



ביה

Parshah Ki Sisa in a Nutshell
(Exodus 30:11-34:35)

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.

Kiddush

This week's kiddush is sponsored by the shul.

Pamela and Arnie Mazurek would like to thank Rabbi and Rebbetzin Neubort and the Anshei Lubavitch community for their generous support during our difficult times.

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. ❖

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 Ki Sisa

Erev Shabbos – Feb. 22 – I Adar 17

Candle Lighting5:21 pm

Mincha5:25 pm

Shabbos – Feb. 23 – I Adar 18

Shacharis 9:30 am*

Torah Reading 10:35 am

Rabbi Neubort's Drasha 11:10 am

Kiddush 12:10 pm

Gemara (2-31 Summit) Postponed

Mincha 5:25 pm

Rabbi's Drasha 5:45 pm

Shabbos Ends 6:21 pm

**Latest morning Shema is now 9:23 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule

Minyan

Shacharis 6:15 am

Mincha 1:45 pm

Maariv 9:15 pm

Classes

Chassidus, Mon-Fri 5:55 am

Halachah, Mon-Fri 1:40 pm

Torah Studies Mon. 7-8:00 pm

Tuesday Talmud 9:30-10:00 pm

Wednesday Mishna 8:30-9:15 pm

Thank You to:
Ira Frankel and Rabbi
Steinhauser for
Reading the Torah
and to our
Kiddush Volunteers

Eruv website:
www.fairlawneruv.com
Eruv Hotline phone number:
201-254-9190.

Halachic Zmanim

Shabbos, February 23
Eastern Standard Time

Earliest Tallis 5:43 AM

Latest Morning Shema 9:23 AM

Earliest Mincha (Gedola) 12:38 PM

Plag Hamincha 4:35 PM

Earliest Evening Shema 6:09 PM

Chassidic Masters

“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 & 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 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 . . .*

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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 *Anochi 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.

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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.

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. ❖

"All Israel is responsible for one another."

The Anshei Lubavitch Security Committee Will be barricading the parking lot on Shabbos

Please contact
Jordan Rockowitz
at rockowitzj@gmail.com
with questions or
to volunteer your time.

Enjoy a Hungarian Chulent and Help Make the Shabbat Minyan in Paterson

All-Weather Minyan! 9a.m.
@ Federation Apartments
Basement Minyan
510 E. 27th Street/12th Ave.

Feb. 23 Parshat Ki Tisa
March 16 Parshat Vayikrah:
with special Ashkenaz/
Sefardic Zachor reading

Chessed Hrs/Points for students,
Nachas for everyone else!

Purim Night Megillah Reading,
Wed. March 20 at 7:30 p.m.
and March 21 at 9:00 a.m.
Minyan, Megillah, and Seudah open to all [and you can drive to shul]

Your participation helps benefit
Jewish senior citizens.
Come once in 2019 and you will be
inspired!
Visit: www.patersonshul.org
or
contact JerrySchranz@gmail.com

Haftorah in a Nutshell – Ki Sisa

1 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." ❖

“Bonei Olam” Bergen County Event: A Taste of Hope.

Motzei Shabbos February 23rd 8:30pm at Congregation Keter Torah. Come join us for a community wide Chopped** Competition with Naomi Nachman. To sign up for a chance to compete, please go to: bit.ly/boneiolamchopped No RSVP required.

To make a donation:

<https://www.boneiolam.org/donation?event=bergencounty18&aff=bc18-email-121918>

**“Chopped” is a show on food network that has chefs competing in rounds to cook an appetizer, main and dessert in a short amount of time which are then judged on the best plate within each course.

From Our Sages

The rich shall not give more, and the poor shall not give less . . . (Exodus 30:15)

People differ in their intellect, character and talents, in the quantity of their material resources and the timbre of their spiritual sensitivities. But all are equal in the very basis of their bond with G-d: the intrinsic commitment to Him that resides at the core of their souls. So while every man contributed to the making of the various components of the Sanctuary in accordance with their individual capacity, all gave equally of the silver of which its foundation was made. As regards the foundation of the relationship between man and G-d, the "rich man" cannot give more, and the "pauper" cannot give less.

(The Lubavitcher Rebbe)

Community Events

- Feb. 23 - Comedy Night, starring Eli Lebowicz & Ari Ginsburg, with wine and dessert. Ahavat Achim, Saturday night, at 8:00 PM. RSVP to eventresponse@ahavatachim.org, cost is \$15 if RSVP is received before the night of the event, or \$20 at the door
- Mar. 2 - Pre-Pesach Wine Tasting, with cheese, crackers, and other refreshments being served, and kicking off a Pre-Pesach Wine Sale with great prices. Darchei Noam, Saturday night, 8:00 PM. RSVP for \$18/person (before 2/16, \$20 after) at dno.am/wine.

Sponsor a Kiddush or the Weekly Bulletin

It's a wonderful way to honor a loved one,
remember a *yahrzeit*, or celebrate a special occasion.
For more information, please contact the Rabbi.

Good Shabbos!



שבת שלום! • גוט שבת!



CHASSIDUS

5:55-6:10 AM
Monday-Friday
Currently learning
**ON THE ESSENCE OF
CHASSIDUS**

A discourse by the
Lubavitcher Rebbe



SHULCHAN
ARUCH

1:40-1:45 PM
Monday-Thursday
Currently learning
HILCHOS TEFILLAH

Laws of Prayer

9:25-9:30 PM
Sunday-Thursday
Currently learning
**HILCHOS KRIAS HA-
TORAH**

*Laws of Reading the
Torah*



MISHNA

8:30-9:10 PM
Wednesday
Currently learning
MISHNAYOS,
tractate PESACHIM
Chapter 7



TALMUD

9:30-10:00 PM
Tuesday
Currently learning
TALMUD, tractate
SUKKAH p. 15a



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



MONDAY EVENING TORAH STUDIES

7:00-8:00 PM • Maariv at 9:15

JOIN US LIVE ON FACEBOOK

Monday, February 25, 2019
FLIP THE SCRIPT

Writing the Narrative of Your Own Life

We live life one day at a time, every day another chapter. As the days pile up, they string together a narrative, a story that you tell yourself and relate to others. So what's your story? Is it a series of frustrations and mishaps, or a wonderful tale of success and meaning?

Monday, March 4, 2019

DID PLATO GET IT RIGHT?

Jewish Realism vs. Greek Idealism

While Plato spoke of the universal—the dreamy ideal without concrete realization—Torah mobilizes us to take action in the here and now. In this class we discover heaven on earth in Judaism's more sublime sense of idealism, one deeply rooted in reality.



**Cause and Effect: A Soul-ar
Panel on Social Activism**

With Rebbetzin Rivky Bergstein
Wednesday, May. 15, 7:15 PM

In recent decades, many social causes have gained widespread popularity. Among them are a strong commitment to individual and employee rights, a just but compassionate criminal justice system, and a mandate to actively aid the disadvantaged. Is the Jewish version of tikkun olam different from secular social activism? What are our responsibilities as Jews vis-à-vis another's welfare and dignity? How do I prioritize between important causes?

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



THIS SUNDAY evening, 7:30-9:00 pm

Crime and Consequence

Shevat 5779 / February 2019

Are confessions always reliable evidence of guilt? Can incentivized informant witnesses be believed?

In this week's lesson we will explore how the millennia-old Jewish legal tradition provides practical guidance on these contemporary quandaries.

Join us this Sunday at 7:30 pm at Anshei Lubavitch, to learn where the Torah stands on these important issues.

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

Grand Hamantash Bake

For Women

Wednesday, March 13, 7:30 pm

Couvert: \$10

Optional but recommended: Bring along a bottle of your favorite kosher (*mevushal* only) wine to share, as we get into the holiday spirit!

Questions? Email Rivky@FLChabad.com

**One-on-One Study
Sessions with the Rabbi**

Moses and Maimonides now make house calls.

Learn more. Study about your heritage, faith and history by illuminating your life with knowledge, insight and an understanding of Torah.

You choose. Pick an area of study: Torah, the Prophets, Talmud, Jewish Law, History, Philosophy, Chassidic Thought, you name it!

We'll bring the class to you!

For our fee schedule and to set up your personal study session at your home or office, please email

RabbiBergstein@FLChabad.com or call 201.362.2712.