



ב"ה

Parshah Beshalach in a Nutshell
(Exodus 13:17-17:16)

Soon after allowing the children of Israel to depart from Egypt, Pharaoh chases after them to force their return, and the Israelites find themselves trapped between Pharaoh's armies and the sea. G-d tells Moses to raise his staff over the water; the sea splits to allow the Israelites to pass through, and then closes over the pursuing Egyptians. Moses and the children of Israel sing a song of praise and gratitude to G-d.

In the desert the people suffer thirst and hunger, and repeatedly complain to Moses and Aaron. G-d miraculously sweetens the bitter waters of Marah, and later has Moses bring forth water from a rock by striking it with his staff. He causes manna to rain down from the heavens before dawn each morning, and quails to appear in the Israelite camp each evening.

The children of Israel are instructed to gather a double portion of manna on Friday, as none will descend on Shabbat, the divinely decreed day of rest.

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule
Parshas Beshalach

Erev Shabbos – Jan. 18, 2019

Candle Lighting4:38 pm

Mincha4:40 pm

Shabbos – Jan. 19, 2019

Shacharis 9:30 am*

Torah Reading10:35 am

Rabbi Neubort's Drasha..... 11:10 am

Kiddush 12:10 pm

Gemara (2-31 Summit)Postponed

Mincha4:45 pm

Rabbi's Drasha.....5:05 pm

Shabbos Ends5:42 pm

**Latest morning Shema is now 9:40 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule

Minyan

Shacharis6:15 am

Mincha1:45 pm

Maariv9:15 pm

Classes

Chassidus, Mon-Fri 5:55 am

Halachah, Mon-Fri1:40 pm

Torah Studies Mon. 7-8:00 pm

Tuesday Talmud9:30-10:00 pm

Wednesday Mishna 8:30-9:15 pm

This week's bulletin

is sponsored by

Rabbi Martin

Rosenfeld

Attorney,

Divorce Mediator

34-00 Linwood Ave

Fair Lawn, NJ

(201) 256-4113

www.NJmediation.com

Kiddush

This week's kiddush is sponsored by Linda Yaffa Bas Esther In honor of Shabbos Shira

Some disobey and go to gather manna on the seventh day, but find nothing. Aaron preserves a small quantity of manna in a jar, as a testimony for future generations.

In Rephidim, the people are attacked by the Amalekites, who are defeated by Moses' prayers and an army raised by Joshua.. ❖

**This Monday,
January 21,
is
Tu B'Shevat,
also known as
the New Year
of the Trees.**

**This Shabbos is also
Shabbos Shirah.**

Halachic Zmanim

Shabbos, January 19
Eastern Standard Time

Earliest Tallis 6:17 AM

Latest Morning Shema 9:40 AM

Earliest Mincha (Gedola) 12:32 PM

Plag Hamincha4:01 PM

Earliest Evening Shema5:28 PM

**Thank You to:
Mordechai Hirsch Korn
for reading the Torah
and to our
Kiddush Volunteers**

Chassidic Masters

“The Anatomy of a Miracle”

*Based on the teachings of
the Lubavitcher Rebbe*

After describing how the Red Sea split to allow the Children of Israel to pass through its divided waters, the Torah relates:

Moses stretched forth his hand over the sea; and the sea returned to its strength at the turning of the morning...

Noting that the Hebrew word *l'eitano* ("to its strength") is comprised of the same letters as the word *litna'o* ("to its stipulation"), the Midrash says:

On the third day of creation, when G-d made the dry land emerge from the waters and caused the waters to be gathered together into one place, forming from them the sea, He stipulated with the sea that it should split to allow the Israelites to pass through it on dry land and then overwhelm the Egyptians. Hence, the verse can be interpreted to read: "And the sea returned to its stipulation."

There is one difficulty, however, with this interpretation: the above verse refers not to the sea's fulfillment of the imperative to divide, but to its returning to its former state. Yet wasn't the most important part of the "stipulation" that the sea should, contrary to its

nature, divide its waters? "Returning to its strength" seem to be little more than a resumption of its natural state.

One of the commentaries on the Midrash suggests an explanation based on the Talmudic account of a similar miracle. In the Talmud (Chullin 7a), Rabbi Pinchas ben Yair tells the River Ginai to divide its waters. When it refuses, he says to it: "If you do not do so, I will decree that no water shall flow in you forever." If the same were true of the Red Sea, then its returning to its former strength would be evidence of its having fulfilled its agreement with G-d.

A Conditional World

Rabbi Israel Baal Shem Tov extended this principle to the entirety of creation: at the time of the creation of the world, all the objects of nature were created on the condition that they obeyed the will of the righteous, even if it ran counter to their normal physical laws. Furthermore, says the Baal Shem Tov, if they did not do so, not only would they cease to exist — it would be as if they had never been created. In other words, had the Red Sea not divided, it would not only never have water again, its entire previous existence would be obliterated.

Hence the verse tells us that "the sea returned to its strength." In fulfilling of its agreement with G-d, it assured its future continuity and at the same time ratified its past existence.

This point may be difficult for us to understand. For though we can imagine what it is for something to be obliterated, surely its past existence is an objective fact, which cannot be retroactively removed?

The mental block we have in comprehending this possibility is due to a twofold secular conception to which our minds tenaciously cling: first, that objects have a real and independent existence; second, that our time scheme (in which we cannot reach back and change the past) is the only possible one. Both conceptions are false in Judaism. In the first instance, objects only exist because G-d continually creates them; in the second instance, time is a human conception, one by which G-d is not bound (indeed, one which G-d created and so, obviously, can stand aside from).

It therefore follows that if G-d decides to "uncreate" something, it is retroactively divested of its entire (i.e., past as well as future) being.

Hence, the term which the Midrash reads into the verse is "stipulation." The closest analogy in human terms to the sea's state of existence (and that of the entire created reality) is that of a conditional legal agreement.

(continued on next page)

If the condition is not fulfilled, it is not that the agreement suddenly terminates, but rather that this establishes that the agreement never came into being in the first place.

The Strengthening of the Sea

But why did G-d need to make an agreement with the sea, and why particularly at the moment when it was created? His power over His creations is unlimited; certainly, He could have divided the sea when He wanted, with or without its "consent"!

The answer to that is to be found in the verse's use of the term "strength" (I'eitano) to allude to the sea's "stipulation" (litna'o). One might think that the fact that the sea's creation was "conditional" would mean that its existence is less real. In truth, however, the very opposite is the case: this is the source of its true "strength" and viability.

In his commentary on the first verse of Genesis, Rashi's interprets the phrase bereishit ("in the beginning") to imply that the world was created "for the sake of Israel and the Torah." This can be understood on two levels. In the more simplistic sense, this means that the entirety of creation exists to allow and enable the people of Israel to perform G-d's will on earth. A deeper understanding is that through Israel's fulfillment of the divine purpose in creation, the world itself is sanctified into becoming a "dwelling place" for G-d, and thus is brought to its own fulfillment.

If the world would have been created as a something which must subsequently be "forced" to accommodate Israel's mission, its own "natural" existence would be finite and temporal, nothing more than a "background" or "setting" for — even, at times, an obstacle to — the unfolding of the divine purpose. But by stipulating at the outset that physical objects should change their nature when it was necessary for the sake of Israel's implementation of the Torah, G-d wrote this miraculous possibility into their very constitution. This means that when miracles occurred, this would not be an interruption of their natural existence, but its continuation and fulfillment.

This makes their existence of an entirely different order. They become not things which exist for a while and then pass away, but rather things whose destiny is (by the very nature of their creation) linked with the miraculous and eternal existence of Israel, and their miraculous and eternal realization of the divine purpose. ❖

**One of the central principles of Judaism is:
"All Israel is responsible for one another."**

The new Anshei Security Committee is asking for volunteers for Shabbat morning.

Shifts are only 30 minutes.

We can use any help you're willing to offer.

Please contact Jordan Rockowitz at rockowitzj@gmail.com with questions or to volunteer your time.

Bonei Olam Bergen County Event - A Taste of Hope.

Motzei Shabbos February 23rd 8:30pm at Congregation Keter Torah. Come join us for a community wide Chopped** Competition with Naomi Nachman.

To sign up for a chance to compete, please go

to: bit.ly/boneiolamchopped

No RSVP required.

To make a donation:

<https://www.boneiolam.org/donation?event=bergencounty18&aff=bc18-email-121918>

**"Chopped" is a show on food network that has chefs competing in rounds to cook an appetizer, main and dessert in a short amount of time which are then judged on the best plate within each course.

Haftorah in a Nutshell – Beshalach (or Shabbat Shira??)

Judges 4:4-5:31

This week's haftorah describes the fall of the Canaanite general Sisera and his armies, who were swept away by the Kishon River, and Deborah's ensuing song of thanks. This parallels this week's Torah portion which discusses the drowning of the Egyptian forces in the Red Sea and the subsequent songs led by Moses and Miriam.

Deborah the Prophetess was the leader and judge of the Israelites at a difficult time; the Israelites were being persecuted by King Jabin of Canaan and his general Sisera. Deborah summoned Barak son of Abinoam and transmitted to him G-d's instruction: "Go and gather your men toward Mount Tabor, and take with you ten thousand men of the children of Naphtali and Zebulun. And I shall draw to you, to the brook Kishon, Sisera, the chieftain of Jabin's army, with his chariots and his multitude; and I will give him into your hand." At Barak's request, Deborah accompanied him, and together they led the offensive.

Sisera was informed of the Israelites' mobilization and he gathered his forces and proceeded towards the Kishon River. Barak's army below and the heavens above waged battle against the Canaanites and utterly destroyed them. The river washed them all away; not one of the enemy survived.

The defeated general fled on foot and arrived at the tent of Jael, wife of Heber the Kenite. She invited him in and offered to hide him. When he fell asleep, Jael took a tent-peg and knocked it through Sisera's temple.

The next chapter of the haftorah is the Song of Deborah, which describes the miraculous victory and thanks the One Above for His assistance. ❖

From Our Sages

There He made for them a statute and a law (Exodus 15:25)

The Israelites were given ten precepts at Marah: the seven which had already been accepted by the children of Noah, to which were added at Marah social laws, the Sabbath, and honoring one's parents.

(Talmud, Sanhedrin 56b)

All the diseases which I have brought upon Egypt, I shall not bring upon you, for I am G-d your healer (Exodus 15:26)

I shall never afflict you with the intent to merely punish, as I did the Egyptians. Rather, "I am G-d your healer"—if I do cause you suffering, it is only to a positive end, like a doctor who may at times cause pain to his patient in order to heal him.

(Malbim)

SPONSORSHIP OPPORTUNITY

Would you like to sponsor a Kiddush or the Weekly Bulletin?
It's a wonderful way to honor a loved one, remember a yahrzeit,
or celebrate a special occasion, etc.
For more information, please contact the Rabbi.

MAKE THE SHABBOS MORNING MINYAN IN PATERSON

January 26th Parshas "Yisro" February 23rd Parshas "Ki Tay-say"

Minyan @ Federation Apartments:

510 East 27th Street/Corner of 12th

benefits the senior citizens

who speak English, Hebrew, and Russian.

Visit: www.patersonshul.org

or

contact JerrySchranz@gmail.com

שבת שלום! גוט שבת!

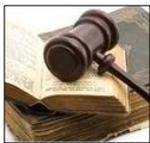


Good Shabbos to all!



CHASSIDUS

5:55-6:10 AM
Monday-Friday
Currently learning
THE FOUR WORLDS
A letter by Rabbi Yosef
Yitzchak Schneersohn of
Lubavitch



SHULCHAN
ARUCH

1:40-1:45 PM
Monday-Thursday
Currently learning
HILCHOS TEFILLAH
Laws of Prayer
—

9:25-9:30 PM
Sunday-Thursday
Currently learning
**HILCHOS KRIAS HA-
TORAH**
*Laws of Reading the
Torah*



MISHNA

8:30-9:10 PM
Wednesday
Currently learning
MISHNAYOS,
tractate PESACHIM



TALMUD

9:30-10:00 PM
Tuesday
Currently learning
TALMUD, tractate
SUKKAH p. 14a

WANT TO LISTEN TO A CLASS ON-THE-GO?
Text your WhatsApp number to 201-362-2712
to join the Torah Classes @ Anshei Group



MONDAY EVENING TORAH STUDIES
7:00-8:00 PM • Maariv at 9:15

JOIN US LIVE ON FACEBOOK

Monday, January 21, 2019
LIFE IS ART

*Human Flaws Are the Brushstrokes of
Divine Beauty*

Have you ever wondered what life would be like without so many flaws? Wouldn't your days be so much more meaningful if you didn't constantly struggle with doubt, insecurity, and hidden demons? Frankly, the answer is, "No!" The secret lies in a story about an idolatrous priest who embraces the Jewish message and ends up with an eponymous portion in the Torah bearing his name.



**WHISTLE WHILE YOU WORK:
THE BALANCING FACT**
With Rebbetzin Rivky Bergstein
Wednesday, Feb. 13, 7:30 PM

Is wealth to be sought, or is a life of austerity and "happiness with one's lot" the Jewish ideal? G-d could have showered us with wealth and made work superfluous, but He specifically chose to make it a necessity. But how do we—particularly as women—balance work with family, religion, and other important areas of life? What is the spiritual perspective on work and wealth, and why is it such a central focus of our lives?

**Schedule of classes for
Larger Than Life: Weaving G-d
into the Details**

| | | |
|-------------|-------------------|---------|
| 2019 | February 13 | 7:30 pm |
| | March 13 | 7:30 pm |
| | May 15 | 7:30 pm |

Questions? Want to host a class? Call or
text Rivky Bergstein: 201.362.2909



New JLI course coming up
Crime and Consequence
Shevat 5779 / February 2019

Criminal justice reform is a hot-button topic in the United States, with a bipartisan consensus that urgent reforms are needed. This course discusses some of the most controversial issues with respect to crime and punishment and offers Torah perspectives that are relevant and insightful. The course examines many areas of criminal law, such as sentencing, incarceration, parole, death penalty, evidence, rehabilitation, crime prevention—all in the hope of generating a safer and more just society.

For more info, call 201.362.2712. or
email:
RabbiBergstein@FLChabad.com

Anshei Lubavitch invites you to

**AN EVENING OF
SONG & SOUL**

*A Musical
Melave Malka*

**MOTZEI SHABBOS
SATURDAY NIGHT
FEBRUARY 9, 8:00 PM**

Anshei Lubavitch
10-10 Plaza Road, Fair Lawn
www.fairlawchabad.com

No Charge
Donations Welcome
Sushi and Refreshments
Reservations not required