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### Passover Readings in a Nutshell

On the SEVENTH DAY OF PASSOVER we read how on this day the sea split for the Children of Israel and drowned the pursuing Egyptians, and the "Song at the Sea" sung by the people upon their deliverance (Exodus 13:17-15:26; full summary with commentary here).

On the EIGHTH DAY OF PASSOVER we read Deuteronomy 15:19-16:17. Like the reading for the second day, it catalogs the annual cycle of festivals, their special observances, and the offerings brought on these occasions to the Holy Temple in Jerusalem. The Eighth Day's special connection with the Future Redemption is reflected in the Haftorah (reading from the Prophets) for this day (Isaiah 10:32-12:6). ❖

### Thursday Night

Splitting the sea wasn't just a spectacular scene; it was a clear vision of a deeper cosmic order. Many relive the experience by staying up Thursday night with friends, studying Torah and absorbing the holiness of the night.

### Last Days of Passover

It had been six days since we walked out on our Egyptian taskmasters, but our liberation was not yet complete. Not until the seventh night, when the Sea of Reeds parted for us—and then crashed down to utterly destroy our Egyptian pursuers. Only then did we feel our chains fall away forever.

We relive that taste of ultimate freedom on the seventh and eighth days of Passover. ❖

### Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

#### Adult education:

Rabbi Avrohom and Rivky Bergstein

#### Youth Outreach:

Rabbi Eli and Ruty Steinhauser

### Pesach Yom Tov and Shabbos

#### Erev Yom Tov – Apr. 25 – Nissan 20

Candle Lighting.....7:29 pm

Mincha/Maariv.....7:30 pm

#### Yom Tov – Apr. 26 – Nissan 21

Shacharis.....9:30 am\*

Torah Reading .....10:35 am

Rabbi Neubort's Drasha..... 11:10 am

Kiddush ..... Postponed

Gemara (2-31 Summit) ..... Postponed

#### Shabbos Candle-Lighting ..... 7:30 pm

Mincha/Kabbolas Shabbos ... 7:30 pm

#### Shabbos – Apr. 27 – Nissan 22

..... Usual Shabbos Schedule

*\*Latest morning Shema is 9:25 AM. Be sure to recite the Shema at or before that time (even if at home).*

### Weekday Schedule (After Pesach)

#### Minyan

Shacharis.....6:15 am

Mincha .....1:45 pm

Maariv ..... 9:15 pm

### Classes (After Pesach)

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:

**Nachum Nachum And Rabbi Shimon Neubort for reading the Torah**

Eruv website:

[www.fairlawneruv.com](http://www.fairlawneruv.com)

#### Halachic Zmanim

Shabbos, April 27

Daylight Savings Time

Earliest Tallis ..... 4:59 AM

Latest Morning Shema .... 9:25 AM

Earliest Mincha (Gedola) ..1:30 PM

Plag Hamincha .....6:26 PM

Earliest Evening Shema ....8:19 PM

**The Anshei Security Committee is asking for volunteers for Shabbat & Yom Tov morning.**

Shifts are only 30 minutes.

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

Please contact

Jordan Rockowitz

at [rockowitzj@gmail.com](mailto:rockowitzj@gmail.com)

with questions or

to volunteer your time.

# The Anatomy of a Miracle

Based on the teachings of the Lubavitcher Rebbe

After describing how the Red Sea split to allow the Children of Israel to pass through its divided waters, the Torah relates:

*Moses stretched forth his hand over the sea; and the sea returned to its strength at the turning of the morning...*

Noting that the Hebrew word *l'eitano* ("to its strength") is comprised of the same letters as the word *litna'o* ("to its stipulation"), the Midrash says:

*On the third day of creation, when G-d made the dry land emerge from the waters and caused the waters to be gathered together into one place, forming from them the sea, He stipulated with the sea that it should split to allow the Israelites to pass through it on dry land and then overwhelm the Egyptians. Hence, the verse can be interpreted to read: "And the sea returned to its stipulation."*

There is one difficulty, however, with this interpretation: the above verse refers not to the sea's fulfillment of the imperative to divide, but to its returning to its former state. Yet wasn't the most important part of the "stipulation" that the sea should, contrary to its nature, divide its waters? "Returning to its strength" seem to be little more than a resumption of its natural state.

One of the commentaries on the Midrash suggests an explanation based on the Talmudic account of a similar miracle. In the Talmud (Chullin 7a), Rabbi Pinchas ben Yair tells the River Ginai to divide its waters. When it refuses, he says to it: "If you do not do so, I will decree that no water shall flow in you forever." If the same were true of the Red Sea, then its returning to its former strength would be evidence of its having fulfilled its agreement with G-d.

## A Conditional World

Rabbi Israel Baal Shem Tov extended this principle to the entirety of creation: at the time of the creation of the world, all the objects of nature were created on the condition that they obeyed the will of the righteous, even if it ran counter to their normal physical laws. Furthermore, says the Baal Shem Tov, if they did not do so, not only would they cease to exist — it would be as if they had never been created. In other words, had the Red Sea not divided, it would not only never have water again, its entire previous existence would be obliterated.

Hence the verse tells us that "the sea returned to its strength." In fulfilling of its agreement with G-d, it assured its future continuity and at the same time ratified its past existence.

This point may be difficult for us to understand. For though we can imagine what it is for something to be obliterated, surely its past existence is an objective fact, which cannot be retroactively removed?

The mental block we have in comprehending this possibility is due to a twofold secular conception to which our minds tenaciously cling: first, that objects have a real and independent existence; second, that our time scheme (in which we cannot reach back and change the past) is the only possible one. Both conceptions are false in Judaism. In the first instance, objects only exist because G-d continually creates them; in the second instance, time is a human conception, one by which G-d is not bound (indeed, one which G-d created and so, obviously, can stand aside from).

It therefore follows that if G-d decides to "uncreate" something, it is retroactively divested of its entire (i.e., past as well as future) being.

Hence, the term which the Midrash reads into the verse is "stipulation." The closest analogy in human terms to the sea's state of existence (and that of the entire created reality) is that of a conditional legal agreement. If the condition is not fulfilled, it is not that the agreement suddenly terminates, but rather that this establishes that the agreement never came into being in the first place.

### **The Strengthening of the Sea**

But why did G-d need to make an agreement with the sea, and why particularly at the moment when it was created? His power over His creations is unlimited; certainly, He could have divided the sea when He wanted, with or without its "consent"!

The answer to that is to be found in the verse's use of the term "strength" (I'eitano) to allude to the sea's "stipulation" (litna'o). One might think that the fact that the sea's creation was "conditional" would mean that its existence is less real. In truth, however, the very opposite is the case: this is the source of its true "strength" and viability.

In his commentary on the first verse of Genesis, Rashi's interprets the phrase bereishit ("in the beginning") to imply that the world was created "for the sake of Israel and the Torah." This can be understood on two levels. In the more simplistic sense, this means that the entirety of creation exists to allow and enable the people of Israel to perform G-d's will on earth. A deeper understanding is that through Israel's fulfillment of the divine purpose in creation, the world itself is sanctified into becoming a "dwelling place" for G-d, and thus is brought to its own fulfillment.

If the world would have been created as a something which must subsequently be "forced" to accommodate Israel's mission, its own "natural" existence would be finite and temporal, nothing more than a "background" or "setting" for — even, at times, an obstacle to — the unfolding of the divine purpose. But by stipulating at the outset that physical objects should change their nature when it was necessary for the sake of Israel's implementation of the Torah, G-d wrote this miraculous possibility into their very constitution. This means that when miracles occurred, this would not be an interruption of their natural existence, but its continuation and fulfillment.

This makes their existence of an entirely different order. They become not things which exist for a while and then pass away, but rather things whose destiny is (by the very nature of their creation) linked with the miraculous and eternal existence of Israel, and their miraculous and eternal realization of the divine purpose. ❖

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### **Make Achron Your Rishon for the Passover Minyan in Paterson!**

Last days of Pesach are great days for doing Mitzvot. What better way than attending the Paterson Minyan!

Shabbat, April 27th 9am Minyanim @ Federation Apartments 510 E. 27th Street/12th Ave.

Next Chometz-laden, Chulent Fabrengen Shabbat Minyan: May 18 Parshat Emor

Your participation helps benefit Jewish senior citizens from all backgrounds.

Visit: [www.patersonshul.org](http://www.patersonshul.org) or contact [JerrySchranz@gmail.com](mailto:JerrySchranz@gmail.com)

### **Haftorah in a Nutshell – Passover – 7th Day**

*II Samuel 22:1-51*

This haftorah describes the song King David composed in his old age, echoing the weekly Torah reading, where Moses delivers his parting words to the Jewish nation in song form.

David's song expresses gratitude to G-d for saving him from all his enemies. He starts with the famous words, "The L-rd is my rock and my fortress." He goes on to describe the pain and hardships he encountered and reiterates that he always turned to G-d in his moments of distress. He recounts G-d's reaction to those who tormented him: "The Lord thundered from heaven; and the Most High gave forth His voice. And He sent out arrows and He scattered them, lightning and He discomfited them. . . I have pursued my enemies and have destroyed them; never turning back until they were consumed."

The King attributes his salvation to his uprightness in following G-d's ways: "The Lord rewarded me according to my righteousness; according to the cleanness of my hands He recompensed me..."

The song ends with David's expression of thankfulness: "Therefore I will give thanks to You, O Lord, among the nations, and to Your name I will sing praises. He gives great salvation to His king, and He performs kindness to His anointed; to David and to his seed, forevermore." ❖

### **Haftorah in a Nutshell – Passover – Last Day**

*Isaiah 10:32-12:16*

This haftarah is a prophecy by Isaiah regarding the messianic time to come. He foretells of "a staff from the shoot of Jesse," father of King David, upon whom the Divine spirit will rest and who will be able to judge honestly by way of smell.

The prophet tells us that "the wolf will dwell with the lamb, and the leopard will lie with the kid goat; the calf and the young lion will graze together, and a young lad shall lead them."

He continues to describe how G-d will gather the exiled Jews from all over the world, to bring them back home to the Holy Land. In the newly constituted Jewish kingdom, the ancient rivalry between Judah and Ephraim will end, and they will join forces to subdue their historic enemies.

At that time. Israel will sing G-d's praises. thanking Him for all that he did and does for them. even that

## **Moshiach's Meal: What, Why and How**

**This Shabbos, the last day of Pesach at 7:00 pm**

### **What Is the Moshiach's Meal?**

Following a tradition instituted by the Baal Shem Tov, Jews all over the world celebrate the waning hours of Passover with Moshiach's Meal (Moshiach's Seudah in Yiddish), a feast celebrating the Divine revelation yet to come.

### **Why Do We Celebrate This Meal?**

On the last day of Passover, we read verses from the book of Isaiah as the haftorah.<sup>1</sup> This reading includes many wondrous prophecies about the era of Moshiach.

The prophecy foretells of a leader upon whom "the spirit of the L-rd shall rest, a spirit of wisdom and understanding, a spirit of counsel and heroism, a spirit of knowledge and fear of the L-rd."

In addition to bringing peace to mankind ("he will judge the poor justly, and he shall chastise with equity the humble of the earth"), the new peace and G-dly understanding will extend to all of G-d's creatures: "And a wolf shall live with a lamb, and a leopard shall lie with a kid . . . and a small child shall lead them."

The Baal Shem Tov, the founder of the chassidic movement, was the first one to celebrate this meal, with an open door, allowing anyone who wished to partake.

The sixth Lubavitcher Rebbe explained that on the last day of Passover the radiance of Moshiach is already shining.

### **When Is the Moshiach's Meal**

Moshiach's Meal is held following Minchah (the afternoon service) on the eighth day of Passover. In Israel, where Passover is seven days long, Moshiach's Meal is held on the seventh day.

The celebration customarily extends past nightfall, ushering out Passover amid song, words of Torah and inspiration.

### **How Is the Moshiach's Meal Celebrated?**

In 1906 Rabbi Shalom Dov Ber of Lubavitch incorporated four cups of wine and matzah into Moshiach's Meal, mirroring the Seder held the week before. You can also serve fruit and other Passover goodies.

If you will be celebrating with a group (this is often done in the synagogue) you can have people prepare stories or Torah thoughts related to Moshiach. The actual program is flexible, but you want to pace your four cups throughout the singing and speaking. Customarily, the leader of the group announces which cup you are up to. Note that you do not need to drink these cups in their entirety. A sip suffices. ❖

**Good Shabbos and Good Yom Tov !!!**



CHASSIDUS

**5:55-6:10 AM**  
Monday-Friday  
**THE MITZVAH OF HAVING FAITH IN G-D**  
A discourse by Rabbi Menachem Mendel of Lubavitch, the Tzemach Tzedek



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 4**



TALMUD

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



**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 29, 2019

**IT'S JUST A MISTAKE, ISN'T IT?**

*Identifying Your Unconscious Self*  
We all make mistakes. Period. That's a fact of life. So why does the Torah require atonement for an inadvertent sin? Explore the pathways of consciousness exemplified in the Torah's prescription for sin. You'll be surprised to learn that you may not be who you really think you are.

Monday, May 6, 2019

**ALLOCATION, ALLOCATION, ALLOCATION**

*Everything Has a Time and Place: Use Wisely*  
What if you were as strong as Samson, rich as Jeff Bezos, and beautiful as Cinderella? An interesting question, but completely irrelevant to you. A curious mix of the yearly donations to the Temple and an announcement about forbidden mixtures packs a powerful punch about staying—and thriving—in your lane.



**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



*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!

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**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

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