

Parshas 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.

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POSITIVITY BIAS:

The Rebbe objected strongly, to the Israeli phrase for hospital, *beit cholim*, which means house of the sick. Why was the hospital not called *beit refuah*—house of healing—he asked?

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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. ❖

**Join us
each weekday morning
Mon-Fri
as we delve into
the mysteries of
Chassidic concepts.
5:55 am
followed immediately
by Shacharis.**

The manna taught us that our sustenance comes from heaven. Even when it appears to be the fruit of our own labor, it is in fact a gift from G-d.

**Thank You to:
The Baal Korei,
and the
Security Volunteers**

Halachic Zmanim
Shabbos, January 30, 2021
Eastern Standard Time
Earliest Tallis 6:10 AM
Latest Morning Shema 9:37 AM
Earliest Mincha (Gedola) 12:36 PM
Plag Hamincha 4:13 PM
Earliest Evening Shema 5:41 PM

Anshei Lubavitch Congregation
Rabbi Levi and Leah Neubort

Adult education:
Rabbi Avrohom and Rivky Bergstein

Youth Outreach:
Rabbi Eli and Ruty Steinhauser

Shabbos Schedule

Erev Shabbos – Jan 29 / Shevat 16
Candle Lighting 4:52 pm
Mincha 4:55 pm

Shabbos Day – Jan 30 / Shevat 17
Shacharis 9:30 am*
Torah Reading 10:30 am
Rabbi Drasha 11:05 am

Mincha 4:55 pm
Rabbi's Drasha 5:15 pm
Shabbos Ends 5:55 pm

**Latest morning Shema is now 9:37 AM. Be sure to recite the Shema at or before that time (even if at home).*

**Weekday Schedule (not on a holiday):
Minyan**

Shacharis (Mon-Fri) 6:15 am
Shacharis (Sunday) 9:00 am
Mincha (Sun-Thurs) 1:45 pm
Maariv (Sun-Thurs) 9:15 pm

***Bulletin**
This week's Bulletin
is sponsored by
The Shul.*

Chassidic Masters

"Powerful Insights From the Rebbe"

Compiled by Mordechai Rubin

1. The Woman's Tambourines

Our Sages remark that the woman were so confident that G-d would work miracles for them in the desert and so they brought tambourines with them from Egypt in the expectation of celebrating. "In the merit of righteous women, the Jews were redeemed from Egypt."

A woman's contribution comes in controlling the emotional environment of the home. Women have a greater sensitivity to spiritual truth. A woman arrives at knowledge by establishing a personal bond with the idea she wants to discover. She makes it part of herself instead of treating it as merely an abstract concept.

Because her knowledge is internalized and personally relevant, she can share it with others more easily and in this way, upgrade the moods of her husband, children and the others around her. She looks beyond the immediacies of her present situation and sees a higher and deeper purpose.

That is why the women played — and play — such an important role as catalysts of redemption. When the women in Egypt contemplated their situation; they did not focus on the slavery and hardship. They understood that exile was merely temporary.

They had heard Moses' promise of redemption and did not regard it merely as a promise of the future; it was a real factor in their lives. And because it was real for them, it was real to their husbands and children and ultimately, it became a top to bottom reality within the world. ❖

2. Miriam's Song

Miriam, the elder sister of Moses and Aaron, presided over the female encore to the Song at the Sea.

Miriam and her chorus brought to the Song at the Sea the intensity of feeling and depth of faith unique to womankind. Their experience of the bitterness of galut had been far more intense than that of their menfolk, yet their faith had been stronger and more enduring. So their yearning for redemption had been that much more poignant, as was their joy over its realization and their striving towards its greater fulfillment.

The great Kabbalist Rabbi Isaac Luria writes that the last generation before the coming of Moshiach is the reincarnation of the generation of the Exodus.

Today, as we stand at the threshold of the ultimate redemption, it is once again the woman whose song is the most poignant, whose tambourine is the most joyous. Today, as then, the redemption will be realized in the merit of righteous women. Today, as then, the woman's yearning for Moshiach — a yearning which runs deeper than that of the man, and inspires and uplifts it — forms the dominant strain in the melody of redemption. ❖

3. Waging War Against Amalek

At the conclusion of Parshas Beshalach, the Torah relates that Moses appointed Yehoshua to lead the Jews against the Amalekites. During the battle, when Moses's hands were raised in prayer the Jews were victorious.

The Torah goes on to say that when Moses's arms grew weary, a stone was taken and placed under him. Rashi comments: "Because he was sluggish in performing the commandment [of leading the Jews in battle] and appointed another in his stead, his hands became heavy."

We know that Amalek was only able to affect the Jews who straggled behind spiritually and who, as a result of their sins, were evicted from the Jewish encampment and the Clouds of Glory.

When Amalek starts up with a Jew who is "outside the encampment," even if his being there is a result of his own misdeeds, the Jews "within the camp" must leave it in order to protect their weaker brother.

The Torah goes further: Even Moses, who essentially led the whole war — it was he who appointed Yehoshua as his emissary to lead the battle— should have participated in the actual battle. His failure to do so was considered slothfulness.

Herein is a lesson for even the greatest: Spiritual participation in the ongoing battle against Amalek is not enough.

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"Powerful Insights From the Rebbe"

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Merely praying for the welfare of those attacked by Amalek, or sending one's emissary, is neither adequate nor acceptable; the person himself must do whatever is necessary to keep his fellow Jews from the clutches of Amalek. ❖

From Our Sages

G-d led the people about by way of the desert (Exodus 13:18)

This is comparable to a king who had a son to whom he wished to bequeath an inheritance, but he argued: "If I give it to him now that he is small, he will not know how to take care of it. I will therefore wait until my son studies the writings and comprehends the value [of the property]; then I will bequeath it unto him." This is what G-d said: I shall first give them the Torah, and then bring them into the Land.

-- (Midrash Rabbah)

G-d said: If I bring Israel into the land now, each will immediately take possession of his field or vineyard, and they will neglect the Torah. Rather, I shall take them around the desert for forty years, so that they should eat manna and drink the water of [Miriam's miracle] well, and the Torah will be absorbed in their bodies. Thus Rabbi Shimon bar Yochai would say: The Torah was given to be expounded only to the eaters of manna.

-- (Mechilta)

G-d said to Moses: "Why do you cry out to Me? Speak to the children of Israel, that they should go forward" (Exodus 14:15)

As they stood at the shore of the sea, the people of Israel split into four factions. One faction said: "Let us cast ourselves into the sea." A second faction said, "Let us return to Egypt." A third said, "Let us wage war against the Egyptians." A fourth said, "Let us cry out to G-d."

Thus Moses said to the people: "Fear not; stand by and see the salvation of G-d, which He will show you today. For as you have seen Egypt this day, you shall not see them again anymore, forever. G-d shall fight for you, and you shall be silent" (14:13–14).

To those who said, "Let us cast ourselves into the sea," he said: "Fear not; stand by and see the salvation of G-d." To those who said, "Let us return to Egypt," he said: "As you have seen Egypt this day, you shall not see them again anymore, forever." To those who said, "Let us wage war against them," he said: "G-d shall fight for you." And to those who said, "Let us cry out to G-d," he said: "And you shall be silent."

-- (Mechilta)

They believed in G-d and in Moses His servant (Exodus 14:31)

One who believes in Moses believes in G-d.

-- (Mechilta)

Haftorah for Beshalach in a Nutshell

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. ❖

The verse says, v'lo nacham Elokim ("G-d did not lead them," which can also be translated as "G-d was not comforted"). This is comparable to a king whose sons were carried off as captives, and some of them died in captivity. The king afterwards came and saved those that were left. While he rejoiced over those who survived, he was never comforted for those who had died.

Good Shabbos to all!

שבת שלום גוט שבת!

