

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 – Feb 7 / Shevat 12

Candle Lighting.....5:03 pm

Mincha5:05 pm

Shabbos Day – Feb 8 / Shevat 13

Tehillim Reading.....8:00 am

Shacharis.....9:30 am*

Torah Reading10:35 am

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

Kiddush12:10 pm

Mincha5:05 pm

Rabbi's Drasha.....5:25 pm

Shabbos Ends6:04 pm

**Latest morning Shema is now 9:33 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

Mincha1:45 pm

Maariv.....9:15 pm

Classes

Chassidus, Mon-Fri5:55 am

Halachah, Mon-Fri1:40 pm

and at 9:25 pm

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

Tuesday Talmud9:30-10:00 pm

Wednesday Mishna8:30-9:15 pm

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

Soon after allowing the children of Israel to depart from Egypt, Pharaoh chases after them to force their return, and the Israelites find themselves trapped between Pharaoh's armies and the sea. G-d tells Moses to raise his staff over the water; the sea splits to allow the Israelites to pass through, and then closes over the pursuing Egyptians. Moses and the children of Israel sing a song of praise and gratitude to G-d.

In the desert the people suffer thirst and hunger, and repeatedly complain to Moses and Aaron. G-d miraculously sweetens the bitter waters of Marah, and later has Moses bring forth water from a rock by striking it with his staff. He causes manna to rain down from the heavens before dawn each morning, and quails to appear in the Israelite camp each evening.

The children of Israel are instructed to gather a double portion of manna on Friday, as none will descend on Shabbat, the divinely decreed day of rest. Some disobey and go to gather manna on the seventh day, but find nothing. Aaron preserves a small quantity of manna in a jar, as a testimony for future generations.

In Rephidim, the people are attacked by the Amalekites, who are defeated by Moses' prayers and an army raised by Joshua. ❖

Eruv website:

www.fairlawneruv.com

Eruv Hotline: 201-254-9190.

Thank You to:

Yossi Lebovic for reading the Torah, and to our Kiddush and Security Volunteers

Kiddush

This week's kiddush is sponsored by the Ginsburg family in honor of Joey Chaim's Birthday.

Bulletin

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

Please join us for a joyous Farbrengen

Celebrating 70 years of leadership of the Lubavitcher Rebbe

This Saturday Evening

February 8

Motzi Shabbos

At Bergstein residence

(See details in this Bulletin)

Join us each

weekday morning

Mon-Fri for the study of

Chassidus 5:55 am,

followed by Shacharis.

Halachic Zmanim

Shabbos, February 8

Eastern Standard Time

Earliest Tallis6:02 AM

Latest Morning Shema9:33 AM

Earliest Mincha (Gedola) 12:38 PM

Plag Hamincha4:21 PM

Earliest Evening Shema5:51 PM

Chassidic Masters

Miriam's Song

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

Miriam the prophetess ... took the tambourine in her hand; and all the women followed her with tambourines and dances.

And Miriam called to them: Sing to G-d...

-- Exodus 15:20-21

We don't sing when we are frightened, despairing, sleepy, or after a heavy meal. We sing when we are pining after one whom we love, when we are yearning for better times, when we are celebrating an achievement or anticipating a revelation.

We don't sing when we are complacent. We sing when we are striving for something, or when we have tasted joy and are climbing it to the heavens.

Song is prayer, the endeavor to rise above the petty cares of life and cleave to one's source. Song is the quest for redemption.

The Midrash enumerates ten preeminent songs in the history of Israel — ten occasions on which our experience of redemption found expression in melody and verse. The first nine were: the song sung on the night of the Exodus in Egypt (Isaiah 30:29), the "Song at the Sea" (Exodus 15:1-21), the "Song at the Well" (Numbers 21:17-20), Moses' song upon his completion of writing

the Torah (Deuteronomy 32), the song with which Joshua stopped the sun (Joshua 10:12-13), Deborah's song (Judges 5), King David's song (II Samuel 22), the song at the dedication of the Holy Temple (Psalms 30), and King Solomon's Song of Songs extolling the love between the Divine Groom and His bride Israel.

The tenth song, says the Midrash, will be the shir chadash, the "New Song" of the ultimate redemption: a redemption that is global and absolute; a redemption that will annihilate all suffering, ignorance, jealousy, and hate from the face of the earth; a redemption of such proportions that the yearning it evokes, and the joy it brings, require a new song — a completely new musical vocabulary — to capture the voice of Creation's ultimate striving.

Encore

The most well known of the ten songs of redemption is Shirat HaYam, the "Song at the Sea" sung by Moses and the children of Israel upon their crossing of the Red Sea. We recite this song every day in our morning prayers, and publicly read it in the synagogue twice a year: on the seventh day of Passover (the anniversary of the splitting of the sea and the song's composition), and on a mid-winter Shabbat in the course of the annual Torah-reading cycle — a Shabbat which is therefore distinguished with the name Shabbat Shirah, "Shabbat of Song."

The Song at the Sea praises G-d for His miraculous redemption of Israel when He split the Red Sea for

them and drowned the pursuing Egyptians in it, and expresses Israel's desire that G-d lead them to their homeland and rest His presence amongst them in the Holy Temple. It concludes with a reference to the ultimate redemption, when "G-d will reign for all eternity."

Actually, there are two versions of the Song at the Sea, a male version and a female version. After Moses and the children of Israel sang their song, "Miriam the prophetess, the sister of Aaron, took the tambourine in her hand; and all the women followed her with tambourines and dances. And Miriam called to them: 'Sing to G-d, for He is most exalted; horse and rider He cast in the sea...'"

The men sang, and then the women. The men sang, and then the women sang, danced, and tambourined. The men sang — sang their joy over their deliverance, sang their yearning for a more perfect redemption — but something was lacking. Something that only a woman's song could complete.

Feeling and Faith

Miriam, the elder sister of Moses and Aaron, presided over the female encore to the Song at the Sea. Miriam, whose name means "bitterness," because at the time of her birth the people of Israel entered the harshest phase of the Egyptian exile; Miriam, who when the infant Moses was placed in a basket at the banks of the Nile, "stood watch from afar, to see what would become of him" (Exodus 2:4).

(continued on next page)

For it was Miriam, with her deep well of feminine feeling, who truly experienced the bitterness of galut (exile and persecution). And it was Miriam, with her woman's capacity for endurance, perseverance, and hope, who stood a lonely watch over the tender, fledgling life in a basket at the edge of a mammoth river; whose vigilance over what would become of him and his mission to bring redemption to her people never faltered.

The image of the young woman standing watch in the thicket of rushes at the edge of the Nile, the hope of redemption persevering against the bitterness of galut in her heart, evokes the image of another watching matriarch — Rachel. As the prophet Jeremiah describes it, it is Rachel who, in her lonely grave on the road from Bethlehem to Jerusalem, weeps over her children's suffering in galut. It is she, more than the male patriarchs or leaders of Israel, who feels the depth of our pain; it is her intervention before G-d, after theirs has failed, which brings the redemption.

Miriam and her chorus brought to the Song at the Sea the intensity of feeling and depth of faith unique to womankind. Their experience of the bitterness of galut had been far more intense than that of their menfolk, yet their faith had been stronger and more enduring.

Today, as we stand at the threshold of the ultimate redemption, it is once again the woman whose song is the most poignant, whose tambourine is the most hopeful, whose dance is the most joyous. Today, as then, the redemption will be realized in the merit of righteous women. Today, as then, the woman's yearning for Moshiach — a yearning which runs deeper than that of the man, and inspires and uplifts it — forms the dominant strain in the melody of redemption. ❖

FUND-RAISER FOR THE ERUV

Feb. 23 – Men's Community Basketball Tournament. Coming together to raise money for the community Eruv in this 3-on-3 Basketball Tournament. Male players only, but spectators encouraged to attend. Register as a team of 3 or 4 players for \$20 per person, individual registration is \$25 per person. Sign up online at www.darcheinoam.com/basketball.



Bulletin Sponsor

Tu B'Shvat: What and How

Farming Religiously

By Naftali Silberberg

The 15th of Shevat is the New Year for Trees, known as Tu B'Shevat.

According to Biblical law, there is a seven year agricultural cycle, concluding with the Sabbatical year. When the Holy Temple stood in Jerusalem, on years one, two, four and five of this cycle, farmers were required to separate a tenth of their produce and eat it in Jerusalem. This tithe is called Maaser Sheni, the Second Tithe, because it is in addition to the (two percent which must be given to the Kohain, and the) ten percent which is given to the Levite. On the third and sixth years of the cycle, instead of the owners eating the Maaser Sheni in Jerusalem, they gave this second tithe to the poor, who were permitted to consume it wherever they wished.

[On the Sabbatical year, no tithes are separated. All produce which grows during this year is ownerless and free for anyone to take.]

It was therefore of vital importance to ascertain when the new year started for produce. Our Rabbis established that a fruit which blossomed before the 15th of Shevat is produce of the previous year. If it blossomed afterwards, it is produce of the "new year." [By comparison, grains, vegetables, and legumes have the same New Year as humans, the 1st of Tishrei.] Why is this so? In the Mediterranean region, the rainy season begins with the festival of Sukkot. It takes approximately four months (from Sukkot, the 15th of Tishrei, until the 15th of Shevat) for the rains of the new year to saturate the soil and trees, and produce fruit. All fruit which blossom beforehand are a product of the rains of the previous year, and are tithed together with the crops of the previous year.

Although this day is Rosh Hashanah for trees, we attach special significance to this holiday because

"Man is [compared to] the tree of the field" (Deuteronomy 20:19). Through cultivating strong roots – faith and commitment to G-d – we produce many fruits—Torah and Mitzvot.

Observances and Customs

On this day it is customary to partake of the fruit with which the Holy Land is praised (Deuteronomy 8:8): olives, dates, grapes, figs and pomegranates. If tasting any of these fruit for the first time this season, remember to recite the Shehecheyanu blessing. (A blessing recited on joyous occasions, thanking G-d for "sustaining us and enabling us to reach this occasion." This blessing is recited before the standard "Ha'etz" blessing recited on fruit.)

Due to the festive nature of the day, we omit the Tachanun sections (petitions for forgiveness and confession) from the prayers. ❖

Community Events

Feb. 15 – Women's Night Out, featuring guided stamp making with artist Arielle Stomel from The Materials Design Co. Each participant will take home either 6 greeting cards or 2 art prints. Cupcakes and Cocktails will be served. \$18 early bird before 2/2, \$26 thereafter (deadline to sign up 2/9). Sign up at dno.am/craft. Darchei Noam, Saturday night, 8:30 PM – 10:30 PM.

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.

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

From Our Sages

G-d said to Moses: “Why do you cry out to Me? Speak to the children of Israel, that they should go forward” (Exodus 14:15)

As they stood at the shore of the sea, the people of Israel split into four factions.

One faction said: “Let us cast ourselves into the sea.” A second faction said, “Let us return to Egypt.” A third said, “Let us wage war against the Egyptians.” A fourth said, “Let us cry out to G-d.”

Thus Moses said to the people: “Fear not; stand by and see the salvation of G-d, which He will show you today. For as you have seen Egypt this day, you shall not see them again anymore, forever. G-d shall fight for you, and you shall be silent” (14:13–14).

To those who said, “Let us cast ourselves into the sea,” he said: “Fear not; stand by and see the salvation of G-d.” To those who said, “Let us return to Egypt,” he said: “As you have seen Egypt this day, you shall not see them again anymore, forever.” To those who said, “Let us wage war against them,” he said: “G-d shall fight for you.” And to those who said, “Let us cry out to G-d,” he said: “And you shall be silent.”

-- (Mechilta)

These “four factions” represent four possible reactions to a situation in which one’s divinely ordained mission in life is challenged by the prevalent reality.

One possible reaction is: “Let us cast ourselves into the sea.” Let us submerge ourselves within the living waters of Torah; let us plunge into the “sea of the Talmud,” the sea of piety, the sea of religious life. Let us create our own insular communities, protecting us and ours from the G-dless world out there.

At the other extreme is the reaction, “Let us return to Egypt.” Let us accept “reality,” recognizing that it is the Pharaohs who wield the power in the real world. We’ll do whatever we can under the circumstances to do what G-d expects from us, but it is futile to imagine that we can resist, much less change, the way things are.

A third reaction is to “wage war against them”—to assume a confrontational stance against the hostile reality, battling the “unG-dly” world despite all odds.

A fourth reaction is to say: It’s wrong to abandon the world, it’s wrong to succumb to it and it’s wrong to fight it. The answer lies in dealing with it on a wholly spiritual level. A single prayer can achieve more than the most secure fortress, the most flattering diplomat or the most powerful army.

G-d rejected all four approaches. While each of them has their time and place (it’s important to create inviolable sancta of holiness in a mundane world; it’s also necessary to appreciate the nature of the prevalent reality and deal with it on its own terms; it’s also necessary to wage an all-out war against evil; and it’s always important to recognize that one cannot do it on one’s own and to appeal to G-d for help)—none of them is the vision to guide our lives and define our relationship with the world we inhabit.

Rather, when the Jew is headed toward Sinai and is confronted with a hostile or indifferent world, his most basic response must be to go forward.

Not to escape reality, not to submit to it, not to wage war on it, not to deal with it only on a spiritual level, but to go forward. Do another mitzvah, ignite another soul, take one more step toward your goal.

And when you move forward, you will see that insurmountable barrier yield and that ominous threat fade away. You will see that the prevalent “reality” is not so real after all, and that you have it within your power to reach your goal. Even if you have to split some seas to get there.

-- (The Lubavitcher Rebbe)

Haftarah for Parshas B'Shalach in a Nutshell

Judges 4:4-5:31

This week's haftarah describes the fall of the Canaanite general Sisera and his armies, who were swept away by the Kishon River, and Deborah's ensuing song of thanks. This parallels this week's Torah portion which discusses the drowning of the Egyptian forces in the Red Sea and the subsequent songs led by Moses and Miriam.

Deborah the Prophetess was the leader and judge of the Israelites at a difficult time; the Israelites were being persecuted by King Jabin of Canaan and his general Sisera. Deborah summoned Barak son of Abinoam and transmitted to him G-d's instruction: "Go and gather your men toward Mount Tabor, and take with you ten thousand men of the children of Naphtali and Zebulun. And I shall draw to you, to the brook Kishon, Sisera, the chieftain of Jabin's army, with his chariots and his multitude; and I will give him into your hand." At Barak's request, Deborah accompanied him, and together they led the offensive.

Sisera was informed of the Israelites' mobilization and he gathered his forces and proceeded towards the Kishon River. Barak's army below and the heavens above waged battle against the Canaanites and utterly destroyed them. The river washed them all away; not one of the enemy survived.

The defeated general fled on foot and arrived at the tent of Jael, wife of Heber the Kenite. She invited him in and offered to hide him. When he fell asleep, Jael took a tent-peg and knocked it through Sisera's temple.

The next chapter of the haftarah is the Song of Deborah, which describes the miraculous victory and thanks the One Above for His assistance. ❖

[Exodus 14:15] T Speak to the Israelites and let them journey forth:

According to the Midrash,²⁹ the sea had not yet split when God told the Jews to enter it. The people hesitated, until the prince of the tribe of Judah, Nachshon ben Aminadav (Aaron's brother-in-law) jumped in. Only then did God tell Moses to raise his hand and split the sea.

Good Shabbos to all!

שבת שלום גוט שבת!



ב"ה

Farbrengen

marking the

Yahrtzeit of the previous Rebbe,
Rabbi Yosef Yitzchak Schneersohn

and celebrating

Seventy Years of the Rebbe's
visionary leadership

Motzaei Shabbos, Shevat 13-Feb. 8
8:00 PM

At the Bergstein Residence
18-01 Scialla Ct.

For more information or to sponsor this event, text 201.362.2712



Monday-Friday

5:55-6:10 AM

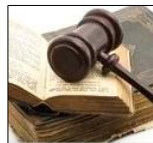
**THE MITZVAH OF
BUILDING THE BEIS
HAMIKDASH**

Derech Mitzvosecha

Shabbos Morning

8:45 – 9:20 AM

Basi L'Gani



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. 29b

☞ **POSTPONED TO
WEDNESDAY 9:30 PM**



MISHNA

Wednesday

8:30-9:10 PM

MISHNAYOS

tractate Eruvin

chapter 7



CHUMASH

Thursday

8:00-9:00 PM

Bereishis 1:10



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

Monday, February 10, 2020

**THE RIGHT REASON
FOR ACTING RIGHT**

*Feel-good is a Faulty
Barometer*

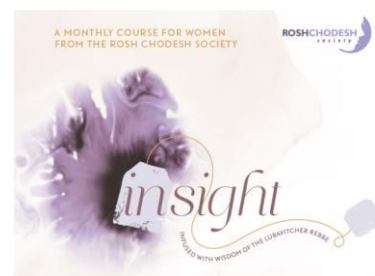
We are constantly faced with moral dilemmas, sometimes so complex, every option seems worse than the next. How can we best navigate the moral mazes of life? The answer lies in an ancient multi-generational narrative that moves from Abraham to Amalek.

Monday, February 17, 2020

**IT MOVED. IT CHANGED
MY LIFE**

*Gradual Change is Great; An
About Face is Even Better*

A goring ox is sold to a new owner, and "Poof!" it becomes a tame calf once again. What's the secret? Discover a radical and effective approach to self-improvement in the Torah's lesser known discussions of mad cows and property law.



**ROSH CHODESH
SOCIETY LESSON 4**

An Eternal Blueprint:
Blending Celestial Spirit and
Mundane Matters



Judaism's Gifts to the World

STUDY THE HISTORY,
MEANING, AND POWER OF
YOUR JEWISH VALUES

LESSON TWO

February 9 - 7:30-9:00

☞ **WE WILL LEARN** how Abraham, the Jewish people's original patriarch, defied his pagan surroundings and began to introduce humanity to the concept of one G-d—the Creator and Director of the universe.

☞ **JOIN US AND DISCOVER** how this cornerstone of the Jewish faith gradually spread throughout civilization, bringing drastic changes not only to the global religious landscape but also to the way humanity views and approaches life.

SIGN UP: WWW.MYJLI.COM

If you're seeking the secret toward a harmonious life, it lies within the Torah's instruction. Not only is it a guide to a holy life, but within its instruction lies the key to achieving optimal success in a material sense as well. Gain insight into a different view of the Torah.

**WEDNESDAY,
FEBRUARY 12, 2019,
7:00 P.M.**