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**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.

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.

**Anshei Lubavitch Congregation**

Rabbi Levi and Leah Neubort

*Adult education:*

Rabbi Avrohom and Rivky Bergstein

*Youth Outreach:*

Rabbi Eli and Ruty Steinhauser

**Shabbos Schedule**

**Erev Shabbos – Jan 17 / Teves 20**

Candle Lighting.....4:37 pm

Mincha .....4:40 pm

**Shabbos Day – Jan 11 / Teves 14**

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 .....4:40 pm

Rabbi's Drasha.....5:00 pm

Shabbos Ends .....5:40 pm

*\*Latest morning Shema is now 9:40 AM. Be sure to recite the Shema at or before that time (even if at home).*

**Weekday Schedule (not on a holiday):**

***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

and at 9:25 pm

Monday Torah Studies..... 7-8:00 pm

Tuesday Talmud .....9:30-10:00 pm

Wednesday Mishna ..... 8:30-9:15 pm

Thursday B'lyun.....9:30-10:00 pm

Eruv website:

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

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***Thank You to:***

Zvi Goldstein for reading the Torah, and to our Kiddush and Security Volunteers

***Kiddush***

*This week's kiddush is sponsored by the Shul.*

***Bulletin***

*This week's Bulletin is sponsored by Martin Rosenfeld, Esq. NJMediationWorks.com*

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. ❖

**Join us each weekday morning Mon-Fri**

**as we delve into the mysteries of Chassidic concepts. 5:55 am followed immediately by Shacharis.**

**Halachic Zmanim**

Shabbos, January 18 Eastern Standard Time

Earliest Tallis ..... 6:17 AM

Latest Morning Shema .... 9:40 AM

Earliest Mincha (Gedola) 12:32 PM

Plag Hamincha .....4:00 PM

Earliest Evening Shema ....5:27 PM

## 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:

*(continued on next page)*

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. ❖

## The Raised Hand

This week's Torah portion, Shemos, is the beginning of the second book of the Torah. It begins by describing the slavery which our forefathers endured in the land of Egypt. The Parshah goes on to tell us of the birth of Moses, who would lead us from our Egyptian exile.

Through a series of miracles, Moshe grew up in Pharaoh's palace. When Moses was older, he went out to see what was going on with his fellow Jews. The Torah tells us that, "He went out on the second day, and behold, two Jews were quarreling. Moshe said to the wicked one, 'Why will you strike your friend?'"

The Torah calls one of the men wicked. Why was he considered evil? Because he will (in the future tense) strike his friend. Why should he be considered sinful now? He did not yet hit anyone; he merely raised his hand!

Rashi cites the words from the verse, "Why will you strike," to answer this question. He writes that "Although he had not [yet] hit him, he was called wicked for raising his hand [to strike him]."

Rashi does not explain why one is considered evil for merely raising his hand to strike his fellow. He is only telling us that in this case the person is considered wicked.

Why was the person deemed wicked? Hashem created each of us "to serve our Creator." From this, we understand that Hashem created each limb and every organ of the body to help fulfill this goal.

For example, Hashem created a hand to give to another, i.e., "a hand which distributes tzedakah." However, if a person does not use his or her hand to benefit one's fellow; to the contrary, by using it to strike one's fellow, the person is sinning. The person misappropriates one's hand, i.e., misusing it.

In other words, the very act of lifting one's hand, although the person did not yet hit anyone, contradicts the very purpose for which Hashem created the hand. Therefore, the sin against Hashem begins with the act of lifting one's hand.

Let us all make sure to learn from this week's Parshah. We must use every fiber of our being to provide goodness and kindness to all of those with whom we come into contact. Then we will be sure to bring Moshiach now! ❖

-- Adapted from Likkutei Sichot, Volume 31, Page 5

## From Our Sages

### ***There arose a new king over Egypt, who did not know Joseph (Exodus 1:8)***

*Some say it was actually a new king; others say that it was the same king with new decrees. "Who knew not Joseph"—who acted as if he did not know Joseph (since, in either case, he surely knew about Joseph and his salvation of Egypt).*

*-- (Talmud; Rashi)*

### ***The more they afflicted them, the more they multiplied and grew (Exodus 1:12)***

*What is the meaning of the verse (Jeremiah 11:16) in which the Jewish people are called "a leafy olive tree, fair with beautiful fruit"? The olive is marked out for harvesting while it is yet on its tree, after which it is brought down from the tree and beaten, and after it has been beaten it is brought up to the vat and placed in a grinding mill, where it is ground and then tied up with ropes, and then stones are brought, and then at last it yields its oil. So it is with Israel: the heathens come and beat them about from place to place, imprison them and bind them in chains, and surround them with officers, and then at last do Israel repent and G-d answers them.*

*-- (Midrash Rabbah)*

### ***She saw him, that he was good (Exodus 2:2)***

*At the time when Moses was born, the whole house was filled with light. For it is written here, "She saw him that he was good," and elsewhere it is written (Genesis 1:4), "G-d saw the light that it was good."*

*-- (Talmud, Sotah 12a)*

### ***She placed it in the rushes by the River's brink (Exodus 2:3)***

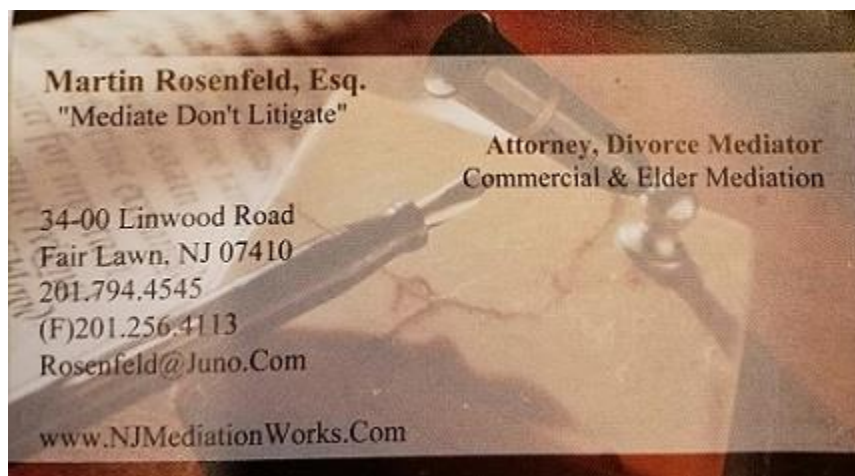
*Why did she put Moses in the River? So that Pharaoh's astrologers should think that he had already been thrown into the Nile, and not search for him.*

*-- (Midrash Rabbah)*

### ***She called his name Moses (Exodus 2:10)***

*From here you can infer how great is the reward of those who perform acts of kindness. For although Moses had many names, the name by which he is known throughout the Torah is the one which Bityah, the daughter of Pharaoh, called him, and even G-d called him by no other name.*

*-- (Midrash Rabbah)*



**Bulletin Sponsor**

## Shemos Haftarah in a Nutshell

*Isaiah 27:6–28:13; 29:22–23*

This week's haftarah 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 haftarah 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 haftarah 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." ❖

## Community Events

Feb. 16 – Men's Taharat Mishpacha Refresher Class, reviewing the laws of Taharat Mishpacha and concepts needed to help ensure healthy marriages. Darchei Noam, Sunday night, 8:00 PM (live stream at home at [dno.am/youtube](http://dno.am/youtube)).

Feb. 29 – Comedy Night, featuring comedian Mike Fine, with wine, cheese and dessert included (for more info on Mike, go to [mikefinecomedy.com](http://mikefinecomedy.com)). Sign up online for \$12 pp (\$15 pp after Feb. 8) at <https://www.ahavatachim.org/aa-events/comedy/>, or \$20 pp at the door. Ahavat Achim, Sat. night, 7:30 PM.

**Please remember Anshei Lubavitch in your end-of-year donations.**

**Good Shabbos to all!**

שבת שלום גוט שבת!







CHASSIDUS

**Monday-Friday**  
5:55-6:10 AM  
**THE MITZVAH OF APPOINTING A KING**  
Derech Mitzvosecha

**Shabbos Morning**  
8:45 – 9:20 AM  
**Torah Or**



SHULCHAN ARUCH

**Monday-Thursday**  
1:40-1:45 PM  
**HILCHOS TEFILLAH**  
Laws of Reading the Shema

**Sunday-Thursday**  
9:25-9:30 PM  
**HILCHOS SHLIACH TZIBUR**  
Laws of Leading the Davening



TALMUD

**Tuesday**  
9:30-10:00 PM  
**TALMUD tractate SUKKAH p. 28a**



MISHNA

**Wednesday**  
8:30-9:10 PM  
**MISHNAYOS tractate Erubin chapter 4**



CHUMASH

**Thursday**  
8:00-9:00 PM  
**Bereishis 1:8**



**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

Monday, January 20, 2020  
**THERE'S NO SUCH THING AS NEUTRAL**

*You Cannot Be a Bystander to Your Own Life*

Oftentimes, “whatever” best sums up what you feel about your job, friends, or hobbies. But here’s the thing: There really is no such thing as “whatever” in life, for life is synonymous with passion and energy. And you must choose where to invest it before it chooses you.

Monday, January 27, 2020  
**IT'S NEVER TOO DARK TO SEE SOMEONE ELSE**  
*The Darkness of Division*

When our lives are filled with unity and hope, the light shines brightly. But when we are alone and there is little hope, just darkness remains. Just how bad is darkness, and what can we do to avoid it?

Monday, February 3, 2020  
**THE FOURTH MEAL**  
*Lessons from the Post Shabbat Meal*

We all love Shabbat. It’s a time to rest, recalibrate, pray, and of course, eat. But did you know that there’s another meal after Shabbat ends? Discover the ins and outs of this ancient tradition, and how it holds the key to realizing the magic of Shabbat throughout the week.



**Judaism's Gifts to the World**

A SIX-SESSION COURSE ON THE HISTORY, MEANING, AND POWER OF YOUR JEWISH VALUES

**January 26 - 7:30-9:00**

*By most indications, modern society is a model of moral progress. Yet when it comes to everyday values, we still grapple with the big ones...*

- WHAT ARE OUR RESPONSIBILITIES TOWARD THE LESS FORTUNATE?
- HOW DO WE FASHION A MORE MORAL AND EQUAL SOCIETY?
- HOW CAN WE MAKE A MOVE TOWARD MORE COHESIVE FAMILY LIVING?

*Join us to unpack six of the world's most cherished values and how they were delivered to humankind by the Torah. By tracing their fascinating journey to the mainstream, we'll discover a timeless core of purpose, integrity, and clarity in each value—a powerful gift of guidance as we navigate our own daily choices.*

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