



THE CHEVRA

Shabbat Beshalach
Shabbat Shirah

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

Friday, February 3rd

י' בשבט תשע"ב

Candle Lighting 4:57 PM
Mincha 5:00 PM

Saturday, February 4th

י"א בשבט תשע"ב

Chevra Mishnayos 8:00 AM
Shacharit 9:00 AM
Sof Zman K"SS 9:37 AM

Parashat Hashavua

Sefer Shemot, Perek 13, Pasuk 17

Haftara

Sefer Shoftim Perek 4 Pasuk 4
ודבורה אישה נביאה

Mussaf
Kiddush

Mincha 4:45 PM
Seuda Shalishet

Shabbat Ends 6:00 PM

Rabbi Reisman Shiur 8:00 PM

Sunday

Shacharit 8:30 AM

Monday - Friday

Shacharit 7:00 AM

Weekly Shiurim

Chevra Mishnayos Shiur every
Shabbat morning at 8:00 AM

Rabbi Frand's live Shiur telecast
Thursday nights at 9:00 PM.

Rabbi Reisman's weekly live
Shiurim every Motzai Shabbat, at
8:00 PM.

Rabbi Shaffer's weekly Navi Shiur
every Monday, at 7:55 PM.

Tu B'Shvat

Tu B'Shevat, the 15th of Shvat is on
Wednesday, February 8th.

Tu B'Shvat is *Rosh Hashannah
Lallanot* - The "New Year for
Trees." (No *Thachnun*)

Mazel Tov

Mazel Tov to Moshe Glasser on his
engagement to Elizabeth Ravkin.
Mazel Tov to the extended Glasser
and Ravkin families.

We wish Elizabeth and
Moshe much happiness and may
they IY"H celebrate many Smachot
together with their families in the
future.

Parashat Hashavua

By HaRav Shlomo Riskin

Efrat, Israel - "Israel saw the
great hand that G-d inflicted on
Egypt and the people revered G-d
and they and they had faith in G-
d and in Moses His servant"
(Exodus 14:31)

In this week's Parsha, we read of
one of the greatest miracles of all,
the splitting of the Red Sea. It was a
moment when all of the Jewish
people experienced G-d's miracles.
Rashi quotes a famous Midrash
which teaches that even the
simplest handmaid at the Red Sea
experienced prophecy which was
more powerful than that of one of
the greatest prophets: Ezekiel
(Rashi on Exodus 15: 2). A couple
of weeks ago, we saw how G-d
made his presence known to our
forefathers as E-I Sha-ddai. The
splitting of the Red Sea was the
culmination of G-d's promise that
the Jewish People had entered a
new phase of history in which they
would experience G-d by His name
and attributes of Hashem (Y-H-V-
H). What is the significance of this
new perception of G-d and what
does it signify about our own
relationship to G-d?

Rashi explains that in the past G-d made great promises to our forefathers, but He had not yet fulfilled them. Everything lay in potential, but the promises for the fruition of the Jewish nation had not yet been realized. The Ramban explains how through the Exodus in general and at the Red Sea in particular, G-d performed miracles showing His power and mastery over the nature. Now, the Jewish people witness G-d as the director of history; rescuing His people and developing the Jewish nation.

Working through history, G-d is acting in partnership with the Jewish people. He has freed His nation of slaves, now He is working together with them to build the Jewish nation that will receive the Torah at Mount Sinai and live out its ideals and its commandments in the Promised Land. To fulfill this role, G-d will require eternal patience. The people will prove to be stubborn, fickle and complex; nevertheless, G-d will make them His partners and work together with them. Our role and our challenge as the partners of G-d in history is beautifully expressed in a story about one of the great Jewish leaders of the Twentieth Century, Rabbi Shimon Schwab (1908-1995).

Rabbi Schwab writes in his memoirs that when he was a young man, he thirsted to learn more and more Torah. He studied at the famous Torah academies of Telshe and Mir, but he was still desperate to learn with the saintly scholar Rabbi Israel Meir Kagan, affectionately known by the title of one of his books, the "Hafetz Haim". Eventually, in 1930, he travelled by foot to Radin, the Rabbi's hometown. It was a long and difficult journey, but eventually he reached the Yeshiva, found a seat and began to study. He studied

with great diligence and dedication, but to his dismay there was no opportunity to meet the renowned scholar. He waited patiently, but eventually, after six months, he could bear it no longer. Plucking up his courage, he went to the home of the Hafetz Haim, knocked on the door and - filled with trepidation – he explained what he wanted. The Hafetz Haim welcomed him in to his sparsely furnished house offered him tea and cake and proceeded to offer a first lesson.

The Hafetz Haim, who was a Cohen (descendent of the Priest-teachers who served in the Temple and whose descendants will serve there in the future) asked the young man whether he too was a Cohen. The young man responded that he was not. And then the Hafetz Haim started to teach. This is what he said: When the Messiah comes, he will bring us all to the Land of Israel. We'll sail to the port of Jaffa and from there we will make our way to Jerusalem. Once we arrive in Jerusalem, there will be tremendous excitement, we will head to Temple Mount and then make our way to the Beit Hamikdash (Temple). But there we will have to separate: I will enter with the Cohanim (Priest-teachers) and you will have to wait outside. I say this not to upset you, but to offer you a challenge.

Years ago, when our ancestors stood at Mount Sinai and then panicked at the disappearance of their leader, they asked Aaron to build a Golden Calf. When Moshe came down from the mountain, he saw the terrible sight of the Jewish people dancing around this idol and proclaimed, "Let those who are for G-d follow me." (Shemot 32: 26). Only one tribe responded – my ancestors, the tribe of Levi. That is why we are the Priest-teachers and you are not. So I beg you, next time

שׁוּבוּ
when you hear the call of the G-d of history, do not miss your opportunity. Respond immediately.

This was the message of the Hafetz Haim. We are privileged to live in a generation which, like the generation that crossed the Red Sea, is privileged to see G-d working in history. G-d calls to us with a mission to perfect the world according to His vision.

This time we dare not refuse the challenge.

Shabbat Shalom

Tu B'Shavat

Tu B'Shevat, Wednesday, February 8th is Tu B'Shvat, the 15th of Shevat. Tu B'Shvat is the beginning of a "New Year for Trees." The "New Year for Trees" relates to the various tithes that are separated from produce grown in the Holy Land. These tithes differ from year to year in the seven-year Shemittah cycle; the point at which a budding fruit is considered to belong to the next year of the cycle is the 15th of Shevat.

We mark the day of Tu B'Shevat by eating fruit, particularly from the kinds that are singled out by the Torah in its praise of the bounty of the Holy Land: grapes, figs, pomegranates, olives and dates.

What verse has five consecutive words that start with the same letter?

(Hint: Perek 15 Pasuk 9)

שבת שלום