



ב"ה

Passover Readings in a Nutshell

On the FIRST DAY OF PASSOVER we read from the book of Exodus (12:21-51) of the bringing of the Passover Offering in Egypt, the Plague of the Firstborn at the stroke of midnight, and how "On this very day, G-d took the Children of Israel out of Egypt."

The reading for the SECOND DAY OF PASSOVER, Leviticus 22:26-23:44, includes: a list of the mo'adim — the "appointed times" on the Jewish calendar for festive celebration of our bond with G-d; the mitzvah to Count the Omer (the 49-day "countdown" to the festival of Shavuot which begins on the 2nd night of Passover); and the obligation to journey to the Holy Temple to "to see and be seen before the face of G-d" on the three annual pilgrimage festivals — Passover, Shavuot and Sukkot. ❖



As has often been emphasized, the Festival of Pesach, [Passover] the Season of Our Liberation, comes around every year not merely to remind us of the Liberation of our ancestors from Egyptian bondage, but also to inspire us to strive for a greater measure of self-liberation from all limitations and distractions which impede a Jew from his free exercise of Yiddishkeit in the everyday life. This is the meaning of the highly significant passage in the Haggadah:

"In every generation a Jew should see himself as though he personally has been liberated from Mitzrayim [Egypt]."

-- The Rebbe

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos & Yom Tov Schedule

Erev Pesach – Apr 15 / Nissan 14

Candle Lighting 7:18 pm

Mincha 7:20 pm

Pesach Day – Apr 16 / Nissan 15

Shacharis..... 10:00 am*

Torah Reading..... 11:00 am

Mincha 7:20 pm

Yom Tov Candle Lighting

..... After 8:20 pm

Pesach Day – Apr 17 / Nissan 16

Shacharis..... 10:00 am*

Torah Reading..... 11:00 am

Mincha 7:20 pm

Yom Tov Ends 8:21 pm

**Latest morning Shema is now 9:34 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Chol HaMoed Schedule:

Minyan

Shacharis (Mon-Thurs) 7:30 & 9:00am

Mincha (Mon-Wed) 1:45 pm

Maariv (Mon-Wed) 9:15 pm

Bulletin

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Important Pesach Schedule

Thursday evening: Apr 14

Search for Chometz –

After 8:04 pm

Friday morning: Apr 15

Stop eating Chometz –

By 10:42 am

Friday morning: Apr 15

Burn Chometz –

Before 11:49 am

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**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, Apr 16, 2022

Daylight Savings Time

Earliest Tallis.....5:16 AM

Latest Morning Shema9:34 AM

Earliest Mincha (Gedola).. 1:31 PM

Plag Hamincha..... 6:18 PM

Earliest Evening Shema 8:06 PM

Chassidic Masters

Hillel's Paradox

*Based on the teachings of
the Lubavitcher Rebbe.*

Courtesy of MeaningfulLife.com

Man is a lonely creature. No other inhabitant of G-d's world harbors a sense of individuality as pronounced and as determined as that cultivated by the human being; no other creature perceives itself as apart and distinct of its fellows as we do.

Yet we are also the most social of creatures, weaving intricate webs of familial and communal relations in our quest for validation and acceptance by others. Never content to merely be ourselves, we group by profession, class, nationality and other providers of a self-definition that transcends the personal.

If we are aware of a contradiction between our individual and communal identities, this does not lessen our need and striving for both. For while we are convinced that we are what we make of ourselves, we also know that alone, we are less than what we are and can be. In the words of the great sage Hillel, "If I am not for myself, who is for me? And if I am only for myself, what am I?" (Ethics of the Fathers 1:14).

The Passover Offering

Hillel's paradox confronts us in countless guises every day of our lives. In Hillel's own life, it took the form of a question of Torah law that was instrumental in his ascension (in the year 32 BCE) to the leadership of his people:

Should the Passover offering be brought when the 14th of Nissan falls on Shabbat?

When the Holy Temple stood in Jerusalem, the primary vehicle of man's service of his Creator were the *korbanos* (animal and meal offerings) offered on its altar to G-d. The *korbanos* fall under two general categories:

a) Individual offerings (*korbanos yachid*) brought by private citizens, such as the "generosity offering" brought as a donation, the "thanksgiving offering" brought to express one's gratitude to G-d for a personal salvation, or the "sin offering" brought to atone for a transgression.

b) Communal offerings (*korbanos tzibbur*), such as the daily morning and afternoon offerings brought by the people of Israel as a whole from a fund to which every Jew contributed an annual half-shekel.

While most offerings belong completely to one class or the other, the Passover offering straddles both categories. On the one hand, it possesses certain features (such as the fact that it is purchased with private funds and eaten by those who brought it) which would define it as an "individual offering"; on the other hand, there are things about it that are characteristic of the "communal offering" (such as the fact that it is brought en masse by "the entire community of the congregation of Israel"-- Exodus 12:6).

When the 14th of Nissan—the day on which the Passover offering is brought—falls on a Shabbat, the question of its categorization becomes crucial.

Torah law forbids the bringing of individual offerings on Shabbat, but permits and obligates the bringing of communal offerings. Should the Passover offering be regarded as an individual offering which cannot be brought on Shabbat? Or is it a communal offering whose obligation supersedes the prohibition of work on the day of rest?

The Talmud relates that one year when Nissan 14 fell on Shabbat, the leaders of the Sanhedrin (highest court of Torah law) were unable to resolve the question of whether the Passover offering should be brought. Hillel, a scholar newly arrived in the Holy Land from Babylonia, demonstrated that the communal aspect of the Passover offering is its more dominant element, meaning that it should be offered also when its appointed time coincides with Shabbat. In recognition of his superior scholarship, the leaders of the Sanhedrin stepped down and appointed Hillel as their head.

Isaiah and Jeremiah

Echoing Moses' description (in Deuteronomy 4:34) of the Exodus as a time when G-d "took a nation from the womb of a nation," the prophet Ezekiel describes the event as the "birth" of the Jewish people. Before the Exodus, the Jews shared a common ancestry, culture and heritage, but they did not constitute a nation; on that first Passover, the entity Israel was born.

(Continued next page)

Passover can thus be seen as representing the ascendancy of the communal over the individual—the point at which numerous distinct personalities surrendered to a common mission and identity. Indeed, as Hillel showed, in the Passover offering it is the communal element which dominates and determines the halachic status of the korban.

So why isn't the Passover offering a full-fledged communal offering like the others? Why is it a hybrid of the individual and the communal, in which both elements find expression and vie for supremacy? Because G-d's purpose in forging many individuals into a single people was not the obliteration of their individuality, but the inclusion of each member's distinct personality within the communal whole. The "community of Israel" is not just a vehicle for the transcendence of the limitations of individuality and the attainment of goals unachievable by ego-encumbered individuals; it is also the framework within which each individual might optimally develop and realize his or her personal best.

Our relationship with G-d includes both individual offerings, which represent the devotion of our individual resources to G-d, as well as communal offerings, which express the surrender of our individuality to our communal mission.

But the Passover offering, which played a formative role in our birth as a people, must belong to both categories.

As the offering that marks the birth of the nation Israel, the Passover offering must express our commonality as G-d's people; this is indeed its dominant theme. But it must also express the truth that even as we set aside our differences to devote ourselves to a common goal, our individual strengths and vulnerabilities continue to define us as distinct and unique entities. It must express the truth that the paradox of individuality and community is at the heart of who and what we are, and that the tension between these two strivings is a necessary and desirable component of our relationship with G-d.

Even at the very end of days, when the whole of human history culminates in the divinely perfect and harmonious age of Moshiach, this duality will continue to define our identity and nationhood. The ultimate redemption will be a communal redemption, when, as the prophet Jeremiah proclaims, "A great community shall return here; but it will also be the realization of Isaiah's vision of a time when You shall be collected, one by one, O children of Israel." ❖

The readings for the four INTERMEDIATE DAYS OF PASSOVER include:

- 1) Instructions to commemorate the Exodus by sanctifying the firstborn, avoiding leaven and eating matzah on Passover, telling one's children the story of the Exodus, and donning tefillin (Exodus 13:1-16).
- 2) A portion from the Parshah of Mishpatim which includes the festival laws (Exodus 22:24-23:19).
- 3) A section describing Moses' receiving of the Second Tablets and G-d's revelation to him of His Thirteen Attributes of Mercy, which likewise concludes with the laws of the festivals (Exodus 34:1-26); when one of the "intermediate days" of Passover is Shabbat, this is the reading read on that day, and it begins 12 verses earlier, with 33:12).
- 4) The story and laws of the "Second Passover" (Numbers 9:1-14).

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; full summary with commentary here).

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 Haftarah (reading from the Prophets) for this day (Isaiah 10:32-12:6). ❖

Insights From Ukrainian Rabbis

Don't Rush it - The Baal Shem Tov (Mezhibush)

"It came to pass when Pharaoh let the people go, that G-d did not lead them [by] way of the land of the Philistines for it was near."

Each individual is a microcosm containing the elements of Pharaoh and Egypt, namely the forces of folly that attempt to derail us from our Divine service. Therefore, when describing the Exodus from Egypt, the Torah demonstrates how we are to banish such inclinations.

We should not attempt a sudden about-turn; instead, there should be a gradual progression. A sudden about-turn will not be maintained and eventually will lead to further deterioration.

Recognizing One's Faults - Rabbi Yaakov Yosef of Polnoya

The Torah emphasizes that chametz belonging to us should not be seen. Why does the Torah not prohibit seeing any chametz?

Chametz is emblematic of haughtiness and conceit. An individual is blind to their faults and the Torah must therefore command us to seek out and get rid of our own moral failings. When it comes to others, however, we are readily able to point out their failures and shortcomings, and there is no need to tell us to get rid of it. ❖

About Chol HaMoed

The Chol Hamoed (literally, "the weekday of the holiday") refers to the "intermediate period" of the festivals of Passover and Sukkot. They are the days sandwiched between the beginning and ending holy days of both festivals. Passover is eight days long. The first two days and last two days are full-fledged festival days, and the middle four days are Chol Hamoed. (In Israel, Passover is seven days long, with the middle five being Chol Hamoed.)

Many families find Chol Hamoed to be a perfect time for fun family outings. On the full-fledged festival days of Passover and Sukkot we are prohibited from creative work, much like Shabbat (with exceptions).

On Chol Hamoed, however, we are permitted to do many of these activities. For example, we may use electricity or drive a car. (Unless, of course, the intermediate day is also Shabbat.) Nevertheless, we still try to avoid going to work, doing laundry, writing and certain other activities.

Many families find Chol Hamoed to be a perfect time for fun family outings. On these days, parks, museums and zoos are often full of Jewish families enjoying the holiday.

The special mitzvahs of the festival are equally observed on Chol Hamoed. For example, we may not eat chametz during Chol Hamoed of Passover, and we eat in a sukkah and shake the lulav and etrog on Chol Hamoed of Sukkot. The days of Chol Hamoed also include the mitzvah to be joyous and celebrate; some wear holiday clothing.

There are special prayers and Torah readings in the synagogue during Chol Hamoed, and in many communities men do not put on tefillin. ❖

First Day of Passover Haftarah in a nutshell

Joshua 3:5-7; 5:2:15; 6:1; 6:27

The haftarah for today mentions the Paschal sacrifice, echoing the Torah portion which describes the preparations and the sacrifice done in Egypt under Moses' leadership.

After thirty days of mourning Moses' passing, Joshua tells the people to prepare themselves for the crossing of the river Jordan, he tells the priests to carry the Ark of the Covenant in front of the people. G-d tells Joshua that He will show his greatness to the people of Israel "that they may know that as I was with Moses, so will I be with you".

G-d tells Joshua to circumcise the Jewish men who had not yet been circumcised due to the desert weather, he does so, reminding them of the previous generation of men, who had gone out of Egypt, who had all been circumcised before partaking of the Passover offering. Joshua reminds the people of past events, how they had to wait for that generation to die in the desert as they would not be able to enter the land of Israel. Once everyone was circumcised they waited for all the men to recover.

G-d tells Joshua "this day have I rolled away the reproach of Egypt from you", referring to a vision of the star of blood which the Egyptians had said was over the Jewish people at the time of the Exodus, not knowing that it was the blood of the circumcision. Joshua calls the place Gilgal. There the people of Israel make camp and offer the Passover sacrifice, two days later G-d stop sending the manna and the people eat the produce of the land.

Joshua sees a sword-holding man on the outskirts of Jericho and asks him on whose side he is on. "And he said, No, but I am the the captain of the host of the L-rd; I have now come. And Joshua fell on his face to the earth and prostrated himself, and said to him, What does my lord say to his servant? And the captain of the Lord's host said to Joshua, Remove your shoe from your foot; for the place upon which you stand is holy. And Joshua did so."

The haftarah ends with a message that the city of Jericho was under siege and that G-d was with Joshua. ❖



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שבת שלום גוט שבת!

Good Shabbos & Happy Pesach to all!



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SPRING... PESACH... RENEWAL... RENOVATION!

Our construction is about to begin!

On Monday, April 25, 2022,
construction will *iy"H* begin on our Mikvah at 19-10 Morlot Avenue.
To ensure the safety of our patrons as well as the
efficiency of this renovation project,
the Mikvah will be closed starting Sunday, April 24,
remaining open **ONLY** for Friday/Yom Tov night appointments.

B"H we have made arrangements with the nearby
Paramus Mikvah (parking is in back lot at **357 N Farview Avenue**)
whereby our Mikvah attendants and patrons can make use of
their Mikvah and the fee will be shared among both Mikvahs.
This will allow us to continue supporting our Mikvah
as well as our loyal attendants even during the renovation.

Weeknight appointments will take place at **Paramus Mikvah**;
Friday/YT appointments will take place at **Fair Lawn Mikvah**.

To schedule an appointment, for more information, or
to make a charitable donation to our Mikvah,
visit www.fairlawnmikvah.org or
call/text **201-796-0350**.

**We look forward to bringing
more beauty to our growing community
with this project *iy"H*.**