

CANDLE LIGHTING: 4:24 PM

SHABBOS ENDS: 5:28 PM

COMMUNITY

TORAH PORTION SHEMOS | שמות

24 TEVES 5784 - FRIDAY, JANUARY 5, 2024



ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS

MINCHA/MAARIV..... 4:25 PM

SATURDAY - SHABBOS DAY

TEHILLIM READING 8:00 AM

SHACHRIS.....9:30 AM

TORAH READING.....10:30 AM

KIDDUSH.....12:10 PM

MINCHA.....4:10 PM

FARBRENGEN.....4:30 PM

MAARIV.....5:28 PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....8:45 AM

TORAH CLASS.....4:35 PM

PLEASE SAY PRAYERS

Please say Tehillim/Psalms for the safety and liberation of our brothers and sisters in captivity; for the healing of our wounded; and in sacred memory of those brutally torn from us. ר"ל

Chapters 20, 22, 69, 122, 150, 81-90

This month's Shabbos Mevorchim Tehillim is dedicated to the Refuah shleimah of Yakov Ben Malia Feyga.

SHABBOS KIDDUSH

THIS WEEK'S KIDDUSH IS SPONSORED BY RABBI LEVI AND LEAH NEUBORT, AND BY IDII AND YOSSEI STERN, IN COMMEMORATION OF THE YAHRTZEIT OF THEIR MOTHER RIVKAH BAS HARAV SHLOMO OBM.

ANSHEI LUBAVITCH CONGREGATION

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RABBI AVROHOM AND RIVKY BERGSTEIN

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ISRAELI DIVISION:

RABBI YUDI AND CHANA EISENBACH

WEEKDAY DAVENING SCHEDULE

SHACHRIS

SUNDAY..... SHACHRIS.....9:00 AM

MON-FRI....CHASSIDUS.....5:50 AM

SHACHRIS.....6:15 AM

MINCHA SUN-THU.....1:45 PM

MAARIV SUN-THU.....9:15 PM

THANK YOU

Anshei Lubavitch extends its **gratitude** to our dedicated **Ba'al Korei, R' Yossi Nigri**.

Special thanks to the **security team** led by **Yury Zimavilin** who help keep us secure while we daven.

Yasher koach to the kiddush volunteers, **Marnin Rand**, **Mordechai Hirschhorn** and **Serge Zenou** who work tirelessly to bring us a wholesome kiddush each week!

SECURITY TEAM

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WEDNESDAY.....3:45 PM

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MONDAY.....7:30 PM

CTEEN EVENTS

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ADULT EDUCATION

SUNDAY

LIFE ADVICE FROM REBBE (JLI)

FEB 4TH..... 7:15-8:45 PM

MONDAY

TORAH STUDIES.....7:30-8:30 PM

TUESDAY

TALMUD STUDY.....8:15-9:00 PM

WEDNESDAY

BEIS MIDRASH.....8:15-9:15 PM

THURSDAY

TEHILLIM STUDY.....8:45-9:15 AM

FIVE-MINUTE KOLLEL - FOLLOWS

MAARIV WEEKDAYS

ANSHEI LUBAVITCH GRATEFULLY ACKNOWLEDGES THIS WEEK'S **PARNESEI HAYOM**

Rabbi Levi and Leah Neubort

in the merit of a refuah shleima for **יעקב בן מליה פייגא** sheyichye

Ruth and Edward Lubat in honor of **Shmuel Lubat**

Dr. Joel and Corinne Seltzer in commemoration of the yahrtzeit of **Marvin F. Seltzer - מרדכי פייטל בן יצחק משה ז"ל** sheyichye

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SHABBOS MEVORCHIM

TEHILLIM



JAN 6, 2024 8:00 AM

DEDICATED FOR THE REFUAH SH'LAIMA OF
YEHUDIS BAS SARA



SHABBOS, JAN 6, 2023

EASTERN STANDARD TIME

EARLIEST TALLIS.....	6:20 AM
LATEST MORNING SHEMA.....	9:39 AM
EARLIEST MINCHA (GEDOLA).....	12:27 PM
PLAG HAMINCHA.....	3:49 PM
EARLIEST EVENING SHEMA.....	5:15 PM

PARSHAH IN A NUTSHELL

PARSHAS SHEMOS

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.

G-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. ❖



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This shall be

Exodus 3:14

*I shall be with you in your
present distress, and I shall be
with you in future exiles and
persecutions*

Rashi on the verse

When G-d appeared to Moses
in the burning bush and
charged him with the mission
to take the people of Israel
out of Egypt, Moses said to the
Almighty:

"Behold, I will come to the
children of Israel and say to
them, The G-d of your fathers
has sent me to you, and they
will say, 'What is his name?'
What shall I say to them?"

G-d replied to Moses: "I shall
be who I shall be... Tell the
children of Israel, I Shall Be
(Eh-he-yeh) has sent me to
you."

An Anonymous G-d?

To name something is to
describe and define it. So G-d,
who is infinite and un-
definable, cannot be named.

Thus G-d has no name, only
names — descriptions of the
various behavior patterns that
can be ascribed to His
influence on our lives.

In the words of the Midrash,
"G-d said to Moses: You want
to know My name? I am called
by My deeds. I might be called
E-l Sha-dai, or Tzevakot, or
Elokim, or Ha-Va-Ya-H. When I
judge My creatures, I am
called Elokim. When I wage
war on the wicked, I am called
Tzevakot. When I tolerate the
sins of man, I am called E-l
Sha-dai. When I have com-
passion on My world, I am
called Ha-Va-Ya-H..."

Therein lies the deeper
significance of the question
that Moses anticipated from
the children of Israel. "What is
His name?" they were sure to
ask. What type of behavior are
we seeing on the part of G-d in
these times? You say that G-d
has seen the suffering of His
people in Egypt, has heard
their cries, and knows their
pain, and has therefore sent
you to redeem us. Where was
He until now? Where was He
for the eighty-six years that we
are languishing under the
slave-driver's whip, that babies
are being torn from their
mothers arms and cast into

the Nile, that Pharaoh is
bathing in the blood of Jewish
children? What name is He
now assuming, after eighty-
six years in which He has
apparently been nameless
and aloof from our lives?

G-dly, But Not Holy

As explained above, each of
the divine names describes
another of the attributes by
which G-d has chosen to
relate to His creation: Elokim
describes G-d's assumption of
the attribute of Justice, Ha-
Va-Ya-H His assumption of
Compassion, and so on. Eh-
he-yeh ("I Shall Be"), the
name by which G-d here
identifies Himself to Moses,
connotes G-d's assumption of
Being and Existence.

This is why there is some
question amongst the
Halachic authorities as to
whether the name Eh-he-yeh
should be counted among
the seven holy names of G-d.
Torah law forbids erasing or
defacing G-d's name, for the
very ink and paper (or other
medium) assume a holiness
by virtue of its representation
of something that relates to
the divine.

(continued on next page)

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(continued from previous page)

While there are many names and adjectives that describe G-d's many-faceted involvement with His creation, there are seven primary divine names to which the strictest provisions of this law apply. Yet despite the fact that many Kabbalists consider Eh-he-yeh to be the loftiest of divine names, it is not included in certain versions of the seven-name list as it appears in the Talmud and the Halachic works; indeed, the final Halachic conclusion is that it is not one of the seven holy names.

The reason for this paradox is best understood by understanding the meaning of the term "holiness". What makes something holy? Holy (kadosh in the Hebrew) means transcendent and apart. G-d is holy, for He transcends our earthly reality; Shabbat is a holy day, for it is a day of withdrawal from the mundanity of the everyday; a Torah scroll or a pair of tefillin are holy because these are objects that have visibly transcended their material state to serve a G-dly end.

The same applies to the seven holy divine names: each describes a divine activity that goes beyond the mundane norm, a divine intervention in reality — G-d as ruler, G-d as judge, G-d as provider, G-d as savior, etc. On the other hand, Eh-he-yeh ("I am") is G-d as being — G-d as the essence of reality. So Eh-he-yeh is beyond holiness. If holiness is a feature of G-d's transcendence, the beingness of G-d transcends holiness itself, describing a dimension of divine reality that pervades every existence even as it transcends it, and thus

relates equally to them all, holy and mundane alike.

[Nevertheless, Eh-he-yeh is a name — that is, an assumed behavior pattern — of G-d's. The very phenomenon of "existence" is part and parcel of G-d's creation, and G-d certainly cannot be defined by something He created. Ultimately, G-d can be described as a "being" or "existence" only in the sense that we speak of Him as a provider or ruler: these are mere names, describing not His essence but a certain perception He allows us to have of Him by affecting our reality in a certain manner.]

The Answer

This was G-d's answer to the people's outcry, "What is His name?!"

Tell the children of Israel, said G-d to Moses, that My name is Eh-he-yeh. Where was I all these years? With you. I am being, I am existence, I am reality. I am in the groan of a beaten slave, in the wail of a bereaved mother, in the spilled blood of a murdered child. Certain things must be, no matter how painful and incomprehensible to your human selves, in order that great things, infinitely great and blissful things, should be. But I do not orchestrate these things from some distant heaven, holy and removed from your existential pain. I am there with you, suffering with you, praying for redemption together with you.

If you cannot see Me, it is not for My ethereality; it is because I am so real. ❖



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Pirkei Avos, 3



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HAFTORAH IN A NUTSHELL

SHABBOS PARSHAS SHEMOS

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." ❖

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WISDOM FROM OUR SAGES

Pesukim (sentences) from this week's Torah portion of Shemos, along with stimulating commentary.

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)

She saw him, that he was good (Exodus 2:2)

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)

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)

She called his name Moses (Exodus 2:10)

From here you can infer how great is the reward of those who perform acts of kindness. For although Moses had many names, the name by which he is known throughout the Torah is the one which Bityah, the daughter of Pharaoh, called him, and even G-d called him by no other name.

(Midrash Rabbah)

[Pharaoh's daughter] saw the box among the rushes, and she sent her maid ('ammatah") to fetch it (Exodus 2:5)

Another interpretation of this verse renders the Hebrew word ammatah as "her arm" rather than "her maid." Ammatah also means "arm length." This is to teach us that "her arm was extended for many arm-lengths" (to enable her to reach the basket).

(Talmud; Rashi)

If Moses' basket lay beyond her reach, why did Pharaoh's daughter extend her arm? Could she possibly have anticipated the miracle that her hand would be "extended for many arm-lengths"?

There is a profound lesson here for each and every one of us. Often, we are confronted with a situation that is beyond our capacity to rectify. Someone or something is crying out for our help, but there is nothing we can do: by all natural criteria, the matter is simply beyond our reach. So we resign ourselves to inactivity, reasoning that the little we can do won't change matters anyway.

But Pharaoh's daughter heard a child's cry and extended her arm. An unbridgeable distance lay between her and the basket containing the weeping infant, making her action seem utterly pointless. But because she did the maximum of which she was capable, she achieved the impossible. Because she extended her arm, G-d extended its reach, enabling her to save a life and raise the greatest human being ever to walk the face of the earth.

(Rabbi Menachem Mendel of Kotzk) ❖

שבת שלום!

Good Shabbos!



שַׁבַּת מְבֹרָכִים חֲדָשׁ שְׁבֵט



Shabbos Mevorchim Farbrengen and Seudah Shlishis

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- The Rebbe's inaugural talk

