

**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 8 / Teves 24**

Candle Lighting.....4:28 pm

Mincha .....4:30 pm

**Shabbos Day – Jan 9 / Teves 25**

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

Torah Reading .....10:30 am

Rabbi Drasha ..... 11:05 am

Mincha .....4:30 pm

Rabbi's Drasha.....4:50 pm

Shabbos Ends .....5:32 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 (Mon-Fri) ..... 6:15 am

Shacharis (Sunday) ..... 9:00 am

Mincha (Sun-Thurs) .....1:45 pm

Maariv (Sun-Thurs) .....9:15 pm

***Bulletin***

*This week's Bulletin  
is sponsored by  
The Berman Law Office.*

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.

***(continued next column)***



People tend to look upwards, contemplating the mysteries of the heavens. They would do well to look inward and examine what's happening within themselves.

*-- Rabbi Menachem Mendel  
of Kotzk*

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JG-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. 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. ❖

**תהילים**

*Tehillim - Psalms*

**Join us this Shabbos morning  
January 9 at 8:00 AM for  
Shabbos Mevorchim Tehillim.**

**This week's Tehillim reading is  
dedicated to  
a refuah sh'laima  
for  
Avrohom Boruch ben Mattile.**

**Halachic Zmanim**

**Shabbos, January 9**

**Eastern Standard Time**

Earliest Tallis.....6:19 AM

Latest Morning Shema .....9:40 AM

Earliest Mincha (Gedola) 12:28 PM

Plag Hamincha ..... 3:52 PM

Earliest Evening Shema ....5:18 PM

## Chassidic Masters

### “Powerful Insights From the Rebbe”

*Compiled by Mordechai Rubin*

#### 1. A True Leader

This After many years of leadership in the making, the stage was set. G-d revealed Himself to Moses: I have seen the affliction of My people, I have heard their cries. I'm sending you to redeem them. Go, take them out of Egypt.

Most amazingly however, Moses refuses to go. His brothers and sisters are languishing under the taskmaster's whip, the moment for which the Children of Israel have hoped and prayed for has finally come. Why does Moses refuse?

Moses knew that he would not merit to bring Israel into the Holy Land and thereby achieve the ultimate redemption of his people. He knew that Israel would again be exiled, would again suffer the physical and spiritual afflictions of galut. Therefore Moses refused to go. If the time for Israel's redemption has come, he pleaded with G-d, send the one through whom You will effect the complete and eternal redemption.

After assuming the mission to take Israel out of Egypt, (under duress,) Moses continued his lifelong struggle. To the very last day of his life, Moses pleaded with G-d to allow him to lead his people into the Holy Land; he braved G-d's wrath to eliminate any further galut.

Thi In Moses' own words: "I beseeched G-d... Please, let me cross over and see the good land across the Jordan. G-d grew angry with me... and He said to Me: Enough! Speak no more to Me of this matter..."

Says the Lubavitcher Rebbe: G-d said "Enough!" but Moses was not silenced. For Moses' challenge of the divine plan did not end with his passing from physical life. The Zohar tells us that every Jewish soul has at its core a spark of Moses' soul. So every Jew who storms the gates of heaven clamoring for redemption continues Moses' struggle against the decree of galut.

#### 2. Name and Number

As the book of Exodus opens, the twelve sons of Jacob — a fledgling nation's link to the lives of their founding fathers — have passed on, and the Jewish people are entering their first galut, a 210-year period of exile and spiritual displacement. At this point, the Almighty re-affirms his bond with his people by counting and naming them. G-d is saying: even if the trials to come will deaden your response to Me, my love for you will not falter.

The count and the name relate to two different — even opposite — aspects of their subject.

Numbers are the ultimate equalizer. The statement "and all the souls descendent of Jacob were seventy" attributes to each an equal standing in the total count.

Each of these souls is a unique individual, with his own particular strengths and weaknesses. But in counting them, we underscore their common denominator: the basic fact of their being. On this level, each of the seventy count for no more and no less than "1".

Names, of course, connote the very opposite of commonality. The name identifies, individualizes, distinguishes. This is especially true in the Torah, where names are given to individuals and places to express their unique characteristics and identify their specific function and role.

Throughout the long and bitter galut of Egypt, G-d kept loving watch over both these faces of Israel. He counted the quintessence of our being, the indestructible core of the Jewish soul. And He named the growing thousands of expressions of this essence, as translated into thousands and then millions of individual lives. ❖

**Thank You to:  
The Baal Korei,  
the Kiddush Volunteers  
and the  
Security Volunteers**

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)

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

## 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)*

### ***Let us deal wisely with them (Exodus 1:10)***

*Pharaoh himself took hold of a basket and shovel; all who saw Pharaoh with a basket and shovel, and working in bricks, did likewise. The Jews came too, and diligently worked with him all day, for they were strong and brawny. When evening fell, Pharaoh placed taskmasters over them, and said: "Count how many bricks they made." He then said to the Hebrews: "This number you shall deliver to me each and every day," appointing the Egyptian taskmasters over Hebrew officers, and the Hebrew officers over the people.*

*-- (Midrash Tanchuma)*

### ***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 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)*



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## Haftorah for Shemos in a Nutshell

*Isaiah 27:6–28:13; 29:22–23*

This week's haftorah 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 haftorah 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 haftorah 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." ❖

*Rabbi Mordechai of Haradak, a disciple of Rabbi Schneur Zalman, told: The first thing we heard from the Rebbe was: "What is forbidden, one must not; and what is permitted, one need not." Three or four years we toiled with this, until this approach was ingrained in our lives. Only then would we be received in a private audience with the Rebbe to ask about our individual paths in serving the Almighty.*

*-- (Rabbi Schneur Zalman of Liadi)*

**Good Shabbos to all!**

שבת שלום גוט שבת!

