

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

**Shabbos and
End-of-Pesach Schedule**
Erev Shabbos/YomTov – Apr 2/Nissan 20

Candle Lighting 7:05 pm
 Mincha 7:05 pm

Shabbos/YomTov Day – Apr 3/Nissan 21

Shacharis 9:30 am*
 Torah Reading 10:30 am
 Rabbi Drasha 11:05 am
 Mincha 7:05 pm
 Rabbi's Drasha 7:25 pm
 YomTov Candle Lighting After 8:05 pm

*Latest morning Shema is now **9:46 AM**. Be sure to recite the Shema at or before that time (even if at home).

YomTov Day – Apr 4/Nissan 22

Shacharis 9:30 am*
 Torah Reading 10:30 am
 YIZKOR 10:30 am
 Rabbi Drasha 11:05 am
 Mincha 6:30 pm
 Seudas Moshiach 6:50 pm
 Yom Tov Ends 8:06 pm

*Latest morning Shema is now **9:45 AM**. Be sure to recite the Shema at or before that time (even if at home).

Weekday Schedule (not on a holiday):

Shacharis (Mon-Fri) 6:15 am
 Shacharis (Sunday) 9:00 am
 Mincha (Sun-Thurs) 1:45 pm
 Maariv (Sun-Thurs) 9:15 pm

**End-of-Pesach 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).

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). ♦♦♦



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Bulletin

*This week's Bulletin
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Halachic Zmanim

Shabbos, April 3, 2021
Daylight Savings Time

Earliest Tallis 5:39 AM
 Latest Morning Shema 9:46 AM
 Earliest Mincha (Gedola) . 1:33 PM
 Plag Hamincha 6:07 PM
 Earliest Evening Shema.... 7:52 PM

In our own lives, recalling the Splitting of the Red Sea teaches us to strive for selfless determination. When Nachshon plunged into the sea, he did not think of himself or his self-fulfillment, whether material or spiritual; he was conscious of only one thing — G-d's commandment to proceed to the Giving of the Torah.

-- The Rebbe

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Chassidic Masters

The Four Factions

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

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, forever. G-d shall fight for you, and you shall be silent."

G-d said to Moses: "Why do you cry out to Me? Speak to the children of Israel, that they should go forward." (Exodus 14:13–15)

We all know the feeling: you wake up one morning to the realization that the world is not as you would like it to be.

A common experience, to be sure, but different people have different reactions. One person embarks upon a quixotic crusade to change the world. A second gives up the world for lost, and retreats into whatever protective walls he can erect around himself and his loved ones. A third takes a pragmatic approach, accepting the world for what it is and doing his best under the circumstances. A fourth recognizes his inability to deal with the situation, and looks to a higher power for guidance and aid.

Our forefathers experienced just such a rude awakening on the seventh day after their liberation from Egypt.

Ten devastating plagues had broken the might of the Egyptians and com-

elled them to free the Jewish people. After two centuries of exile and slavery, the children of Israel were headed toward Mount Sinai and their covenant with G-d. Indeed, this was the stated purpose of the Exodus: as G-d told Moses, "When you take this nation out of Egypt, you will serve G-d at this mountain."

But suddenly the sea was before them, and Pharaoh's armies were closing in from behind. Egypt was alive and well; the sea, too, seemed oblivious to the destiny of the newly born nation.

How did they react? The Midrash tells us that the Jewish people were divided into four camps. There were those who said, "Let us throw ourselves into the sea." A second group said, "Let us return to Egypt." A third faction argued, "Let us wage war upon the Egyptians." Finally, a fourth camp advocated, "Let us pray to G-d."

Moses, however, rejected all four options, saying 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, forever. G-d shall fight for you, and you shall be silent" (Exodus 14:13). "Fear not, stand by and see the salvation of G-d," explains the Midrash, is Moses' response to those who had despaired of overcoming the Egyptian threat and wanted to plunge into the sea. "As you have seen Egypt this day, you shall not see them again" is addressed to those who advocated surrender and return to Egypt. "G-d shall fight for you" is the answer to those who wished to battle the

Egyptians, "and you shall be silent" is Moses' rejection of those who said, "This is all beyond us. All we can do is pray."

What, then, is the Jew to do when caught between a hostile mob and an unyielding sea? "Speak to the children of Israel," G-d says to Moses in the following verse, "that they should go forward."

Tzaddik in a Fur Coat

The road to Sinai was rife with obstacles and challenges. The same is true of the road from Sinai, our three-thousand-year journey devoted to the implementation of the ethos and ideals of Torah in our world.

Now as then, there are several possible responses to an adverse world. There is the "Let us throw ourselves into the sea" approach of those who despair of their ability to grapple with, much less impact, the world out there. Let us plunge into the sea, they say—the sea of the Talmud, the sea of piety, the sea of religious life. Let us sever all contact with an apostate and promiscuous world. Let us build walls of holiness to protect ourselves and our own from the alien winds which storm without, so that we may foster the legacy of Sinai within.

An old chassidic saying refers to a such-minded individual as ah tzaddik in peltz—a holy man in a fur coat. There are two ways to warm yourself on a cold winter day: you can build a fire, or wrap yourself in furs.

(Continued on next page)

The Four Facets (*continued*)

When the isolationist tzaddik is asked, "Why do you think only of conserving your own warmth? Why don't you build a fire that will warm others as well?" he replies, "What's the use? Can I warm the entire world?" If you persist, pointing out that one small fire can thaw several frozen individuals, who may in turn create enough fires to warm a small corner of the universe, he doesn't understand what you want of him. He is a tzaddik, remember, a perfectly righteous individual. There is no place for partial solutions in his life. "It's hopeless," he sighs with genuine sadness, and retreats into his spiritual Atlantis.

The Slave and the Warrior

A second camp says, "Let us return to Egypt."

Plunging into the sea is not an option, argues the Submissive Jew. This is the world in which G-d has placed us, and our mission is to deal with it, not escape it. We'll just have to lower our expectations a little.

This Exodus thing was obviously a pipe dream. How could we presume to liberate ourselves from the rules and constraints that apply to everyone else? To be G-d's chosen people is nice, but let us not forget that we are a minority, dependent on the goodwill of the Pharaohs who hold sway in the real world out there.

Certainly, it is our duty to influence the world. But then again, the Jew has many duties: it is his duty to pray three times a day, to give charity and to observe Shabbat. So, we'll do the best we can under the circumstances. Yes, it's a tough life keeping all these laws while making sure not to antagonize your neighbors, but who ever said that being a Jew is easy?

A third response to an uncooperative world is that of the Fighting Jew. He understands that it is wrong to escape the world, and equally wrong to submit to it. So he takes it on, both barrels blazing.

The Fighting Jew strides through life with a holy chip on his shoulder, battling sinners, apostates, Jew-haters, un-Jewish Jews and non-fighting Jews. Not for him is the escapism of the first camp or the subservience of the second—he knows that his cause is just, that G-d is on his side, that ultimately he will triumph. So, if the world won't listen to reason, he'll knock some sense into it.

The Spiritualist

Finally, there is the Jew who looks at the world, looks at the first three camps, shakes his head and lifts his eyes to the heavens. He knows that turning his back on the world is not the answer, nor is surrendering to its dictates and conventions. But he also knows that "the entirety of Torah was given to make peace in the world"; that "its ways are ways of pleasantness, and all its paths are peace."

"You hope to peacefully change the world?!" say the other three camps. "When was the last time you looked out the window? You might as well try to empty the oceans with a teaspoon!"

"You're absolutely right," says the Praying Jew. "Realistically, there's no way it can be done. But we are not subject to this reality that you are so impressed with."

"Do you know what's the common denominator between all three of you? Your assessments and strategies are all based on the natural reality. But we inhabit a higher reality. Is not the very existence of the Jewish people a miracle? Ours is the world of the spirit, the world of the word."

"So, basically, your approach is to do nothing," they counter.

"Again, you are employing the standards of the material world," answers the Praying Jew, "a world that views spiritual activity as 'doing nothing.' But a single prayer, coming from a caring heart, can achieve more than the most secure fortress, the most flattering diplomat or the most powerful army."

Forward

And what does G-d say? "Speak to the children of Israel, that they shall go forward."

True, it is important to safeguard and cultivate all that is pure and holy in the Jewish soul, to create an inviolable sanctum of G-dliness in one's own heart and one's own community. True, there are times when we must deal with the world on its own terms. True, we must battle evil. And certainly, we must acknowledge that we cannot do it on our own."

(Continued on next page)

The Four Facations (*continued*)

Indeed, each of the four approaches has its time and place. But none of them is the embracing vision to guide our lives and define our relationship with the world we inhabit. When the Jew is headed toward Sinai and is confronted with a hostile or indifferent world, his 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.

Pharaoh's charioteers are breathing down your neck? A cold and impregnable sea bars your path? Don't look up; look forward. See that mountain? Move toward it.

And when you move forward, you will see that insurmountable barrier yield and that ominous threat fade away. You will see that, despite all the evidence to the contrary, you have it within your power to reach your goal. Even if you have to split some seas. ♦

Meal of Moshiach

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. 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 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. ♦

Haftorah for Seventh Day of Pesach

II Samuel 22:1–51

This week's 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. The haftarah is read on the seventh day of Passover, as well as in connection with the portion of Haazinu. It is a shirah, a prophetic song composed and recited by King David.

The connection to Haazinu is simple. Haazinu is also a shirah, a prophetic song of Jewish destiny that Moses utters just before his passing. This is also the connection to the seventh day of Passover, when the Jews crossed the Red Sea and then sang a shirah.

The song of David is also a praise for his deliverance from his various enemies. It appears at the end of the book of Samuel, and is presented as a kind of sequel to the eventful and challenging life of David. This is the reason why, of all his many compositions, it is this particular song of David that is singled out to appear in the book that records the events of his life.

What is interesting about this song is that it also appears as chapter 18 in the book of Psalms, albeit with many slight changes. Abarbanel explains that in essence the song was composed by David in his youth, and he would sing it each time he was saved from one of his enemies. Later on in life, King David gathered all his compositions and compiled from them the book of Tehillim (Psalms). In doing so, David rewrote the song in such a way that it could be read by any individual and applied to his own experiences.

Rashi takes a different position, saying that David composed this song toward the end of his life, as he looked back on all the occasions when he was saved from harm. Rashi also takes a unique position in the course of the song, reading much of it to be speaking of the miracles that happened to the Jewish people at large, especially with the splitting of the Red Sea.

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 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." ♦

Good Shabbos and Good Yom Tov to all!

שבת שלום גוט שבעת!

