



THE Shul



WEEKLY MAGAZINE

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אז ישיר-משה ובני ישראל
את-השירה הזאת לה'
ויאמרו לאמר אשירה לה'
כי-גאה גאה סוס
ורכבו רמה בים...

SHABBOS PARSHAS
B'SHALACH
CANDLE-LIGHTING:
5:41 PM
SHABBOS ENDS:
6:36 PM

22 of Shevat: Yahrzeit of The Rebbe's Wife, Rebbetzin Chaya Mushka Schneerson

"...and the L-rd led the sea with the strong east wind all night, and He made the sea into dry land and the waters split. Then the children of Israel came into the midst of the sea on dry land, and the waters were to them as a wall from their right and from their left..." (EXODUS 14:21)

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 TheShul

WEEKLY PRAYER TIMES

FRIDAY NIGHT

Candle-Lighting	5:41 PM
Shabbos Ends	6:36 PM
Mincha followed by Kabbalas Shabbos	5:45 PM
Sephardic Mincha / Kabbalat Shabbat	5:40 PM

Next Week Shabbos: Yitro

Candle-Lighting	5:47 PM
Shabbos Ends	6:41 PM

SHABBOS

Hashkama Minyan	7:15 AM
Shacharis Main Minyan	9:00 AM
Sephardic Shacharit Minyan	9:00 AM
Children's Programs	10:00 AM
Shacharis Upstairs Minyan	10:00 AM
*Kiddush Following the Service	
Daf Yomi	4:25 PM
Main Mincha	5:30 PM
Sephardic Mincha	5:25 PM
Shabbos Ends / Maariv / Havdalah	6:36 PM
*Video of the Rebbe following the Service	

ZMANIM HALACHIC TIMES SUNDAY, JANUARY 28TH

Alot Hashachar / Dawn	5:51 AM
Earliest Talit & Tefillin	6:23 AM
Netz Hachama / Sunrise	7:06 AM
Latest Shema	9:48 AM
Latest Shacharit	10:43 AM
Chatzot / Midday	12:33 PM
Earliest Mincha	1:02 PM
Plag HaMincha	4:56 PM
Shekiah / Sunset	6:01 PM
Tzeit Hakochavim / Nightfall	6:26 PM

WEEKDAY DAVENING SCHEDULE

SHACHARIS MONDAY - FRIDAY

Main Minyan	6:50 7:30 9:00 AM
Sephardic Minyan	8:00 AM

SUNDAY SHACHARIS

Main Minyan	8:00 9:00 AM 9:30 AM
Sephardic Minyan	9:00 AM
*Daily Chumash & Tanya after every Minyan	

MINCHA / MAARIV SUNDAY - THURSDAY

Early Mincha	2:00 PM
Main Minyan Mincha / Maariv	5:45 PM
Sephardic Mincha / Maariv	5:40 PM

CYS CLASS SCHEDULE

<https://zoom.us/j/6457054016>

Password: 699576

*This link is only used if there is no additional link

MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/ PHL-320	7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/ PHL-320	7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/ PHL-320	7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/ PHL-320	7:30 am - 8:15 am CHASSIDUS Treatise of the Lubavitcher Rebbe Followed by CHITAS SYNOPSIS Chumash, Tanya, Rambam's book of Mitzvos Rabbi Zalman Lipskar (Men & Women) PHL-101 / PHL-301 / PHL-501/ PHL-320
7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu	7:40 am - 8:40 am DAF YOMI Rabbi Dov Schochet (Men Only) TXT-220 / TXT-601 Zoom: Meeting 9339617239 Passcode: 8CnDsu
9:00 am - 10:00 am HEBREW FOR BEGINNERS Ms. Sari Weinberg (Men & Women) HBR 101	8:45 am - 9:45 am HEBREW FOR BEGINNERS Ms. Sari Weinberg (Men & Women) HBR 101	9:35 am - 10:00 am MEGILLOT Mishlei - Book of Proverbs Rabbi Dov Schochet (Men & Women) TXT-121	8:45 am - 9:45 am HEBREW INTERMEDIATE Ms. Sari Weinberg (Men & Women) HBR 301	
10:00 am - 11:00 am KASHRUS 1 Ms. Sari Weinberg (Men & Women) LAW 101	9:55 am - 10:55 am TANYA IN SPANISH Mrs. Vivian Perez (Women Only) PHL-320/PHL-501 Zoom: Meeting 883-2349-2843 Passcode: 1111	10:10 am - 11:30 am PARSHA OF THE WEEK Rebbetzin Chani Lipskar (Men & Women) TXT-112 / TXT-113 / TXT-501	9:55 am - 10:55 am TANYA IN ENGLISH Mrs. Vivian Perez (Women Only) PHL-320/PHL-501 Zoom: Meeting 854-8616-2783 Passcode: 111111	
11:00 am - 12:00 pm REINTRODUCTION TO JUDAISM Rabbi Sholom D. Lipskar (Men & Women) TXT 110/TXT 501	11:00 am - 12:00 pm IN DEPTH ANALYSIS OF A MITZVAH BASED ON THE WEEKLY TORAH PORTION Rabbi Shea Rubinstein (Men & Women) TXT-201 / TXT-211 / TXT-601	11:30 am - 12:15 pm TANYA Rabbi Sholom Lipskar (Men & Women) PHL-320 / PHL-502	10:55 am - 11:10 am PARSHA IN ENGLISH Mrs. Vivian Perez (Women Only) PHL-320/PHL-501 Zoom: Meeting 854 8616 2783 Passcode: 540360	
12:15 pm - 1:00 pm EARLY ROMAN HISTORY & THE JEWS Reb Mendel Korf (Men & Women) HIST 102/502	12:00 pm - 1:00 pm PIRKEI AVOT Rabbi Dov Schochet (Men & Women) ETH-101	12:30 pm - 1:30 pm PARSHA IN SPANISH Mrs. Vivian Perez (Women Only) PHL-320/PHL-501 Zoom: Meeting 883-2349-2843 Passcode: 1111	11:15 am - 12:00 pm PARSHA OF THE WEEK Rabbi Shea Rubinstein (Men & Women) TXT-112 / TXT-113 / TXT-501	
1:00 pm - 2:00 pm LAWS OF SHABBOS Rabbi Dov Schochet (Men & Women) LAW 150-154/LAW 502	1:00 pm - 2:00 pm CHASSIDIC PHILOSOPHY FOR THE 21st CENTURY Rabbi Zalman Lipskar (Men & Women) PHL 301-501		12:00 pm - 1:00 pm BOOK OF JUDGES Rabbi Dov Schochet (Men & Women) TXT-120	
			1:00 pm - 2:00 pm THE RISHONIM & MODERN TIMES Mr. Michael Gandelman (Men & Women) TXT 401/TXT 691	
8:45 pm - 9:45 pm PARSHA IN SPANISH Rabbi Shea Rubinstein (Men & Women) TXT-112 / TXT-113 / TXT-502	8:00 pm - 9:00 pm PRACTICAL LIVING WITH THE TORAH & TANYA Rabbi Sholom D. Lipskar (Men & Women) PHL 320 / PHL 520			

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ERUV INFORMATION

We would like to emphasize that every Erev Shabbos, individuals should call the Eruv Hotline to make sure that the Eruv is operational prior to carrying on Shabbos.

The number is 305-866-ERUV (3788). The Eruv message is recorded approximately two hours prior to Candle-Lighting.

To pay your annual Eruv dues visit:
www.miamibeacheruv.com

Surfside: The Eruv in Surfside now includes the walking paths along the beach. Pushing strollers and carrying is permitted on the paths, but not beyond the path or onto the beach.

Bal Harbour: The Eruv in Bal Harbour includes the inner (western) walking path only. The pier at Haulover Cut is not included.

Bay Harbor Islands: The Eruv in Bay Harbor Islands includes the entire perimeter of both islands in Bay Harbor

including the small bridge connecting to Surfside.

Indian Creek Island: The entire island of Indian Creek is EXCLUDED from the Eruv, including the bridge.

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OUR REBBE'S PARSHA MESSAGE

BASED ON THE TEACHINGS OF THE LUBAVITCHER REBBE

INFORMATION RETRIEVED FROM CHABAD.ORG



The beginning of this week's Torah reading: "When Pharaoh sent out the nation...." is puzzling. Why is Pharaoh given credit for sending them out? The truth is that Pharaoh only existed to help the Jews reach **Redemption**. Some entities express their positive intent from the outset, others like Pharaoh require effort and even transformation before their positive qualities come to the surface.

There is nothing in G-d's world that wasn't created for the good. However in certain situations, He invites the Jewish people to work together with Him to bring that good to the surface. This is the role He gave the Jewish people: to confront Pharaoh and others like him and bring out the good that G-d invested in them.

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 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.

At the conclusion of Parshat 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.

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. 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.

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 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.

THOUGHTS ON THE PARSHA

BY RABBI SHOLOM D. LIPSKAR



Continuing the ongoing saga of the formation and development of the Jewish people, Hashem's Chosen Nation, we are granted the ultimate gift of casting off human enslavement and bondage on every level and attain **a true sense of freedom and emancipation**, enabling the ability to choose to be subservient only to Almighty G-d, and not to any mortal.

After being chosen and given the document for our existence, the Torah, we come to the realization that true freedom can only be achieved through **accepting a rigorous, disciplined, structured lifestyle, dictated by the only entity that has true freedom - Hashem.**

The molding of a physical human with the capacity to transcend natural boundaries and to live beyond the limits of natural, socio-anthropological systems requires a beyond-natural disciplining process that is only extant in the Jewish behavioral way of life, also known as **Mitzvot.**

Moving towards fulfilling that mission and objective and fitting into such a structured, ordered lifestyle, faces

multiple challenges, particularly from the environmental forces influenced by social attitudes based on instinctive drives of instant gratification, entitlement, low self-esteem, doubt, ignorance, and lack of trust in G-d.

Coming out of the Egyptian exile, we faced two challenges. One was the Egyptians who chased after us, and when we were caught between a rock and hard place at the edge of the sea, hounded by Special Forces charioteers of Egypt, Jewish people had four attitudes of reaction: 1) acquiescence and surrender; 2) Martyrdom like Masada; 3) Go to war; 4) pray to HaShem.

G-d tells Moses none of that is the right path now. Do not think about the past, do not deal with what's behind you, just **move forward with alacrity and complete trust that your path forward**, no matter how seemingly impossible, will be successful. That trust and faith precipitated the splitting of the sea.

Then, at the conclusion of today's portion, the Jewish people are confronted by the evil, hate-filled Amalek, a different type of hate based on absolute irrationality that has no foundation in any aspect of the human construct. It is deeply embedded in the psyche of this Amalek nation that has no place in normal human behavior.

Contrary to our reaction to the Egyptians who chased after us in order to harness our work ethic, skills, ingenuity, and capacity, to enhance their own land and power, and our attitude was to just walk away and leave them, to no longer interface with them. **You might be giving up some**

comfort, but you are on your way to true freedom.

However, when confronted with the Amalek mentality, G-d directs Moses to go out and battle them and vanquish them. You must confront them and not allow them to manifest in any practical way. We cannot even walk away from them because that evil follows you until it is absolutely eradicated and destroyed as we are commanded to do.

Our sojourn through many civilizations and lands during our exile and our contribution, and success has been well documented and often unfortunately to the extent of a very dangerous point of assimilation. It is in those environments that we must build our defense mechanisms by living in our own particular, unique, singular manner. When we live in this manner, the Nations of the World not only respect us but assist us.

When facing the type of savage, irrational, bestial evil, and hate that we see in the Amalek of today, there is no other option but to fight till we eradicate them.

The lessons in the Torah are clear and eternal. They also guarantee us invincibility. History confirms that reality.

Have a wonderful week and a great Shabbos.

THIS WEEK'S KIDDUSH

IS AVAILABLE FOR SPONSORSHIP

Sponsor our Shabbos Kiddush to celebrate birthdays, anniversaries, and special occasions, or to honor loved ones on their Yahrzeit. Join our community in recognizing these important milestones and fostering connections that bring us together.

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Mazal Tov and may we
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22 OF SHEVAT

Yahrzeit of the Lubavitcher Rebbe's wife, Rebbetzin Chaya Mushka Schneerson

INFORMATION RETRIEVED FROM CHABAD.ORG



On Wednesday, February 10, 1988 (Shevat 22, 1988) the Rebbe's wife of 59 years, Rebbetzin Chaya Mushka Schneerson, passed away after a brief illness.

She had felt ill the night before and was brought to the hospital, where she requested a glass of water. After reciting the blessing "Blessed are You, G-d... by whose word all things come into being", she returned her soul to her Maker.

An erudite and wise woman, Rebbetzin Chaya Mushka carried the mantle of her exalted position in a most humble and unpretentious fashion. Though she was the wife of a leader revered by hundreds of thousands, almost nothing was known about her until after her passing, when those who knew her felt that they could tell of her life and personality without violating her jealously guarded privacy.

The second of three daughters, Chaya Mushka (Moussia) Schneerson was born in Babinovitch, near the Russian city of Lubavitch, on Shabbat, the 25th

of Adar, in 1901. Wife of the Rebbe; daughter of the sixth Lubavitcher rebbe, Rabbi Yosef Yitzchak Schneersohn; and granddaughter of the fifth Lubavitcher rebbe, Rabbi Sholom DovBer Schneersohn—the Rebbetzin could not have been more immersed in Torah and Jewish scholarship.

While a teenager, she risked discovery by the Russian authorities, and smuggled food and candles to the Novardok yeshivah. Throughout her life she repeatedly **risked her life to help others**, under both Soviet and Nazi rule, and experienced firsthand the sacrifices of global Jewish leadership. Yet when her husband refused the entreaties of chassidim, Chabad-Lubavitch followers, that he become rebbe, the Rebbetzin urged him to agree, knowing full well the toll it would take on her.

Her pivotal testimony in a mid-1980s federal case regarding the ownership of her father's priceless library sheds some light on this sacrifice.

Summing up her life's experience that a rebbe is completely devoted to the community at large and has no private life, she declared that the library, **"belongs to the chassidim, because my father belonged to the chassidim."**

The Rebbetzin was a diligent student of chassidic thought, and accounts concur that she was one of the Rebbe's only confidantes in the world.

Yet, despite her extraordinary role—as unknown as it was to the public—and her regal upbringing and bearing, it seems that she always found common

ground with those who came to her, and helped each one feel comfortable and heard.

In a farewell fit for a queen, a procession fifteen thousand strong led by an official police motorcade accompanied her to the Chabad cemetery in Queens, New York. There she was interred near her father, the previous Rebbe, Rabbi Yosef Yitzchak Schneerson. On the very day of her burial, the Rebbe established a charity fund in her name, which continues to this day to serve a variety women's social and educational purposes.

In the days and months following her passing, the Rebbe spoke frequently on the theme, **"And the living shall take to heart"**—how the passing of a person close to oneself should prompt one to positive action, in the form of lessons derived from that person's life and deeds undertaken to perpetuate his or her memory.

Childhood, marriage, work, religion, illness—things that one thinks one knows exactly what they mean—were given new meaning in the Rebbe's teachings. He did the same with the concepts of death and mourning.

The Rebbe noted that Torah law prescribes set periods for mourning the passing of a close relative. A certain set of mourning practices are mandated for the first day; other laws apply to the first three days, seven days, month and year. But isn't "mourning" a feeling rather than an act? How, then, asked the Rebbe, can a person be instructed to mourn? Or to reduce the intensity of his mourning when a certain mandated "mourning period"

ends? Death, explained the Rebbe, is a phenomenon so devastating to our sense of self that we cannot deal with it with any of the ordinary tools of life. Only our submission to the supra-rational law of G-d can empower us to contain our mourning and not allow it to overwhelm our lives.

As for the concept of death itself, **the Rebbe saw death not as the end of life, but as the beginning of new, loftier and a greater form of life.** For the soul lives on. Indeed, when the soul is freed from the limits of the physical condition, it can express its spirituality and purity unobscured by the body. Also: if we define life not

merely as existence but as progression and achievement, a person can live beyond the point that the soul and body are parted. If those in the land of the living are spurred by his passing to do positive, constructive and G-dly deeds, then the death itself becomes a form of life.

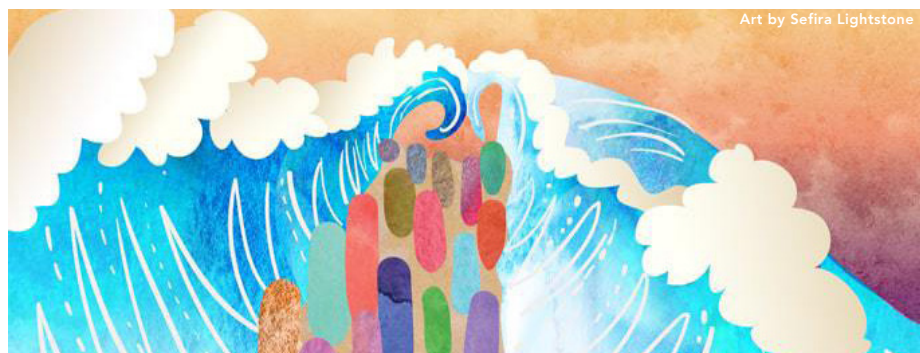
Finally, a basic tenet of the Jewish faith is the belief that, in the age of Moshiach, those who have died will be restored to eternal life. Thus death is but a temporary hiatus before a renewed, and far greater, phase of life. Indeed, the Talmud compares death to sleep, implying that, like sleep, it is a **"descent for the sake of ascent"** — a

time of foment and preparation for a greater, more energized tomorrow.

The Rebbe said: "When a close relative passes away, according to G-d's will, those that remain here cannot see him anymore with their eyes or hear him with their ears. However, the soul in the World of Truth does see and hear, and when it sees that its relatives are grieving more than the required amount because of its physical absence, it is pained. On the other hand, when it sees that after the mourning period prescribed by the Torah, life went back to its regular cycle and is full of positive actions, it can **rest happily.**"

PARSHA ROUNDUP

INFORMATION RETRIEVED FROM CHABAD.ORG



Finally, in last week's parshah, after years of the Jews' enslavement and then all the ten plagues that G-d heaped upon the Egyptians, **Pharaoh had let the Jews out of Egypt.** But in this week's parshah, no sooner are the Jews out of Egypt that Pharaoh changes his mind and begins chasing after them! Now, in front of the Jews is the sea, and behind them is Pharaoh with thousands of soldiers. If they move forward they will drown, but if they turn around, or do nothing, Pharaoh and

his army will reach them and they will be forced back to Egypt. What should they do?! They are trapped!

G-d tells Moses to take his stick and stretch it over the sea. Moses does, and an amazing miracle happens—**the sea splits, allowing the Jews to walk through on dry land!** The Egyptians try to follow the Jews into the sea, but the sea begins to flow again and closes in on them. When the Jews come to the other side, they sing a song of thanks

to G-d, awesomely grateful for the miraculous way they were saved. Now, the Jews have come to the desert, and they are worried that they will not have food to eat. So G-d sends quail for the Jews to have meat, and every morning, a special food called **Manna** falls to the ground. The Jews collect one portion of Manna every day, but on Friday there is a double portion for Shabbat. Then Moses hits a rock and it becomes a fountain, giving the Jews water.

A nation called Amalek comes and attacks the Jews. Moses sends Joshua to gather an army from the Jews and go fight them. Joshua does this, and he **wins against the Amalekites.** But G-d is very angry, and promises to never forget what Amalek did to the Jews, they were the first one to attack them in the desert.

CROSSING THE SEA

BY RABBI JONATHAN SACKS, OBM

INFORMATION RETRIEVED FROM RABBISACKS.ORG



Our parsha this week begins with an apparently simple proposition:

When Pharaoh let the people go, G-d did not lead them on the road through the land of the Philistines, though that was shorter. For G-d said, "If they face war, they might change their minds and return to Egypt." So G-d led the people around by the desert road toward the Red Sea. The Israelites went up out of Egypt prepared for battle. (Ex. 13:17-18)

G-d did not lead the people to the Promised Land by the coastal route, which would have been more direct. The reason given is that it was such an important highway, it constituted the main path from which Egypt might be attacked by forces from the north-west such as the Hittite army. The Egyptians established a series of forts along the way, which the Israelites would have found impregnable.

However, if we delve deeper, this decision raises a number of questions. **First:** we see that the alternative route they took was potentially even more traumatic. G-d led them around by the

desert road towards the Red Sea. The result, as we soon discover, is that the Israelites, when they saw the Egyptian chariots pursuing them in the distance, had nowhere to go. They were terrified. They were not spared the fear of war. Hence the first question: **why the Red Sea? On the face of it, it was the worst of all possible routes.**

Second: if G-d did not want the Israelites to face war, and if He believed it would lead the people to want to return to Egypt, why did the Israelites leave chamushim, "armed" or "ready for battle"?

Third: if G-d did not want the Israelites to face war, why did He provoke Pharaoh into pursuing them? The text says so explicitly. "And I will **harden Pharaoh's heart**, and he will pursue them. But I will gain glory for Myself through Pharaoh and all his army, and the Egyptians will know that I am the L-rd." (Ex. 14:4). Three times in this one chapter we are told that G-d hardened Pharaoh's heart (Ex. 14:4, 8, 17). The Torah explains this motivation of **"I will gain glory for Myself."** The defeat of the Egyptian army at the Sea

would become **an eternal reminder of G-d's power.** "The Egyptians will know that I am the L-rd." Egypt may come to realise that there is a force more powerful than chariots, armies and military might. But the opening of our parsha suggested that G-d was primarily concerned with the Israelites' feelings – not with His glory or the Egyptians' belief. If G-d wanted the Israelites not to see war, as the opening verse states, why did He orchestrate that they witnessed this attack at the Sea?

Fourth: G-d did not want the Israelites to have reason to say, "Let us return to Egypt." However, at the Red Sea, they did tell Moses something very close to this:

"Was it because there were no graves in Egypt that you brought us to the desert to die? What have you done to us by bringing us out of Egypt? Didn't we say to you in Egypt, 'Leave us alone; let us serve the Egyptians'? It would have been better for us to serve the Egyptians than to die in the desert!" (Ex. 14:11-12)

Fifth: G-d clearly wanted the Israelites to develop the self-confidence that would give them the strength to fight the battles they would have to fight in order **to conquer the Holy Land.** Why then did He bring about a state of affairs at the Sea where they had to do exactly the opposite, leaving everything to G-d:

Moses answered the people, "Do not be afraid. Stand firm and you will see the deliverance the L-rd will bring you today. The Egyptians you see today you will never see again. The L-rd will

fight for you; you need only to be still.” (Ex.14:13-14)

The miracle that followed has so engraved itself on Jewish minds that we recite the Song at the Sea in our daily Morning Service. The division of the Sea was, in its way, the greatest of all the miracles. But it did not contribute to Jewish self-confidence and self-reliance. The L-rd will fight for you; you need only to be still. The Egyptians were defeated not by the Israelites but by G-d, and not by conventional warfare but by a miracle. How then did the encounter teach the Israelites courage?

Sixth: The parsha ends with another battle, against the Amalekites. But this time, there is no complaint on the part of the people, no fear, no trauma, no despair. Joshua leads the people in battle. Moses, supported by Aaron and Hur, stands on a hilltop, his arms upraised, and as the people look up to Heaven, they are inspired, strengthened, and they prevail.

Where then was the fear spoken of in the opening verse of the parsha? Faced by the Amalekites, in some ways more fearsome than the Egyptians, the Israelites did not say they wanted to return to Egypt. The sheer silence on the part of the people stands in the strongest possible contrast to their previous complaints about water and food. The Israelites turn out to be good warriors. So why the sudden change between the opening of our parsha and its close? In the opening, G-d is protective and miracle-working. At the close, G-d is more concealed. He does not fight the battle against the Amalekites; He gives the Israelites the strength to do so themselves. In the opening, the Israelites, faced by the Egyptians, panic and say that they should never have left Egypt. By the

close, faced by the Amalekites, they fight and win. What had changed?

The answer, it seems to me, is that we have perhaps the first recorded instance of what later became a **key military strategy**. In one of the more famous examples, Julius Caesar ordered his army to cross the Rubicon in the course of his attempt to seize power. Such an act was strictly forbidden in Roman law. He and the army had to win, or they would be executed. Hence the phrase, “to cross the Rubicon.”

In the year 1519, Cortes (the Spanish commander engaged in the conquest of Mexico) burned the ships that had carried his men. His soldiers now had no possibility of escape. They had to win or die. Hence the phrase, “burning your boats.”

What these tactics have in common is the idea that **sometimes you have to arrange that there is no way back**, no line of retreat, no possibility of fear-induced escape. It is a radical strategy, undertaken when the stakes are high and when exceptional reserves of courage are necessary. That is the logic of the events in this week's parsha that are otherwise hard to understand.

Before they crossed the Red Sea, the Israelites were fearful. But once they had crossed the Sea, there was no way back. To be sure, they still complained about water and food. But their ability to fight and defeat the Amalekites showed how profoundly they had changed. They had crossed the Rubicon. Their boats and bridges were burned. They looked only forwards, for there was no return. Rashbam makes a remarkable comment, connecting Jacob's wrestling match with the angel to the episode in which Moses, returning to Egypt, is attacked by G-d

(Ex. 4:24) and also linking this to Jonah on the stormy ship. All three, he says, were overcome by fear at the danger or difficulty that confronted them, and each wanted to escape. Jacob's angel, Moses' encounter and the tempest that threatened to sink Jonah's ship, were all ways in which Heaven cut off the line of retreat.

Any great undertaking comes with fear. Often we fear failure. Sometimes we even fear success. Are we worthy of it? Can we sustain it? We long for the security of the familiar, the life we have known. We are afraid of the unknown, the uncharted territory. And the journey itself exposes our vulnerability. We have left home; we have not yet reached our destination. Rashbam was telling us that if we have these feelings we should not feel ashamed. Even the greatest people have felt fear. Courage is not fearlessness. It is, in the words of a well-known book title, feeling the fear but doing it anyway.

Sometimes the only way to do this is to know that there is no way back. Franz Kafka in one of his aphorisms wrote, **“Beyond a certain point there is no return. This point has to be reached.”** That is what crossing the Red Sea was for the Israelites, and why it was essential that they experienced it at an early stage in their journey. It marked the point of no return; the line of no retreat; the critical point at which they could only move forward.

I believe that some of the greatest positive changes in our lives come when, having undertaken a challenge, we cross our own Red Sea and know that there is no way back. There is only a way forward.

Then G-d gives us the strength to fight our battles and win.

RENEWABLE ENERGY

BY RABBI JONATHAN SACKS, OBM

INFORMATION RETRIEVED FROM RABBISACKS.ORG

The first translation of the Torah into another language – Greek – took place in around the second century BCE, in Egypt during the reign of Ptolemy II. It is known as the Septuagint, in Hebrew HaShivim, because it was done by a team of seventy scholars. The Talmud, however, says that at various points the Sages at work on the project deliberately mistranslated certain texts because they believed that a literal translation would simply be unintelligible to a Greek readership. One of these texts was the phrase, “On the seventh day G-d finished all the work He had made.” Instead, the translators wrote, “On the sixth day G-d finished.”

What was it that they thought the Greeks would not understand? How did the idea that G-d made the universe in six days make more sense than that He did so in seven? It seems puzzling, yet the answer is simple. **The Greeks could not understand the seventh day, Shabbat, as itself part of the work of Creation.** What is creative about resting? What do we achieve by not making, not working, not inventing? The idea seems to make no sense at all. Indeed, we have the independent testimony of the Greek writers of that period, that one of the things they ridiculed in Judaism was Shabbat. One day in seven Jews do not work, they said, because they are lazy. The idea that the day itself might have independent value was apparently beyond their comprehension. Oddly enough, within a very short period of time the empire of Alexander the Great began to crumble, just as had the earlier city state of Athens that gave rise to some of the greatest thinkers

and writers in history. Civilisations, like individuals, can suffer from burnout. It's what happens when you don't have a day of rest written into your schedule. As Ahad HaAm said: **“More than the Jewish people has kept Shabbat, Shabbat has kept the Jewish people.”**

Rest one day in seven and you won't burn out.

Shabbat, which we encounter for the first time in this week's parsha, is one of the greatest institutions the world has ever known. **It changed the way the world thought about time.** Prior to Judaism, people measured time either by the sun – the solar calendar of 365 days aligning us with the seasons – or by the moon, that is, by months (“month” comes from the word “moon”) of roughly thirty days. The idea of the seven-day week – which has no counterpart in nature – was born in the Torah and spread throughout the world via Christianity and Islam, both of which borrowed it from Judaism, marking the difference simply by having it on a different day. We have years because of the sun, months because of the moon, and weeks because of the Jews.

What Shabbat gave – and still gives – is **the unique opportunity to create space within our lives, and within society as a whole, in which we are truly free.** Free from the pressures of work; free from the demands of ruthless employers; free from the siren calls of a consumer society urging us to spend our way to happiness; free to be ourselves in the company of those we love. Somehow this one day has renewed its meaning in generation

after generation, despite the most profound economic and industrial change. In Moses' day it meant freedom from slavery to Pharaoh. In the nineteenth and early twentieth century it meant freedom from sweatshop working conditions of long hours for little pay. In ours, it means freedom from emails, smartphones, and the demands of 24/7 availability.

What our parsha tells us is that Shabbat was among the first commands the Israelites received on leaving Egypt. Having complained about the lack of food, G-d told them that He would send them manna from heaven, but they were not to gather it on the seventh day. Instead, a double portion would fall on the sixth. That is why to this day we have two challot on Shabbat, in memory of that time.

Not only was Shabbat culturally unprecedented. Conceptually, it was so as well. Throughout history people have dreamed of an ideal world. We call such visions, utopias, from the Greek *ou* meaning “no” and *topos* meaning “place.” They are called that because no such dream has ever come true, except in one instance, namely Shabbat. Shabbat is “utopia now,” because on it we create, for twenty-five hours a week, a world in which there are no hierarchies, no employers and employees, no buyers and sellers, no inequalities of wealth or power, no production, no traffic, no din of the factory or clamour of the marketplace. It is “the still point of the turning world,” a pause between symphonic movements, a break between the chapters of our days, an equivalent in time of the open countryside between

towns where you can feel the breeze and hear the song of birds. Shabbat is utopia, not as it will be at the end of time but rather, as we rehearse for it now in the midst of time.

G-d wanted the Israelites to begin their one-day-in-seven rehearsal of freedom almost as soon as they left Egypt, because real freedom, of the seven-days-in-seven kind, takes time, centuries, millennia. The Torah regards slavery as wrong, but it did not abolish it immediately because people were not yet ready for this. Neither Britain nor America abolished it until the nineteenth century, and even then not without a struggle. Yet the outcome was inevitable once Shabbat had been set in motion, because slaves who know freedom one day in seven will eventually rise against their chains. The human spirit needs time to breathe, to

inhale, to grow. The first rule in time management is to distinguish between matters that are important, and those that are merely urgent.

Under pressure, the things that are important but not urgent tend to get crowded out. Yet these are often what matter most to our happiness and sense of a life well-lived. **Shabbat is time dedicated to the things that are important but not urgent:** family, friends, community, a sense of sanctity, prayer in which we thank G-d for the good things in our life, and Torah reading in which we retell the long, dramatic story of our people and our journey. Shabbat is when we celebrate shalom bayit – the peace that comes from love and lives in the home blessed by the Shechinah, the presence of G-d you can almost feel in the candlelight, the wine, and the

special bread. This is a beauty created not by Michelangelo or Leonardo but by each of us: a serene island of time in the midst of the often-raging sea of a restless world.

The ancient Greeks could not understand how a day of rest could be part of Creation. Yet it is so, for without rest for the body, peace for the mind, silence for the soul, and a renewal of our bonds of identity and love, the creative process eventually withers and dies. It suffers entropy, the principle that all systems lose energy over time. The Jewish people did not lose energy over time, and remains as vital and creative as it ever was. The reason is **Shabbat: humanity's greatest source of renewable energy, the day that gives us the strength to keep on creating.**

WHY THE SEA NEEDED TO SPLIT

BY MENACHEM FELDMAN

INFORMATION RETRIEVED FROM CHABAD.ORG



Looking at the ocean, all we see is water. The ocean is full of life. It is home to creatures of all sizes and shapes. Yet this abundant and diverse world, submerged beneath the surface, is hidden from our view. In fact, more than 95 percent of the underwater realm remains unexplored.

It is for this reason that the Kabbalists use the sea as a metaphor for the **"concealed worlds."** The spiritual worlds are indeed full of spiritual life—angels, souls, energy, Divine light—yet they are concealed from our eyes. Dry land, by contrast, is a metaphor for reality as we perceive it. If something is

tangible enough to be grasped by our five senses, then it is in the realm of "dry land." If it is a spiritual reality that cannot be perceived with the naked eye, it is in the concealed world of the "sea."

This explains **the spiritual significance of the biblical story of the Splitting of the Sea.** When the Children of Israel left Egypt, they were pursued by Pharaoh and the Egyptians and were trapped at the Red Sea.

Miraculously, the sea split before them, and they traveled on dry land in the midst of the sea. The Egyptians followed, and the waters of the sea came crashing down upon them, drowning them.

One look at a map of the Middle East will show that the Jewish people, who were en route from Egypt to Mount Sinai, had no business being at the Red Sea—it's completely out of the way. In fact, the Jewish people did not cross the sea; rather, they emerged from the sea on the same side they had entered, effectively making a U-turn.

So what was the purpose of the Splitting of the Sea? Was it just a way for G-d to drown the Egyptian army? Couldn't G-d have found an easier way to punish the Egyptians?

The answer is that in order for the people to receive the Torah, they first needed to experience the Splitting of the Sea.

The sea represents that which is concealed. The sea represents the Divine energy within every created being. The sea represents the spark of holiness that is at the core of every creation.

When the sea split, when the waters were transformed into dry land, then the hidden core within every creation was revealed. As the sea split, all of the concealment of the world was torn open, exposing the truth of the oneness of G-d.

As the sea split, each and every individual experienced a Divine revelation, to the extent that the Talmud teaches that "a maidservant at the sea was able to see what the prophet Ezekiel was unable to see."

When we received the Torah at Sinai, we were charged with the mission to **connect the physical and the spiritual, the mundane and the holy, the earthly and the Divine**. But how is that even possible? They seem to be polar opposites.

The Splitting of the Sea explains it all.

Before G-d could command the people to connect the physical and the spiritual, they first had to experience the Splitting of the Sea, the tearing open of the concealment. They had to understand that the hidden core of all of creation is indeed the Creator. They had to realize that, in truth, the physical is nothing more than concealed spirituality. Every creation craves to be used as a vessel for a mitzvah, craves to be **reunited with its Divine source**.

To split the sea in the world around us, **we must first split our own sea**. We must first expose the hidden reality of our soul. And then we'll discover that the world around us is disguising a deeper truth, a truth waiting to be revealed. When the Torah tells the story of the Splitting of the Sea, the Torah emphasizes that the waters of the sea became protective walls for the Jewish people. This is not just a physical description, but a metaphor for our souls.

As finite beings, we tend to see things in black and white. We often define ourselves in terms of what we can do and can't do. We tell ourselves that there are certain things we are capable of doing, we're good at, and we're comfortable striving for. Then are the things we believe to be beyond our grasp. The things that are inconsistent with our nature, ability and inclination.

We have a long list of things, we tell ourselves, that we cannot accomplish. The Torah teaches us that as the sea split, as the hidden world came to light, **the core of the soul was also unveiled**. At that moment of revelation, the Jewish people realized that the soul defies definition. They realized that they could express themselves in opposite ways; they could excel

in contrasting fields. They could be introverts as well as extroverts, scholars as well as people of action. Both the "right side" and the "left side" are protective walls.

A soul is not limited to a single form of expression. A soul cannot be boxed into one model of achievement. As soon as we reveal our essence, there is nothing that we cannot achieve. The stories of the Torah are not merely stories about the past; they are the stories of our lives. To achieve the purpose of our creation, we too must experience the three most fundamental events of Jewish history: the Exodus, the Splitting of the Sea, and the Giving of the Torah.

Each and every day, we have the opportunity to escape our Egypt. To escape the enslavement to our perceived limitations. **Each and every day, we receive the Torah at Sinai, empowering us to connect creation to its Creator, to reveal the hidden core of the physical.** To do so, however, we must first reveal the inner core of our soul, we must split our own sea, reveal our hidden truth, and discover that our essence is indeed limitless.

We must reveal the hidden spark of infinity within our souls.

HALACHA OF THE WEEK

PREPARING FOR SHABBAT BY RABBI DOV SCHOCHET

As the Jewish people leave the sea following the miracle of its splitting, they come to Marah. The name of the place literally means bitter, for the water in Marah was bitter and undrinkable. This was one of their stops on the way to receive the Torah. There the Torah tells us that the Jewish people were given some basic laws, including the Laws of Shabbat. Shabbat is so critical for the Jewish people that in a sense it is a prerequisite to receiving the Torah.

There are many laws the sages instituted to prepare for Shabbat properly. A person is not to travel on Friday longer than a journey of 3 Parsah (about 7-8 miles, a length that took 4 hours and 48 minutes to walk.) The reason was a concern that the person would arrive at his destination without enough time to ensure proper Shabbat provisions. If the person is not travelling by foot, they could travel the distance it would take them to travel in the above time. The above laws were even for a person travelling home for there is a concern that his family, unaware that he was coming, would not adequately prepare. Obviously, if a person is without provisions he can travel as far as needed to reach a proper destination for Shabbat.

Today we are not as careful with the above for the average family prepares abundantly for Shabbat, so if the person will arrive before Shabbat there isn't a concern that there will be insufficient food.

One should not have a large meal on Friday for that will interfere with their ability to enjoy the Shabbat meal. The only exception to this is if there

is a meal of a Mitzva that must be on Friday e.g. a Brit that happens that day. In that case one can have a festive meal, but it is best if it is done before the 10th hour of the day (in the first three quarters of the daytime.)

One cannot have a private fast day on Friday, for they will enter Shabbat in an uncomfortable state. However, if it is a communal fast day, even if it is not mandatory e.g. the Yahrtzeit of a Tzadik when some have the custom to fast, one may fast on Friday. If one is fasting and brings in Shabbat before the stars come out, there is a debate if they are allowed to eat or must continue fasting until nightfall. One opinion says the person must continue fasting, whereas others argue that once one has accepted Shabbat it is forbidden to fast. The Halacha follows the first opinion. This is relevant for the fast of the 10th of Tevet which in some years falls out on a Friday.

One is meant to wake up early on Friday to begin preparing and buying products for Shabbat. In some places they actually close the Yeshiva on Friday in order to not interfere with the Shabbat preparations. However, if a person has a set learning schedule, especially if it is for public learning, they should not stop it on Friday.

Even one who has many aids should **help prepare for Shabbat** personally, as one should always attempt to do a Mitzva directly. We find some of the greatest scholars of the Talmud that would do things that would usually be considered beneath their dignity for the honor of Shabbat.

It is proper for one to ensure that their knife is sharp for Shabbat, this is also an honor for Shabbat.

It is proper to taste from all the dishes one prepares for Shabbat on Friday.

We must look clean for Shabbat, therefore one must **bathe** their entire body in hot water for Shabbat. While this is not obligatory, one who does so is rewarded. We must also cut our nails every Friday.

If one has long hair, it is proper to cut it before Shabbat so they don't enter Shabbat disheveled. It is proper to cut the hair as close to Shabbat as possible so it is clear that the **haircut** was for the honor of Shabbat.

Shortly before Shabbat one must remind the family to **light the candles** and all the other things that must be prepared before Shabbat. This shouldn't be done too early when the family members might delay as they have abundant time, and eventually forget altogether. The person must ask in a gentle tone and not strike unnecessary fear and anxiety in the home.

The bitter waters of Marah were the symbol for receiving the Torah. For just as those waters started bitter and eventually through an act of Hashem turned sweet, so is the Torah. It is frequently difficult to start a path of Torah, especially when we are used to behaving in ways distant to it. Here we see the lesson that although at first it may be difficult and bitter, ultimately it is **the greatest sweetness of our lives.**

JEWISH HISTORY IS A STUDY OF THE FUTURE

"MOSES AND THE CHILDREN OF ISRAEL WILL SING" BY RABBI YY JACOBSON

INFORMATION RETRIEVED FROM THEYESHIVA.NET

As it says in this parsha, "That day, G-d saved Israel from the hands of the Egyptians . . . The Israelites saw the great power G-d had displayed against the Egyptians, and **the people were in awe of G-d**. They believed in G-d and in his servant Moses. Moses and the Israelites then sang this song, saying..."

The Song at the Sea was one of the great epiphanies of history. The sages said that even the humblest of Jews saw at that moment what even the greatest of prophets was not privileged to see. For the first time, they broke into a collective song—a song we recite every day during the morning prayers.

Yet, as is often the case, the English translation does not capture all of the nuances. In the original text, the Torah states:

Then Moses and the children of Israel will sing this song to the L-rd, and they spoke, saying, I will sing to the L-rd, for very exalted is He; a horse and its rider He cast into the sea.

It speaks of Moses' and the Jews' singing, in the future tense. This is profoundly strange. The Torah is relating a story that occurred in the past, not one that will occur in the future. It seems like a "bad grammatical error."

The sages, quoted by Rashi, offer a fascinating insight:

One of the principles of the Jewish faith is the belief in **Techiyas Hamesim**, the resurrection of the dead, following

the messianic era. Death is not the end of the story. **The soul continues to live and exist, spiritually.** What is more, the soul will return back to a body.

This is why the Torah chooses to describe the song in the future tense: Moses and his people will indeed sing in the future, after the resurrection. Their song was not only a story of the past; it will also occur in the future.

While this is a fascinating idea, it still begs the question: **Why does the Torah specifically hint to the future resurrection here, as opposed to any other place in the Torah?** And why will Moses and Israel sing in the future as well?

The following story happened on this very Shabbos, 79 years ago.

One of the great rabbis of Pre-war Europe was Rabbi Aharon Rokeach (1880 – 1957), the fourth Rebbe of the Belz Chasidic dynasty (Belz is a city in Galicia, Poland.) He led the movement from 1926 until his death in 1957.

Known for his piety and saintliness, Reb Aharon of Belz was called the "Wonder Rabbi" by Jews and gentiles alike for the miracles he performed. He barely ate or slept. He was made of "spiritual stuff." (The Lubavitcher Rebbe once visited him in Berlin, and described him as "tzurah bli chomer," energy without matter.)

His reign as Rebbe saw the devastation of the Belz community, along with most of European Jewry during the Holocaust. During the war, Reb Aharon was high on the list of Gestapo

targets as a high-profile Rebbe. They murdered his wife and each of his children and grandchildren. He had no one left. With the support and financial assistance of the sixth Lubavitcher Rebbe in the US, and Belzer Chasidim in Israel, England, and the United States, he and his half-brother, Rabbi Mordechai of Bilgoray, managed to escape from Poland into Hungary, then into Turkey, Lebanon, and finally into Israel, in February 1944. He remarried but had no children.

Most thought that Belz was an item of history. Yet, the impossible occurred. His half-brother Rabbi Mordechai also remarried and had a son, then died suddenly a few months later. Reb Aharon raised his half-brother's year-old son, Yissachar Dov, and groomed him to succeed him as Belzer Rebbe. Today, it is one of the largest Chassidic groups in Israel, numbering more than 50,000, with hundreds of institutions, schools, synagogues, and yeshivos.

The Belzer Rebbe not once said any of the prescribed prayers like Yizkor or Kaddish for his wife and children, because he felt that those who had been slain by the Nazis for being Jews were of transcendent holiness; their spiritual stature was beyond our comprehension. Any words about them that we might utter were irrelevant and perhaps even a desecration of their memory.

For Reb Aharon, the only proper way to respond to the near-destruction of Belz and honor the memory of the dead was to build new institutions and slowly nurture a new generation of Chasidim. This is what he did for

the remainder of his life. He settled in secular Zionist Tel Aviv, and not in the more religious Jerusalem because, he said, it is the only city without a Church or Mosque.

The first Shabbos after he arrived in Israel during the winter of 1944 was Shabbos Parshas Beshalach, and he spent it in Haifa. He was alone in the world, without a single relative (save his brother) alive.

During the Shabbos, he held a "tisch," a formal Chassidic gathering, in which Chassidim sing, dance, and share words of inspiration and Torah. The Belzer Rebbe quickly realized that the Holocaust survivors present, who had endured indescribable suffering and had lost virtually everything they had, were in no mood of singing. The Rebbe decided to address himself and his few broken Chassidim who had survived.

The Belzer Rebbe raised the above question of why the Torah specifically alludes to techiyas hameisim, the resurrection of the dead, in conjunction with the song that was sung celebrating the splitting of the Red Sea?

He gave this chilling answer. When the Jewish people sang the Song of the Sea, much of the nation was not present. How many people did not survive the enslavement of Egypt? How many Jewish children were drowned in the Nile? How many Jews never lived to see the day of the Exodus? How many refused to embark on a journey into the unknown?

According to tradition, **only a fifth of the Jewish people made it out.** 80% of the Jews died in Egypt. It is safe to say that everyone who did make it out of Egypt had lost relatives and could not fully rejoice in the miracles

they were witnessing. Now, the sea split. The wonder of wonders. Moses says to them, "It is time to sing." But they responded, "Sing? **How can we sing? Eighty percent of our people are missing!**"

Hence, the Torah says, "Moses and the children of Israel will sing," in the future tense. Moses explained to his people, that the story is far from over. **The Jews in Egypt have died, but their souls are alive, and they will return during the resurrection of the dead.** We can sing now, said Moses, not because there is no pain, but because despite the pain, we do not believe we have seen the end of the story. We can celebrate the future.

This is what sets apart Jewish history. All of history is, by definition, a study of the past. **Jewish history alone is unique. It is a story of the past based on the future.** For the Jewish people, history is defined not only by the past but also by the future. Since we know that redemption will come, we go back and redefine exile as the catalyst for redemption and healing.

For the Jewish people, the future defines and gives meaning to the past.

With this, the Belzer Rebbe inspired his students to begin singing yet one again, as they arrived at the soil of the Holy Land, on Shabbos Beshalach 1944, 77 years ago.

His disciples did sing. And if you visit the main Belz synagogue in Jerusalem (at least till corona), you can hear thousands of Jews, young and old, singing and celebrating Jewish life.

I once read an article by a survivor of Auschwitz. He related how every morning, as the sun rose over Auschwitz, his heart would swell with

anger. How dare you?! How can the sun be so indifferent to the suffering of millions and just rise again to cast its warm glow on a world drenched in the blood of the purest and holiest? How can the sun be so cruel and apathetic? Where was the protest?

But, he continued his story, he survived. I came out of the hell. And the day after liberation, as I lie in a bed for the first time in years, I watched the sunrise. For the first time, I felt so grateful for the sun. I felt empowered that after the long night, which seemed to never end, light has at last arrived.

This is the story of our people. Our sun has set. But our sun will also rise. Life, love, and hope will prevail. **"Netzach Yisroel Lo Yishaker,"** the Eternal One of Israel does not lie. There will be an end to the night. "Moses and the children of Israel will sing."

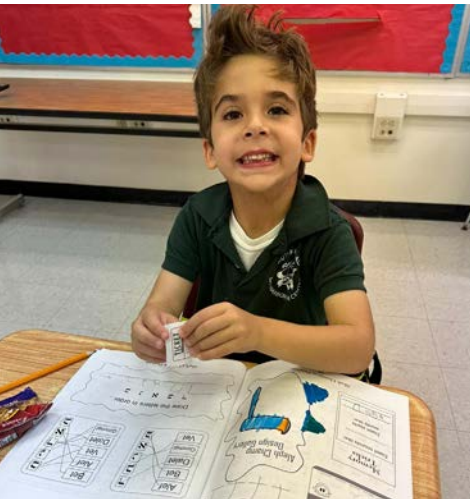
And the singing can begin now.

NACHAS AT A GLANCE



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Dr. & Mrs. Bernard Baumel	Mr. & Mrs. Avrohom Goldman	Mr. & Mrs. Isser New
Ms. Jennifer Benezra	Mr. & Mrs. Michael Gotesman	Mr. & Mrs. Tzemach Rosenfeld
Mr. & Mrs. David Benoliel	Mr. & Mrs. Sam Greenwald	Ms. Esty Scheiner
Mrs. Estela Berry	Mr. Jonathan Gross	Mr. & Mrs. Mark Schlachet
Mr. & Mrs. Gad Bitton	Dr. & Mrs. Ronnie Hershman	Mr. & Mrs. Yosef Schwartz
Mr. & Mrs. Michael Blisko	Horn Family Philanthropic Fund	Mr. & Mrs. Zalman Shapiro
Mr. & Mrs. Isaie Bouhadana	IJADI Gems Inc	Sragowicz Foundation
Mr. & Dr. Elyakim Boymelgreen	Mr. & Mrs. Eduard Ilyadzhnov	Mr. & Mrs. Yaakov Sufrin
Mr. & Mrs. Irad Carmi	Mr. & Mrs. Alex Izso	Mr. & Mrs. Jordan Suppan
Ms. Michelle Cutler	Rabbi & Mrs. Marvin Jacob	Mr. & Mrs. Ira Sussman
Dr. & Mrs. Zachary Danowit	Ms. Judith Kaplan	CPA Arie Taykan
Mr. Samuel Dror	Mr. & Mrs. Natan Katz	The Waxman Chabad Center
Mr. & Mrs. Louis Ezrick	Mr. & Mrs. Aviv Kordich	Mr. & Mrs. Ezzy Wasserman
Mr. & Mrs. Leon Falic	Ms. Fay Kranz	Mr. & Mrs. Jorge Woldenberg
Mr. & Mrs. Moshe Feiner	Mr. & Mrs. Joseph Laskar	Mr. & Mrs. Jeffrey Wolf
Mr. & Mrs. Chaim Zev Fellig	Mr. & Mrs. Jerrod M. Levine	Mr. & Mrs. Sergio Zelcer
Mr. & Mrs. Berel Fine	Dr. Rose Maimon	Mr. & Mrs. Adam Ziefer
Mr. & Mrs. Joshua Fordin	Mr. & Mrs. Asher Mamane	

CELEBRATIONS

THE SHUL FAMILY SENDS YOU WARM WISHES ON THIS CELEBRATIVE DAY

BIRTHDAYS

17 Shevat	Mr. Chanan Ash	20 Shevat	Mr. Samuel Vainberg
17 Shevat	Mr. Avi Eliaz Bublick	20 Shevat	Ms. Esther Vlosky
17 Shevat	Mr. Jonathan Seplowitz	21 Shevat	Mr. Shaul Eliezer Gheblikian
17 Shevat	Mr. Elchonon Shagalov	21 Shevat	Mr. Nahum Simje Kopchinsky
17 Shevat	Mr. David Sugarman	21 Shevat	Ms. Sivana Levine
18 Shevat	Mr. Hillel Ciment	21 Shevat	Mrs. Lael Seplowitz
18 Shevat	Ms. Michelle Freund	22 Shevat	Ms. Pearl (Schneider) Rimler
18 Shevat	Mr. Ivan Kaufman	22 Shevat	Mrs. Mary Gut
18 Shevat	Mrs. Devora Lea New	22 Shevat	Ms. Chaya Mushkah Lipskar
18 Shevat	Ms. Kaylee Ita Wolf	22 Shevat	Mr. Shimon Litkowski
19 Shevat	Ms. Alexandra Gotlieb Cohen	22 Shevat	Mr. Jordan Alexander Mondshine
19 Shevat	Mrs. Kathy Lichy	22 Shevat	Rabbi Shea Rubinstein
19 Shevat	Mr. Avi Philipson	23 Shevat	Ms. Chaya Tzivia (Schneider) Cole
19 Shevat	Ms. Lara Rosenbaum	23 Shevat	Mrs. Chaya Camissar
19 Shevat	Ms. Mikaela Saka	23 Shevat	Mr. Barry Cohen
20 Shevat	Mr. Michael Bouhnik	23 Shevat	Mr. Warren Casey Epstein
20 Shevat	Mrs. Sofi Davit	23 Shevat	Mr. Morris Mendal
20 Shevat	Mr. Sam Genet	23 Shevat	Mr. Marc Mendelsohn
20 Shevat	Mrs. Perla Gilinski	23 Shevat	Dr. Charles Nenner
20 Shevat	Mr. Daniel Zev Givner		

KIDS' BIRTHDAYS

17 Shevat	Yosef Yitzchak Gilinski	21 Shevat	Isabela Judith Haramati
17 Shevat	Ezra Koenig	22 Shevat	Joelle Assaraf
17 Shevat	Vivian Shamosh	22 Shevat	Avraham Forman
18 Shevat	Rena Assaraf	22 Shevat	Alexander Millul
19 Shevat	Michael Misha Greenblatt	22 Shevat	Chana New
19 Shevat	Ben Krinsky	22 Shevat	Lev Dovber Silberstein
19 Shevat	Noah Seplowitz	23 Shevat	Roe David Lakein
20 Shevat	Charlotte Sophie Meta	23 Shevat	Rafael Roller
20 Shevat	Noam Wasserman		

ANNIVERSARIES WEEK OF 01/27 TO 02/02

Dr. & Mrs. Yoav & Shani Suprun
 Mr. & Mrs. Glenn D. & Lisa Merson Moses
 Mr. & Mrs. Isaac & Deborah Grimberg
 Mr. & Mrs. Chananya & Zehava Goldenberg
 Mr. & Mrs. Yankie & Devorah Leah Andrusier
 Mr. & Mrs. Yaakov & Nechama Mizrachi



We apologize for any errors or omissions. If your family has been blessed with joyous news, please email your announcement to joelle@theshul.org so that we can share it with our Shul community.



MAZAL TOV

Mr. & Mrs. Murray and Laura Huberfeld

Upon the birth of a granddaughter. **Mazal Tov to the parents Eliezer and Ariela Cohen.** May they raise her to Torah, Chuppah & Ma'asim Tovim.

Mazal Tov to our dear members on this joyous occasion. May it be a time of great celebration, love, and blessings. May your journey ahead be filled with happiness, success, and continued growth in both your personal and spiritual lives. Our Shul family shares in your joy and extends our warmest wishes for this special happening.

REFUAH SHELEIMA

THE SHUL FAMILY SENDS YOU STRENGTH & HEALING

MEN

Meir Simcha ben Rivka Dina
Shimon Meir ben Esther
Michoel ben Rivka
Liam Mimoun ben Esther Ilanit
Avraham Dov ben Leah
Naftali Gad ben Yehudis
Chaim Shmuel ben Leah Yocheved
Aharon ben Sofia
Avrohom ben Feigy
Sholom Dovber ben Rochel Bayla
Shmuel ben Rivka
Mordechai Yitzchak ben Devorah

Yehonatan HaLevi ben Malka
Eliezer ben Sarah
Aryeh Dovid ben Yehudit Shira
Raphael Chaim Mayer ben Sima Chasha
Meyer Yankev ben Chayah Etel
Dovid HaCohen ben Pesel
Nachum Tzion ben Chaviva
Eliyahu ben Sara
Yehoshua ben Simcha
Emanuel ben Yaffa
Shlomo ben Devorah
Abraham Ben Sara

WOMEN

Leah Goldie bas Shlomit
Sarah bas Shlomit
Chana bas Leah
Chana bas Bertha Chaia
Minka bas Elisheva
Margaret Magi bas Esther
Rachel Leah bas Miriam
Aviva bas Rivka
Nurit Rivkah bas Tzipora Feigeh Branah
Yehudis bas Esther Sarah
Fayga Etta bas Gita Henia
Sarah Libke bas Baila
Leah bas Alta Miriam Chaya

Shima Leah bas Gittel
Chana Bayla bas Masha
Rachel Tzinivia bas Machel Leah
Tziviva bas Chana
Miriam bas Tziviva Malka
Chaya Chana Sheva bas Rachel
Chana Leah Sarah bas Peshe Gittle
Shoshana Ronit bas Perel Rivka
Sheina Chanah bas Edi Hesha
Adina bat Chana
Rochel bat Chana Tova
Sarah Ahuva bat Ettel Leah

** In order to keep the Refuah list current, please contact The Shul with any health updates.*

ברוך אתה ה' רופא חולי עמו ישראל

We apologize for any errors or omissions. If your family has been blessed with joyous news, please email your announcement to joelle@theshul.org so that we can share it with our Shul community.

YAHREZITS

MAY THE NESHEMA OF YOUR LOVED ONES HAVE AN ALIYAH

17 Shevat	Elazar ben Sholom Levi, obm Father of Mr. Marvin Anhalt	20 Shevat	Yitzchak Bar Nedgmah, obm Grandfather of Dr. Jean Jacques Edderaï
17 Shevat	Yitzchok ben Moshe HaCohen, obm Father of Mr. Fred Farbman	20 Shevat	Krajundla, obm Mother-in-law of Mrs. Raquel Grosfeld
17 Shevat	Ruhl bas Isik, obm Mother of Mrs. Perla Gilinski	21 Shevat	Sara bas Eliyahu Chaim, obm Mother of Mrs. Geri F. Levine
18 Shevat	Moshe Leib HaLevi, obm Father of Dr. Howard Levene	21 Shevat	Brina Gitel, obm Grandmother of Mr. Arnold Lewis Cohen
18 Shevat	Yisroel ben Noach, obm Brother of Mrs. Dorothy Failer	22 Shevat	Elka bas Tzvi Hirsch, obm Mother of Mr. Fred Levine
18 Shevat	Celia Lafer, obm Grandmother of Mrs. Suzan Goldberg-Garson	22 Shevat	Henry Mack, obm Husband of Ms. Nina Mack
18 Shevat	Feivel ha Kohen ben Reuven ha Kohen, obm Father of Dr. Gene Moteles	23 Shevat	Leah Baila bas Aron Yehudah, obm Sister of Mr. Abraham Gewirtz
19 Shevat	Rachel Varon, obm Mother of Mr. Jack Varon	23 Shevat	Eliyahu ben Mordechai, obm Father of Mrs. Bahee Salver
19 Shevat	Ida Dekelbaum, obm Mother of Mr. Max Dekelbaum	23 Shevat	Abraham ben Sender, obm Father of Mrs. Rosita Boruchin
19 Shevat	Leah bas Baruch Leib, obm Mother of Mr. Shabtai Plutno		
19 Shevat	Elvira bas Raina, obm Mother of Mrs. Loraine Rosengarten		
20 Shevat	Efraim Chatzkel ben Reuven HaLevi, obm Father of Mrs. Anne Epstein		

ISRAEL NEWS

24 IDF SOLDIERS KILLED IN THE GAZA STRIP IN ONE DAY

INFORMATION RETRIEVED FROM NATIONALPOST.COM

Twenty-four Israel Defense Forces soldiers were killed in the Gaza Strip on Monday, marking the deadliest single day for the Israeli military since the start of its ground operation against Hamas on Oct. 27.

Twenty-one soldiers were killed in central Gaza on Monday when two buildings collapsed due to a blast, Israel Defense Forces Spokesperson Rear Adm. Daniel Hagari said on Tuesday morning.

Three other soldiers were killed in battle in the southern Gaza Strip.

The incident occurred 600 meters (2,000 feet) from the Israeli border, near the northwestern Negev community of Kibbutz Kissufim, as Israeli forces were working on clearing Hamas infrastructure and buildings to establish a buffer zone.

According to Hagari, around 4 p.m., terrorists fired a rocket-propelled grenade at a tank securing the forces. At the same time, two two-story buildings collapsed as a result of an explosion while most of the troops were inside or near them. The blast was apparently caused by explosives placed by the Israeli forces, intended to destroy the buildings in a controlled event.

Hagari emphasized that the incident is still under investigation, including the cause of the explosion.

He added that a "very complicated" rescue operation took place involving commanders and rescue workers who quickly arrived at the scene.

"War has a very painful and heavy price. The dedicated reservists, who stood up for the flag, sacrificed the most precious of all, for the security of the State of Israel and so that we can all live here safely," said Hagari.

War Cabinet ministers—Israeli Prime Minister Benjamin Netanyahu, Defense Minister Yoav Gallant and Minister-without-Portfolio Benny Gantz—issued a joint statement about the incident on Tuesday afternoon.

"We bow our heads in memory of our fallen, and yet we do not for a moment stop striving for an irreplaceable goal—the achievement of absolute victory," they said.

Earlier on Tuesday, Netanyahu called Monday "one of the most difficult days since the outbreak of the war," saying that he was sending strength to the bereaved families.

"I mourn for our fallen heroic soldiers. I hug the families in their time of need and we all pray for the peace of our wounded," the premier continued, adding that the IDF had opened an investigation into the incident.

"We must learn the necessary lessons and do everything to preserve the lives of our warriors. In the name of our heroes, we will not stop fighting until absolute victory," said Netanyahu.

Israeli President Isaac Herzog on Tuesday called it "an unbearably difficult morning, in which more and more names of the best of our sons ... are added to the gravestones of heroes."

Herzog continued, "Behind every name is a family whose world has fallen, a family whose pain and sorrow we feel in our hearts. At the same time, we feel pride for the heroism of our generation, for the mission to combat evil, for sticking to the goal and for the love of our people and homeland."

Gallant said, "Our hearts are with the dear families in their most difficult time," adding, "This is a war that will determine the future of Israel for decades to come—the fall of the soldiers compels us to achieve the goals of the fighting."

The IDF initially released for publication the names of 10 of the soldiers killed in the incident. The families of the remaining 11 were notified. The military later in the morning allowed for the publication of the names of seven additional soldiers and then the remaining four in the afternoon.

A total of 221 soldiers have been killed since the start of Gaza ground operations on Oct. 27, and 556 have been killed on all fronts since the start of the war on Oct. 7.

MAY WE REMEMBER THOSE WHO PERISHED AL KIDDUSH HASHEM

IN LOVING MEMORY OF THESE BRAVE SOULS WHO FOUGHT FOR THE JEWISH PEOPLE AND OUR COUNTRY. MAY THEIR LIVES BE REMEMBERED WITH DEEP GRATITUDE, AND MAY THEIR LASTING LEGACY BE CHERISHED FOREVER.

INFORMATION RETRIEVED FROM TIMESOFISRAEL.COM



Sgt. Maj. (res.) Matan Lazar
From Haifa

Sgt. Maj. (res.) Rafael Elias Mosheoff
From Pardes Hanna-Karkur

Sgt. Maj. Mark Kononovich
From Herzliya

Sgt. First Class (res.) Hadar Kapeluk
From Mevo Beitar

Sgt. Maj. (res.) Barak Haim Ben Valid
From Rishon Letzion

Sgt. Maj. (res.) Itamar Tal
From Mesilot

Sgt. Maj. (res.) Sergey Gontmaher
From Ramat Gan

Sgt. First Class (res.) Ahmad Abu Latif
From Rahat

Sgt. Maj. (res.) Adam Bismut
From Karnei Shomron

Sgt. First Class (res.) Elkana Yehuda Sfez
From Kiryat Arba

Capt. (res.) Nir Binyamin
From Givatayim

Sgt. Maj. (res.) Shay Biton Hayun
From Zichron Yaakov

Sgt. First Class (res.) Yoav Lopez
From Alon Shvut

Master Sgt. (res.) Elkana Vize
From Bnei Dakalim

Sgt. Maj. (res.) Daniel Kasau Zegeye
From Yokne'am Illit.

Master Sgt. (res.) Yoav Levi
From Yehud-Monosson

Sgt. First Class (res.) Israel Socol
From Karnei Shomron

Maj. David Nati Alfasi
From Beersheva

Sgt. First Class (res.) Nicholas Berger
From Jerusalem

Capt. (res.) Ariel Mordechai Wollfstal
From Elazar

Maj. Ilay Levy
From Tel Aviv


Sgt. First Class (res.) Cydrick Garin
From Tel Aviv

Sgt. First Class (res.) Sagi Idan
From Rosh Ha'ayin

Capt. Eyal Mevorach Twito
From Beit Gamliel

OUR FRIENDS AND FAMILY FIGHTING FOR ISRAEL

KEEP THEIR NAMES IN YOUR PRAYERS

Adir ben Sheeri	Menachem Mendel ben Aurit		Yair Moshe Ben Yaffit	Itamar ben Michal
Akiva ben Bayla	Menachem Mendel ben Yehudis			
Asher Yechezkel ben Yehudis	Michael ben Janet	Abraham Joshua Ben Sara		Shmuel Natan HaLevi Ben Chaya Rachel
Aviad ben Yael	Netzach ben Chedva	שלמה רחמים בן אילנה		חנני דוויד בן שולמית
Avraham ben Chedva	Nir Forti and Bracha bat Roza	זכריה שמעון בן נעה שפרה		יהודה מאיר בן פעשה הדסה
Avraham Yossef Ben Sara Brana	Noa Bas Aliza	יהודה חנן בן עמליה טובה		יואב מיכאל בן יואל משה ומיכל שרה
Binyomin Yehuda ben Chana	Pinchas ben Etel Golda	יהודה צדוק בן נעה שפרה		יוני בן דבורה
Chana Mattar ben Chedva	Raphael Ben Devorah Leah	מאיר משה בן גיטל		יוסף שלום בן מזל
Daniel ben Janet	Shabsi Zalman ben Yehudis	נתנאל יהודה בן מריאשה לאה		ליאור בן שרה
David Chai ben Janet	Shai ben Avigdor	ציון חיים בן נטלי		מאיר אליהו בן גילה
Dor Ben Bati	Sholom Dovber Ben Basya Perel	אביתר צדוק בן אבישג		מנחם בן לאה רחל
Eitan David Ben Chaya	Tomer Ben Aliza	אושר בן גאולה		מרדכי בן דבורה
Elazar simcha Ben Sharon	Tzivia and Eliezer ben Leah	איתי ציון בן רחל נעימה ויקיר כתריאל		נעם חזנוביץ בן דוד
Elchonon ben Raizel	Yaakov Yosef Zev ben Tzirl	איתן נועם בן מרים		נעם משה בן מיכל בתיה
Eliezer Ben Leah	Yakov Moshe ben Ruth Masoda	אליהו דב בן לאה רחל		עוז אלישר בן נאווה שמחה
Emanuel ben Sarah	Yisroel Efraim ben Chaya Tzivia	אלעד מיכאל בן ארז ודגנית		עזריאל עוז בן רחל נעימה ויקיר כתריאל
Idan ben Chedva	Yoel Pinchas ben Yehudis	אשר אפרים בן ברכה פייגע ציפורה		עילי יעקב בן שולמית
Idan ben Yafit	Yonatan Lev ben Devorah Leebe	ברק בן סמדר		עמית יחזקאל בן שולמית
Kerem Bas Aliza	Yosef Dovid ben Chana	דב בן רות		עקיבא בן רבקה
Leah Simcha bat Many Sarah	Yosef Moshe Chaim ben Yehudis	דוד בן לאה רחל		עקיבא גלעד בן רחל נעימה ויקיר כתריאל
Learn ben Sheeri	Zohar Bas Aliza	דוד יוסף בן מינא		קלמן יונתן בן סימא לאה
Meir ben Liba Mindel		הלל בן יוכבד		שלומי יצחק בן שולמית
Meir Moshe bas Gittle				

HOW TO BE CALM WHEN THE CUPBOARD IS BARE

BY CHANA MARGULIES

INFORMATION RETRIEVED FROM CHABAD.ORG

What is your favorite snack? Cheesy pasta? A spoonful of peanut butter? Chocolate-chip cookies?

After leaving Egypt, in the desert, we were on a 40-year soul trek with our brothers and sisters. Every day, we would receive manna, a miraculous food. It was gourmet, spa-level cuisine with a mystical dimension.

It was tailor-made to each person, exactly the amount to be satiated. It also had a Willy Wonka quality to it; it could taste like anything you like, even your favorite snack. But there was one catch: You couldn't leave it overnight, or it would go rancid.

Now, wait a second. If G-d is giving me gourmet, spa-level cuisine portioned exactly for my needs with a mystical-flavor infusion, why would I try saving leftovers in the fridge for the next day?

Because we were in a slave mentality. We had undergone a collective trauma. **We had been slaves for 210 years in a mindset of lack and fear.** The thought was, "What if I don't have tomorrow?"

G-d loves us too much to let us stay in this headspace. He led us in daily trust exercises where we would free-fall into His arms. Going to sleep at night with nothing in the cupboard, no security blanket, and each morning, lo and behold, what we needed was provided!

It was a 40-year bitachon boot camp. A 40-year rewiring of our nervous system. This was forming the Jewish abundance mindset: **one of trust.** We learned that our security is not what

we have stored, but that **G-d is our security blanket.**

But, we wonder, don't I have to think about tomorrow? Isn't that the responsible thing to do?

The author of Chovot Halevavot teaches us not to be a person who has bread on the table today and yet worries about tomorrow. **The most practical thing we can do to plan for tomorrow is to enjoy the blessing of today.**

G-d wants to give us infinite good. He can give me everything, but I need to be open to receiving it. He can put the sweetest fruit in my mouth, but I need to be open to taste its sweetness.

Our blessings aren't blessings until we enjoy them and realize from Whom they are coming.

When I breathe in knowing that there is an infinite G-d who wants to take care of me, then I can regulate, then I can relax, then I can process the good, and take it all in. And then, and only then, am I in a worthwhile mindset to plan for tomorrow. A mindset of "G-d is my security, I will not fear." From there, I can make regulated, clear choices for the future.

Can we recognize the "manna" we are given today? Can we see the blessings that have been tailor-made for us—to satiate us and nourish every dimension of our being? When we can, we are building our vessel to enjoy tomorrow.

You see, G-d can give us a family, a car, a house and a job, and I may not enjoy

any of it. Why? Because no matter how good it is now, the shakiness of what about tomorrow steals the show and scares me.

That's why in the desert, G-d took away our false security blanket. He took away our comfort zone, he didn't let the manna last over night. There was no comfort of a stocked pantry to ease my nerves. He said, today I will give you what you need. Now, My child go to sleep, go to a state of letting go and trust. We repeated this for 40 years. As a result, **an abundance mindset in the wake of trauma is part of our spiritual DNA.**

And so, today, as I place the challah on my Shabbat table, I am reminded of the manna we ate in the desert. I am reminded of who I am. I am an unbreakable soul. I am someone who can hold my fears and say to their incessant planning, "I am a person who chooses my faith over my fear. My trust is more a lived experience than my fears."

Take a moment and notice how the blessings you need for today are here.

What about tomorrow? My survival mind questions. Breathe deep, I tell it back. Feel how I have everything that I need for what I am needed for today. Relax into knowing that my true security is my relationship with G-d, and that is something I can always rely on.

IN A WOMAN'S WORLD

Jewish Latin Retreat B"H

29 de Febrero - 3 de Marzo 2024
Hilton Fort Lauderdale Beach Resort





MARGIE SZERER



VIVIAN PEREZ



DINA DORNBUSCH



CINDY ROSENSTOCK



NATHALIE LEVY
RIESS



RAJEL MUSSAN
BURSTEIN



JESSICA KLEIN

Aplica hoy!

Esta increíble experiencia para mujeres incluye:
 3 noches y 3 días en el hotel Hilton frente al mar.
 Con oradoras y conferencias increíbles. Motivación, reflexión y crecimiento personal. Actividades como meditación, bailes, paseo en barco, fiesta israelí, comidas kosher y mucho más! Disfrutemos juntas un shabbat inolvidable! Comenzando Jueves 6pm hasta Domingo 4pm.
\$990 promoción hasta 1/23. Precio reg \$1,190 hasta 2/15

Jessica Klein 305-904-3912 | JewishLatinConnection@gmail.com
 @JewishLatinConnection @JewishLatinRetreat

With Special Guest:
 Natali Afgan and her husband Tom to raise awareness for her father Louis & brother Fernando in captivity

The Shul's
 Weekly Shabbos
 Mincha Class
 For
 Women

Please Join
 The Ladies
 Weekly Shabbos
 Class This Week Will Be
 Taught By Our Cherished
 Rebbetzin
Chani Lipskar
 Shabbos Afternoon
5:00 pm



B"H

**THE SHUL SISTERHOOD INVITES ALL
 WOMEN TO RECITE TEHILLIM TOGETHER**

**FOR OUR BROTHERS & SISTERS
 IN THE HOLY LAND OF ISRAEL**



DAILY
8:45-9:15 AM

At The Shul
9540 Collins Ave.
2nd floor



חברה יקרה!

מוזמנת לערב מהנה,

תפילה לזכות האיילים והאנופים,
 שיעור תורה לט"ו בשבט
 והילולת הרבנית חיה מושקא,
 יצירה, והתוועדות יומולדת לגלית

ביום שני י"ט שבט 5785

8:00

בבית של גלית סבר
 9441 Carlyle Ave

אחיות אכן



EVENTS

B"H



The Shul invites all men and women to an evening in honor of

CHOF BAIS SHEVAT

The Yahrtzeit of Rebbetzin Chaya Mushka Schneerson

With Guest Lecturer :

Rabbi Gershon Shusterman

Author of "Why G-d, why?"



FOLLOWED BY A FARBRENGEN

**BOOK SALE &
SIGNING AT
THE EVENT**

Thursday, February 1
8:00 pm At The Shul's Social Hall

For more information please call The Shul 305-868-1411

EVENTS

B"H

Join The Shul for an intimate,
inspiring & impactful

WOMEN'S SOLIDARITY TRIP TO ISRAEL

IN PARTNERSHIP WITH OU ISRAEL

Feb 5 - 8

Limited Space

\$2100

Airfare **not** included

Trip led by:

Rebbetzin Chani Lipskar,

Chaya Abraham,

Dobie Rubinstein, & Mimi Jankovits

TRIP HIGHLIGHTS:

- Visit Sderot & Nova Music Festival grounds attacked by Hamas
- Meet in Hebron with families of hostages and visit Ma'arat Hamachpela
- Host BBQ with soldiers on special army base
- Speak with inspirational women who have lost loved ones
- Visit evacuee families and teens, Har Herzl, and the Kotel

Based on double occupancy. Single occupancy available for additional cost.
The \$2100 cost includes ground transportation, 3 nights accommodation, all meals, snacks, activities, armed security, and a tour guide.



For more information, please contact:

Chaya at 305.496.2717 or Dobie at 305.984.8805

SCAN TO MAKE A DIFFERENCE

[www.theshul.org/form/
women-mision-israel.html](http://www.theshul.org/form/women-mision-israel.html)



EVENTS



THE SHUL'S WOMEN'S SOLIDARITY
MISSION TO ISRAEL

CAN'T JOIN PHYSICALLY? YOU CAN STILL BE A PART OF IT!

If you are unable to be in Israel at the current time and would like the merit of supporting our brothers and sisters in the Holy Land, here is an opportunity to make a difference.

Mission led by:

Rebbetzin Chani Lipskar, Chaya Abraham,
Dobie Rubinstein, & Mimi Jankovits

SCAN THE QR CODE TO COME ON
BOARD AND UNITE WITH ISRAEL.



For more information, please contact:
Chaya at 305.496.2717 or
Dobie at 305.984.8805

B"H

100%

OF PROCEEDS WILL
GO TOWARDS THE
ISRAEL MISSION

Feb 5 - 8

We will make sure **ALL** of
your partnership in this
mitzvah will be distributed
on this upcoming mission

Your Mitzvah, Our Mission.

EVENTS

ב"ה



JOIN US FOR A FUN MORNING WITH BOARD GAMES,
BINGO, SOCIALIZING AND SO MUCH MORE

LIGHT BRUNCH WILL BE SERVED

11:00 AM – 12:30 PM

65 +

THURSDAY FEB 1

AT THE SHUL: 9540 COLLINS AVE

FOR MORE INFO CALL NOACH: 954-937-3522

RSVP BY EMAIL: THESHULYOUTH@GMAIL.COM OR BY PHONE: 954-937-3522

EVENTS



Jewish? Thinking about starting or growing your family?

What you need to know about Jewish genetic diseases and how to reduce your risk for passing these genes on to your future children.

Please join us

on **February 6, 2024 at 7:30 p.m.**

at **The Shul of Bal Harbour**

9540 Collins Avenue | Surfside, Florida

Contact The Shul of Bal Harbour to RSVP (305) 868-1411

What is Jewish about your Genes?

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4 / ABIGAIL

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5 / ESTHER

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6 / BATYA

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7 / RUTH

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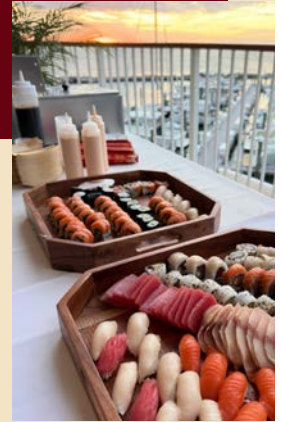
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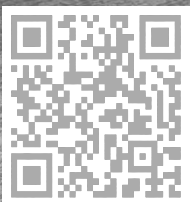
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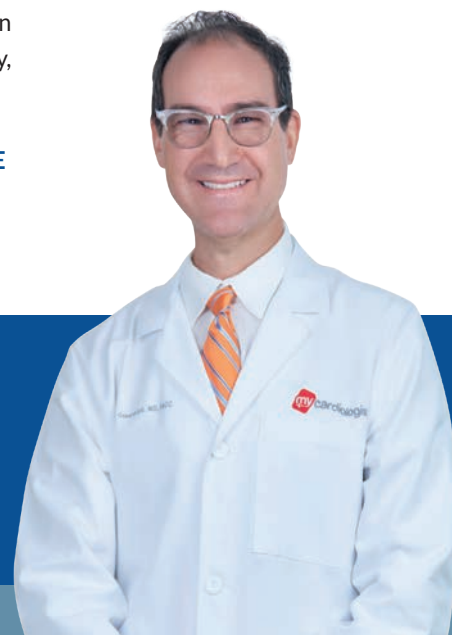
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