



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 (Wed) – Apr 5/Nissan 14

Yom Tov Candle Lighting 7:07 pm

Mincha 7:05 pm

Pesach Day (Thurs) – Apr 6/Nissan 15

Shacharis 10:00 am*

Torah Reading 11:00 am

Mincha 7:10 pm

Yom Tov Candle Lighting

..... After 8:08 pm

Pesach Day (Fri) – Apr 7/Nissan 16

Shacharis 10:00 am*

Torah Reading 11:00 am

Shabbos Candle Lighting 7:10 pm

Mincha 7:10 pm

Shabbos Day (Sat) – Apr 8/Nissan 17

Shacharis 10:00 am*

Torah Reading 11:00 am

Bais Midrash 6:10 pm

Mincha 7:10 pm

Rabbi's Drasha 7:20 pm

Shabbos Ends 8:10 pm

**Latest morning Shema is now 9:41 AM. Be sure to recite the Shema at or before that time (even if at home).*

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Important Pesach Timetable

Tuesday evening: Apr 4

Search for Chometz –

After 7:53 pm

Wednesday morning: Apr 5

Stop eating Chometz –

By 10:49 am

Burn Chometz –

Before 11:54 am

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Weekday Chol HaMoed

Schedule: *Minyan*

Shacharis (Sunday) 9:00 am

Shacharis (Mon-Tues) ... 6:15 am

Mincha (Sun-Mon) 1:45 pm

Maariv (Sun-Mon) 9:15 pm

*This week's Bulletin
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Halachic Zmanim

Shabbos, Apr 8, 2023

Daylight Savings Time

Earliest Tallis 5:31 AM

Latest Morning Shema 9:41 AM

Earliest Mincha (Gedola) .. 1:32 PM

Plag Hamincha 6:11 PM

Earliest Evening Shema 7:57 PM

Chassidic Masters

Why Do We Break the Matzah?

By Yehuda Shurpin

After we make kiddush and eat the vegetable dipped in salt water at the Passover Seder, we crack the middle matzah. We set aside the bigger half for the afikoman and return the smaller piece to our Seder plate to be eaten after we make the blessing over the matzah.

However, the purpose of breaking the matzah is not to produce a piece to hide for the afikoman.

On the contrary, the afikoman is simply a side benefit of breaking the matzah, giving us an additional mitzvah from the same matzah.

So why do we break the matzah? It is so there be broken bread on the table when we say the Haggadah.

This is because scripture refers to the matzah as lechem oni. This term is understood as “poor man’s bread.” Thus, the sages teach us that when we say the blessing over the matzah, we must have a broken matzah (in addition to a full matzah), as poor folk often just have scraps or make sure to leave leftovers for the coming meal.

The sages also interpret lechem oni as “bread of answering.” Thus, we must say the Haggadah (“answer”) over broken matzah (“afflicted bread”).

From Poor to Rich

Of course, there are deeper reasons as well.

The Rebbe explains that the splitting of the matzah reflects the essential theme of the Passover Seder.

At first glance, there seems to be a dichotomy between what we use the two halves of this matzah for. The smaller half represents the poor man's bread, which is, well, poor. And the larger half becomes the afikoman, which represents our freedom and affluence after the Exodus, as well as our faith that we will once again celebrate Passover with the Paschal lamb in the Holy Temple.

Yet we specifically put the poor man's bread back onto the Seder plate when we celebrate our freedom, while the freedom-themed half is hidden.

It's also striking that these opposing pieces of matzah come from a single loaf.

In truth, we find both opposing concepts reflected in the general reasons for eating matzah on Passover.

On the one hand, it is the bread of affliction, recalling the suffering in Egypt. Yet, on the other hand, the Torah also tells us that it recalls how the Exodus came so quickly that

“there wasn't even time for their bread to become leaven.”

The Rebbe explains that this is precisely the point. As the verse states, “From the straits I called G-d; G-d answered me with a vast expanse.” It is specifically from constraints, darkness and tragedies of exile that we come to the “vast expanse” of the Redemption.

This teaches us an important lesson.

One should not look at the darkness of exile despairingly, thinking that it is impossible that we can in one moment go to the other extreme, to an era of redemption and light. On the contrary, one flows from the other—it is “one matzah.” It's from these constraints that we are able to get to the final Redemption.

However, the redemption aspect is still hidden from us, so we hide the piece of matzah for the afikoman. Yet, knowing that Redemption is already here, albeit hidden, gives us strength to overcome the harshness of exile and reach our end goal.

May it be speedily in our days! ❖



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First Day of Passover Haftarah in a nutshell

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

The haftarah for the first day of Passover 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. ❖

Second Day of Passover Haftarah in a nutshell

II Kings 23:1-9, 21-25

The haftarah for the second day of Passover begins after King Josiah learns of a historic Torah scroll that had been discovered in the Holy Temple. It chronicles the public reading of the scroll and the national movement toward return to G-d that ensued.

Full of newfound inspiration, King Josiah had the idolatrous artifacts and priests removed from the Temple, and destroyed the other shrines that had been erected in Judea.

The king then encouraged the people to celebrate Passover as commanded in the Torah, something that had been neglected for generations.

The haftarah concludes by telling us that "there never was a king before [Josiah] who returned to G-d with all his heart and all his soul and all his might, [to follow what was] written in the Torah of Moses, and there never afterwards arose another one like him." ❖

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. ❖

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

Insights From Chassidus

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. ❖

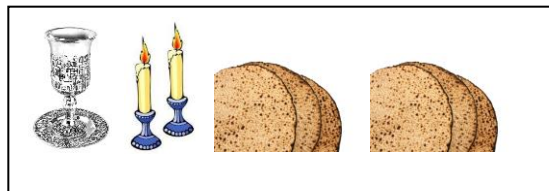
Shabbos Chol HaMo'ed Pesach Haftarah in a nutshell

Ezekiel 37:1-14

We read of Ezekiel's amazing "vision of the dry bones." Ezekiel finds himself in a valley covered in dry bones. G-d tells him to tell the bones that He would cause them to reassemble themselves, grow flesh and come to life, and so it was.

After the newly constituted people come to life, G-d tells Ezekiel that the people he sees represent the Jewish people, who have been reduced to a hopeless and lifeless skeleton of their former glory. Yet G-d will breathe new life into them, and they will once again flourish. ❖

שבת שלום גוט שבת!



Happy Pesach & Good Shabbos to all!