

THE CHEVRA

3'02



Young Israel of Fair Lawn
The Morris J. Kraut z'l Torah Center
www.yifl.org

Rabbi Eli Belizon
Avi Zanjirian
President

Shabbos Parshas
Beshalach
פרשת בשלח

January 18, 2019

יב שבט תשע"ט

Shacharis	7:00 AM
Candle Lighting	4:38 PM
Mincha	4:43 PM

Shaila of the Week

Tzeis	5:19 PM
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January 19, 2019

יג שבט תשע"ט

Chevra Mishnayos	8:00 AM
Shacharis	8:45 AM
Sof Zman K"SS	9:42 AM

**Hot Kiddush following
davening, sponsored by the Rav
and Rebbetzin, in honor of
Batya Sarah's bat mitzvah**
*(Everyone is reminded to help out and
clean up after your children.)*

Mincha	4:25 PM
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Seudah Shelishis

**Sponsored by the Regev family,
I'lu nishmas Adi's father,
Menachem Mendel ben Shmuel,
and by the Warsnitzer family,
I'lu nishmas Rita's mother,
Ettel bas Dovid**

Maariv following the Rabbi's
shiur

Shabbos Ends	5:48 PM
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Avos Ubanim	6:25 PM
Rabbi Reisman	7:30 PM

Sunday

Shacharis I	7:30 AM
Shacharis II	8:30 AM
Mincha	12:40 PM
Maariv	8:15 PM

Monday-Friday

Shacharis	7:00 AM
Night Seder	8:45 PM
Sanhedrin Chabura (W)	9:15 PM
Maariv (M-Th)	10:00 PM

Mazel Tov!

Mazel Tov to the Rav and Rebbetzin,
in honor of the bat mitzvah of their
daughter, Batya Sarah. Welcome to
all of the family that has joined us for
shabbos.

Mazel Tov!

Mazel Tov to Sid and Sandi
Goldschmidt on the engagement of
their granddaughter, Chaya
Goldschmidt, to Moshe Fabbi.

Women's Shiur

The women's shiur, "The Pressure is
On", will continue this Tuesday
night at 8:15pm, discussing the
halachos of Dosh on Shabbos.

Rav Shlomo Zalman Shabbos

On Shabbos parshas Teruma, Feb 8-
9, we will be hosting Rav Zelig Prag,
a neighbor, talmid, and close chaver
of Rav Shlomo Zalman Auerbach.
To sponsor (\$100), please contact
blumenthaljoseph@gmail.com.

Parshas Ha'Shavua

Parashat Beshalah – The Special Purity of Shabbat

Rabbi Eli Mansour

When the manna began falling each
morning to feed Beneh Yisrael, they
were informed that the manna would
not fall on Shabbat, and so they should
not leave the camp in search of manna
in the morning, as they did each
weekday. G-d commanded them, "Al
Yeseh Ish Mi'mekomo Ba'yom
Ha'shbi'i" – "no man shall leave from
his place on the seventh day" (16:29).
As Rashi cites from the Talmud, this
verse is interpreted as an allusion to
the prohibition of "Tehum Shabbat,"
which forbids walking beyond a
distance of 2,000 Amot outside the
borders of one's town. According to
the Rambam, in Hilchot Shabbat, the
Torah prohibition of "Tehum
Shabbat" forbids walking a distance of
24,000 Amot, but the Sages extended
the prohibition to include walking
even just 2,000 Amot.

What is the concept underlying
"Tehum Shabbat"? Why is walking
this distance forbidden?

The Sefer Ha'hinuch (anonymous
Medieval work explaining the 613
Biblical commands) explains, very
simply, that Shabbat is to be a time for
rest, and a long walk entails physical
exertion. Walking a distance shorter
than 2,000 Amot can be considered a
leisurely walk, but beyond this
distance, one exerts himself, which
conflicts with the aura of relaxation
which we are to maintain on Shabbat.
Additionally, however, there is a
deeper understanding, based on the

Kabbalistic teachings of the Arizal (Rav Yishak Luria, Safed, 1534-1572).

The Arizal taught that all the worlds experience elevation when Shabbat begins. As though on an elevator, all the different worlds, beginning with the lowest world – the natural world which we inhabit – start rising to higher levels with the onset of Shabbat. When this happens, the “Kelipot” (literally, “shells,” referring to the forces of impurity) try to rise, as well. They want to catch a “free ride,” as it were, and be elevated together with the rest of existence. The Arizal taught that several of our customs on Ereb Shabbat, such as cutting our nails and bathing with hot water, are intended to keep the “Kelipot” at bay, so-to-speak, to block these damaging forces and prevent them from being elevated. Shabbat is to have the effect of creating a distance between us and the “Kelipot,” bringing us far away from the sources of impurity and contamination. This goal would be sabotaged if the “Kelipot” succeeded in rising up together with our world, and it is therefore imperative that we keep the “Kelipot” in their place.

On this basis, the Arizal explained the significance of the prohibition of “Tehum Shabbat.” Walking outside the permitted boundary symbolizes one’s traversing the gulf separating between us and the “Kelipot” on Shabbat. The entire purpose of Shabbat is to create a large “buffer zone” between us and the “Kelipot,” and by walking beyond the “Tehum Shabbat” boundary, one crosses through that zone and connects to the “Kelipot” – directly undermining one of the primary spiritual objectives of the Shabbat experience. This understanding of “Tehum Shabbat” is alluded to in the word “Tehum,” which has the same letters as the word “Hotam,” or “seal.” The purpose of this prohibition is to create a protective “seal” around Shabbat, to ensure it remains safe from the “Kelipot” which threaten it.

This insight should enhance our appreciation of the unique sanctity of Shabbat, and the special privilege it affords us. Once Shabbat begins, our souls are elevated to a higher sphere. On Shabbat, we live in an entirely different zone, in a much loftier realm of existence, one of holiness and purity. Let us do everything we can to take full advantage of this weekly experience of “Kedusha,” so that the experience will have a profound impact upon our souls that will remain with us throughout the week and throughout our lives.

Parshas Beshalach – Test of Affluence

Rabbi Yissocher Frand

A pasuk [verse] at the end of this week’s Parsha says that when the Jewish people did battle with Amalek and Moshe Rabbeinu lifted his hands, the Jewish people were victorious. When it became difficult for Moshe to keep his hands up, we are told that he relied on support from Aharon and Chur — “...one on this side and one on the other side” [Shmos 17:12].

I saw a very interesting thought from Rav Mordechai Ilan. When we view this symbolically, we see something very significant. Moshe Rabbeinu was the leader of all of Israel. Moshe is our example of a leader par excellence. However, we see that Moshe needed the support of Aharon on one side and Chur on the other side.

If we look at the lives of Aharon and Chur, we see very diverse personalities. Aharon, as we all know, was the lover of peace and pursuer of peace. He was the one who tried to bring harmony between husband and wife. Throughout Tanach and Medrash, we find Aharon as the classic peace-maker. If there is no peace, there is nothing.

The leader of the Jewish people, definitely needs the support, standing by his side, of the philosophy of peace — loving peace and pursuing it.

On the other hand, Chur was the one who stood up for what was right.

When the Jewish people wanted to worship the Golden Calf and said “This Moshe who brought us out from the Land of Egypt, we don’t know what happened to him” [32:23], it was Chur who stood up to them, facing the angry mob, and answered them back. Chur was killed by the mob. That is the price, at times, that such a zealot needs to pay.

Sometimes we need this type of zealotry. Sometimes we can’t say “if there is no peace there is nothing.” Sometimes the price of peace is too high. Sometimes we need a Chur to stand up for what is right.

This is what the pasuk is telling us by informing us that Aharon supported Moshe from one side and Chur supported him from the other side. Moshe, as the leader, worried about unity and peace in the community. But he also needed a Chur on the other side. Sometimes the price of peace is too high.

Certainly, Shalom Bayis [peace in the home, between husband and wife] is a wonderful thing. We see that G-d allows His Name to be erased, in order to preserve Shalom Bayis. However, sometimes, if the price of Shalom Bayis is that there will be no Bayis worth retaining, we do not strive for “Shalom Bayis at all costs.”

Unity among people, among husband and wife, and among community is very, very important. But at what price Shalom? Sometimes we have to say no, not peace at any price.

Shabbat Shalom!