

CANDLE LIGHTING: 4:48 PM

SHABBOS ENDS: 5:50 PM

# COMMUNITY

TORAH PORTION BESHALACH | בשלח 16 SHEVAT 5784 - FRIDAY, JANUARY 26, 2024

## ANNOUNCEMENTS

### SHABBOS SCHEDULE

#### FRIDAY - EREV SHABBOS

MINCHA..... 4:50 PM

#### SATURDAY - SHABBOS DAY

SHACHRIS.....9:30 AM

TORAH READING.....10:30 AM

KIDDUSH.....12:10 PM

MINCHA.....4:50 PM

RABBI'S DRASHA.....5:10 PM

MAARIV.....5:50 PM

#### KIDS PROGRAM

.....10:30 AM

#### CLASSES

CHASSIDUS.....8:45 AM

TORAH CLASS.....4:35 PM

## SHABBOS KIDDUSH

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## PARNES HAYOM

ANSHEI LUBAVITCH GRATEFULLY  
ACKNOWLEDGES THIS WEEK'S  
**PARNESEI HAYOM**

**YOSSIE AND CHAYA LEBOVIC**  
in memory of **ר' יעקב בן ישראל ז"ל**  
**Yaakov Kleinman**

**RABBI LEVI AND LEAH NEUBORT**  
in honor of the auspicious day of the  
**Tenth of Shevat**, the anniversary of the  
passing of the previous Lubavitcher  
Rebbe, **Rabbi Yosef Yitzchak**  
**Schneersohn** and the anniversary of  
**The Rebbe's** assuming the mantle of  
Chabad leadership

**Students and Families in Morah Raizel's**  
**Class** in memory of **ר' יעקב בן ישראל ז"ל**  
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## WEEKDAY DAVENING SCHEDULE

#### SHACHRIS

SUNDAY..... SHACHRIS.....9:00 AM

MON-FRI.....CHASSIDUS.....5:50 AM

SHACHRIS.....6:15 AM

**MINCHA** SUN-THU.....1:45 PM

**MAARIV** SUN-THU.....9:15 PM



## THANK YOU

Anshei Lubavitch extends its  
**gratitude** to our dedicated **Ba'al**  
**Korei, R' Yossi Nigri.**

**Special thanks** to the **security team**  
led by **Yury Zimavilin** who help  
keep us secure while we daven.

**Yasher koach** to the kiddush  
volunteers, **Marnin Rand,**  
**Mordechai Hirschhorn** and **Serge**  
**Zenou** who work tirelessly to bring  
us a wholesome kiddush each  
week!

## SECURITY TEAM

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## KIDS AND TEENS

### CKIDS HEBREW SCHOOL

FOR JEWISH CHILDREN IN PUBLIC SCHOOL

WEDNESDAY.....3:45 PM

### CTEENU

MONDAY.....7:30 PM

### CTEEN EVENTS

STAY TUNED FOR GREAT EVENTS!

## ADULT EDUCATION

#### SUNDAY

ADVICE FOR LIFE

Sun., beg. Feb. 4th.... 7:15-8:45 pm

#### MONDAY

TORAH STUDIES.....7:30-8:30 PM

#### TUESDAY

TALMUD STUDY.....8:15-9:00 PM

#### WEDNESDAY

BEIS MIDRASH.....8:15-9:15 PM

WOMEN'S TANACH.....8:15-9:15 PM

#### THURSDAY

TEHILLIM STUDY.....8:45-9:15 AM

#### CHASSIDUS

MON-FRI .....5:50 AM

#### FIVE-MINUTE KOLLEL - FOLLOWS

MAARIV WEEKDAYS

#### SHABBOS

CHASSIDUS.....8:45 AM

GEMARA.....4:35 PM

JEWISH WISDOM.....4:35 PM

### PLEASE SAY PRAYERS

Please say Tehillim/Psalms for the  
safety and liberation of our  
brothers and sisters in captivity; for  
the healing of our wounded; and in  
sacred memory of those brutally  
torn from us. ר"ל

Chapters 20, 22, 69, 122, 150, 81-90



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### SHABBOS, JAN 27, 2024

EASTERN STANDARD TIME

EARLIEST TALLIS..... 6:12 AM  
LATEST MORNING SHEMA..... 9:38 AM  
EARLIEST MINCHA (GEDOLA)..... 12:35 PM  
PLAG HAMINCHA..... 4:09 PM  
EARLIEST EVENING SHEMA..... 5:37 PM

# PARSHAH IN A NUTSHELL

PARSHAS BESHALACH

### 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. 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. ❖

### From the Rebbe



The Redemption will not involve solely the Jewish people. It would be ludicrous to think that as an advent to a perfect world, G-d would eliminate a billion Asians. Instead, the intent is that the revelation of G-dliness that will permeate that era will be appreciated by all mankind. ❖

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# Enlightening Wisdom From the 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:

*(continued on next page)*

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# CHASSIDIC MASTERS

*(continued from previous page)*

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. 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" (l'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. ❖





## Shabbos Shira

This week's Torah reading contains the "song at the sea" sung by the Children of Israel upon their deliverance from the Egyptians, when the Red Sea split to allow them to pass and then drowned their pursuers. Hence this Shabbat is designated as Shabbat Shirah, "Shabbat of song."

Our sages tell us that the birds in the sky joined our ancestors in their singing; for this reason it is customary to put out food for the birds for this Shabbat (to avoid the possibility of transgressing the laws of Shabbat, the food should be put out before Shabbat). ❖

# HAFTORAH IN A NUTSHELL

FOR SHABBOS PARSHAS BESHALACH

## 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. ❖



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# WISDOM FROM OUR SAGES

***Pesukim (sentences) from this week's Torah portion of Beshalach, along with stimulating commentary.***

***The children of Israel went into the midst of the sea on the dry ground (Exodus 14:22)***

Each tribe was unwilling to be the first to enter the sea. Then sprang forward Nachshon the son of Aminadav and descended first into the sea [and they all followed him] . . .

Why does it say "The children of Israel went into the midst of the sea on the dry ground"? If they went into the sea, then why does it say "on the dry ground"; and if they went on the dry ground, then why does it say that they went "into the midst of the sea"? This is to teach that the sea was divided only after Israel had stepped into it and the waters had reached their noses—only then did it become dry land.

The daughters of Israel passed through the sea holding their children with their hands; and when these cried, they would stretch out their hands and pluck an apple or a pomegranate from the sea and give it to them.

(Talmud, Sotah 37a; Midrash Rabbah)

***They could not drink of the waters of Marah, because they were bitter (Exodus 15:23)***

Because they—the children of Israel—were bitter, everything they tasted was bitter to them.

(Chassidic saying)

***The waters returned, and covered the chariots, the horsemen, and all the host of Pharaoh that came into the sea after them (Exodus 14:28)***

The Egyptians are likened to foxes, because they were cunning. . . . What did they say? "Come, let us deal wisely with them" (Exodus 1:10): let us deal cunningly with Israel, and plan such a persecution for them that their G-d will not be able to punish us in the same coin. For if we persecute them with the sword, He can visit us with the sword; and if with fire, He can bring fire upon us. But we know that He swore that He would no longer bring a flood on the world (Genesis 9:11); let us therefore persecute them with water, which He cannot bring upon us.

G-d then said to them: "Wretches! True I have sworn that I will not bring a flood into the world, but I will do this to you: I will drag each one of you to his own flood." This is what David said (Psalm 63:11): "They shall be dragged to the seabed; they shall be a portion for foxes."

(Midrash Rabbah)

In that hour the ministering angels wished to sing songs of praise before G-d, but He rebuked them, saying: "My handiwork is drowning in the sea, and you wish to sing before Me?!"

(Talmud, Sanhedrin 39b)

A servant girl saw at the sea what Isaiah, Ezekiel and all the other prophets did not behold.

(Mechilta) ❖

## שבת שלום!

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