



Anshei Lubavitch Congregation

ב"ה

Rabbi Levi Neubort

Associate Rabbi Avrohom Bergstein

Shabbos Torah Portion: Shemos (Exodus 1:1–6:1)

Friday/Saturday, Jan 5–6, 2018 / Teves 18-19, 5778

Candle Lighting is at 4:25 pm • Shabbos ends Sat. 5:29 pm

**Zmanim for Shabbos, Jan 6
Eastern Standard Time**

Earliest Tallis6:20 AM*
Latest Morning Shema..... 9:39 AM
Earliest Mincha (Gedola) 12:27 PM
Plag Hamincha..... 3:49 PM
Earliest Evening Shema..... 5:15 PM
* Zmanei Halocho L'Ma'aseh

Shabbos Torah Reading "Shemos"

The children of Israel multiply in Egypt. Threatened by their growing numbers, Pharaoh enslaves them and orders the Hebrew midwives, Shifrah and Puah, to kill all male babies at birth. When they do not comply, he commands his people to cast the Hebrew babies into the Nile.

A child is born to Yocheved, the daughter of Levi, and her husband, Amram, and placed in a basket on the river, while the baby's sister, Miriam, stands watch from afar. Pharaoh's daughter discovers the boy, raises him as her son, and names him Moses.

As a young man, Moses leaves the palace and discovers the hardship of his brethren. He sees an Egyptian beating a Hebrew, and kills the Egyptian. The next day he sees two Jews fighting; when he admonishes them, they reveal his deed of the previous day, and Moses is forced to flee to Midian. There he rescues Jethro's daughters, marries one of them (Tziporah), and becomes a shepherd of his father-in-law's flocks.

G-d appears to Moses in a burning bush at the foot of Mount Sinai, and instructs him to go to Pharaoh and demand: "Let My people go, so that they may serve Me." Moses' brother, Aaron, is appointed to serve as his spokesman.

(Continued on next page)

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

Shabbos Schedule

Erev Shabbos – Jan 5

Mincha 4:30 pm

Shabbos – Jan 6

Shacharis 9:30 am*

Torah Reading 10:35 am

Rabbi Neubort's Drasha 11:10 am

Musaf 11:25 am

Kiddush 12:10 pm

Gemara (2-31 Summit) 3:30 pm

Mincha 12:35 pm

Rabbi's Drasha 4:50 pm

Maariv 5:29 pm

**Latest morning Shema is now 9:39 AM. Be sure to recite the Shema at or before that time (even if at home).*

General Weekday Schedule

Chassidus Class 6:00 am

Shacharis

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

Sunday & Legal Holidays.. 9:00 am

Mincha..... 1:45 pm

Maariv..... 9:15 pm

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

Eruv website: www.fairlawneruv.com

Hotline phone number: 201-254-9190.

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

**PLEASE NOTE:
Due to the
inclement weather,
mincha on
Shabbos afternoon
will be at
12:35 PM.**

Kiddush

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

Appreciation

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

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

Shhhhh

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

Pizza & Parsha

Monday, Jan 8 -- 7:00 pm

(Followed by Maariv at 9:15 pm)

**THE POWER OF POWER:
Power Doesn't Have to
Absolutely Corrupt.**

The Birth of a Leader

Based on the teachings of the Lubavitcher Rebbe

Shabbos Torah Reading

(Continued from previous page)

In Egypt, Moses and Aaron assemble the elders of Israel to tell them that the time of their redemption has come. The people believe; but Pharaoh refuses to let them go, and even intensifies the suffering of Israel.

Moses returns to G-d to protest: "Why have You done evil to this people?" G-d promises that the redemption is close at hand. ❖

The parshah of Shemot is the story of a galut - of the exile and enslavement of the Children of Israel in Egypt, which our sages regard as the father and prototype of all subsequent exiles and persecutions of the Jewish people. It is also the story of the making of the quintessential Jewish leader, Moses.

Everything the Torah tells us about Moses is a lesson in Jewish leadership. We are told that Moses' mother, Jocheved, was born "between the boundary walls" of Egypt when Jacob's family first arrived there. This, explains the Lubavitcher Rebbe, means that Jocheved belongs neither to the "old generation" born in the Holy Land, to whom galut will always be a foreign and unknowable

world; nor is she of the generation born in Egypt, to whom the state of exile is a most natural and obvious fact of life. Rather, she straddles both these worlds, meaning that she has intimate knowledge of the circumstance of galut as well as the transcendent vision to supersede it. So Jocheved is the woman in whose womb could be formed, and under whose tutelage could develop, the one who could redeem the Children of Israel from their exile.

The circumstances of Moses' birth are a lesson in the selflessness demanded of the leader. Jocheved and Amram had separated when Pharaoh decreed that all newborn Hebrew males be cast in the Nile. Their eldest daughter, Miriam, rebuked them: "Your decree is worse than Pharaoh's: Pharaoh decreed to annihilate the males, and your action shall spell the end of all Jewish children." Amram and Jocheved realized that, as leaders whose actions will be emulated by others, they had to rise above the personal danger and anguish involved in fathering Jewish children in these terrible times. The result of their remarriage was the birth of Moses.

Infancy and Childhood

When Moses is born, the "house was filled with light" attesting to his future as the enlightener of humanity. But right away this light has to be hidden, for he, as all Hebrew newborn males, lives in perpetual fear of discovery by Pharaoh's baby killers. Then he is placed in the Nile, precariously protected only by a reed basket, sharing, if only in potential, the fate of his fellow babes cast into its waters.

Here we have a further lesson in leadership: the leader cannot appear from "above," but must share the fate of his people. This was the lesson which G-d Himself conveyed by first appearing to Moses in a thornbush: "I am with them in their affliction."

But Moses' placement in the Nile was not only a demonstration of empathy with the plight of Israel: it was also the first stage of their salvation. Our sages tell us that Pharaoh ordered all Hebrew male babies to be cast into the Nile because his astrologers told him that the savior of Israel will meet his end by water (this prediction was fulfilled many years later when Moses was prevented from entering the Holy Land because of the "Waters of Strife"). On the day that Moses was placed in the Nile, Pharaoh's astrologers informed him that the one destined to redeem the people of Israel has already been cast into the water, and the decree was revoked. As a three-month-old infant, seemingly a passive participant in the events surrounding him, Moses was already fulfilling his role as a savior of his people.

Thanks to Miriam's ingenious ploy, Moses is nursed and raised by his own mother in his early childhood. But then he is brought to Pharaoh's palace to be raised as a member of the royal family. Moses must be both Hebrew slave and Egyptian prince. To lead his people, he must share their fate; to defeat the forces that enslave them, he must infiltrate the citadel of Egyptian royalty. He must "come to Pharaoh" (Exodus 10:1) and gain intimate knowledge of the essence of his power and vitality.

Defender of Israel

The first of Moses' actions to be explicitly recounted by the Torah delineate two central tasks of the leader: to defend his people from external threat, and to safeguard their internal integrity.

On the day that Moses attains adulthood, he "goes out to his brothers" and "sees their affliction" - his years in Pharaoh's palace have not inured him against affinity with this tribe of Hebrew slaves and sensitivity to their plight. He sees an Egyptian beating a Hebrew to death. He is compelled to act, sacrificing, with this single action, his privileged life as a member of the ruling class and binding his fate to that of his brethren.

The very next day Moses acts again, this time to intervene in a quarrel between two Jews. Seeing two of his brethren in conflict, he suddenly comprehends that the source of their enslavement is not the power of Egypt, but their own internal disunity, and that the key to their redemption lies in fostering a sense of mutual interdependency and responsibility among the members of the fledgling nation of Israel.

From these two demonstrations of leadership one would expect Moses to proceed directly to his ordained role as leader of Israel. But first he had to become a shepherd.

The Faithful Shepherd

For the role of a leader in Israel is not only to defend, redeem, preach and govern, but, also and primarily, to nurture. Moses is the savior of Israel and their teacher and legislator, but also their *raaya meheimna* - their "faithful shepherd" and "shepherd of faith" - meaning that he is the provider of their needs, both materially and spiritually, feeding their bodies with manna and feeding their souls with faith.

Haftorah Summary for Shabbos Shemos

Isaiah 27:6–28:13; 29:22–23

This week's haftorah parallels the week's Torah reading on many levels. One of the parallels is the message of redemption conveyed by Isaiah—"and you shall be gathered one by one, O children of Israel"—that is reminiscent of the message of redemption that G-d spoke to Moses at the burning bush, a message that Moses then communicated to Pharaoh.

The haftorah vacillates between Isaiah's prophecies concerning the future redemption, and his admonitions concerning the Jews' drunken and G-dless behavior. Isaiah starts on a positive note: "In the coming days, Jacob will take root, Israel will bud and blossom, filling the face of the earth . . ." He mentions G-d's mercy for His nation, and the measure-for-measure punishment He meted out upon the Egyptians who persecuted them. And regarding the future redemption: "You shall be gathered one by one, O children of Israel. And it will come to pass on that day that a great shofar will be sounded, and those lost in the land of Assyria and those exiled in the land of Egypt will come, and they will prostrate themselves before the Lord on the holy mount in Jerusalem."

The prophet then proceeds to berate the drunkenness of the Ten Tribes, warning them of the punishment that awaits them. "With the feet they shall be trampled, the crown of the pride of the drunkards of Ephraim . . ."

The haftorah ends on a positive note: "Now Jacob will no longer be ashamed, now his face will not pale. When he sees his children, the work of My hands, in his midst, who shall sanctify My name -- and the G-d of Israel they will revere." ❖

So Moses is driven from Egypt to faraway Midian to become a shepherd of Jethro's sheep. The Midrash relates how another shepherd, David, learned the art of leadership by caring for his father's flocks: he would have the small kids graze first on the tender tips of grass before allowing the older sheep and goats to feed on the middle portion of the stalks, and only afterwards releasing the strong, young rams to devour the tough roots. A leader cannot simply point the way and a teacher cannot simply teach; he must "shepherd" his flock, supplying to each guidance and knowledge in a manner that can be absorbed and digested by its recipient.

The Midrash also tells how, one day, a kid ran away from the flock under Moses' care. Moses chased after it, until it came to a spring and began to drink. When Moses reached the kid he cried: "Oh, I did not know that you were thirsty!" He cradled the runaway kid in his arms and carried it to the flock. Said the Almighty: "You are merciful in tending sheep - you will tend My flock, the people of Israel."

The Lubavitcher Rebbe points out that in addition to demonstrating Moses' compassion, the incident holds another important lesson: Moses realized that the kid did not run away from the flock out of malice or wickedness - it was merely thirsty. By the same token, when a Jew alienates himself from his people, G-d forbid, it is only because he is thirsty. His soul thirsts for meaning in life, but the waters of Torah have eluded him. So he wanders about in foreign domains, seeking to quench his thirst.

When Moses understood this, he was able to become a leader of Israel. Only a shepherd who hastens not to judge the runaway kid, who is sensitive to the causes of its desertion, can mercifully lift it into his arms and bring it back home.

The Ultimate Sacrifice

After many years of leadership in the making, the stage is set. He was a Hebrew baby cast into the Nile, an infant at

Jocheved's breast, a young Egyptian prince, a fearless defender of his people, an equally fearless campaigner for Jewish unity, a shepherd in the wilderness. Then G-d revealed Himself to him in a burning bush to say: I have seen

the affliction of My people, I have heard their cries, I know their sorrows. I'm sending you to redeem them. Go, take them out of Egypt, and bring them to Mount Sinai for their election as My chosen people.

Most amazingly, Moses refuses to go.

He doesn't just refuse - for seven days and seven nights he argues with G-d, presenting every conceivable excuse to decline his commission, until "G-d's anger burned against Moses."

First came the excuse of humility: "Who am I, that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?"

G-d ends all debate along those lines with the words: "I will be with you." Can even "the humblest man on the face of the earth" plead unworthiness after that?

But I don't know Your essence, says Moses. How can I present myself as a messenger when I can't explain the nature of the One who sent me?

So G-d tells him who He is.

They won't believe me when I say that G-d sent me.

G-d rebukes Moses for slandering His people. Yes, they will believe you. Whatever else you say about them (and there's lots to say), they are believers. But if you're not convinced of their faith, here's a few magic tricks you can perform.

Moses' excuses are running out. He tries: But I have a speech impairment. A leader needs to give speeches, you know.

G-d's answer is so obvious it hardly needs repeating.

So Moses finally just cries: O please, my G-d, don't send me. "Send by the hand of him whom You shall send."

Why, indeed, is Moses acting so strangely? His brothers and sisters are languishing under the taskmaster's whip; Pharaoh is bathing in the blood of Jewish children. The moment for which the Children of Israel have hoped and prayed for four generations has finally come: G-d has appeared in a burning bush to say, "I am sending you to redeem My people." Why does Moses refuse? Out of humility? Because he's not a good speaker?

Our sages interpret the words, "Send by the hand of him whom You shall send," to mean: send by the hand of him whom You shall send in the end of days, Moshiach (the Messiah), the final redeemer of Israel.

The Chassidic masters explain that Moses knew that he would not merit to bring Israel into the Holy Land and thereby achieve the ultimate redemption of his people. He knew that Israel would again be exiled, would again suffer the physical and spiritual afflictions of galut (if Moses himself would have brought the Children of Israel into the Holy Land and built the Holy Temple, they would never have been exiled again and the Temple would never have been destroyed, since "all Moses' deeds are eternal"). So Moses refused to go. If the time for Israel's redemption has come, he pleaded with G-d, send the one through whom You will effect the complete and eternal redemption. For seven days and nights Moses contested G-d's script for history, prepared to incur G-d's wrath upon himself for the sake of Israel.

(This extreme form of self-sacrifice, in which a man like Moses jeopardizes his very relationship with G-d for the sake of his people, was to characterize Moses' leadership throughout his life. When the people of Israel sinned by worshipping the Golden Calf, Moses said to G-d: "Now, if You will forgive their sin--; and if You will not, blot me out of the Book which You have written.")

Nor did Moses ever accept the decree of galut. After assuming, by force of the divine command, the mission to take Israel out of Egypt, he embarked on a lifelong struggle to make this the final and ultimate redemption. To the very last day of his life, Moses pleaded with G-d to allow him to lead his people into the Holy Land; to his very last day he braved G-d's anger in his endeavor to eliminate all further galut from Jewish history. In Moses' own words: "I beseeched G-d... Please, let me cross over and see the good land across the Jordan, the good mountain

**Join us each
weekday morning
Mon-Fri
as we delve into
the mysteries of
Chassidic concepts.
6:00 am
followed immediately
by Shacharis.**

[Jerusalem] and the Levanon [the Holy Temple]. And G-d grew angry with me for your sakes... and He said to Me: Enough! Speak no more to Me of this matter..." (Deuteronomy 4:23-26).

Says the Lubavitcher Rebbe: G-d said "Enough!" but Moses was not silenced. For Moses' challenge of the divine plan did not end with his passing from physical life. The Zohar tells us that every Jewish soul has at its core a spark of Moses' soul. So every Jew who storms the gates of heaven clamoring for redemption continues Moses' struggle against the decree of galut. ❖

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Community Events

- Jan. 6 – **Table Tennis Tournament**, playing for local Yeshivot, with featured matches including Rabbis Markowitz and Donath playing Rabbis Belizon and Shestack. SHOMREI TORAH, Saturday night, 8:00 PM. To register to play, sponsor a team, or RSVP as to your attendance, click here: [Table Tennis](#). Or go to: <https://www.shomrei-torah.org/event/teptournament>
- Jan. 7 – **From Biblical Roots to Contemporary Practice**, a text-based study of Taharat HaMishpacha given by Shira Donath as part of the Fair Lawn Yoetzet Halacha Program. DARCHEI NOAM, Sunday, 8:00 PM – 9:00 PM. For more info or to answer any questions relating to Jewish family life, contact Shira Donath at yoetzetshira@gmail.com.
- Jan. 14 – **Jewish Migration Patterns - Part 2 (Spain & Germany)**, presented by Avraham Groll, Director of JewishGen.org. AHAVAT ACHIM, Sunday, 9:00 AM. No charge if RSVP by Jan. 10 to MensClub@AhavatAchim.org. For more info, click here: [Jewish Migration](#). Or go to: <https://www.dropbox.com/s/qwts4nhpmk8eglt/Jewish%20Migration%20Patterns%20-%20Part%202.pdf?dl=0>

Good Shabbos!



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STUDY CHASSIDUS!

Currently learning

מאמר שובה ישראל

THE POWER OF RETURN

by *Rabbi Shalom Dovber Schneersohn*

Monday-Friday 5:55-6:10 AM

CHASSIDUS IS LIFE

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

(An excerpt from an article by Rabbi Tzvi Freeman)



MONDAY EVENING PIZZA & PARSHA

7:00-8:00 PM • Maariv at 9:15

Monday, January 8, 2018

A BELIEVER'S QUESTION

Challenging G-d as a Pathway to Faith

To believe is to follow G-d unquestionably. Right? Wrong. Through the eyes of such greats as Abraham and Moses, we discover that to believe is to challenge; to wrestle with G-d and emerge stronger. After all, if you don't really believe, who cares?

Monday, January 15, 2018

THE POWER OF POWER

Power Doesn't Have to Absolutely Corrupt

Sounds pretty unbelievable, right? The more power, the more corruption is the word on the street. As we journey across Egypt and witness the devastation of the firstborn, we learn that the story of the Exodus is a story about abuse of power--and how to avoid such corruption.

Monday, January 22, 2018

WHEN THE RIVER SPLIT

The Story of another Marine Miracle

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

Monday, January 29, 2018

FATHER(-IN-LAW)LY ADVICE

Why You Need a Mentor

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

שיעורי הלכה • Halacha

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



Communication: Its Art and Soul

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

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

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

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

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

JOIN US TODAY for our upcoming course, **COMMUNICATION: ITS ART AND SOUL** by calling 201.362.2712. or email: RabbiBergstein@FLChabad.com

