

**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 22 / Shevat 9**

Candle Lighting.....4:44 pm

Mincha .....4:45 pm

**Shabbos Day – Jan 23 / Shevat 10**

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

Torah Reading .....10:30 am

Rabbi Drasha ..... 11:05 am

Mincha .....4:50 pm

Rabbi's Drasha.....5:05 pm

Shabbos Ends .....5:47 pm

*\*Latest morning Shema is now 9:39 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 last three of the Ten Plagues are visited on Egypt: a swarm of locusts devours all the crops and greenery; a thick, palpable darkness envelops the land; and all the firstborn of Egypt are killed at the stroke of midnight of the 15th of the month of Nissan.

G-d commands the first mitzvah to be given to the people of Israel: to establish a calendar based on the monthly rebirth of the moon. The Israelites are also instructed to bring a "Passover offering" to G-d: a lamb or kid goat is to be slaughtered, and its blood sprinkled on the doorposts and lintel of every Israelite home, so that G-d should pass over these homes when He comes to kill the Egyptian firstborn. The roasted meat of the offering is to be eaten that night together with matzah (unleavened bread) and bitter herbs.

The death of the firstborn finally breaks Pharaoh's resistance, and he literally drives the children of Israel from his land. So hastily do they depart that there is no time for their dough to rise, and the only provisions they take along are unleavened.

***(continued next column)***



"The three loves — love of G-d, love of Torah and love of one's fellow — are one. One cannot differentiate between them, for they are of a single essence... And since they are of a single essence, each one embodies all three."

*-- The Lubavitcher Rebbe (1951)*

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Before they go, they ask their Egyptian neighbors for gold, silver and garments—fulfilling the promise made to Abraham that his descendants would leave Egypt with great wealth.

The children of Israel are commanded to consecrate all firstborn, and to observe the anniversary of the Exodus each year by removing all leaven from their possession for seven days, eating matzah, and telling the story of their redemption to their children. They are also commanded to wear tefillin on the arm and head as a reminder of the Exodus and their resultant commitment to G-d. hand. ❖

**Join us each  
weekday morning  
Mon-Fri as we delve into  
the mysteries of  
Chassidic concepts.  
5:55 am  
followed immediately  
by Shacharis.**

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

**Halachic Zmanim  
Shabbos, January 23  
Eastern Standard Time**

Earliest Tallis.....6:14 AM  
Latest Morning Shema .....9:39 AM  
Earliest Mincha (Gedola) 12:34 PM  
Plag Hamincha ..... 4:06 PM  
Earliest Evening Shema ....5:33 PM

## Chassidic Masters

### "Powerful Insights From the Rebbe"

*Compiled by Mordechai Rubin*

#### 1. The Power of Renewal

"This month is for you the beginning of months."

Our Sages interpret this statement as a commandment to sanctify the new moon. When the new moon was sighted, and testimony to that effect was delivered in court, the new month began.

The holidays we observe are dependent on the days of the month. They are not just celebrations on the earthly plane, but rather events that cause changes in the spiritual realms above. Thus G-d and the heavenly court wait, as it were, for the judges on this earthly plane to determine when the months begin.

This is not only a halachic concept. In an inner personal sense as well, the power of renewal is vested in the Jewish people. No matter what a person's situation is, he is capable of renewing himself. He can penetrate to the G-dly core within his heart and find the inner resources to make radical changes in his life and his circumstances. Every Jew possesses a soul that is an actual part of G-d. Just as G-d stands above the natural order and manipulates it at will, so too, every Jew has the potential to rise above his natural tendencies and his habits and begin a new phase of personal development.

We do not have to accept our present limitations. On the contrary, our G-dly potential is infinite and at each and every moment, we can exercise our capacity for renewal, changing our situation radically.

#### 2. The Challenge

The name of this week's Torah reading Bo means "come." The term is interpreted as meaning "enter" or "penetrate." Moses was commanded to come and approach Pharaoh. As the Zohar states, he was told to enter room after room, penetrating to the very core of Pharaoh's palace.

The Zohar continues, explaining that Moses shrank at this command. He was daunted by the charge to confront evil at its very core. To reassure him, G-d told him, "Come." "Come," i.e., "come with Me," and not "go," "go alone." G-d promised that He would accompany Moses and face Pharaoh with him.

This command thus requires personal initiative, and simultaneously, promises that such initiative will be rewarded by G-d's assistance. Moses was required to act on his own, but not independently. G-d would support his efforts.

This dynamic is replayed in microcosm in the myriad spiritual struggles that we all continually face. We must confront Pharaoh - brave the challenges to Jewish involvement that the outside environment appears to present.

And this includes not only viewing those challenges from afar, but penetrating to their core and looking at them from up close.

One would be foolish not to be somewhat daunted by the task. And yet, one's hesitation should only be temporary. We have the power to persevere in our mission. When we do, we find out that we are not alone. G-d is with us, supporting our efforts.

This enables us to transform the world around us. Just as Pharaoh became the power who urged the Jews out of Egypt, so too, every element of our existence can become a positive and contributory, influence, aiding our Jewish involvement. ❖

Every creation contains a "spark of holiness" which embodies its divine purpose. When a person utilizes an object, force or phenomenon to serve the Creator, thereby realizing its function within G-d's overall purpose for creation, he "redeems" and "elevates" the divine spark at its core.

Every soul has its own "sparks" scattered about in the world, which actually form an integral part of itself: no soul is complete until it has redeemed those sparks which belong to its mission in life.

--(Chassidic Masters)

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

## From Our Sages

***A man did not see his fellow, nor did anyone get up from his place for three days (Exodus 10:23)***

*There were six days of darkness. . . . During the first three, “a man did not see his fellow”; during the last three days, one who was sitting could not stand up, one who was standing could not sit down, and one who was lying down could not raise himself upright.*

--- (Midrash Rabbah)

*There is no greater darkness than one in which “a man did not see his fellow”—in which a person becomes oblivious to the needs of his fellow man. When that happens, a person becomes stymied in his personal development as well—“nor did anyone get up from his place.”*

-- (Chiddushei HaRim)

***G-d said to Moses: “Yet one more plague more I will bring upon Pharaoh . . .” (Exodus 11:1)***

*Ordinarily, G-d spoke with Moses only outside of the city, which was full of idols and impurities. On this occasion, however, He spoke to him in the throne room of Pharaoh’s palace. For Moses had said to Pharaoh, “You have spoken well; I will see your face again no more”; yet in the following verses, he conveys this new message from G-d to Pharaoh! This means that G-d appeared to Moses in the very epicenter of the idolatry and depravity of Egypt.*

-- (Nachmanides)

***I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt . . . and against all the gods of Egypt I will execute judgments: I am G-d (Exodus 12:12)***

*“I will pass”—I, and no angel; “I will smite”—I, and no seraph; “I will execute”—I, and no messenger; “I am G-d”—I am He, and no other.*

-- (Passover Haggadah)



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## Haftorah for Bo in a Nutshell

*Jeremiah 46:13–28*

In this week's Torah reading, we read of the devastation of the Egyptian nation through the final three of the Ten Plagues. In the haftorah we read of the punishment G-d visited upon Egypt centuries later, through the hand of Nebuchadnezzar king of Babylon.

G-d reveals Egypt's fate to Jeremiah: "Proclaim it in Egypt and let it be heard in Migdol, and let it be heard in Noph and in Tahpanhes. Say, 'Stand fast and prepare yourself, for the sword has devoured round about you.'" The prophet then goes on to describe Egypt's helplessness and the destruction that it will incur at the hands of the Babylonians.

The haftorah ends with G-d's assurance to the Jewish people not to fear, for though they too will be punished and exiled, ultimately they will be redeemed:

"You fear not, O Jacob My servant, and be not dismayed, O Israel! for behold, I will redeem you from afar, and your children from the land of their captivity, and Jacob shall return and be quiet and at ease, and there shall be none who disturb his rest. You fear not, My servant Jacob, says the L-rd, for I am with you, for I will make a full end of all the nations where I have driven you." ❖

***What blessing was to be recited by one who beholds the new moon, in the period when Israel used to sanctify the new month?***

*Some of the sages hold: "Blessed be He who renews the months."*

*Others say: "Blessed be He who consecrates the months."*

*And others say: "Blessed be He who hallows Israel," since unless Israel sanctify it, it is not sanctified at all.*

*-- (Midrash Rabbah)*

*The people of Israel set their calendar by the moon, because they are the moon of the world.*

*-- (Zohar)*

**Good Shabbos to all!**

שבת שלום גוט שבת!

