



Anshei Lubavitch Congregation

ב"ה

Rabbi Levi Neubort

Associate Rabbi Avrohom Bergstein

Shabbos Torah Portion: Va'eira (Exodus)
Friday/Saturday, Jan 12-13, 2018 / Teves 25-26, 5778
Candle Lighting is at 4:32 pm • Shabbos ends Sat. 5:36 pm

Zmanim for Shabbos, Jan 13
Eastern Standard Time

Earliest Tallis6:19 AM*
Latest Morning Shema..... 9:40 AM
Earliest Mincha (Gedola) 12:30 PM
Plag Hamincha..... 3:56 PM
Earliest Evening Shema..... 5:22 PM
* Zmanei Halocho L'Ma'aseh

Shabbos Torah Reading "Va'eira"

G-d reveals Himself to Moses. Employing the "four expressions of redemption," He promises to take out the Children of Israel from Egypt, deliver them from their enslavement, redeem them, and acquire them as His own chosen people at Mount Sinai; He will then bring them to the land He promised to the Patriarchs as their eternal heritage.

Moses and Aaron repeatedly come before Pharaoh to demand in the name of G-d, "Let My people go, so that they may serve Me in the wilderness." Pharaoh repeatedly refuses. Aaron's staff turns into a snake and swallows the magic sticks of the Egyptian sorcerers. G-d then sends a series of plagues upon the Egyptians.

The waters of the Nile turn to blood; swarms of frogs overrun the land; lice infest all men and beasts. Hordes of wild animals invade the cities; a pestilence kills the domestic animals; painful boils afflict the Egyptians. For the seventh plague, fire and ice combine to descend from the skies as a devastating hail. Still, "the heart of Pharaoh was hardened and he would not let the children of Israel go, as G-d had said to Moses." ❖

Shabbos Schedule

Erev Shabbos – Jan 12

Mincha 4:35 pm

Shabbos – Jan 13

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) 3:35 pm
Mincha 4:35 pm
Rabbi's Drasha 4:55 pm
Maariv 5:36 pm

**Latest morning Shema is now 9:40 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.**

**Join us this
Shabbos
morning at
8:00am
For Shabbos
Mevorchim
Tehillim**

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.

**Rosh Chodesh Shevat
begins Tuesday night
January 16**

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

Pizza & Parsha

Monday, Jan 15 -- 7:00 pm

(Followed by Maariv at 9:15 pm)

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

Rain, a River, Fire and Ice

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

On the eve of their entry into the Holy Land, Moses described to the Children of Israel the nature of their new homeland in the following way:

For the land which you are entering to inherit is not like the land of Egypt from which you are coming... it is a land of hills and valleys, which drinks water of the rain of the heavens. (Deuteronomy 11:10)

Our Sages explain that this distinguishes the Land of Israel from "the land from which you are coming" since "The land of Egypt does not drink rainwater; rather, the Nile rises and waters it" (Rashi, Genesis 47:10).

Rain represents the reciprocal relationship between heaven and earth. Chassidic teaching cites the Torah's description (Genesis 2:6) of the first rainfall: "A vapor rises from the earth" to the heavens, and the heavens return it as rain which "quenches the face of the land." This, explain the Chassidic masters, represents the spiritual truth that "an arousal from below evokes an arousal from above"--that G-d responds to the efforts of man, reciprocating our prayers, yearnings and deeds with nurture from Above.

But rain alone does not suffice to make the land flourish and give fruit. The soil must be plowed—broken up and softened—before it can receive the seed and absorb the rain. Spiritually, this means that it is not enough to send up "vapors" of lofty feelings and virtuous works; one must first "plow" one's ego, crush the clods of coarseness and arrogance in one's personality, to make one's life receptive to the flow of divine nurture from Above.

In the "Land of Israel" one plows, and is nourished by rain. But in "Egypt" things were different. Egypt was nourished not by descending rain but by the overflow of the Nile, which would periodically flood the land. Nor was it necessary to plow its soil: the floodwaters of the Nile would leave behind a layer of fertile silt which required no breaking up prior to planting.

The spiritual "Egyptian" is one who does not recognize the Heavenly source of the blessings of life. He believes that all is generated from below—that everything he has and has achieved is of his own making. Nor does he see the need for any "plowing" of his personality—he is fine as he is, clods and all.

Perverted Rain

When rain does falls in Egypt, it falls as hail—hail that is ice without and fire within. Thus the Torah describes the seventh of the "ten plagues" to visit the Egyptians:

And G-d rained hail upon the land of Egypt. And there was hail, and fire burning within the hail... (Exodus 9:23-24)

We often speak of "warm" and "cold" personalities. A "warm" person is a passionate, loving, outgoing individual, always ready to extend a hand and a smile to a fellow. A "cold" person is reserved, self-centered, indifferent to the fate of others. But the cold individual is also aflame—fired with self-love, ablaze with egotistical passions. Indeed, it is his excess of inner heat that is the cause of his icy exterior.

When rain falls in Egypt, it falls as a hail of ice-enclosed fire. In this unplowed land, where the heavenly source of its water is unseen and unrecognized, the nurture that descends from Above is perverted as a source of increased love of self and greater alienation between man and his fellow.

The Exodus came to deliver us from this rainless, ice-fire state of existence, and bring us to a "holy land" defined by faith, humility and a reciprocal relationship between earth and heaven. ❖

Haftorah Summary for Shabbos Va'eira

Ezekiel 28:25-29:21

This week's haftorah begins with a mention of the ingathering of the exiles, echoing G-d's promise mentioned in the Torah portion: "I will take you out of the suffering of Egypt." The prophet then goes on to discuss the decimation of Pharaoh and Egypt, reminiscent of the primary theme of the Torah portion—the devastation G-d wrought upon Egypt.

Ezekiel begins with a description of what will occur during the ingathering of the exiles. "When I gather in the house of Israel from the peoples among whom they have been scattered, and I have been sanctified through them in the eyes of the nations, then shall they dwell on their land that I gave to My servant, to Jacob. And they shall dwell upon it securely..."

The prophet then proceeds to convey a prophecy regarding Pharaoh and Egypt, foretelling the fall of the Egyptian empire. Egypt merited this punishment for two reasons: a) They had reneged on their promise to come to Israel's aid against the attacking Babylonians. b) They had incredible arrogance, considering themselves un-reliant on G-d, instead attributing their success to the bounty their deified Nile afforded them. Therefore, Ezekiel warns: "And the land of Egypt shall be desolate and in ruins, and they shall know that I am the Lord! Because he [Pharaoh] said, 'The river is mine, and I have made it.'" G-d warns that the land of Egypt will be empty and desolate for forty years, after which G-d will return the people to the land to reinhabit it, but it will no longer be an important nation to be reckoned with.

The haftorah ends with another prophecy wherein G-d informs Ezekiel that Nebuchadnezzar, king of Babylon, will be the one to conquer Egypt and take its spoils. This as a reward for his effort in defeating the wicked nation of Tyre. ❖

From Our Sages

Seven days were completed, after G-d had smitten the River (7:25)

With each of the plagues, Moses would warn them for 24 days, and the plague itself would last seven days.

(Midrash Rabbah)

Community Events

- Jan. 14 – **Jewish Migration Patterns - Part 2 (Spain & Germany)**, presented by Avraham Groll, Director of JewishGen.org. AHAVAT ACHIM, Sunday, 9:00 AM. RSVP 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>
- Jan. 27 – Tu B'Shvat Cooking Demonstration, with Chef Meir Levy (classically trained at Johnson & Wales University). DARCHEI NOAM, Saturday night, 7:30 PM – 10:00 PM. \$30 per person. For more info, click here: <https://www.darcheinoam.com/event/cooking-demo>

Good Shabbos!



שבת שלום! • גוט שבת!

ב"ה
 ומלאה הארץ דעה אתה'
 ANSHEI LUBAVITCH
BEIS MIDRASH
 בית מדרש לחסידות
L'CHASSIDUS

שיעורי חסידות • Shiurim



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

