



ב"ה

Parshah Shemos in a Nutshell

(Exodus 1:1–6:1)

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.

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule Parshas Shemos

Erev Shabbos – Dec. 28, 2018

Candle Lighting.....4:18 pm

Mincha4:20 pm

Shabbos – Dec. 29, 2018

Shacharis.....9:30 am*

Torah Reading10:35 am

Drasha.....11:10 am

Kiddush12:10 pm

Gemara (2-31 Summit)Postponed

Mincha4:25 pm

Rabbi's Drasha.....4:45 pm

Shabbos Ends5:22 pm

**Latest morning Shema is now 9:37 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule

Minyan

Shacharis.....6:15 am

Mincha1:45 pm

Maariv.....9:15 pm

Classes

Chassidus, Mon-Fri5:55 am

Halachah, Mon-Fri1:40 pm

Torah Studies Mon. 7-8:00 pm

Tuesday Talmud9:30-10:00 pm

This week's bulletin

is sponsored by

Rabbi Martin

Rosenfeld

Attorney,

Divorce Mediator

34-00 Linwood Ave

Fair Lawn, NJ

(201) 256-4113

www.NJmediation.com

Kiddush

This week's kiddush is sponsored by Marnin and Gilad Rand and their families in commemoration of the Yahrzeit of their father Nissan A"H.

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. 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. ❖

Halachic Zmanim

Shabbos, December 29
Eastern Standard Time

Earliest Tallis 6:18 AM

Latest Morning Shema 9:37 AM

Earliest Mincha (Gedola) 12:23 PM

Plag Hamincha3:43 PM

Earliest Evening Shema5:08 PM

Thank You to:
Nachum Nachum
for reading the Torah
and to our
Kiddush Volunteers

Chassidic Masters

“ I Am”

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

I shall be

-- Exodus 3:14

*I shall be with you in your present
distress, and I shall be with you in
future exiles and persecutions*

-- Rashi on verse

When G-d appeared to Moses in the burning bush and charged him with the mission to take the people of Israel out of Egypt, Moses said to the Almighty:

"Behold, I will come to the children of Israel and say to them, The G-d of your fathers has sent me to you, and they will say, 'What is his name?' What shall I say to them?"

G-d replied to Moses: "I shall be who I shall be... Tell the children of Israel, I Shall Be (Eh-he-yeh) has sent me to you."

An Anonymous G-d?

To name something is to describe and define it. So G-d, who is infinite and undefinable, cannot be named. Thus G-d has no name, only names — descriptions of the various behavior patterns that can be ascribed to His influence on our lives.

In the words of the Midrash, "G-d said to Moses: You want to know My name? I am called by My deeds. I might be called E-I Sha-dai, or Tzevakot, or Elokim, or Ha-Va-Ya-H.

When I judge My creatures, I am called Elokim. When I wage war on the wicked, I am called Tzevakot. When I tolerate the sins of man, I am called E-I Sha-dai. When I have compassion on My world, I am called Ha-Va-Ya-H..."

Therein lies the deeper significance of the question that Moses anticipated from the children of Israel. What is His name? they were sure to ask. What type of behavior are we seeing on the part of G-d in these times? You say that G-d has seen the suffering of His people in Egypt, has heard their cries, and knows their pain, and has therefore sent you to redeem us. Where was He until now? Where was He for the eighty-six years that we are languishing under the slave-driver's whip, that babies are being torn from their mothers arms and cast into the Nile, that Pharaoh is bathing in the blood of Jewish children? What name is He now assuming, after eighty-six years in which He has apparently been nameless and aloof from our lives?

G-dly, But Not Holy

As explained above, each of the divine names describes another of the attributes by which G-d has chosen to relate to His creation: Elokim describes G-d's assumption of the attribute of Justice, Ha-Va-Ya-H His assumption of Compassion, and so on. Eh-he-yeh ("I Shall Be"), the name by which G-d here identifies Himself to Moses, connotes G-d's assumption of Being and Existence.

This is why there is some question amongst the Halachic authorities as to whether the name Eh-he-yeh should be counted among the seven holy names of G-d. Torah law forbids erasing or defacing G-d's name, for the very ink and paper (or other medium) assume a holiness by virtue of its representation of something that relates to the divine. While there are many names and adjectives that describe G-d's many-faceted involvement with His creation, there are seven primary divine names to which the strictest provisions of this law apply. Yet despite the fact that many Kabbalists consider Eh-he-yeh to be the loftiest of divine names, it is not included in certain versions of the seven-name list as it appears in the Talmud and the Halachic works; indeed, the final Halachic conclusion is that it is not one of the seven holy names.

The reason for this paradox is best understood by understanding the meaning of the term "holiness". What makes something holy? Holy (kadosh in the Hebrew) means transcendent and apart. G-d is holy, for He transcends our earthly reality; Shabbat is a holy day, for it is a day of withdrawal from the mundanity of the everyday; a Torah scroll or a pair of tefillin are holy because these are objects that have visibly transcended their material state to serve a G-dly end.

The same applies to the seven holy divine names: each describes a divine activity that goes beyond the mundane norm, a divine intervention in reality —

— G-d as ruler, G-d as judge, G-d as provider, G-d as savior, etc. On the other hand, Eh-he-yeh ("I am") is G-d as being — G-d as the essence of reality. So Eh-he-yeh is beyond holiness. If holiness is a feature of G-d's transcendence, the beingness of G-d transcends holiness itself, describing a dimension of divine reality that pervades every existence even as it transcends it, and thus relates equally to them all, holy and mundane alike.

[Nevertheless, Eh-he-yeh is a name — that is, an assumed behavior pattern — of G-d's. The very phenomenon of "existence" is part and parcel of G-d's creation, and G-d certainly cannot be defined by something He created. Ultimately, G-d can be described as a "being" or "existence" only in the sense that we speak of Him as a provider or ruler: these are mere names, describing not His essence but a certain perception He allows us to have of Him by affecting our reality in a certain manner.]

The Answer

This was G-d's answer to the people's outcry, "What is His name?!"

Tell the children of Israel, said G-d to Moses, that My name is Eh-he-yeh. Where was I all these years? With you. I am being, I am existence, I am reality. I am in the groan of a beaten slave, in the wail of a bereaved mother, in the spilled blood of a murdered child.

Certain things must be, no matter how painful and incomprehensible to your human selves, in order that great things, infinitely great and blissful things, should be. But I do not orchestrate these things from some distant heaven, holy and removed from your existential pain. I am there with you, suffering with you, praying for redemption together with you.

If you cannot see Me, it is not for My ethereality; it is because I am so real. ❖

Haftorah in a Nutshell – 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 L-rd 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, and now his face will not pale. For 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." ❖

Dvar Torah Questions and Answers

By Rabbi Moshe Bogomilsky

“וי"ו יצו פרעה לכל עמו לאמר כל הבן הילוד היארה תשליכהו”

**Pharaoh commanded all his people saying, ‘Every son that is born cast him into the river.’”
(1:22)**

QUESTION: The word “leimor” usually means “to say to others.” Since Pharaoh spoke to all his people, for whom was the message intended?

ANSWER: Pharaoh looked for ways to kill the redeemer of the Jewish people. Originally, he called the Jewish midwives and commanded them to kill the Jewish children. When this attempt failed, he called upon his entire nation to assist him. Pharaoh feared that he would be accused of anti-Semitism for singling out the Jewish children. Therefore, he called together his people and told them, “The Jews are a threat to us, and we must unite to destroy them. To avoid being accused of anti-Semitism, I advise you leimor — to ‘say’ that the decree is not only for the Jews, but that every newborn male is to be cast into the river. However, spare your children while making sure that the Jewish children are drowned.” (Onkelos in his commentary writes clearly that Pharaoh’s decree applied only to the newly born children of the Jews.)

(הגש"פ טוב דברין מר 'שאול בראך ז"ל אב"ד קאשאוי)

MAKE THE SHABBOS MORNING MINYAN IN PATERSON

Dec 29 Parshat Shemos, Jan 12 Parshat Bo, Jan 26 Parshat Yisro

Minyan @ Federation Apartments:
510 East 27th Street/Corner of 12th
benefits the senior citizens
who speak English, Hebrew and Russian.

Visit: www.patersonshul.org or
contact JerrySchranz@gmail.com

Add a little Chessed to the world – You’ll feel great!



Good Shabbos to all!

שבת שלום! גוט שבת!

**One of the central
principles of Judaism is:
"All Israel is responsible
for one another."**

**The new
Anshei Security Committee
is asking for volunteers
for Shabbat morning.**

Shifts are only 30 minutes.

**We can use any help you're
willing to offer.**

**Please contact
Jordan Rockowitz
at rockowitzj@gmail.com**

**with questions or
to volunteer your time.**

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

שיעורי חסידות • Shiurim



STUDY CHASSIDUS!

Currently learning

מאמר ומקנה רב (תרט"ו)

THE SIMPLE SERVANT

by Rabbi Sholom Dov Ber of Lubavitch

MONDAY-FRIDAY

5:55-6:10 AM

שיעורי הלכה • Halachah

Explore the Ins-and-Outs of Prayer

Hilchos Tefillah..... 1:40-1:45 PM

Monday-Thursday

שיעורי גמרא • Tuesday Talmud

Tractate Sukkah..... 9:30-10:00 PM

Tuesday nights following Ma'ariv

Anshei Lubavitch invites you to

**AN EVENING OF
 SONG & SOUL**

*A Musical
 Melave Malka*

**MOTZEI SHABBOS
 SATURDAY NIGHT
 FEBRUARY 9, 8:00 PM**

Anshei Lubavitch
 10-10 Plaza Road, Fair Lawn
 www.fairlawnchabad.com

No Charge
 Donations Welcome
 Sushi and Refreshments
 Reservations not required



MONDAY EVENING TORAH STUDIES

7:00-8:00 PM • Maariv at 9:15

JOIN US LIVE ON FACEBOOK

Monday, December 31, 2018

STUMP THE RABBI

*Challenge the Rabbi with Questions You've
 Always Had but Never Asked*

Everyone enjoys a good debate, but when you can put the Rabbi to the test, and in public no less, that's the best!

Questions will be screened before the class.

**PLEASE EMAIL YOUR QUESTIONS
 TO: rabbibergstein@flchabad.com.**

Monday, January 7, 2019

BREAKING NORMS

Challenging Yourself to Touch Another

The Four Questions feature prominently in the collective Jewish imagination. While these questions have been chanted for millennia, fewer know that embedded within the structure of the Passover seder is a clarion call for every Jew to put on a hat they may have never imagined donning. Answer the call!

Monday, January 14, 2019

WET BEHIND THE EARS

Balancing Enthusiasm with Maturity

At the foot of the sea with the Egyptian army thundering behind them, one Jewish tribe started . . . throwing stones at another tribe! What? As we unravel this mystery, discover how to strike the balance between the enthusiasm you seek and the maturity you wish to master.

**WANT TO LISTEN TO A CLASS ON-THE-
 GO? Text your WhatsApp number to 201-362-
 2712 to join the Torah Classes @ Anshei Group**



New JLI course coming up

Crime and Consequence

Shevat 5779 / February 2019

Criminal justice reform is a hot-button topic in the United States, with a bipartisan consensus that urgent reforms are needed. This course discusses some of the most controversial issues with respect to crime and punishment and offers Torah perspectives that are relevant and insightful. The course examines many areas of criminal law, such as sentencing, incarceration, parole, death penalty, evidence, rehabilitation, crime prevention—all in the hope of generating a safer and more just society.

For more info, call 201.362.2712. or email:
 RabbiBergstein@FLChabad.com



**With All Due Respect:
 Honoring Your Parents**

With Rebbetzin Rivky Bergstein
Wednesday, Jan. 16, 7:30 PM

Our parents provide us with life as well as a model for human relations. Thus, the Torah demands that we shower our parents with honor and respect. Living in the "sandwich generation," which brings a host of its own issues to the fore, forces us to probe the parameters of our moral parental obligation. The Torah perspective on the why of honoring parents will provide much-needed clarity on how to go about doing so.

Schedule of classes for

**Larger Than Life: Weaving G-d
 into the Details**

2019 January 16.....7:30 pm
 February 13.....7:30 pm
 March 13.....7:30 pm
 May 15.....7:30 pm

Questions? Want to host a class? Call or
 text Rivky Bergstein: 201.362.2909