



ב"ה

Parshah Shemini in a Nutshell
(Leviticus 9:1–11:47)

On the eighth day, following the seven days of their inauguration, Aaron and his sons begin to officiate as kohanim (priests); a fire issues forth from G-d to consume the offerings on the altar, and the divine presence comes to dwell in the Sanctuary.

Aaron's two elder sons, Nadav and Avihu, offer a "strange fire before G-d, which He commanded them not" and die before G-d. Aaron is silent in face of his tragedy. Moses and Aaron subsequently disagree as to a point of law regarding the offerings, but Moses concedes to Aaron that Aaron is in the right.

G-d commands the kosher laws, identifying the animal species permissible and forbidden for consumption. Land animals may be eaten only if they have split hooves and also chew their cud; fish must have fins and scales; a list of non-kosher birds is given, and a list of kosher insects (four types of locusts).

Also in Shemini are some of the laws of ritual purity, including the purifying power of the mikvah (a pool of water meeting specified qualifications) and the wellspring. Thus the people of Israel are enjoined to "differentiate between the impure and the pure." ❖

**Thank You to:
Rabbi Avi Kuperberg
for reading the Torah
and to our
Kiddush Volunteers**

Kiddush
This week's kiddush is sponsored by the shul.

PASSOVER IS COMING !
This year Chometz Selling and Seder RSVP will take place exclusively on our website.
Please go to:
"www.flchabad.com/Passover"

תהלים
Tehillim - Psalms
Join us this Shabbos morning March 30 at 8:00 am for Shabbos Mevorchim Tehillim.
This week's Tehillim reading is dedicated to a refuah sh'laima for Aliza Freyda bas Leah Raizel.

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

Halachic Zmanim
Shabbos, March 30
Daylight Savings Time
Earliest Tallis 5:47 AM
Latest Morning Shema 9:50 AM
Earliest Mincha (Gedola) ..1:34 PM
Plag Hamincha6:04 PM
Earliest Evening Shema7:47 PM

Anshei Lubavitch Congregation
Rabbi Levi and Leah Neubort
Adult education:
Rabbi Avrohom and Rivky Bergstein
Youth Outreach:
Rabbi Eli and Ruty Steinhauser

"Shabbos Parah" Schedule
Parshas Shemini

Erev Shabbos – Mar. 29 – II Adar 22
Candle Lighting7:00 pm
Mincha7:00 pm

Shabbos – Mar. 30 – II Adar 23
Shacharis 9:30 am*
Torah Reading10:35 am
Rabbi Neubort's Drasha..... 11:10 am
Kiddush12:10 pm
Gemara (2-31 Summit)6:00 pm
Mincha7:00 pm
Rabbi's Drasha.....7:20 pm
Shabbos Ends8:00 pm

**Latest morning Shema is now 9:50 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-Fri 5:55 am
Halachah, Mon-Fri1:40 pm
Torah Studies Mon. 7-8:00 pm
Tuesday Talmud9:30-10:00 pm
Wednesday Mishna 8:30-9:15 pm

Chassidic Masters

“The Eighth Dimension”

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

“It came to pass on the eighth day . . .” Thus opens the Torah section of Shemini (“The Eighth”), which describes the events of the day on which the Mishkan, the portable sanctuary build by the people of Israel in the Sinai Desert, was inaugurated.

It was “the eighth day” because it followed a seven-day “training” period, during which the Mishkan was erected each morning and disassembled each evening, and Aaron and his four sons were initiated into the kehunah (priesthood). But it was also a day which our sages describe as possessing many “firsts”: it was a Sunday, the first day of the week; it was the first of Nissan, marking the beginning of a new year; it was the first day that the Divine Presence came to dwell in the Sanctuary; the first day of the kehunah; the first day of the service in the Sanctuary; and so on. There is even an opinion that this was the anniversary of the creation of the universe.

With so many “firsts” associated with this day, why does the Torah refer to it—and by extension, to the entire Parshah—as “the eighth day”?

The Cycle

The number seven figures prominently in our reckoning and of course, is the seven-day work/rest

cycle that comprises our week, a reenactment of the original seven days of creation when “in six days G-d made the heavens and the earth . . . and on the seventh day He rested.” Each Shabbat thus completes a full revolution of the original cycle, following which we start anew from “the first day”—yom rishon, as Sunday is called in the Holy Tongue.

This is why many Jewish lifecycle observances are seven-day affairs. Two seven-day festivals frame our year—Passover, which runs from the 15th to the 21st of Nissan, and Sukkot, occurring exactly six months later, on Tishrei 15–21. A marriage is celebrated for a full week of sheva berachot (“seven blessings”), and the death of a loved one, G-d forbid, is mourned for seven days (shivah). There are the seven clean days of the niddah (menstruating woman), the seven-day training period before the Sanctuary was inaugurated (shiv’at yemei milluim), the seven-day purification period from ritual impurity, and numerous other “sevens.” Thus the freedom of Passover, the joy of Sukkot, the bond of marriage, the coming to terms with loss, and all these other features of Jewish life are assimilated in all seven dimensions of created time.

Our years, too, follow the cycle of creation: six workday years are succeeded by a sabbatical year of Shemittah (“suspension”). In the Land of Israel, all agricultural work is suspended in the seventh year, and the land’s produce is declared free for the taking for all.

Also suspended in the Shemittah year are all private debts and the terms of servitude of indentured servants.

Finally, our sages describe the whole of human history as a seven-millennium week, consisting of 6,000 years of human labor in developing G-d’s world and a seventh millennium that is “wholly Shabbat and rest, for life everlasting”—the era of Moshiach.

The Kabbalists explain that the seven days of creation embody the seven sefirot (divine attributes) which G-d emanated from Himself to define and characterize His relationship with our existence. So seven is not only the elemental number of time, but of every created thing and of the created reality as a whole. This is especially true of the human being, who was created in the “image of G-d”: the human character is comprised of seven drives (love, restraint, harmony, ambition, devotion, connection and receptiveness), mirroring the seven attributes which G-d assumed as creator of the universe.

Matter and Spirit

Each of the seven units of time embodies the particular characteristics of its respective *sefirah*. But in more general terms, the cycle consists of two primary phases:

mundanity (chol) and holiness (kedushah). Six days of mundane labor are followed by a day of spiritual rest; six years of working the earth, by a year of suspension and disinvolvement from the material; six millennia devoted to struggling with and developing the physical world, by a seventh millennium in which the sole occupation of the entire world will be the knowledge of G-d.

The Torah's word for "holy," kedushah, literally means "removed" and "apart." Its names for the seventh day, Shabbat, and for the seventh year, Shemittah, respectively mean "cessation" and "suspension." For holiness requires complete disengagement from all material involvements. In order to experience the holiness and spirituality of Shabbat, we must cease all material labor; in order to touch base with the holiness of the land in the Shemittah year, we must suspend all physical work upon its soil and all claims of ownership on its produce; in order to experience the divine goodness and perfection of our world in the age of Moshiach, we must first achieve a state in which there is "no jealousy and no competition" over its material wealth.

[This is not to say that Shabbat has no effect upon the rest of the week, that the Shemittah year does not profoundly influence the farmer's relationship with his land during the other six years of the cycle, or that the age of Moshiach is divorced from the workday generations of history.

On the contrary: the primary function of these sabbaths is to provide spiritual vision, fortitude and purpose to the mundane periods of their cycle. But in order to do so, they must be kept distinct and apart. It is only when the boundaries between the holy and the mundane are strictly enforced that we can experience holiness in our lives, and then extend its vision and influence to our mundane endeavors.]

Yet despite their transcendent nature, the seventh day, year and millennium are constituent parts of the cycles of creation. Materiality and spirituality might differ greatly—to the point, even, of mutual exclusivity—yet both are part of nature: both are governed by the framework of laws which define the created reality.

Indeed, the very fact that holiness demands the cessation and suspension of all things mundane indicates that it, too, has its limits. It means that just as there exists a physical nature which defines and delimits the scope of physical things and forces, so too does the realm of the spiritual have its "nature"—its own set of laws which define what it is and what it is not, where it can exist and where it cannot, and how and in what manner it can make itself felt beyond its inviolate boundaries. So while the concept of transcendence seems the antithesis of definition, transcendence is itself a definition, for it defines (and thus confines) itself as beyond and distinct from the material.

This offers insight into a key passage in the Torah's account of creation. In Genesis 2:2 we read: "G-d concluded on the seventh day the work that He had done." This seems to contradict the second part of that very verse, which reads: "And He rested on the seventh day from all the work that He had done." If the work of creation was concluded on the seventh day, then the seventh day was one of the days of creation; but if the seventh day is the day on which G-d rested from all the work that He had done, there were only six days of creation and a seventh day of Shabbat—cessation from work.

Our sages explain: "What was the world lacking? Rest. When Shabbat came, rest came." Rest—transcendence and spirituality—is itself a creation. Though removed from the nature of the material, it is part of a greater nature—the nature of the created reality, which includes the realm of the spiritual as well as the realm of the material.

Circle and Circumference

If the number seven defines the natural reality, eight represents that which is higher than nature, the circumference that encompasses the circle of creation.

Seven includes both matter and spirit, both mundanity and holiness, both involvement and transcendence, but as

separate and distinct components of the cycle of creation; the seventh dimension will exert its influence on the other six, but only in a transcendent way—as a spiritual, otherworldly reality that will never be truly internalized and integrated within the system. In contrast, eight represents the introduction of a reality that is beyond all nature and definition, including the definition “transcendence.” This eighth dimension (if we can call it a “dimension”) has no limitations at all: it transcends and pervades, beyond nature yet also fully present within it, equally beyond matter and spirit and equally within them.

So the covenant of circumcision, which binds the Jew to G-d in a bond that supersedes all nature and convention even as it pervades every nook and cranny of life, is entered into on the eighth day of life. The Sanctuary (Mishkan), whose role was to make the infinite reality of G-d an indwelling presence in the physical world, was inaugurated on the eighth day following a seven-day training period. The festival of Shemini Atzeret (“Eighth Day of Retention”), whose function is to internalize the transcendent encompassing light of the sukkah, occurs on the eighth day that follows Sukkot’s seven days. Seven Shemittah cycles are followed by a Jubilee year characterized by liberty (i.e., freedom from all bounds) rather than just “suspension.” And the messianic seventh millennium of history will be followed by the supra-historical “world to come” (olam ha-ba), in which the divine

reality will unite with the created reality in ways that we cannot even speculate upon in a world where finite and infinite are mutually exclusive. In the words of the Talmud (Berachot 34b), “All prophets prophesied only regarding the days of Moshiach; regarding the world to come, ‘No eye can behold it, O G-d, save Yours’” (Isaiah 64:3). ❖

"All Israel is responsible for one another." The 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 rockowitzj@gmail.com with questions or to volunteer your time.

From Our Sages

It came to pass on the eighth day (Leviticus 9:1)

That day took ten crowns: It was the first day of creation (i.e., a Sunday), the first for the offerings of the nesi'im (tribal heads), the first for the priesthood, the first for [public] sacrifice, the first for the fall of fire from heaven, the first for the eating of sacred food, the first for the dwelling of the Divine Presence in Israel, the first for the priestly blessing of Israel, the first day on which it was forbidden to sacrifice to G-d anywhere but in the Sanctuary, and the first of months.

-- (Talmud, Shabbat 87b)

That day was as joyous to G-d as the day on which heaven and earth were created.

-- (Talmud, Megillah 10b)

It came to pass on the eighth day (Leviticus 9:1)

The number seven represents the cycle of creation; the number eight represents the “circumference”—that which lies beyond the perimeter of time and space. This is why the Divine Presence came to dwell in the Israelite camp on the eighth day. This is also alluded to in the saying of our sages (Talmud, Erchin 13b) that “the lyre of Moshiach has eight strings.”

-- (Keli Yakar; Shaloh)

Moses heard this, and it was favorable in his eyes (Leviticus 10:20)

Moses was not ashamed to admit his error; he did not say “I did not hear this,” but said, “I heard it and I forgot it.”

-- (Talmud; Rashi)

He issued a proclamation to all the camp, saying: “I made an error in regard to the law, and Aaron my brother came and taught it me.”

-- (Midrash Rabbah)

Haftorah in a Nutshell – Shabbos Parshas Parah

Ezekiel 36:16-36

This week's special haftorah mentions the "purifying waters" that G-d will sprinkle upon us with the coming of Moshiach. This follows the theme of this week's additional Torah reading — the purifying qualities of the "Red Heifer."

The prophet Ezekiel transmits G-d's message: The Israelites have defiled the Holy Land with their idol-worship and immoral ways. As a result, they will be sent into exile. "And they came to the nations where they came, and they profaned My Holy Name, inasmuch as it was said of them, 'These are the people of G-d, and they have come out of His land.'" So G-d will take them out of their exile — but not by virtue of the Israelites' merits: "Not for your sake do I do this, O house of Israel, but for My Holy Name, which you have profaned among the nations."

G-d will bring the Israelites back to the Holy Land and purify them with the waters of the Red Heifer. The people will feel ashamed of their actions, and after they will have undergone the process of purification and repentance, G-d will rebuild the country and bestow upon it prosperity and bounty.

"I will resettle the cities, and the ruins shall be built up. And the desolate land shall be worked, instead of its lying desolate in the sight of all that pass by. And they shall say, 'This land that was desolate has become like the Garden of Eden, and the cities that were destroyed and desolate and pulled down have become settled as fortified [cities].'" ❖

Community Events

Mar. 31 – **Pre-Pesach Boutique**, featuring numerous vendors. Shomrei Torah, Sunday, 6:00 – 9:00 PM.

Mar. 31 – **Women Mental Health: Through the Lifespan**, a Yoetzet Halacha of Fair Lawn Program, featuring a panel of Jewish women working in mental health discussing challenges at all stages of life, and moderated by Yoetzet Shira Donath. Sunday, 9:30 AM, at the Blachman home, 10-14 Charles St., Fair Lawn. Register or sponsor here: Women's Health. \$18 suggested donation. Brunch will be served.

Chometz and Matzoh at the Paterson Minyan!

Please help make any of the upcoming 9am Minyanim @ Federation Apartments 510 E. 27th Street/12th Ave.

March 30 Parshat Shemini / Parshat Parah

April 13 Parshat Metzora / Special Shabbat Hagadol Drash by Nachum Nachum

Pesach Minyanim – Chometz-free: April 21 & April 27

Your participation helps benefit Jewish senior citizens from all backgrounds. Visit: www.patersonshul.org or contact JerrySchranz@gmail.com

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 SHEKALIM
Chapter 1**



TALMUD

9:30-10:00 PM
Tuesday
Currently learning
**TALMUD, tractate
SUUKAH p. 17a**

**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, April 1, 2019

COMPASSIONATE CONDEMNATION

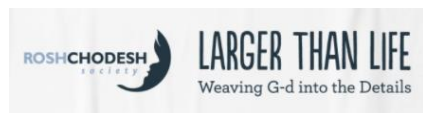
*Love, Love, and Love Some More.
Then Criticize*

It can feel pretty good to call someone out for their faults and wrongdoings. As you sit atop your moral high horse, it's nice to know that you can see evil for what it is. But a curious law in the obscure topic of lepers in the Torah teaches us a radical different approach. An approach grounded in profound compassion and a deep sense of love.

Monday, April 8, 2019

A STRANGER TO PASSOVER

Developing a Taste for the Divine
Not unlike fine wine and whiskey, a taste for G-d needs to be developed. Passover is a time of personal connection, a time to become a real connoisseur of spirituality. This lesson explains how.



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 tikun 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



New Course Coming Up!

With All My Heart

Iyar-Sivan 5779 / May-June 2019

Whether you're seeking relief from stress; you're hoping for focus, clarity, and connection to a raw and vulnerable place deep within you; or you just want to start each day from a positive, humble, and grateful frame of mind, this course is for you.

Jewish wisdom teaches profound techniques to give wings to our emotions and words to our yearnings, allowing us to make contact and communicate with something larger than ourselves and feel comfort and shelter within a reality that's more whole, more intense, more real, and more beautiful.

Reserve Your Shalosh Seudos Dedication Today!

Sponsor a Shaloch Seudos in honor of a simcha, or in memory of a loved one!

*

Dedication Opportunity

We are trying to introduce a new series of Torah classes and are seeking **partners** who wish to dedicate their financial participation in memory of a loved one.

Contact Rabbi Bergstein for details

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.