Gemara* implies that one does not violate the *melachah* of *hotza’ah* until they move the entire object into the new domain; as long as part of it has not crossed the border, the *melachah* has not been violated. This is strange, since we generally have a rule of *rubro kikulo*, that the majority of something is counted as if it is the entire thing in regards to *halachah*. For example, by *shechittah*, we say that if someone *shechts* the majority of the required parts of the neck, the animal is considered as though everything went smoothly. Why do we not say *rubro kikulo* in regards to *hotza’ah* on *Shabbos*?

A. The rule of *rubro kikulo* only applies when every single part of the action is considered part of the action; for example, since every second of the *shechittah* is still considered to be an action of *shechittah*, so long as the majority of the *simanim* are cut, the *shechittah* is *kosher*. However, *hotza’ah* is only called “*hotza’ah*” once the entire object has been transferred to a new domain, since the main *issur* of *hotza’ah* is the objects existence in a different domain (see 5-Minute Lomdus for *Parshas Shemos*). Thus, until the whole object is removed from the first *reshus*, the *melachah* of *hotza’ah* is not violated.

Source: *Mishmeres Chayim Chelek I*, “*Inyanei Shabbos*” 26

CHUMASH B'INYUN

Definitions of a Prophet

Rabbi Mayer Schiller

"Then Miriam the prophetess, Aharon's sister, took a timbrel in her hand and the women went out after her in dance with timbrels. And Miriam chanted before them: Sing to Hashem for He has triumphed gloriously, horse and driver he has hurled into the sea." **Shemos 15: 20 - 21)**

"For I brought you out of the land of Egypt and redeemed you from the house of bondage; and I sent before you Moshe, Aharon and Miriam." (**Michah 6:4)**

"...and I sent before you three prophets . . . and Miriam to teach the women." (**Targum Yonasan, Michah 6: 4)**

"... and I sent before you good leaders and they are Moshe, Aharon and Miriam." (**Metzudas Dovid, Michah 6:4)**

"Who were the seven prophetesses? Sarah, Miriam, Devorah, Channah, Avigail, Chuldah and Esther." (**Megillah, 14a**)

"Part of the prophet's function may include being sent on a mission by G-d. But this in itself is not the essence of prophecy. . . The essence of prophecy is that one be attached to G-d and experience His revelation.' (**R. Moshe Chaim Luzato, Derech Hashem 3: 4: 6**)

There is some dispute concerning the nature of Miriam's status as a prophetess. Clearly the Torah refers to her here as a *neviah*. Yet what that word might mean in assorted contexts and particularly in this one is far from simple.

The phrase, "Miriam the prophetess" which seems to imply a pre-existing event of prophecy, is according to the *Sifrei Chaim* on the *Mechiltah d'R Yishmael Beshlach* 10: 6, precisely what prompted Rashi's comment, "When did she prophesize ? When she was the sister of Aharon. Before Moshe was born she said, My mother is destined to give birth to a son who will save the Jewish people etc."

The nature of this prophecy is recorded on the *Gemara* in *Sotah* where we are told that it was Miriam who urged Amram to resume relations with his wife and that the resultant child would save the Jewish people. (*Sotah* 12a, 12b, 13a – The narrative is often interrupted there, but does proceed chronologically.)

In fact, the *Gemara* relates that after Moshe was placed in the river, Amram asked his daughter, "Where is your prophecy now?" Obviously, in the end, Miriam's foretelling of events proved correct.

(See further in the *Mechilta D'R Yishmael Beshlach* 10: 6 where more details of this story are laid out.) From this story it seems that a *navi* is a person capable of telling the future. And Rashi by referencing it seems to adopt this understanding. However, this appears to be a contradiction with Rashi on the phrase "and Aharon your brother will be your *navi*." There Rashi comments "Your spokesman; So too every use of *navi* implies, one who announces and proclaims words of rebuke to the people. It is of the same root as *niv sefasayim*." (speech of their lips – *Yeshaya* 57:19)

We leave aside for the moment the apparent contradiction in Rashi. The Rashbam maintains in several places in Chumash that a *novi* need not be someone who knows the future. Rather as he writes on our *possuk*, "Prophetess (prophet) is a master of words of praise (presumably to G-d [author's note]) or reproof to mankind."

Similarly, when Hashem proclaims to Avimelech that Avraham is a prophet, the Rashbam writes, "It is the language of *niv sefasayim*. It is someone who is frequently with me and speaks my words. And I love his words and hear his payers." (*Rashbam Bereishis* 20:7)

In fact, the Rashbam follows the same approach when defining the prophet who should be heeded when he writes, "That he will command you to do the *mitzvos* in the *Torah*."

The Rambam also seems to say that miracle or other sign is not the definition of prophet

A prophet may possess the spirit of prophecy for his own sake alone, to broaden his mind and increase his knowledge so that he may know that which he did not know of certain great matters, or he may be sent to a nation of among the nations of the world, or to the inhabitants of a city, or to a government to establish them righteously, to instruct them what to do, or to restrain them from the evil deeds on their hands; and when he is so sent he is given a token or miracle so that the people may know that he is in truth the messenger of God. Nevertheless, not every one who delivers a token or performs a miracle should be believed

to be a prophet; for only such man whom we knew heretofore to be worthy of prophecy, both by his wisdom and by his conduct, in consequence whereof he was above all his associates, and walked in the requisite ways of prophecy, in its holiness and self-denial, if, thereafter, he came and delivered a token and performed a miracle and said that he is a messenger of God, it is a mandatory commandment to hearken unto him. (*Mishneh Torah* 7: 7)

Let us now bring the disagreement between Rashi and the Rashbam into clearer focus. Rashi defines a *navi* here as foreteller of the future. This is why he refers back to Miriam's prior knowledge of Moshe's birth. (There is still a need to reconcile this with Rashi's approach to Aharon.) Rashbam on the other sees a *Navi* as a spiritual teacher and one capable of effective prayer.

As we quoted at the beginning, the *Metzudus*, *Targum Yonasan* and *Derech Hashem* see a *novi* as primarily righteous teacher.

Finally one suspects that according to Rashi Miriam was a *neviah* because the words she uttered at the Sea were from G-d. Whereas according to the Rashbam they were words of praise and, thereby, in and of themselves, what a prophet does.

MUSSAR MOMENTS

Max Korenman ('22) and Avidan Loike ('22)

In this week's *parsha*, *Parshas Bishalach*, *Bnei Yisroel* finally achieve freedom as Moshe leads the Jews out of Egypt. However, that sense of freedom is short-lived as Pharaoh, through a change in heart, decides to chase *Bnei Yisroel* through the desert and trap them at the *Yam Suf*. However, Hashem thwarts his villainous plans as He instructs Moshe to split the *Yam Suf*, thus ending the saga of Biblical Egypt as we know it. While the main focus of the *Parsha* revolves around freedom, something very important happens antecedentially. When all of *Bnei Yisroel* are getting the spoils of the Egyptians as they leave the sea, Moshe instead goes and gets the bones of Yosef. At a time where there was a "free for all" in obtaining valuables, Moshe instead collected the bones of Yosef because they were of a higher importance than common jewels. Based on the *Michilta* and *Midrash Shemos Rabbah* we can derive two important lessons from the scene. The first thing the *Midrash* points out is that this is a case where it is *Midah Keneged Midah*. We see this throughout the burial of *Yaakov Avinu*. Because Yosef buried Yaakov, Yosef was later buried by Moshe who was subsequently buried by Hashem. The second lesson which is pointed out by the *Michilta* (and the *Midrash*) is the importance of having priorities. While everyone else was plundering Egypt and delving into the riches of the Egyptians, Moshe went and engrossed himself in the *mitzvah* of bringing up the bones of Yosef, since even though no one else in *Bnei Yisroel* seemed to be holding up the *shevuah*, the promise made to Yosef, Moshe rushed to fulfill it.

As we go into *Shabbos* and get ready to listen to *Kriyas Hatorah*, we should remember to stick to, and fulfil, our priorities. Even though others may be doing something that seems to be the more beneficial way, we need to remain constant to our values and not follow everyone else.

HALACHA HASHAVUAH

Yosef Weiner (23)

In this week's *parsha* we learn that when the *maan* fell it was encased by layers of dew on its top and bottom. Tosfos cites this as one of the reasons for our practice to cover the *challos* on *shabbos*. Therefore, this week's Halacha Hashavua will focus on the various reasons for covering the *challos* and some of the practical differences that emerge based on the various opinions.

First, Tosfos in the name of the Shilitos states that the *challos* are covered to make it clear that the *seudah* is in honor of *shabbos* as only after announcing that it is *shabbos*, in *kiddush*, we reveal the food. Next, as previously mentioned Tosofos writes that it is a commemoration of the *maan* as when the *maan* fell it was covered on top and bottom by dew (*Pesachim 100b: She'ain*). Lastly, the Yerushalmi writes that the rationale behind covering the *challos* during *kiddush* is that the *bracha* on the *challos* is supposed to precede the *bracha* on the wine and thus we cover the *challos* while making the *bracha* on the wine (*Tur Orach Chaim 271:9*).

There are many practical differences that emerge based on the various reasons. First, should one cover their *challos* at *seudas shlishis*? According to the opinion that one must cover their *challos* to make it clear that the *seudah* is in honor of *shabbos* one need not do so as it is clear that the meal is for the sake of *shabbos*. Likewise, one need not cover the *challos* according to the Yerushalmi's reasoning as there is no *kiddush* at *seudas shlishis*. However, according to the reason that the *challos* are covered as a remembrance of the *maan* one should cover their *challos* even at *seudas shlishis*. The Aruch Hashulchan writes that we do not have the practice to cover the *challos* at *seudas shlishis* because the main reason for covering the *challos* is due to the *hagafen* preceding the *hamotzi* (*Orach Chaim 291:10*).

Additionally, according to the opinion that covering the *challos* is a remembrance of the *maan* the *challos* would need a cover on the top and bottom as the moon was covered by dew both on the top and the bottom. The *Shulchan Aruch paskens* that one should cover their *challos* on both the top and bottom of the *challos* (*Orach Chaim 271:9*). Rav Nissim Karelitz writes that a tablecloth works as a bottom cover and that a cutting board does not act as a separation between the *challos* and the tablecloth (*Dirshu Mishnah Berurah 271:49*).

How long the *challos* should remain covered is also predicated upon the reason for covering them in the first place. According to the reasons that they must be covered due to *hagafen* preceding *hamotzi* and to make it clear that the meal is in honor of *shabbos* one may uncover them immediately after *kiddush*. The *Pri Megadim* writes that even according to the reason that it is a commemoration of the *maan* it may be uncovered immediately following *kiddush*; however, the *Chayei Adam* is of the opinion that according to this reason one should keep it covered until after *hamotzi* (*M.B. 271:41*).

Additionally, Rav Nissim Karelitz is of the opinion that a cover that one can see through does not work according to the reason that the *challos* must be covered due to *hamotzi* preceding *hagafen* as one still feels that he is in front of the *challos* when it is under this type of cover. However, Rav Shlomo Zalman Aurbach is of the opinion that it would satisfy this reason because it is covered (*Dirshu Mishnah Berurah 271:47*).

Furthermore, the question as to which types of foods need to be covered is also predicated upon the varying reasons. According to the reason that it should be covered in order to make it clear that the meal is in honor of *shabbos* it would seem that one should cover all of their food. According to those who reason that the *challos* are covered due to the *brachas* being recited out of order it would seem that one would need to cover both *mezinos* and *hamotzi* as they both precede *hagafen*. In fact, the *Kitzur Shluchan Aruch paskens* that one should cover *mezinos* items as well (55:5). According to the opinion that it is covered as a remembrance for the *maan* only the *challos* would need to be covered. On the other hand, Rav Shlomo Zalman Aurbach *paskend* regarding a *kiddush* where the congregation will be eating *mezinos* and not tasting from the wine that the *mezinos* items need not be covered. In his opinion the *mezinos* items need not be covered despite the fact that *mezinos* precedes the *bracha* of *hagafen* because the congregation is not drinking the wine (*Dirshu Mishnah Berurah 271:48*).

GEDOLIM GLIMPSE: RAV YISROEL BELSKY

Meir Morell ('22)

Rabbi (Chaim) Yisroel Belsky (1938-2016) was born in Brooklyn, New York, to Rabbi Berel and Chana Tzirel Belsky. His maternal grandfather is Rav Binyomin Wilhelm, a founder of *Yeshiva Torah Vodaas*.



Rav Belsky received his *semicha* from *Yeshiva Torah Vodaas*, in Brooklyn, NY, in 1962, and from Rabbi Moshe Feinstein in 1965. He also studied at *Beis Medrash Elyon* in Monsey beginning at age 17.

Rav Belsky was one of the *Roshei Yeshiva* of *Torah Vodaas* and the Rabbi of *Camp Agudah*.

Rav Belsky served as a member of the *Igud HaRabonim Beis Din*. Some events that he addressed with this *Beis Din* were: the 9/11 *agunah* crisis, the New York City tap water bug issue, human-hair wigs from India, surrogate motherhood, and the *kashrus* scandal in Monsey.

His first *kashrus* position was with the Kof-K. He served with the Orthodox Union starting in 1987, and was eventually described as one of "the chief experts for the Orthodox Union, which certifies more than a million products as *kosher*." In 2004, Rav Belsky ruled that water that might contain microscopic nonkosher organisms is *kosher* even if it is unfiltered. The same year he ruled that "gruesome" slaughtering of animals at Agriprocessors, then the largest *glatt kosher* meat producer in the United States, appeared not to violate *kashrus* laws as long as the animal "felt nothing".

Aside from being a massive *talmid chacham* and *Posek*, Rav Belsky's home was known as a place of hospitality for troubled or lost people who needed a place to stay.

In 2012, he suffered a serious medical emergency. At that time, the name Chaim was added to Rav Belsky's name.

Rav Belsky was re-hospitalized in January 2016 and died in the early hours of 19 *Shevat* 5776, the evening of January 28, 2016.

PARSHA PUZZLERS

Submit your answers to shemakoleinu@yuhsb.org along with your name and cell phone number to be entered into a raffle at the end of the sefer! 1 answer = 1 entry!

(Hint: Use the commentaries in the *Mekraos Gedolos Chumashim*, along with the *Toldos Aharon* on the side to find relevant *Gemaras* and *Midrashim*)

1. Aside from this *parsha*, where else does the *Torah* use the expression "Az Yashir"?
2. In this *parsha*, which verse has five words in a row beginning with the same letter?
3. In this *parsha*, in what three contexts did Moshe take his *mateh* (staff)?

THE ELEPHANT IN THE ROOM: ANIMALS IN THE PARSHA

Yisroel David Rosenberg (23)
Great Heights

"אָשִׁירָה לְה' כִּי-גָאָה גָּאָה, סֹעֵד וַיַּכְבֶּן רָמָה בַּיָּם"

"I will sing to Hashem for gloriously He has triumphed; horse and rider He has leveled with the sea." (*Shemos* 15:1)

Upon seeing the defeat of their enslavers, the Egyptians, *Bnei Yisroel* sang praise to Hashem in the form of *Az Yashir*. The entirety of *Shiras Hayam* has a simple meaning and denotes general praise, however, as with all of Torah, the *pesukim* have much deeper meaning as well.

On the very first *possuk* of *Shiras Hayam*, *Rashi* explains the words "sus vrochvo ramah ba-yam" literally, meaning the horses and the riders tethered to them fall into the depths of the sea. *Rashi* explains a bit further that the conjunction of the words is meant to point out that the rider and beast did not become disentangled even under the surface.

The *Ha’emek Davar* sees the entirety of Egyptian hierarchy in this phrase. He describes how the “horse” is the one subservient to the “rider” and at each level of Egyptian society there is a hierarchy. A horse is commanded by a soldier, that soldier is like the horse of his military commander who directs him, and so on and so forth, level by level until all of the legions of *Mitzrayim* serve as the “horse” to Pharaoh. All of these were the ones to drown in the sea. That is the reason for the dual “ga’oh ga’ah” in the *possuk*. Hashem did not just defeat *Mitzrayim* in a general sense, but took down their “horse”, their unified legions under Pharaoh, and its rider, Pharaoh himself. It is a triumph over the highest and most arrogant of the riders. One word is the language of triumph, and the other of *gai-vah*, arrogance, both stemming from the same root and meaning attaining height over something else.

The *Kli Yakar* takes a different approach to the double language of “ga’oh ga’ah”. He suggests that this great act of Hashem was that he raised the *Mitzrim* who were already full of arrogance even higher so that when they fell, it would be an even greater fall. In other words, it means “ga’oh ga’ah”, the arrogant were made more arrogant, and the heightened were heightened. The *Kli Yakar* explains that Hashem raises and solidifies the position of those who view themselves so proudly already so that when He brings them down, their tumble will be all the greater which is the meaning of “sus vrochvo ramah vayam”; the *Mitzrim* were placed upon towering horse before they came crashing down.

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Parsha Summary

In this week's *Parsha, Beshalach*, Pharaoh pursues the Jews into the desert as they were being led by a cloud by day and pillar of fire by night. Moshe on the way out took out Yosef's bones to bring them to *Eretz Yisroel*. The *Yam Suf* splits, the Jews cross the sea while the Egyptian army is drowned. Moshe and the Jews sing a *Az Yashir*, thanking God for this miracle. In the desert, the Jews complain about a lack of water. At *Marah* they find bitter waters and a miracle occurs that when bitter reeds are thrown in the water became sweet. The Jews then complained about a lack of food. *Hashem* sends *maan* and quail for them to eat and miraculously produces water from a rock. *Amalek* attacks the Jews and the Jews win the battle by looking up at Moshe's raised hands and becoming inspired to daven.

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