



Anshei Lubavitch Congregation

ב"ה

Rabbi Levi Neubort

Associate Rabbi Avrohom Bergstein

Shabbos Torah Portion: Ki Sisa (Exodus 30:11-34:3)
Friday/Saturday, Mar 2-3, 2018 / Adar 15-16, 5778
Candle Lighting is at 5:31 pm • Shabbos ends Sat. 6:31 pm

Zmanim for Shabbos, March 3
Eastern Standard Time

Earliest Tallis5:31 AM*
Latest Morning Shema..... 9:16 AM
Earliest Mincha (Gedola) 12:38 PM
Plag Hamincha..... 4:42 PM
Earliest Evening Shema..... 6:18 PM
* Zmanei Halocho L'Ma'aseh

Shabbos Torah Reading "Ki Sisa"

The people of Israel are told to each contribute exactly half a shekel of silver to the Sanctuary. Instructions are also given regarding the making of the Sanctuary's water basin, anointing oil and incense. "Wise-hearted" artisans Betzalel and Aholiav are placed in charge of the Sanctuary's construction, and the people are once again commanded to keep the Shabbat.

When Moses does not return when expected from Mount Sinai, the people make a golden calf and worship it. G-d proposes to destroy the errant nation, but Moses intercedes on their behalf.

Moses descends from the mountain carrying the tablets of the testimony engraved with the Ten Commandments; seeing the people dancing about their idol, he breaks the tablets, destroys the golden calf, and has the primary culprits put to death. He then returns to G-d to say: "If You do not forgive them, blot me out from the book that You have written."

G-d forgives, but says that the effect of their sin will be felt for many generations. At first G-d proposes to send His angel along with them, but Moses insists that G-d Himself accompany His people to the promised land.

Moses prepares a new set of tablets and once more ascends the mountain, where G-d reinscribes the covenant on these second tablets. On the mountain, Moses is also granted a vision of the divine thirteen attributes of mercy. So radiant is Moses' face upon his return, that he must cover it with a veil, which he removes only to speak with G-d and to teach His laws to the people. ❖

Shabbos Schedule

Erev Shabbos – Mar 2

Mincha 5:35 pm

Shabbos – Mar 3

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) 4:30 pm

Mincha 5:35 pm

Rabbi's Drasha 5:50 pm

Maariv 6:31 pm

**Latest morning Shema is now 9:16 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.

This week's Kiddush is sponsored by the Neubort Family in celebration of Racheili's bas Mitzvah!

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

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, Mar 5 -- 7:00 pm
(Followed by Maariv at 9:15 pm)

ART AND SOUL:
Creativity as a Means to
Touch the Divine

The 120-Day Version Of The Human Story

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

Come see the doings of G-d, His fearsome plot on the children of man.

Psalms 66:5

On 7 Sivan, Moses went up onto the mountain . . . On 17 Tammuz, the tablets were broken. On the 18th, he burned the [Golden] Calf and judged the transgressors. On the 19th, he went up for forty days and pleaded for mercy. On 1 Elul, he went up to receive the second tablets, and was there for forty days. On 10 Tishrei, G-d restored His goodwill with the Jewish people gladly and wholeheartedly, saying to Moses, "I have forgiven, as you ask," and gave him the Second Tablets.

Rashi, Exodus 32:1 and 33:11

A single drop of seawater, analyzed in the laboratory, will reveal the characteristics of billions of her sisters; indeed, it will tell you much about every drop in every ocean on earth.

The same is true of history. On the one hand, each period is unique, each year, day and moment distinct in content and character. And yet, as we often recognize, the story of an individual life may tell the story of a century, and the events of a single generation may embody those of an entire era. On the surface, time may more resemble the disparate terrain of land than it does the uniform face of the sea; but once you strip away the externalities of background and circumstance, a drop in the ocean of time will reflect vast tracts of its waters and, ultimately, its entire expanse.

We, who travel the terrestrial surface of time, know it as a succession of events and experiences. We traverse its rises and slumps, its deserts and wetlands, its smooth plains and rocky passes. To us, the universal nature of the moment lies buried deep beneath its more immediate significance; to us, the moment yields not the totality of life and history, only those specific elements and facets thereof which it embodies.

But there are also vistas of a more inclusive nature, landscapes of such diversity and impact that they are virtual mini-worlds of their own. There are stretches in the journey of an individual or a people in which the all-reflectiveness of the moment rises to the surface, in which a series of events offer a condensed version of the entire universe of time.

One such potent stretch of time was a 120-day period in the years 2448–9 from Creation (1313 BCE). The events of this period, experienced by the Jewish people soon after their birth as a nation, choreograph the very essence of the human story—the basis, the process and the end goal of life on earth. The hundred and twenty days from 6

Haftorah Summary for Parshas Ki Sisa

I Kings 18:20-39

In this week's haftorah, Elijah the Prophet demonstrates the worthlessness of the Baal, just as Moses chastised the Israelites for serving the Golden Calf, as discussed in this week's Torah reading.

The background of this week's haftorah: King Ahab and Queen Jezebel ruled the Northern Kingdom of Israel, and encouraged the worship of the Baal deity as well as other forms of idolatry. To prove that G-d alone is in control and provides sustenance, Elijah decreed a drought on the kingdom—no rain fell for three years. When Ahab then accused Elijah of causing hardship for the Israelites, Elijah challenged him to a showdown. He, Elijah, would represent the cause of monotheism, and 850 idolatrous "prophets" would represent their cause. Ahab accepted.

The haftorah begins with Elijah, the Baal prophets, and many spectators gathering atop Mount Carmel. Elijah rebuked the people of Israel, uttering the famous words: "How long will you hop between two ideas? If the L-rd is G-d, go after Him, and if the Baal, go after him."

Elijah then stated his challenge: "Give us two bulls and let them [the Baal prophets] choose one bull for themselves and cut it up and place it on the wood, but fire they shall not put; and I will prepare one bull, and I will put it on the wood, and fire will I not place. And you will call in the name of your deity, and I will call in the name of the L-rd, and it will be the G-d that will answer with fire, he is G-d."

The people agreed to the challenge, and the prophets of the Baal were first. The prophets' entreaties to their god went unanswered. Elijah taunted them: "Call with a loud voice, for you presume that he is a god. [Perhaps] he is talking or he is pursuing [enemies], or maybe he is on a journey; perhaps he is sleeping and will awaken..."

As evening approached, Elijah took center-stage. He built an altar, laid his offering upon it and surrounded it with water. "Lord, the G-d of Abraham, Isaac and Israel," he declared. "Today let it be known that You are G-d in Israel and that I am Your servant, and at Your word have I done all these things. Answer me, O L-rd, answer me, and this people shall know that You are the L-rd G-d..."

A fire immediately descended from heaven and consumed the offering, as well as the altar and the surrounding water. "And all the people saw and fell on their faces, and they said, "The Lord is G-d, the L-rd is G-d." ❖

Sivan 2448 to 10 Tishrei 2449 contained it all: the underpinnings of creation, the saga of human struggle, and the ultimate triumph which arises from the imperfections and failings of man.

The Events

On 6 Sivan 2448, the entire people of Israel gathered at Mount Sinai to receive the Torah from the Almighty. There they experienced the revelation of G-d, and heard the Ten Commandments, which encapsulate the entire Torah. The following morning Moses ascended the mountain, where he communed with G-d for forty days and forty nights and received the Torah proper, the more detailed rendition of G-d's communication to humanity.

At the end of Moses' (first) forty days on Mount Sinai, G-d gave him two tablets of stone, the handiwork of G-d, upon which the Ten Commandments were engraved by the finger of G-d. But in the camp below, the Jewish people were already abandoning their newly made covenant with G-d. Reverting to the paganism of Egypt, they made a calf of gold and, amidst feasting and hedonistic disport, proclaimed it the god of Israel.

G-d said to Moses: Descend, for your people, which you have brought up from the land of Egypt, have been corrupted; they have quickly turned from the path that I have commanded them . . .

Moses turned and went down from the mountain, with the two tablets of testimony in his hand . . . When Moses approached the camp and saw the calf and the dancing . . . he threw the tablets from his hands and shattered them at the foot of the mountain.

It was the 17th of Tammuz.

Moses destroyed the idol and rehabilitated the errant nation. He then returned to Sinai for a second forty days, to plead before G-d for the forgiveness of Israel. G-d acquiesced, and agreed to provide a second set of tablets to replace those which had been broken in the wake of Israel's sin. These tablets, however, were not to be the handiwork of G-d, but of human construction:

G-d said to Moses: Carve yourself two tablets of stone, like the first; and I shall inscribe upon them the words that were on the first tablets which you have broken . . . Come up in the morning to Mt. Sinai, and present yourself there to Me on the top of the mountain.

Moses ascended Sinai, for his third and final forty days atop the mountain, on 1 Elul. G-d had already forgiven Israel's sin, and now a new and invigorated relationship between Him and His people was to be rebuilt on the ruins of the old. On 10 Tishrei we received our second set of the Ten Commandments, inscribed by G-d upon the tablets carved by Moses hand.

Thus, we have three forty-day periods, and three corresponding states of Torah: the first tablets, the broken tablets and the second tablets. These embody the foundation of our existence, the challenge of life and the ultimate achievement of man.

The Plot

Our sages point out that the opening verse of the Torah's account of creation, Bereishit bara Elokim . . . ("In the beginning G-d created the heavens and earth"), begins with the letter beit, the second letter of the Hebrew alphabet. This is to teach us that there is an alef that comes before the beit of the created existence: that creation is not an end in itself, but comes to serve a principle which precedes it in sequence and substance.

The pre-Genesis alef is the alef of Anoch Hashem Elokecha . . . ("I am the L-rd your G-d . . .")—the first letter of the Ten Commandments. Torah is G-d's preconception of what life on earth should be like; the basis and raison d'être of creation is that we develop ourselves and our environment to this ideal.

But G-d wanted more. More than the realization of His original blueprint for existence, more than the falling into place of a preprogrammed perfection. More than a "first tablets" world that is wholly the handiwork of G-d. A created entity, by definition, has nothing that is truly its own: all the tools, potentials and possibilities it possesses have been given to it by its creator. But G-d desired that the human experience should yield a profit beyond what is projected—or even warranted—by His initial investment in us. So He created us with the vulnerabilities of the human condition.

He created us with the freedom to choose, and thus with the potential for failure. When we act rightly and constructively, we are behaving according to plan, and realizing the potential invested within us by our Creator. But

when we choose to act wrongly and destructively, we enter into a state of being that is not part of the plan of Torah—indeed, it is the antithesis of what Torah prescribes. Yet this state of being is the springboard for teshuvah (return)—the power to rise from the ruins of our fall to a new dimension of perfection, a perfection unenvisionable by our untarnished past.

This is how chassidic teaching explains G-d's creation of the possibility of evil. This is "His fearsome plot upon the children of man." The soul of man is a spark of G-dliness, inherently and utterly good; in and of itself, it is in no way susceptible to corruption. Its human frailties are nothing less than a contrived plot, imposed upon it in total contrast to its essential nature.

If the first tablets are the divine vision of creation, the broken tablets are our all-too-familiar world—a world that tolerates imperfection, failure, even outright evil. It is a world whose first tablets have been shattered—a world gone awry of its foundation and its true self, a world wrenched out of sync with its inherent goodness. The broken tablets are a plot contrived by the Author of existence to allow the possibility for second tablets. Every failing, every decline can be exploited and redirected as a positive force. Every breakdown of the soul's "first tablets" perfection is an opportunity for man to carve for yourself a second set, in which the divine script is chiseled upon the tablets of human initiative and creation. A second set which includes an entire vista of potentials that were beyond the scope of the first, wholly divine set.

G-d said to Moses: Do not be distressed over the first tablets, which contained only the Ten Commandments. In the second tablets I am giving you also halachah, midrash and aggadah.

Had Israel not sinned with the Golden Calf, our sages conclude, they would have received only the five books of Moses and the book of Joshua. For as the verse says, "Much wisdom comes through much grief."

Remembered and Enacted

These hundred and twenty days have left a lasting imprint on our experience of time. For the Jewish calendar does far more than measure and mark time; in the words of the book of Esther, "These days are remembered and enacted." The festivals and commemorative dates that mark our annual journey through time are opportunities to reenact the events and achievements which they remember.

Every Shavuot, we once again experience the revelation at Sinai and our acquisition of the blueprint and foundation of our lives. Every year on the 17th of Tammuz, we once again deal with the setbacks and breakdowns epitomized by the events of the day. The month of Elul and the first ten days of Tishrei, corresponding to Moses' third 40-day stay on Mount Sinai, are, as they were then, days of goodwill between G-d and man—days in which the Almighty is that much more accessible to all who seek Him.

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

And Yom Kippur, the holiest and most potent day of the year, marks the climax of the 120-day saga. Ever since the day that G-d gave the second tablets to the people of Israel, this day is a fountainhead of teshuvah: the source of our capacity to reclaim the deficiencies of the past as fuel and momentum for the attainment of new, unprecedented heights; the source of our capacity to exact a profit from G-d's volatile and risky investment in human life. ❖

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In these challenging times, we all need HaShem's help.

**Take your davening seriously ...
so that your davening will be taken seriously.**

Community Events

- Mar. 3 – **Wine Tasting & Sale**, sponsored by B&B Liquors. Various refreshments will be served. DARCHEI NOAM, Saturday night, 8:00 PM – 10:00 PM. \$18/person. To RSVP, click here: [Wine Tasting](#). Or go to: <https://www.darcheinoam.com/event/winetasting>
- Mar. 11 – **Yoetzet Halacha Panel on Body Image**, a discussion for women focusing on body image and eating disorders. DARCHEI NOAM, Sunday night, 7:30 PM – 9:00 PM. For more info, click here: [3rd Annual Women's Health Panel](#). Or go to: <http://bit.ly/2te23Iu>
- Mar. 11 – **Infertility Awareness Round Table**, with Jewish professionals presenting a unique perspective on the various issues couples face when dealing with the struggles of infertility, secondary infertility and late term loss. YOUNG ISRAEL OF FAIR LAWN, Sunday night, 8:00 PM. Suggested donation is \$18, and all proceeds will go to Yesh Tikvah. To fill out the survey, click here: [Survey](#), and to register, click here: [Infertility Awareness](#).
Or go to: <https://www.yifl.org/event/infertilityawareness>
- Mar. 17 – **Pre-Pesach Q&A**, with Rabbi Belizon. YOUNG ISRAEL OF FAIR LAWN, Saturday night, 9:00 PM. Email questions in advance to Etanawolf@gmail.com.
- Mar. 19 – **A Hands-On Pesach Seder**, with Rabbi Elly Storch, Assoc. Principal of Judaic Studies, DRS Yeshiva High School for Boys. YOUNG ISRAEL OF FAIR LAWN, Monday night, 9:00 PM. For more info, click here: [Seder](#). Or go to: <https://www.yifl.org/event/storchseder>

Joint Event:

- Mar. 15 – **Community-Wide Haggadah Marathon 5778**, with the Rabbanim of the community sharing their insights on the Haggadah from start to finish as all prepare for the Seder night. Hosted by DARCHEI NOAM, Thursday night, 8:00 PM.

From Our Sages

This they shall give (30:13)

Moses could not understand: How could a mere coin serve a person as “a ransom for his soul to G-d”? G-d answered him by showing him a “coin of fire.” G-d was saying: When a person performs even a modest act of charity with the fire of passion and enthusiasm, he is indeed giving a piece of his soul.

(The Rebbe of Kotzk)

Money is fire. Like fire it can destroy and annihilate, or illuminate and warm, depending on how it is used.

(Rabbi Elimelech of Lizensk)

Good Shabbos!



שבת שלום! • גוט שבת!

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

