



Anshei Lubavitch Congregation

ב"ה

Rabbi Levi Neubort

Associate Rabbi Avrohom Bergstein

Shabbos Torah Portion: Beshalach (Exodus 13:17-17:16)

Friday/Saturday, Jan 26-27, 2018 / Shevat 10-11, 5778

Candle Lighting is at 4:48 pm • Shabbos ends Sat. 5:51 pm

**Zmanim for Shabbos, Jan 27
Eastern Standard Time**

Earliest Tallis6:12 AM*
Latest Morning Shema..... 9:38 AM
Earliest Mincha (Gedola) 12:35 PM
Plag Hamincha..... 4:09 PM
Earliest Evening Shema..... 5:37 PM
* Zmanei Halocho L'Ma'aseh

Shabbos Torah Reading "Beshalach"

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. ❖

**You can sponsor the
Weekly Bulletin.
Contact the Rabbi.**

Shabbos Schedule

Erev Shabbos – Jan 26

Mincha 4:50 pm

Shabbos – Jan 27

Shacharis 9:30 am*

Torah Reading 10:35 am

Rabbi's Drasha 11:10 am

Musaf 11:25 am

Kiddush 12:10 pm

Gemara (2-31 Summit) 3:50 pm

Mincha 4:55 pm

Rabbi's Drasha 5:10 pm

Maariv 5:51 pm

**Latest morning Shema is now 9:38 AM. Be sure to recite the Shema at or before that time (even if at home).*

General Weekday Schedule

Chassidus Class 5:55 am

Shacharis

Monday-Friday..... 6:15 am

Sunday & Legal Holidays.. 9:00 am

Mincha..... 1:45 pm

Maariv..... 9:15 pm

On some legal holidays, Shacharis will start at 6:15 AM. Be sure to check with the Rabbi for the latest schedule.

Eruv website: www.fairlawneruv.com

Hotline phone number: 201-254-9190.

Pizza & Parsha

Monday, Jan 29 -- 7:00 pm

(Followed by Maariv at 9:15 pm)

**FATHER(IN-LAW)LY ADVICE:
When You Need a Mentor**

**This week's Kiddush
is sponsored by the
Shul.**

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

Kiddush

Please join us for "Shabbos Kiddush" and be sure to bring the children.

Appreciation

Thank you to Rephael Hirsch, Nachum Nachum, and Yossi Lebovic for their beautiful Torah readings.

Thank you to all who helped set up the Shabbos Kiddush.

Shhhhh

Talking during the prayer service and during the Torah reading is inappropriate and disturbing to fellow congregants. If you must talk, PLEASE go outside.

Mirriam's Song

The womanly strain in the "Song at the Sea"

*Based on the teachings of the Lubavitcher Rebbe
Courtesy of MeaningfulLife.com*

Miriam the prophetess ... took the tambourine in her hand; and all the women followed her with tambourines and dances.

And Miriam called to them: Sing to G-d...

Exodus 15:20-21

We don't sing when we are frightened, despairing, sleepy, or after a heavy meal. We sing when we are pining after one whom we love, when we are yearning for better times, when we are celebrating an achievement or anticipating a revelation.

We don't sing when we are complacent. We sing when we are striving for something, or when we have tasted joy and are climbing it to the heavens. Song is prayer, the endeavor to rise above the petty cares of life and cleave to one's source. Song is the quest for redemption.

The Midrash enumerates ten preeminent songs in the history of Israel — ten occasions on which our experience of redemption found expression in melody and verse. The first nine were: the song sung on the night of the Exodus in Egypt (Isaiah 30:29), the "Song at the Sea" (Exodus 15:1-21), the "Song at the Well" (Numbers 21:17-20), Moses' song upon his completion of writing the Torah (Deuteronomy 32), the song with which Joshua stopped the sun (Joshua 10:12-13), Deborah's song (Judges 5), King David's song (II Samuel 22), the song at the dedication of the Holy Temple (Psalms 30), and King Solomon's Song of Songs extolling the love between the Divine Groom and His bride Israel.

Haftorah Summary for 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. ❖

The tenth song, says the Midrash, will be the shir chadash, the "New Song" of the ultimate redemption: a redemption that is global and absolute; a redemption that will annihilate all suffering, ignorance, jealousy, and hate from the face of the earth; a redemption of such proportions that the yearning it evokes, and the joy it brings, require a new song — a completely new musical vocabulary — to capture the voice of Creation's ultimate striving.

Encore

The most well known of the ten songs of redemption is Shirat HaYam, the "Song at the Sea" sung by Moses and the children of Israel upon their crossing of the Red Sea. We recite this song every day in our morning prayers, and publicly read it in the synagogue twice a year: on the seventh day of Passover (the anniversary of the splitting of the sea and the song's composition), and on a mid-winter Shabbat in the course of the annual Torah-reading cycle — a Shabbat which is therefore distinguished with the name Shabbat Shirah, "Shabbat of Song."

The Song at the Sea praises G-d for His miraculous redemption of Israel when He split the Red Sea for them and drowned the pursuing Egyptians in it, and expresses Israel's desire that G-d lead them to their homeland and rest His presence amongst them in the Holy Temple. It concludes with a reference to the ultimate redemption, when "G-d will reign for all eternity."

Actually, there are two versions of the Song at the Sea, a male version and a female version. After Moses and the children of Israel sang their song, "Miriam the prophetess, the sister of Aaron, took the tambourine in her hand; and all the women followed her with tambourines and dances. And Miriam called to them: 'Sing to G-d, for He is most exalted; horse and rider He cast in the sea...'"

The men sang, and then the women. The men sang, and then the women sang, danced, and tambourined. The men sang — sang their joy over their deliverance, sang their yearning for a more perfect redemption — but something was lacking. Something that only a woman's song could complete.

Feeling and Faith

Miriam, the elder sister of Moses and Aaron, presided over the female encore to the Song at the Sea. Miriam, whose name means "bitterness," because at the time of her birth the people of Israel entered the harshest phase of the Egyptian exile; Miriam, who when the infant Moses was placed in a basket at the banks of the Nile, "stood watch from afar, to see what would become of him" (Exodus 2:4).

For it was Miriam, with her deep well of feminine feeling, who truly experienced the bitterness of galut (exile and persecution). And it was Miriam, with her woman's capacity for endurance, perseverance, and hope, who stood a lonely watch over the tender, fledging life in a basket at the edge of a mammoth river; whose vigilance over what would become of him and his mission to bring redemption to her people never faltered.

The image of the young woman standing watch in the thicket of rushes at the edge of the Nile, the hope of redemption persevering against the bitterness of galut in her heart, evokes the image of another watching matriarch — Rachel. As the prophet Jeremiah describes it, it is Rachel who, in her lonely grave on the road from Bethlehem to Jerusalem, weeps over her children's suffering in galut. It is she, more than the male patriarchs or leaders of Israel, who feels the depth of our pain; it is her intervention before G-d, after theirs has failed, which brings the redemption.

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.

Today

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 hopeful, whose dance 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. ❖

Community Events

- Jan. 27 – **Tu B'Shvat Cooking Demonstration**, with Chef Meir Levy (classically trained at Johnson & Wales University). DARCHEI NOAM, Saturday night, 7:30 PM – 10:00 PM. \$30 per person. For more info, click here: [Chef Levy](https://www.darcheinoam.com/event/cooking-demo). Or go to: <https://www.darcheinoam.com/event/cooking-demo>
- Feb. 5 – **Yoetzet Halacha Program For Women: "What You Didn't Ask Your Kallah Teacher"**, with Yoetzet Shira Donath. DARCHEI NOAM, Monday night, 8:00 PM–10:00 PM. For more info, click here: [Kallah Teacher](https://www.darcheinoam.com/event/yhp-kallahteacher). Or go to: <https://www.darcheinoam.com/event/yhp-kallahteacher>
- Feb. 10 – **Whiskey Tasting**, sponsored by B&B Liquors. SHOMREI TORAH, Saturday night, 8:00 PM. Non-members \$43/person if RSVP by Jan. 15, \$48/person after. For More info, click here: [Whiskey](https://www.shomrei-torah.org/event/whiskey). Or go to: <https://www.shomrei-torah.org/event/whiskey>

Yud Shevat is the Yahrzeit of the Previous Rebbe, Rabbi Yosef Yitzchak Schneersohn (1880–1950), of righteous memory. It is also the day when, in 1951, Rabbi Menachem Mendel Schneerson (1902–1994), of righteous memory, formally accepted the leadership of Chabad-Lubavitch. In honor of this historic day we bring you the following classic article.

What Is a Rebbe?

by Yanki Tauber

Courtesy of MeaningfulLife.com

A fundamental principle of the Jewish faith is that there are no intermediaries between G-d and His world; our relationship with Him is not facilitated by any third party. In light of this, there are a number of statements by our sages that require explanation.

When the Torah speaks of Israel's faith in G-d in the wake of the miracles of the Exodus, it says, "They believed in G-d and in Moses His servant" (Exodus 14:31). Noting that the Torah uses the very same verb (*vayaaminu*, "and they believed") to refer to Israel's belief in Moses and in the Almighty, the Mechilta declares: "One who believes in Moses believes in G-d." Accordingly, the Zohar refers to Moses as the *raaya meheimna* of Israel—a phrase that translates both as "faithful shepherd" and "shepherd of faith." The latter sense implies that Moses is Israel's faith provider—a source of, and conduit for, their faith in G-d.

The Talmud goes even further, applying the same to the sages and Torah scholars of all generations. Citing the verse (Deuteronomy 30:20), "To love the L-rd your G-d and to cleave to Him," it asks, "Is it then possible to cleave to the divine?" and replies: "But whoever attaches himself to a Torah scholar, the Torah considers it as if he had attached himself to G-d."

The Awareness Factor

The explanation, says Rabbi Schneur Zalman of Liadi in his *Tanya*, lies in understanding the father/child metaphor employed by the Torah to describe our relationship with G-d. "You are children to the L-rd your G-d," says Moses (Deuteronomy 14:1). While we were still in Egypt, G-d speaks of us as "My firstborn child, Israel" (Exodus 4:22). In what way is G-d our father? There are, of course, the obvious parallels. Like a father, G-d creates us and provides us with sustenance and direction. He loves us with the boundless, all-forgiving love of a father. Rabbi Schneur Zalman delves further into the metaphor, examining the biological and psychological dynamics of the father-child model and employing them to better understand our relationship to each other and to our Father in Heaven.

A microscopic bit of matter, originating in the father's body, triggers the generation of a life. In the mother's womb, a single cell develops into a brain, heart, eyes, ears, arms, legs, toenails. Soon it emerges into the world to function as a thinking, feeling and achieving human being.

Physically, what has originated in the father's body and psyche is now a separate, distinct and (eventually) independent individual. On a deeper level, however, the child remains inseparable from his begetter. In the words of the Talmud, "A son is a limb of his father." At the very heart of the child's consciousness lies an inescapable truth: he is his father's child, an extension of his being, a projection of his personality. In body, they have become two distinct entities; in essence, they are one.

One may argue: perhaps in the child's mind, the seat of his self-awareness and identity, the singularity of parent and offspring lives on. Here the child's relationship with his father is sensed; here resides the recognition of their intrinsic oneness. But the brain is only one of the child's many organs and limbs. The rest of him may indeed stem from its parental source, but is now a wholly separate entity.

(Continued on Next Page)

What Is a Rebbe? (continued)

Obviously, this is not the case—any more than it would be correct to say that the eyes alone see or that just the mouth speaks. The component parts of the human being comprise a single, integrated whole; it is the person who sees, the person who speaks, the person who is aware. The toenail of the child, by virtue of its interconnection with the brain, is no less one with the father than is the brain itself, the organ which facilitates this oneness.

But what if the toenail, or any other limb of the body, severs its connection with the brain? This would cut it off from its own center of vitality and consciousness, and as a result also from its parental origins. In other words, the unity of all the child's limbs and organs with the father's essence is dependent upon their maintaining their connection with their own mind, a connection which imbues them all with the awareness of this unity.

The Body Israel

Israel, too, is comprised of many "organs" and "limbs." There are the great sages of each generation who devote their life to the assimilation of the divine essence of Torah, whose entire being is permeated with the awareness of G-d's truth. These are the mind of the nation. Israel has a heart, individuals whose lives exemplify compassion and piety; and hands, its great builders and achievers. Each and every individual, from the "Moses of the generation" to the ordinary "foot soldier," forms an integral part of the body of G-d's firstborn—each is equally "the limb of the father."

But as with the physical father-child relationship, it is the mind of the child which facilitates the bond with his father. As long as the many organs and limbs of his body remain a single integrated whole, they are all equally the father's child. The mind is not serving as an "intermediary," G-d forbid—every part of the body, including the toenail, possesses the self-knowledge that makes the two ostensibly distinct bodies of the father and child a single entity. But it is only by virtue of their connection to their mind that this awareness resides within all the child's parts.

The same applies to the "body" that is Israel. It is our life-bond with our "mind"—the sages and leaders of Israel—that both integrates us as a single whole and imbues us with our connection to our Creator and Source.

True, a Jew cannot ever sever his or her bond with G-d, any more than even the lowliest toenail of the child's body can choose to go off on its own and undo its relationship with its father. But while we cannot change what we are, we can determine to what extent our identity as G-d's child will be expressed in our daily life. We can choose, G-d forbid, to disassociate ourselves from the leaders whom G-d has implanted in our midst, thus banishing our relationship with Him to the subconscious of our soul. Or we can intensify our bond to the "mind" of Israel, thereby making our bond with the Almighty a tangible and vibrant reality in our lives. ❖

Good Shabbos!



שבת שלום! • גוט שבת!

ב"ה
 ומלאה הארץ דעה אתהו'
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STUDY CHASSIDUS!

Currently learning

מאמר שובה ישראל

THE POWER OF RETURN

by Rabbi Shalom Dovber
 Schneersohn

Monday-Friday 5:55-6:10 AM

CHASSIDUS IS LIFE

"...the signature motif of chassidic teachings. If it is an authentic teaching, and it has been presented in a lucid form, then it resonates as no other teaching does. You absorb it not as "received tradition," but as one who hears the song singing within his own soul. Through Chassidus, no longer are the Torah and the Jew two separate beings, one instructing and one being instructed, one commanding and the other commanded. Chassidus is life; as the body and soul fuse to become a single living being, so the Jew bonds with these teachings as though they were his own soul—and is carried by them through the most stalwart challenges, as an indefatigable soul carries the body through fire and ice.

(An excerpt from an article by Rabbi Tzvi Freeman)



MONDAY EVENING PIZZA & PARSHA

7:00-8:00 PM • Maariv at 9:15

Monday, January 22, 2018

WHEN THE RIVER SPLIT

The Story of another Marine Miracle

When a Talmudic sage was on his way to performing a mitzvah, crazy things happened: A donkey kept a mitzvah, and a river split in half to make way for his entourage. What's the message of this wondrous tale?

Monday, January 29, 2018

FATHER(-IN-LAW)LY ADVICE

Why You Need a Mentor

While many great leaders are too busy for the average folk, Moses helped every Jew sort through their personal issues. But when his father-in-law advised him to take it easy, Moses took a step back. Why? Moses is a great help, but there's no substitute for internal transformation. For that, you need a mentor, not a Moses.

Monday, February 5, 2018

KINDNESS WINS

Discipline Is Necessary; Compassion Is Crucial

Scholars throughout the ages were mystified by the law against mixing meat and milk. A ride through the kabbalah of these two culinary counterparts, coupled with a detail in kosher law, delivers a profound lesson about managing your emotional bank account.

Monday, February 12, 2018

THE SYNAGOGUE STORY

More than Just a Place to Pray

For millennia, the synagogue has served as the hub of Jewish life. These structures, large and small, are used for prayer, celebration, and a bevy of communal functions. Explore the importance of synagogues, the laws mandating their construction and maintenance, and proper synagogue conduct.

שיעורי הלכה • Halacha

Hilchos Shabbos.....1:40-1:45 PM
 Monday-Thursday



Communication: Its Art and Soul

Beginning Sunday, January
 21st, 7:30-9:00 PM

Can you express yourself effectively in 140 characters or less? Should you?

The rise of the internet, mobile phones, and social media has completely changed the way we relate, interact, and communicate with one another—and it's high time we reclaim this lost art.

In Jewish philosophy, communication is more than just a tool: it is who we are. Humans are defined as communicative beings with a communicative soul, and aligning ourselves with this soul is our *raison d'être*.

In *Communication: Its Art and Soul*, we contrast Jewish thought with scientific discovery to unearth the essence of communication and how to utilize its powers to better ourselves, our relationships, and all of society

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