



Anshei Lubavitch Congregation

ב"ה

Rabbi Levi Neubort

Associate Rabbi Avrohom Bergstein

Shabbos Pesach Torah Portion: Special Pesach Readings

Friday/Saturday, Mar 30–31, 2018 / Nisan 14-15, 5778

Candle Lighting: Friday at 7:01 pm • Saturday after 8:02 pm

Sunday – Yom Tov ends at 8:03 pm

Zmanim for Shabbos, March 31 Daylight Saving Time

Earliest Tallis5:44 AM*
Latest Morning Shema..... 9:49 AM
Earliest Mincha (Gedola) 1:33 PM
Plag Hamincha..... 6:05 PM
Earliest Evening Shema..... 7:49 PM
* Zmanei Halocho L'Ma'aseh

Shabbos Torah Reading "Pesach - Days 1 and 2"

On the FIRST DAY OF PASSOVER we read from the book of Exodus (12:21-51) of the bringing of the Passover Offering in Egypt, the Plague of the Firstborn at the stroke of midnight, and how "On this very day, G-d took the Children of Israel out of Egypt."

The reading for the SECOND DAY OF PASSOVER, Leviticus 22:26-23:44, includes: a list of the moadim — the "appointed times" on the Jewish calendar for festive celebration of our bond with G-d; the mitzvah to Count the Omer (the 49-day "countdown" to the festival of Shavuot which begins on the 2nd night of Passover); and the obligation to journey to the Holy Temple to "to see and be seen before the face of G-d" on the three annual pilgrimage festivals — Passover, Shavuot and Sukkot. ❖

Shabbos Schedule

Erev Shabbos/Erev Pesach – Mar 30
Mincha 7:00 pm

Shabbos – Mar 31

Shacharis 9:30 am*
Torah Reading 10:35 am
Rabbi's Drasha 11:10 am
Musaf 11:25 am
Kiddush Postponed
Gemara (2-31 Summit) Postponed
Mincha 7:05 pm
Maariv 8:02 pm

**Latest morning Shema is now 9:49 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.

Join us for
Seudas Moshiach
Saturday, March 7
7:00 pm

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 Phil Kestenbaum and Nachum Nachum, 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.

To sponsor the
Weekly Bulletin,
please contact the Rabbi.

Pizza & Parsha
will resume
After Pesach.

What was the purpose of "keeping" the Paschal lamb for four days?

By Rochel Chein

Question:

What was the purpose of each household "keeping" the Paschal lamb for four days, from Nissan 10-14, before it was sacrificed?

Answer:

Moses instructed the Jewish people about the details of the first Passover offering: "On the tenth of this month, let each one take a lamb for each parental home, a lamb for each household... And you shall keep it for inspection until the fourteenth day of this month, and the entire congregation of the community of Israel shall slaughter it in the afternoon."

Why was this lengthy inspection required?

The ancient Egyptians worshipped lambs. Taking a lamb, the Egyptians' deity, into their homes for four days, with the intention of slaughtering and eating it, was an act that was sure to be noticed by the Egyptians. It was extremely likely that they would be infuriated by this disrespect of their god. This act of courage, standing up for their beliefs and following G-d's command in the face of possible danger, was a merit for the Jews, one that made them worthy of being redeemed.

Nowadays, for the most part, standing up for our beliefs doesn't put us in physical danger. But we should still use the example set by our ancestors to inspire us to have courage in living according to our principles. ❖

Hillel's Paradox

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

Man is a lonely creature. No other inhabitant of G-d's world harbors a sense of individuality as pronounced and as determined as that cultivated by the human being; no other creature perceives itself as apart and distinct of its fellows as we do.

Yet we are also the most social of creatures, weaving intricate webs of familial and communal relations in our quest for validation and acceptance by others. Never content to merely be ourselves, we group by profession, class, nationality and other providers of a self-definition that transcends the personal.

If we are aware of a contradiction between our individual and communal identities, this does not lessen our need and striving for both. For while we are convinced that we are what we make of ourselves, we also know that alone, we are less than what we are and can be. In the words of the great sage Hillel, "If I am not for myself, who is for me? And if I am only for myself, what am I?" (Ethics of the Fathers 1:14).

(Continued on next page)

Shabbos Torah Reading "Pesach – Intermediate Days"

The readings for the four INTERMEDIATE DAYS OF PASSOVER include:

- 1) Instructions to commemorate the Exodus by sanctifying the firstborn, avoiding leaven and eating matzah on Passover, telling one's children the story of the Exodus, and donning tefillin (Exodus 13:1-16).
- 2) A portion from the Parshah of Mishpatim which includes the laws of the festivals (Exodus 22:24-23:19).
- 3) A section describing Moses' receiving of the Second Tablets and G-d's revelation to him of His Thirteen Attributes of Mercy, which likewise concludes with the laws of the festivals (Exodus 34:1-26); when one of the "intermediate days" of Passover is Shabbat, this is the reading read on that day, and it begins 12 verses earlier, with 33:12).
- 4) The story and laws of the "Second Passover" (Numbers 9:1-14). ❖

The Passover Offering

Hillel's paradox confronts us in countless guises every day of our lives. In Hillel's own life, it took the form of a question of Torah law that was instrumental in his ascension (in the year 32 BCE) to the leadership of his people: Should the Passover offering be brought when the 14th of Nissan falls on Shabbat?

When the Holy Temple stood in Jerusalem, the primary vehicle of man's service of his Creator were the korbanot (animal and meal offerings) offered on its altar to G-d. The korbanot fall under two general categories:

a) Individual offerings (korbanot yachid) brought by private citizens, such as the "generosity offering" brought as a donation, the "thanksgiving offering" brought to express one's gratitude to G-d for a personal salvation, or the "sin offering" brought to atone for a transgression.

b) Communal offerings (korbanot tzibbur), such as the daily morning and afternoon offerings brought by the people of Israel as a whole from a fund to which every Jew contributed an annual half-shekel.

While most offerings belong completely to one class or the other, the Passover offering straddles both categories. On the one hand, it possesses certain features (such as the fact that it is purchased with private funds and eaten by those who brought it) which would define it as an "individual offering"; on the other hand, there are things about it that are characteristic of the "communal offering" (such as the fact that it is brought en masse by "the entire community of the congregation of Israel"-- Exodus 12:6).

When the 14th of Nissan—the day on which the Passover offering is brought—falls on a Shabbat, the question of its categorization becomes crucial. Torah law forbids the bringing of individual offerings on Shabbat, but permits and obligates the bringing of communal offerings. Should the Passover offering be regarded as an individual offering which cannot be brought on Shabbat? or is it a communal offering whose obligation supersedes the prohibition of work on the day of rest?

The Talmud relates that one year when Nissan 14 fell on Shabbat, the leaders of the Sanhedrin (highest court of Torah law) were unable to resolve the question of whether the Passover offering should be brought. Hillel, a scholar newly arrived in the Holy Land from Babylonia, demonstrated that the communal aspect of the Passover offering is its more dominant element, meaning that it should be offered also when its appointed time coincides with Shabbat. In recognition of his superior scholarship, the leaders of the Sanhedrin stepped down and appointed Hillel as their head.

Isaiah and Jeremiah

Echoing Moses' description (in Deuteronomy 4:34) of the Exodus as a time when G-d "took a nation from the womb of a nation," the prophet Ezekiel describes the event as the "birth" of the Jewish people. Before the Exodus, the Jews shared a common ancestry, culture and heritage, but they did not constitute a nation; on that first Passover, the entity Israel was born.

Passover can thus be seen as representing the ascendancy of the communal over the individual—the point at which numerous distinct personalities surrendered to a common mission and identity. Indeed, as Hillel showed, in the Passover offering it is the communal element which dominates and determines the halachic status of the korban.

So why isn't the Passover offering a full-fledged communal offering like the others? Why is it a hybrid of the individual and the communal, in which both elements find expression and vie for supremacy? Because G-d's purpose in forging many individuals into a single people was not the obliteration of their individuality, but the inclusion of each member's distinct personality within the communal whole. The "community of Israel" is not just a vehicle for the transcendence of the limitations of individuality and the attainment of goals unachievable by ego-encumbered individuals; it is also the framework within which each individual might optimally develop and realize his or her personal best.

Our relationship with G-d includes both individual offerings, which represent the devotion of our individual resources to G-d, as well as communal offerings, which express the surrender of our individuality to our communal mission. But the Passover offering, which played a formative role in our birth as a people, must belong to both categories.

As the offering that marks the birth of the nation Israel, the Passover offering must express our commonality as G-d's people; this is indeed its dominant theme. But it must also express the truth that even as we set aside our differences to devote ourselves to a common goal, our individual strengths and vulnerabilities continue to define us as distinct and unique entities. It must express the truth that the paradox of individuality and community is at the heart of who and what we are, and that the tension between these two strivings is a necessary and desirable component of our relationship with G-d.

Even at the very end of days, when the whole of human history culminates in the divinely perfect and harmonious age of Moshiach, this duality will continue to define our identity and nationhood. The ultimate redemption will be a communal redemption, when, as the prophet Jeremiah proclaims, "A great community shall return here; but it will also be the realization of Isaiah's vision of a time when You shall be collected, one by one, O children of Israel." ❖

Haftarah Summary – First Day of Pesach

Joshua 3:5-7; 5:2:15; 6:1; 6:27

The haftarah for the first day mentions the Paschal sacrifice, echoing the Torah portion which describes the preparations and the sacrifice done in Egypt under Moses' leadership.

After thirty days of mourning Moses' passing, Joshua tells the people to prepare themselves for the crossing of the river Jordan, he tells the priests to carry the Ark of the Covenant in front of the people. G-d tells Joshua that He will show his greatness to the people of Israel "that they may know that as I was with Moses, so will I be with you". G-d tells Joshua to circumcise the Jewish men who had not yet been circumcised due to the desert weather, he does so, reminding them of the previous generation of men, who had gone out of Egypt, who had all been circumcised before partaking of the Passover offering. Joshua reminds the people of past events, how they had to wait for that generation to die in the desert as they would not be able to enter the land of Israel. Once everyone was circumcised they waited for all the men to recover.

G-d tells Joshua "this day have I rolled away the reproach of Egypt from you", referring to a vision of the star of blood which the Egyptians had said was over the Jewish people at the time of the Exodus, not knowing that it was the blood of the circumcision. Joshua calls the place Gilgal. There the people of Israel make camp and offer the Passover sacrifice, two days later G-d stop sending the manna and the people eat the produce of the land.

Joshua sees a sword-holding man on the outskirts of Jericho and asks him on whose side he is on. "And he said, No, but I am the the captain of the host of the L-rd; I have now come. And Joshua fell on his face to the earth and prostrated himself, and said to him, What does my lord say to his servant? And the captain of the Lord's host said to Joshua, Remove your shoe from your foot; for the place upon which you stand is holy. And Joshua did so." The haftarah ends with a message that the city of Jericho was under siege and that G-d was with Joshua. ❖

Haftarah Summary – Second Day of Pesach

II Kings 23:1-9, 21-25

The haftarah for the second day of Passover begins after King Josiah learns of a historic Torah scroll that had been discovered in the Holy Temple. It chronicles the public reading of the scroll and the national movement toward return to G-d that ensued.

Full of newfound inspiration, King Josiah had the idolatrous artifacts and priests removed from the Temple, and destroyed the other shrines that had been erected in Judea.

The king then encouraged the people to celebrate Passover as commanded in the Torah, something that had been neglected for generations.

The haftarah concludes by telling us that "there never was a king before [Josiah] who returned to G-d with all his heart and all his soul and all his might, [to follow what was] written in the Torah of Moses, and there never afterwards arose another one like him." ❖

**Good Shabbos
and
Happy Passover
to all!**



ב"ה
 ומלאה הארץ דעה אתה ה'
 ANSHEI LUBAVITCH
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מאמר: מי כמוכה באלים ה'

TRUE EXISTENCE

by Rabbi Shmuel Schneersohn

Monday-Friday 5:55-6:10 AM

.

Halacha • שיעורי הלכה

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

**Want to sponsor a
 Shalosh Seudos?**

The Shabbos afternoon
 lecture series and Shalosh
 Seudos is set to begin
 immediately after Pesach

**Speak to Sassy
 Yehudiel and secure
 your week now**



MONDAY EVENING PIZZA & PARSHA

7:00-8:00 PM • Maariv at 9:15

Monday, April 09 2018

SNAKE OIL SALESMAN

Getting off the Ground

“Be a mensch!” is probably something you’ve heard before. But is that limited to an annual donation to the synagogue sisterhood and holding the door for that bulky stroller? What does it really mean to be human, a real mensch? The snake crawling on the ground gives us a pretty good idea of what it’s not—and an inkling of what, indeed, it is.

Monday, April 16 2018

CHECK YOUR PRIVILEGE

Getting ahead in Life

Who’s more admirable—the self-made man, or the born rich? And which one would you rather be? Rather than put any one side down, journey through the Torah narrative of human and animal law to discover the beauty of both—and how to utilize everything to get ahead.

Monday, April 23 2018

**THE CURIOUS CASE OF THE
 SCAPEGOAT**

Absolving Guilt, Restoring Dignity

In one of the most dramatic rituals of Temple times, a goat was sent off to the wilderness and tumbling down a cliff on the holiest day of the year, Yom Kippur. What is behind this curious ritual? The mystics tackle this mitzvah head-on, and we emerge with a lesson in forgiveness and grace.

Monday, April 30 2018

“I’LL TAKE CARE OF IT”

Investing in Our Relationship with the Divine

Is there a pressing matter in your community that no one seems to really care about? Is there someone who, for whatever reason, is overlooked by everyone else? When it comes to choosing a cause, it can be tempting to take on the popular cause du jour. But sometimes, becoming a better person means taking the path less trodden—even if it isn’t so popular.



What Is?

RETHINK EVERYTHING
 YOU KNOW ABOUT OUR
 UNIVERSE

**Beginning Sunday, April 22nd,
 7:30-9:00 PM**

IMAGINE

that you were able to rethink everything you knew about the universe, the laws of nature, your own consciousness, and the very idea of existence and reality. Imagine the new insights you would gain, the fresh perspective with which you would embark on the journey of life each morning.

What Is? does exactly that. Drawing on the wisdom of Chasidic teaching, the most basic building blocks of existence are reexamined from the bottom up, revolutionizing our understanding of life, reality, and our place in the world.

Is the world real? What is time? Where does our sense of self come from? Why does evil exist? If G-d already knows what we will do tomorrow, is our “freedom of choice” nothing more than an illusion? Does the word “G-d” actually mean something, or is it just our way of referring to whatever it is that we cannot explain?

THINK DEEPLY. LIVE DEEPLY.

JOIN US TODAY for our upcoming course, **WHAT IS?** by calling 201.362.2712. or email: RabbiBergstein@FLChabad.com



CELEBRATE THE EXODUS IN FAIR LAWN

YOU AND YOUR FAMILY ARE INVITED TO AN ELEGANT PASSOVER SEDER

FRIDAY, MARCH 30, 2018 • 7:45PM

LED BY RABBI AVROHOM AND RIVKY BERGSTEIN

SATURDAY, MARCH 31, 2018 • 8:30PM

LED BY FATHER AND SON RABBIS SHIMON AND LEVI NEUBORT

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