



Anshei Lubavitch Congregation

ב"ה

Rabbi Levi Neubort

Associate Rabbi Avrohom Bergstein

Shabbos Torah Portion: Mishpatim (Exodus 21:1–24:18)
Shabbos Shekalim Maftir Reading (Exodus 30:11–16)
Friday/Saturday, Feb 9–10, 2018 / Shevat 24-25, 5778
Candle Lighting is at 5:06 pm • Shabbos ends Sat. 6:07 pm

Shabbos Torah Reading "Mishpatim"

Following the revelation at Sinai, G-d legislates a series of laws for the people of Israel. These include the laws of the indentured servant; the penalties for murder, kidnapping, assault and theft; civil laws pertaining to redress of damages, the granting of loans and the responsibilities of the "Four Guardians"; and the rules governing the conduct of justice by courts of law.

Also included are laws warning against mistreatment of foreigners; the observance of the seasonal festivals, and the agricultural gifts that are to be brought to the Holy Temple in Jerusalem; the prohibition against cooking meat with milk; and the mitzvah of prayer. Altogether, the Parshah of Mishpatim contains 53 mitzvot—23 imperative commandments and 30 prohibitions.

G-d promises to bring the people of Israel to the Holy Land, and warns them against assuming the pagan ways of its current inhabitants.

The people of Israel proclaim, "We will do and we will hear all that G-d commands us." Leaving Aaron and Hur in charge in the Israelite camp, Moses ascends Mount Sinai and remains there for forty days and forty nights to receive the Torah from G-d. ❖

Shabbos Schedule

Erev Shabbos – Feb 9

Mincha 5:10 pm

Shabbos – Feb 10

Tehillim Reading 8:00 am

Shacharis 9:30 am*

Torah Reading 10:35 am

Rabbi's Drasha 11:10 am

Musaf 11:25 am

Kiddush 12:10 pm

Gemara (2-31 Summit) Postponed

Mincha 5:10 pm

Rabbi's Drasha 5:30 pm

Maariv 5:07 pm

**Latest morning Shema is now 9:31 AM. Be sure to recite the Shema at or before that time (even if at home).*

General Weekday Schedule

Chassidus Class 5:55 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.

Zmanim for Shabbos, Feb 10 Eastern Standard Time

Earliest Tallis5:59 AM*

Latest Morning Shema..... 9:31 AM

Earliest Mincha (Gedola) 12:38 PM

Plag Hamincha..... 4:23 PM

Earliest Evening Shema..... 5:54 PM

* Zmanei Halocho L'Ma'aseh

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

תהילים

Tehillim - Psalms

Join us

**this Shabbos morning
Feb 10, at 8:00 am for
Shabbos Mevorchim
Tehillim Reading.**

**This week's Tehillim Reading
is dedicated for the
refuah shlaima of
Tziporah Leah
bas Edel Chana.**

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.

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

Pizza & Parsha

Monday, Feb 12 -- 7:00 pm

(Followed by Maariv at 9:15 pm)

**THE SYNAGOGUE STORY:
More than Just a Place to Pray**

The Half-Shekel of Marriage

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

Haftorah Summary for Shabbos Shekalim

2 Kings 11:17-12:17

The Parshat Shekalim Torah reading discusses the annual obligation for every Jew to give half a shekel to the Temple coffers. The haftorah discusses the efforts of King Jehoash (9th century BCE) to earmark these communal funds for the upkeep of the first Holy Temple.

Background for this haftorah: Because of an alliance with the Northern Kingdom of Israel, idol worship had become rampant in the erstwhile righteous Davidic dynasty-controlled Southern Kingdom. When the king of the Southern Kingdom, Ahaziah, was killed, his mother Athaliah murdered the remainder of the royal family and seized the throne. During her brief reign, she actively promoted idolatry. Unbeknownst to her, one of Ahaziah's sons, a small baby, was hidden and survived. When he became seven years of age, Jehoiada the High Priest led a successful revolt against Athaliah, and installed the child king, Jehoash, as the new King of Judea.

The haftorah begins with the new king renewing the people's covenant with G-d. They destroyed all the pagan altars and statues and appointed officers to oversee the Holy Temple. Jehoash then instructed the priests regarding all the funds that were donated to the Temple. According to his plan, all the funds would be appropriated by the priests. In return, the priests would pay for the regular maintenance of the Temple. In the 23rd year of Jehoash's reign, the priests neglected to properly maintain the Temple. Jehoash then ordered that all monies should be placed in a special box that was placed near the Temple altar, and these funds were given directly to the workers and craftsmen who maintained the Temple. ❖

This week's Torah reading includes the special addition of Parshat Shekalim (Exodus 30:11–16), which speaks of the half-shekel each Jew contributed to the Sanctuary. The following essay explores the deeper significance of the “half-shekel” in kabbalistic and chassidic teaching.)

The first marriage of which we read in the Torah is the marriage of Adam and Eve. Theirs, of course, was a marriage wholly made in Heaven: G-d Himself created the bride, perfumed and bejeweled her, and presented her to the groom. The first instance in which the Torah tells the story of a marriage achieved by human effort is in the chapter that describes the search for a bride for Isaac. Here are detailed the workings of a conventional shidduch: a matchmaker (Abraham's servant Eliezer), an investigation into the prospective bride's family and character, a dowry, the initial encounter between the bride and groom, and so on.

The Torah, which often conveys complex laws by means of a single word or letter, devotes no less than 67 verses to the marriage of Isaac and Rebecca. Many of the details are related twice—first in the Torah's account of their occurrence, and a second time in Eliezer's speech to Rebecca's parents. For here we are being presented with a prototype to guide our own approach to marriage—both in the conventional sense as the union of two human beings, and in the cosmic sense as the relationship between G-d and man.

Half of Twenty

One of the details which the Torah includes in its account is the fact that a ring, a half-shekel in weight, was one of the gifts that Eliezer presented to Rebecca at their meeting at the well in Rebecca's hometown of Aram Naharayim.

The man took a golden ring, a half-shekel in weight; and two bracelets of ten shekels' weight of gold for her hands. (Genesis 24:22)

Our sages explain that this was an allusion to, and the forerunner of, the half-shekel contributed by each Jew towards the building of the Sanctuary. As G-d instructs Moses in the 30th chapter of Exodus:

Each man shall give the ransom of his soul to G-d. . . . This they shall give: . . . a half-shekel. . . . A shekel is twenty gerah; a half-shekel [shall be given] as an offering to G-d. . . . The rich man should not give more, and the pauper should not give less, than the half-shekel . . .

Why half a shekel? Maimonides writes that as a rule, “everything that is for the sake of G-d should be of the best and most beautiful. When one builds a house of prayer, it should be more beautiful than his own dwelling. When one feeds the hungry, he should feed him of the best and sweetest of his table. . . . Whenever one designates something for a holy purpose, he should sanctify the finest of his possessions, as it is written (Leviticus 3:16), ‘The choicest to G-d’” (Mishneh Torah, Hil. Issurei Mizbe'ach 7:11).

Indeed, in many cases Torah law mandates that the object of a mitzvah (Divine commandment) be tamim, whole: a blemished animal cannot be brought as an offering to G-d, nor can a blemished etrog be included in the Four Species taken on the festival of Sukkot. Even when this is not an absolute requirement, the law states that whenever possible, one should strive to fulfill a mitzvah with a whole object. For example, it is preferable to recite a blessing on a whole fruit or a whole loaf of bread, rather than on a slice (hence our use of two whole loaves at all Shabbat and festival meals).

Why, then, does the Torah instruct that each Jew contribute half a shekel towards the building of a dwelling for G-d within the Israelite camp?

The Torah's repeated reference to this contribution as a "half-shekel" is all the more puzzling in light of the fact that in these very same verses the Torah finds it necessary to clarify that a shekel consists of twenty gerah. In other words, the amount contributed by each Jew as "the ransom of his soul" was ten gerah. Ten is a number that connotes completeness and perfection: the entire Torah is encapsulated within the Ten Commandments; the world was created with ten Divine utterances; G-d relates to His creation via ten sefirot (Divine attributes); and the soul of man, formed in the image of G-d, is likewise comprised of ten powers. But instead of instructing to give ten gerah, the Torah says to give half of a twenty-gerah shekel, deliberately avoiding mention of the number ten and emphasizing the "half" element of our contribution to the Divine dwelling in our midst.

Separated at Birth

For such is the essence of marriage. If each partner approaches the marriage with a sense of his or her self as a complete entity, they will at best achieve only a "relationship" between two distinct, self-contained lives. But marriage is much more than that. The Kabbalists explain that husband and wife are the male and female aspects of a single soul, born into two different bodies; for many years they live separate lives, often at a great distance from each other and wholly unaware of the other's existence. But Divine providence contrives to bring them together again under the wedding canopy and accord them the opportunity to become one again: not only one in essence, but also one on all levels—in their conscious thoughts and feelings and in their physical lives.

Marriage is thus more than the union of two individuals. It is the reunion of a halved soul, the fusion of two lives originally and intrinsically one.

To experience this reunion, each must approach his or her life together not as a "ten," but as a half. This half-shekel consists of ten gerah—each must give their all to the marriage, devoting to it the full array of resources and potentials they possess. But each must regard him- or herself not as a complete being, but as a partner—a part seeking its other part to make it whole again.

The Sanctuary

The half-shekel ring given to Rebecca for her marriage to Isaac was the forerunner of the half-shekel contributed by each Jew towards the building of the Sanctuary, the marital home in the marriage between G-d and man. The soul of man is "a part of G-d above"—a part that descended to a world whose mundanity and materiality conspire to distance it from its supernal source. So even a soul who is in full possession of her ten powers is still but a part. And even when G-d fully manifests the ten attributes of His involvement with His creation, He is still only partly present in our world. It is only when these two parts unite in marriage that their original wholeness and integrity is restored.

So to build G-d a home on earth, we must contribute half of a 20-gerah shekel. We must give ourselves fully to Him, devoting the full spectrum of our ten powers and potentials to our marriage with Him. But even as we achieve the utmost in self-realization in our relationship with G-d, we must be permeated with a sense of our halfness—with the recognition and appreciation that we, as He, are incomplete without each other. ❖

Community Events

Shomrei Torah presents a special breakfast with Dr. Adam Karp discussing, "A Halachic Living Will". This program will take place IY"H Sunday, February 11th, following the 8:00 am Shacharit minyan. There is no charge with a reservation. To make a reservation, please contact Faye Zharnest at fzharnest@gmail.com or call (201) 796-8428. You will be able to complete a Halachic Living Will at the breakfast. This program is for men and women of all ages.

Oneness in This World

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

"Do not boil a kid in the milk of its mother." (Ex. 23:19)

You are aware that all the commandments are divine and reflect something parallel to conditions which exist in the celestial regions. The same applies to the commandments known as "chukim" [literally "statutes"]. They are called thus as they reflect matters engraved, [in Hebrew, "chakuk"], in the celestial regions.

The legislation of meat and milk is an example of this. Just as each of these components by itself is permissible and only mixing them is prohibited, so the Torah had to be especially stringent in its prohibition against mixing two perfectly permissible items with one another. Were this not so, we would find it difficult to understand that joining two permitted substances and making one out of them is so harmful to the condition of G-d's universe.

It is like a lesson not to confuse the kind of holiness which exists (or, rather, is the aim of the Torah to establish) in our terrestrial world. Even when optimum conditions of sanctity exist in our part of the universe, this does not mean that these two types of holiness can be part of the same "brew", meaning they can be mixed as if they were all the same.

As long as there is an evil force at work in our world, G-d and His name are not one and the same. These two kinds of holiness are still apart and do not mix. It is our task to strive in this world to bring about a merging of these two kinds of holiness.

When our Sages (see Massechet Gan Eden) said that in the future G-d will reveal to us the meaning of the legislation in His Torah, including the reason for the prohibition of mixing milk and meat, what they meant was that although these commandments have been given to us to fulfill in this terrestrial world, the condition of this world is not such that it is appropriate to reveal to us the mystical dimension of this legislation as long as this world is infested with the Evil Inclination. If G-d were to reveal this information to us in our present state of spiritual/intellectual imperfection it might sow doubt in our minds, rather than an additional resolve to observe the commandments meticulously. We might, G-d forbid, conclude that there are two competing divine powers which control the universe. In the future, after the power of the evil urge will have been broken, and when there is no fear that we would therefore misunderstand the reasons for this legislation, G-d will reveal it to us.

This will be the period when the deserving dead will be resurrected. Only then will the concept of "on that day G-d and His name will be one and the same" [i.e. they will merge]. In fact, at that time the prohibition of mixing meat and milk will become superfluous.

This explains why the angels who visited Abraham could eat butter and meat at the same time, as it appears that Abraham served it both simultaneously (see Gen. 18:8). Seeing that the angels do not have an evil urge (Shabbat 89) this restriction does not apply to them. Once the evil urge is abolished, there will therefore be no need for this commandment.

This is what prompted our Sages to say in explaining the verse "you shall observe My statutes" (Lev. 19:19) as meaning: "I have engraved them and you have no right to investigate their meaning or criticize them as any such criticism would undermine this terrestrial universe in which the evil urge is still rampant." (Yuma 67) This is why a similar verse concludes with the justification: "I am G-d". (Lev. 18:4) ❖

**Join us each weekday morning Mon-Fri
as we delve into the mysteries of Chassidic concepts.
5:55 am followed immediately by Shacharis.**

From Our Sages

And these are the laws which you shall set before them (Exodus 21:1)

The phrase “and these” (ve’eileh) implies that they are a continuation of what is written before. This is to teach us that just as the laws written above (the Ten Commandments) are from Sinai, these too are from Sinai.

(Mechilta; Rashi)

Since the majority of laws set forth in the Parshah of Mishpatim are logical laws, the Torah wishes to emphasize that these too are divinely ordained.

(Commentaries)

If a man did not lie in wait [to kill], but G-d caused it to come to his hand, I will appoint for you a place to which he shall flee (21:13)

Of what case does our verse speak [when it says that “G-d caused it to come to his hand”]? Of the case of two persons who had killed, one in error and another with intent, there being witnesses in neither case [so that neither receives his prescribed penalty from a human court]. G-d arranges that they meet at the same inn; the one who killed with intent sits under the ladder, and the one who had killed in error comes down the ladder, falls and kills him [in the presence of witnesses]. Thus, the one who had killed with intent is slain, while the one who had killed in error is exiled.

(Talmud, Makkot 10b)

Follow the majority (23:2)

[Rabbi Eliezer and the sages debated a point of law regarding the ritual purity of a certain type of oven.] Rabbi Eliezer declared it clean, and the sages declared it unclean . . .

On that day, Rabbi Eliezer brought forward every imaginable argument, but they did not accept them. Said he to them: “If the law agrees with me, let this carob tree prove it!” Thereupon the carob tree was torn a hundred cubits out of its place. (Others say, four hundred cubits.) Said the sages: “No proof can be brought from a carob tree.” Again he said to them: “If the law agrees with me, let the stream of water prove it!” Whereupon the stream of water flowed backwards. Said the sages: “No proof can be brought from a stream of water.”

Said Rabbi Eliezer: “If the law agrees with me, let the walls of the study hall prove it!” Whereupon the walls inclined to fall. But Rabbi Joshua rebuked them, saying: “When scholars are engaged in a halachic dispute, what have you to interfere?” Hence they did not fall, in deference to Rabbi Joshua, nor did they resume standing upright, in deference to Rabbi Eliezer; and they are still standing thus inclined.

Finally, Rabbi Eliezer said to them: “If the law is as I say, may it be proven from heaven!” There then issued a heavenly voice which proclaimed: “What do you want of Rabbi Eliezer? The law is as he says!”

Rabbi Joshua stood on his feet and said: “The Torah is not in heaven!” . . . We take no notice of heavenly voices, since You, G-d, have already, at Sinai, written in the Torah to follow the majority.

Rabbi Nathan subsequently met Elijah the prophet and asked him: “What did G-d do at that moment?” [Elijah] replied: “He smiled and said: ‘My children have triumphed over Me, My children have triumphed over Me.’”

(Talmud, Bava Metzia 59b)

Good Shabbos!

BS"D

PLEASE JOIN US FOR A MEMORIAL
EVENING
MARKING THE SHLOSHIM OF

MRS. RIVKA
NEUBORT ז"ל
רבקה בת הרב שלמה ז"ל



THURSDAY, FEBRUARY 15, 2018
ROSH CHODESH ADAR 5778, 7:30PM
UNITED LUBAVITCH YESHIVA
570 CROWN ST
(ENTRANCE ON ALBANY AVENUE)

ב"ה
 ומלאה הארץ דעה אתה ה'
 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

שיעורי הלכה • Halacha

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

You are invited...

**Grand Purim
 Farbrengen**

Thursday, March 1, 7:30 PM
 At the home of

**Rabbi and Rebbetzin
 Bergstein**

18-01 Scialla Ct.



MONDAY EVENING PIZZA & PARSHA

7:00-8:00 PM • Maariv at 9:15

Monday, February 12, 2018

THE SYNAGOGUE STORY

More than Just a Place to Pray

For millennia, the synagogue has served as the hub of Jewish life. These structures, large and small, are used for prayer, celebration, and a bevy of communal functions. Explore the importance of synagogues, the laws mandating their construction and maintenance, and proper synagogue conduct.

Monday, February 19, 2018

BOLD, BRASH... BRAGGADOCIOUS?

Wear Your Judaism with Pride

When the first mitzvah tanks rolled out on the streets of New York, many people turned heads . . . and noses. We've come a long way since, and it's time to settle the score: Should we wear our Judaism on our sleeve, or keep our religious lives to ourselves?

Wednesday, February 28 2018

WOODSTOCK: THE REAL STORY

What We Can Learn from the Hippy Movement

Remember the hippy counterculture, when droves of young Americans rejected the sensible path of their parents? What caused that sort of mayhem? The Purim story teaches that what may have looked like a wild, senseless party was, in fact, a symptom of a longing for meaning. Sometimes, real growth only comes through rejecting the "establishment."

Wednesday, March 7 2018

ART AND SOUL

Creativity as a Means to Touch the Divine

Musicians, dancers, photographers, poets, artists, and many other people bursting with creativity endow our world with color, meaning, and beauty. At the core of such abundant creativity lies an unbridled spirit, a freedom of expression, and boundless energy. How does that jive with a religious lifestyle that appears so restrictive and limiting?



**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



ANSHEI
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PRESENTS

HAPPY
PURIM!

PURIM IN NEW YORK CITY

WEDNESDAY
FEBRUARY 28, 2018
6:05 PM

Anshei Lubavitch
10-10 Plaza Rd.
Fair Lawn, NJ 07410

MEGILLAH READINGS:

Thursday, March 1st
Morning services: 8:00 am
Megillah reading: 8:40 am
Second Megillah Reading:
2:00pm

FEATURING NEW YORK CITY STREET PERFORMERS NEW YORK CITY FOOD TRUCK (NOMINAL FEES FOR FOOD)

- Children's Megilla Reading with Slide Show • Adults Only Megilla Reading
- Masquerade in "NYC themed attire" (modest attire, please)
- Purim Party right after the Megillah • Late Megilla reading 9:30 pm

Free Admission for Children and Adults
\$100 to be a sponsor of this event

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