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CANDLE LIGHTING: 5:30 PM

ב"ה

SHABBOS ENDS: 6:30 PM

COMMUNITY

TORAH PORTION KI SISAH | כי תשא

21 ADAR-I 5784 - FRIDAY, MARCH 1, 2024

ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS

MINCHA..... 5:30 PM

SATURDAY - SHABBOS DAY

SHACHRIS.....9:30 AM

TORAH READING.....10:30 AM

KIDDUSH.....12:10 PM

MINCHA.....5:30 PM

RABBI'S DRASHA.....5:50 PM

MAARIV.....6:30 PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....8:45 AM

TORAH CLASS.....5:25 PM

SHABBOS KIDDUSH

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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
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Yasher koach to the kiddush
volunteers, **Marnin Rand, Serge**
Zenou, Sonya Zenou, Dr. Scott
Lippe and Michael Shepper who
work tirelessly to bring us a
wholesome kiddush each week!

SECURITY TEAM

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Contact Yury Zimavilin

KIDS AND TEENS

CKIDS HEBREW SCHOOL

FOR JEWISH CHILDREN IN PUBLIC SCHOOL

WEDNESDAY.....3:45 PM

CTEENU

MONDAY.....7:30 PM

ADULT EDUCATION

SUNDAY

ADVICE FOR LIFE (Lesson 5)

Sun., Mar 3th..... 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

WOMEN'S TANACH.....8:15-9:15 PM

THURSDAY

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

CHASSIDUS

MON-FRI5:50 AM

FIVE-MINUTE KOLLEL - FOLLOWS

MAARIV WEEKDAYS

SHABBOS

CHASSIDUS.....8:45 AM

GEMARA.....5:25 PM

JEWISH WISDOM.....5:25 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. ל"ו

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



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SHABBOS MARCH 2, 2024

EASTERN STANDARD TIME

EARLIEST TALLIS.....	5:32 AM
LATEST MORNING SHEMA.....	9:16 AM
EARLIEST MINCHA (GEDOLA).....	12:38 PM
PLAG HAMINCHA.....	4:42 PM
EARLIEST EVENING SHEMA.....	6:17 PM

PARSHAH IN A NUTSHELL

PARSHAS KI SISAH

Exodus 30:11-34:35

The people of Israel are told to each contribute exactly half a shekel of silver to the Sanctuary. Instructions are also given regarding the making of the Sanctuary's water basin, anointing oil and incense. "Wise-hearted" artisans Betzalel and Aholiav are placed in charge of the Sanctuary's construction, and the people are once again commanded to keep the Shabbat.

When Moses does not return when expected from Mount Sinai, the people make a golden calf and worship it. G-d proposes to destroy the errant nation, but Moses intercedes on their behalf. Moses descends from the mountain carrying the tablets of the testimony engraved with the Ten Commandments; seeing the people dancing about their idol, he breaks the tablets, destroys the golden calf, and has the primary culprits put to death. He then returns to G-d to say: "If You do not forgive them, blot me out from the book that You have written."

G-d forgives, but says that the effect of their sin will be felt for many generations. At first G-d proposes to send His angel along with them, but Moses insists that G-d Himself accompany His people to the promised land.

Moses prepares a new set of tablets and once more ascends the mountain, where G-d reinscribes the covenant on these second tablets. On the mountain, Moses is also granted a vision of the divine thirteen attributes of mercy. So radiant is Moses' face upon his return, that he must cover it with a veil, which he removes only to speak with G-d and to teach His laws to the people. ❖

One of the details which the Torah includes is the fact that a ring, a half-shekel in weight, was one of the gifts that Eliezer presented to Rebecca at their meeting at the well in Rebecca's hometown of Aram Naharayim. Our sages explain that this was an allusion to, and the forerunner of, the half-shekel contributed by each Jew towards the building of the Sanctuary. ❖

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Enlightening Wisdom From the CHASSIDIC MASTERS

What Was Moses' Greatest Moment?

Based on the teachings of
the Lubavitcher Rebbe.

Which was Moses' greatest achievement? Taking the Jews out of Egypt? Splitting the Red Sea? Receiving the Torah from G-d and transmitting it to humanity? If we are to judge by the Torah's final summation of his life, Moses' greatest deed was his breaking the Two Tablets of the Covenant, inscribed with the Ten Commandments by the very hand of G-d!

In the closing verses of Deuteronomy we read:

Moses, the servant of G-d, died there in the land of Moab... And there arose not since a prophet in Israel like Moses, whom G-d knew face to face; [who performed] all the signs and wonders which G-d sent [Moses] to do in the land of Egypt... [who equaled] that mighty hand, those great fearsome deeds, [and that] which Moses did before the eyes of all Israel.

Rashi, in his commentary on Torah, interprets the last verse as follows:

That mighty hand: "that he received in his hands the Torah, contained in the tablets."

Those great fearsome deeds: "The miracles and feats he performed in 'the great and fearsome desert.'"

[that] which Moses did before the eyes of all Israel: "that his heart emboldened him to break the tablets before their eyes, as it is written, '[and I took hold of the two tablets and threw them from my two hands] and I broke them before your eyes.' G-d's opinion then concurred with his opinion, as it is written, '[... the first tablets,] which you broke' —I affirm your strength for having broken them."

(The Hebrew word *asher* ("which") can also be pronounced *ishur*, which means "to affirm" and "to praise." Thus, G-d's words to Moses, "... the first tablets, which you broke" can also be understood as: "I affirm your having broken them" or "Thank you (*yishar kochacha*) for breaking them.")

Enigmatic Climax

The breaking of the tablets was a most tragic event,

signhgggg

signifying a breakdown of the special special relationship entered into by G-d and Israel at Sinai — a relationship embodied by the Torah and encapsulated in the Ten Commandments that G-d inscribed on the tablets. Indeed, our sages see the breaking of the tablets as the source of all subsequent tragedies of Jewish history: "Had the first tablets not been broken," declares the Talmud, "no nation could ever had subjugated the Jewish people."

Another indication of how grievous an event this was is its use as a prototype for bereavement and loss: "The death of the righteous," say our sages, "is as tragic to the Almighty as the day on which the tablets were broken."

And yet, G-d endorsed Moses' unilateral decision to break the tablets. Obviously, then, Moses had just cause to do so. But why does this culminate the Torah's litany of his greatest achievements? With so many positive accomplishments to Moses' credit, why accentuate so negative an event, no matter how justified and necessary?

(continued on next page)

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CHASSIDIC MASTERS

(continued from previous page)

The Talmud tells us that “everything goes by the ending.” This would mean that by culminating Moses’ praises with the mention of his breaking the tablets, the Torah is implying that this was his greatest virtue—greater than his being “the servant of G-d” for 120 years; greater than his being the only human being with whom G-d communicated face to face, “manifestly, not by allegory;” greater than the “signs and wonders” he performed in Egypt, birthing a nation and leading them to freedom; greater than his possessing “the mighty hand” which received the Torah from G-d; greater than his sustaining, protecting and governing a querulous 3,000,000 souls in “the great and fearsome desert” for forty years!

Furthermore, the words “which Moses did before the eyes of all Israel” (which Rashi understands as a reference to Moses’ breaking of the tablets) are not only the Torah’s last word on Moses—they also are the closing words of the Torah itself. This means that the Torah climaxes with an account of its own devastation!

The Wayward Bride

What prompted Moses’ heart to “embolden him to break the tablets”?

The Jewish people had worshipped the Golden Calf, violating their covenant with G-d documented in the tablets. Moses thus found himself in the position of having to choose between the preservation of the Torah or the preservation of Israel, as the Midrash illustrates with the following metaphor:

Once there was a king who went off on a distant journey and left his bride with her maidservants. Because of the [promiscuity of the] maidservants, rumors began circulating about the king’s bride. The king heard of this and wished to kill her. The bride’s guardian heard of this, so he went ahead and tore up her marriage contract, saying:

“Should the king say, ‘My wife did such and such,’ we shall say to him, ‘She’s not your wife yet.’ ”

The king subsequently investigated and found that there was nothing promiscuous in his bride’s behavior, that only the maidservants were corrupt, and was reconciled to her. Said the bride’s guardian to the king: “Sir, make her another marriage contract, for the first one was torn up.” Said the king to him: “You tore it up, so you supply the paper and I shall write on it with my hand” ... Thus, when G-d forgave [the Jewish people], He said to Moses: “Carve, yourself, two tablets of stone [like the first ones, and I shall write on these tablets what was on the first tablets, which you broke].”

G-d, explains the Midrash, is the king; Israel is His bride; the *erev rav* (the “mixed multitude” who had joined the Jewish people at the Exodus and were responsible for the making of the Golden Calf) are her corrupt maids; Moses, her guardian; and the Torah, the wedding contract. When G-d wished to destroy Israel because of their involvement in the worship of the Golden Calf, Moses smashed the tablets, thereby dissolving the marriage-bond that they had allegedly violated and leaving G-d no grounds on which to punish His bride’s “unfaithfulness.”

Moses’ Opinion

And this the Torah considers to be Moses’ highest virtue: his unequivocal loyalty to the Jewish people, a loyalty even greater than his loyalty to the Torah.

When the very existence of the Jewish people is threatened, Moses is prepared to tear up the wedding contract in order to save the bride.

No one is more deeply identified with the Torah than Moses. “Remember the Torah of Moses My servant,” enjoins the prophet Malachi. The Torah of Moses? Is it not G-d’s Torah?

(continued on next page)

Explains the Midrash: because Moses gave his life for the Torah, it is called by his name.

With no one was it more true that the breaking of the tablets is akin to “the death of the righteous”: in smashing the tablets, Moses stood to destroy everything he was and stood for. And yet, when the Jewish people are in jeopardy—or even a small minority of the Jewish people, corrupted by the fringe element of *erev rav*—Moses does not hesitate to break the tablets.

When the Jewish people are in jeopardy, Moses does not consult anyone. He does not even consult G-d. When Moses must choose between Torah and Israel, his devotion to Israel supersedes all—including that which defines the very essence of his own being: his divine mission and his relationship with the Almighty.

Indeed, Moses’ breaking of the tablets is the greatest deed of his life. In everything else he did, he was acting on a clear mandate from G-d: G-d instructed and empowered him to take the Jews out of Egypt, split the Red Sea and transmit His wisdom and will to humanity. Always it was G-d’s desire that he followed; here, it was “his own opinion,” with which the divine opinion subsequently concurred.

In breaking the tablets, Moses was acting on his own, contrary to his divine mission to deliver G-d’s Torah to the world. In breaking the tablets, Moses, who could not presume that G-d was to replace the first tablets with a second pair, was eradicating his very being, his very *raison d’être*, for the sake of his people.

And Moses did not go off to a side to carry out the most painful and potentially self-destructive act of his life. He broke the tablets “before the eyes of all Israel,” a fact which the Torah repeatedly emphasizes, and then reiterates in its concluding words. For Moses wished to demonstrate to all of Israel, and to all generations to come, the duty of a leader of the Jewish people: to recognize that “Israel precedes all in the mind of G-d,” including even the Torah. To be prepared to not only sacrifice his physical life for his flock, but also his very soul and spiritual essence.

First Between Firsts

Not only does the Torah record that G-d en-

dorsed Moses’ breaking of the Tablets; not only does it proclaim that Moses’ greatest deed was his placing the preservation of Israel above the integrity of the “wedding contract”; it also chooses to make this its own culminating message. With its closing words the Torah establishes that it sees its own existence as secondary to the existence of the people of Israel.

The Midrash says it thus: *Two things preceded G-d’s creation of the world: Torah and Israel. Still, I do not know which preceded which. But when Torah states ‘Speak to the Children of Israel...,’ ‘Command the Children of Israel...,’ etc., I know that Israel preceded all.*

In other words, since the purpose of G-d’s creation of the universe is that Israel might implement His will as outlined in the Torah, the concepts of “Israel” and “Torah” both precede the concept of a “world” in the Creator’s “mind.” Yet which is the more deeply rooted idea within the divine consciousness, Torah or Israel? Does Israel exist so that the Torah be implemented, or does the Torah exist to serve the Jew in the fulfillment of his mission and the realization of his relationship with G-d?

Says the Midrash: *if the Torah describes itself as a communication to Israel, this presumes the concept of Israel as primary to that of Torah. Without Jews to implement it, there cannot be a Torah, since the very idea of a Torah was conceived by the divine mind as a tool to facilitate the bond between G-d and His people.*

Hence, when the Torah speaks of the shattering of the Tablets, it speaks not of its own destruction, but, ultimately, of its preservation: if the breaking of the Tablets saved Israel from extinction, then it also saved the Torah from extinction, since the very concept of a “Torah” is dependent upon the existence of a Jewish people.

Pressing for Redemption

Moses’ self-negating devotion to his

(continued on next page)

people characterized his leadership from its inception. When G-d first appeared to Moses in the burning bush and commanded him to take the Jewish people out of Egypt, Moses refused. For seven days and nights Moses argued with G-d. "Send who You will send," Moses pleaded. Do not send me.

"G-d's anger raged against Moses," the Torah tells us. Understandably so: The Jewish people are languishing under the Egyptian whip, and G-d's chosen redeemer is refusing his commission. Still Moses argued with G-d to "send who You will send" instead of himself. Why did Moses refuse to go? Was it his humility? True, the Torah attests that "Moses was the most humble man on the face of the earth." But surely Moses was not one to allow his humility to interfere with the salvation of his brethren.

Our sages explain that Moses knew that he would not merit to bring Israel into the Holy Land and thereby achieve the ultimate redemption of his people. He knew that Israel would again be exiled, would again suffer the physical and spiritual oppression of *galut*. So Moses refused to go. Do not send me, he pleaded, send now whom You will send in the end of days. If the time for Israel's redemption has come, send Moshiach, through whom You will effect the complete and eternal redemption. For seven days and nights Moses contested G-d's script for history, prepared to incur G-d's wrath upon himself for the sake of his people.

Nor did Moses ever accept the decree of *galut*. After assuming, by force of the divine command, the mission to take Israel out of Egypt, he embarked on a lifelong struggle to make this the final and ultimate redemption. To the very last day of his life, Moses beseeched G-d to allow him to lead Israel into the Holy Land, which would have settled Israel in their land, and G-d in Israel's midst, for all eternity; to his very last day he braved G-d's anger in his endeavor to effect the ultimate redemption. In Moses' own words: "I beseeched G-d... 'Please, let me cross over and see the good land across the Jordan, the good mountain (Jerusalem) and the Levanon (the Holy Temple).' And G-d grew angry with me for your sakes... and He said to Me: 'Enough! Speak no more to Me of this matter...' "

G-d said "Enough!" but Moses was not silenced. For Moses' challenge of the divine plan did not end with his passing from physical life. The Zohar tells us that every Jewish soul has at its core a spark of Moses' soul. So every Jew who storms the gates of heaven clamoring for redemption continues Moses' struggle against the decree of *galut*. ❖

From the Rebbe



Moses didn't sin, because he was on Mount Sinai with G-d, learning the Torah. The sin itself was not a personal challenge for him. Later, the result of the sin was. He could have abandoned his people in their moment of weakness. Instead, he chose not to. He pleaded with G-d not to destroy them and he went into their midst and compelled them to change direction. But that was all afterwards. At the time, the sin itself did not present a challenge. He was too busy with G-d.

Similarly, we meet individuals who live a step above ordinary reality and don't feel challenged by it, because they're too involved with higher things. The problem is that most of us cannot emulate their example. The level of a Moses is too lofty for most of us.

But then there is Joshua. Joshua wasn't with Moses on Mount Sinai; he was not on that level. But he wanted to be with Moses and that desire lifted him above the level of the people at large. Therefore for the 40 days Moses was on top of the mountain, Joshua was camped somewhere midway on its slope. He wasn't together with the people when they sinned. His identification with Moses prevented him from being there.

Therein is a lesson for us. We cannot necessarily expect to be a Moses, but we can be a Joshua. And as Joshua, through our connection with Moses, we can rise above the nitty-gritty of worldly attractions. ❖

Keeping in Touch

It is significant that it is Joshua, not Moses, who led the people into the Holy Land. G-d's intent is not to have people live at Sinai, a mountain in the middle of the desert, but to have them enter a land where they sow and reap and live ordinary lives. Moses is above the ordinary and so he does not enter into the land with them. Joshua, a person on their level, is their leader.

But Joshua does not proceed on his own power. He is Moses' man and that gives him the strength to carry out his mission. He communicates to the people because he is on their level, but what he communicates to

them is what he received from Moses.

What does Joshua continually tell the people? Chazak V'Ematz, "Be strong and take heart," have your mission — Moses' mission — in front of you and dedicate yourself to it.

Like the Jews in the desert, we are on a journey to our Holy Land, i.e., preparing to enter the Land of Israel with Mashiach. By dedicating ourselves to that goal, we make it a reality. For by living with the mindset of redemption, experiencing a foretaste of the spiritual awareness to be achieved then, we hasten the coming of the day when it will become a reality. ❖

HAFTORAH IN A NUTSHELL

FOR PARSHAS KI SISAH

I Kings 18:20-39

In this week's haftorah, Elijah the Prophet demonstrates the worthlessness of the Baal, just as Moses chastised the Israelites for serving the Golden Calf, as discussed in this week's Torah reading.

The background of this week's haftorah: King Ahab and Queen Jezebel ruled the Northern Kingdom of Israel, and encouraged the worship of the Baal deity as well as other forms of idolatry. To prove that G-d alone is in control and provides sustenance, Elijah decreed a drought on the kingdom—no rain fell for three years. When Ahab then accused Elijah of causing hardship for the Israelites, Elijah challenged him to a showdown. He, Elijah, would represent the cause of monotheism, and 450 idolatrous "prophets" would represent their cause. Ahab accepted.

The haftorah begins with Elijah, the Baal prophets, and many spectators gathering atop Mount Carmel.

Elijah rebuked the people of Israel, uttering the famous words: "How long will you hop between two ideas? If the L-rd is G-d, go after Him, and if the Baal, go after him."

Elijah then stated his challenge: "Give us two bulls and let them [the Baal prophets]

choose one bull for themselves and cut it up and place it on the wood, but fire they shall not put; and I will prepare one bull, and I will put it on the wood, and fire will I not place. And you will call in the name of your deity, and I will call in the name of the L-rd, and it will be the G-d that will answer with fire, he is G-d."

The people agreed to the challenge, and the prophets of the Baal were first. The prophets' entreaties to their god went unanswered. Elijah taunted them: "Call with a loud voice, for you presume that he is a god. [Perhaps] he is talking or he is pursuing [enemies], or maybe he is on a journey; perhaps he is sleeping and will awaken..."

As evening approached, Elijah took center-stage. He built an altar, laid his offering upon it and surrounded it with water. "Lord, the G-d of Abraham, Isaac and Israel," he declared. "Today let it be known that You are G-d in Israel and that I am Your servant, and at Your word have I done all these things. Answer me, O L-rd, answer me, and this people shall know that You are the L-rd G-d..."

A fire immediately descended from heaven and consumed the offering, as well as the altar and the surrounding water. "And all the people saw and fell on their faces, and they said, "The Lord is G-d, the L-rd is G-d." ❖



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WISDOM FROM OUR SAGES

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

This they shall give . . . half a shekel (Exodus 30:13)

Why not a complete coin? To teach us that no man is a complete entity unto himself. Only by joining with another can a person become a "whole thing."

(The Chassidic Masters)

Moses could not understand: How could a mere coin serve a person as "a ransom for his soul to G-d"? G-d answered him by showing him a "coin of fire." G-d was saying: When a person performs even a modest act of charity with the fire of passion and enthusiasm, he is indeed giving a piece of his soul.

(The Rebbe of Kotzk)

Money is fire. Like fire it can destroy and annihilate, or illuminate and warm, depending on how it is used.

(Rabbi Elimelech of Lizensk)

The rich shall not give more, and the poor shall not give less (Exodus 30:15)

People differ in their intellect, character and talents, in the quantity of their material resources and the timbre of their spiritual sensitivities. But all are equal in the very basis of their bond with G-d: the intrinsic commitment to Him that resides at the core of their souls. So while every man contributed

to the making of the various components of the Sanctuary in accordance with their individual capacity, all gave equally of the silver of which its foundation was made. As regards the foundation of the relationship between man and G-d, the "rich man" cannot give more, and the "pauper" cannot give less.

(The Lubavitcher Rebbe)

The children of Israel shall keep the Sabbath, to make the Sabbath (Exodus 31:16)

There are two dimensions to Shabbat, referred to in the dual commandments to "keep" it and to "make" it. It is a day possessing an intrinsic holiness from the very beginning of time; this holiness the people of Israel are commanded to keep and preserve. And then there is the command "to make the Shabbat"—to impart greater sanctity and meaning to it by our actions.

(Rabbi Yosef Yitzchak of Lubavitch)

He gave to Moses, when He had concluded (Exodus 31:18)

Just as a bride comes to her groom beautiful, bejeweled and perfumed, so does the Shabbat come to the people of Israel. . . . Just as the groom dresses in his finest clothing to receive his bride, so does the Jew receive the Shabbat. Just as a groom is pampered and absolved from working all his nuptial days, so is the Jew on Shabbat.

(Midrash) ❖

שבת שלום!

Good Shabbos!



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EVERY SHABBOS BETWEEN
MINCHA AND MAARIV

WITH THE EXCEPTION OF SHABBOS MEVORCHIM

TANACH

WOMEN'S STUDY GROUP

with Rivky Bergstein

WEDNESDAY EVENINGS

8:15-9:15 PM

ב"ה

Share the Spirit of
PURIM

**BE AN AMBASSADOR OF
JOY**



**Bring Mishloach Manos
to a Jew near you**



**HOW MANY
DO YOU
NEED?**

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Celebrate Purim

WITH ANSHEI LUBAVITCH

Megilah Reading and Grand Masquerade

Come dressed in your finest costume and win!
Grand prizes - Rock It Kids Bikes!

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Share the light and joy of the day
with your Jewish friends and neighbors

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Royal Purim Feast

Delicious food, entertainment,
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Farbrengen

Feel the inspiration, energy
and passion of Purim

8-27 MAYNARD PLACE, BERGSTEIN RESIDENCE

Schedule

Motzaei Shabbos, March 23

7:53 PM - Shabbos ends

8:30 PM - Maariv

8:40 PM - Megillah reading (adults)

- Megilah reading (family)

- Megilah reading (Israelis)

9:10 PM - Grand Masquerade

Sunday, March 24

8:00 AM - Shachris

1:45 PM - Mincha

5:30 PM - Royal Feast

7:30 PM - Maariv

8:00 - Farbrengen

Megilah Readings

AM 8:15 | 11:00

PM 12:00 | 1:00 | 2:00

3:00 | 4:00 | 5:00

SPONSORSHIPS
AVAILABLE



ANSHEI LUBAVITCH

PURIM MASQUERADE

MOTZAEI SHABBOS, MARCH 23

9:10 PM

CONTEST TO BE DECIDED BY PRESIDING JUSTICES

YAKOV
MEDINETZ

NOSSON
STELL

CHANA
STELL

JEFF
VILINSKY

GRAND PRIZES!

PRIZES FOR ALL
CHILDREN IN COSTME!



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Magical Entertainment by
TOMMY WICKEL
for children and adults

ב"ה

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PURIM FEAST

SUNDAY, MARCH 24, 2024
MEGILLAH 5:00PM, SEUDAH 5:30

10-10 PLAZA RD

FULL, DELICIOUS CATERED MEAL
PROGRAM FOR CHILDREN
ANIMATED MEGILLAH READING
FULFILL ALL FOUR PURIM MITZVOS

BEFORE MARCH 16 AFTER MARCH 16

\$45 ADULT
\$25 CHILD

\$60 ADULT
\$40 CHILD

SIGN UP @ FLCHABAD.COM/PURIMFEAST



SIMCHA, SIMCHA, SIMCHA

FLIP YOURSELF TO A MEGILLAH READING IN PATERSON

**9:00 A.M. SATURDAY, MARCH 23 SHACHRIS MINYAN
AND A READING OF PARSHAT ZACHOR**

**8:30 P.M. MEGILLAH READING MOTZEI SHABBAT - BY
CHACHAM, NACHUM NACHUM - COSTUMES WELCOME
AND PLENTY OF STREET PARKING.**

**9:00 A.M. SUNDAY, MARCH 24 SHACHRIS +
MEGILLAH READING BY R' ABE WEINTRAUB.**

**ADDRESS: SENIORS TOWER @ PATERSON
510 E. 27TH STREET, PATERSON, N.J.
(10-STORY APT BUILDING AT THE CORNER OF 12TH
AVE)**

**MORE INFORMATION
JERRYSCHRANZ@GMAIL.COM OR VISIT PATERSON
SHUL ON FACEBOOK**

Selected Laws and Customs for Reading the Megillah on Purim

Men, women, and children must hear the Megillah on Purim night and again on Purim day. At night it should be read after tzeit hakochavim — stars appear — and in the morning after neitz hachamah — sunrise.

Preferably it should be read in a shul and in the presence of a minyan of ten men, so that it will accomplish pirsumei nisa — publicizing of the miracle — and also so that it will be in accordance with the principle “Berov am hadrat melech” — “In the multitude of people is the King’s glory” (Proverbs 14:28).

Everyone should listen carefully to the berachot and not interrupt by answering “Baruch Hu ubaruch Shemo.” One should simply answer “Amein” at the conclusion of each berachah.

The reader must stand while reciting the berachot and reading the Megillah in public. The listeners may sit. However, when the berachot are recited, all must stand.

It is forbidden to make an interruption until the conclusion of the blessing which is recited after the reading. If the reader or the listener misses one word, he does not fulfill his obligation, and the reader must return to the word missed.

Unless the listener is holding a kosher Megillah, he should not read along with the reader.

During the reading, when the name of Haman is mentioned, it is customary to “bang” or stamp with the feet, etc. In Chabad this is done only when his name is accompanied by a description such as “Agagi” etc. The reader should stop and not resume till absolute quiet prevails.

It is customary for the entire congregation to read four verses aloud: “Ish Yehudi” (2:5), “U’Mordechai yatza” (8:15), “LaYehudim...” (8:16), and “Ki Mordechai...” (10:3). Each time the reader repeats them afterwards.

The names of Haman’s ten sons (9:7-9) should be read in one breath. This includes the preceding words, “Chameish mei’ot ish,” and the following word “aseret.” The Chabad custom is that this is also read by the listeners first, with one breath (see p. 169).

When the reader pronounces the phrases, “Ha’iggeret hazot” — “this letter” (9:26), and “Iggeret haPurim hazot” — “this Purim letter” (9:29) the Megillah should be shaken.

After the reading of the Megillah, the berachah, “Harav et riveinu” is recited. The Chabad custom is that the berachah is recited only by the reader. It is recited before the Megillah is rolled up and only when the Megillah is read in public (with a quorum of ten men).

Afterwards all recite “Shoshanat Yaakov.”

All the details regarding the Megillah reading apply equally at night and during the day, except that when it is read during the day, during Shacharit, the Rashi tefillin are worn.

During the day when the berachah of “Shehechyanu” is recited, everyone should also have in mind the mitzvot of mishlo’ach manot — sending portions of edibles to friends — matanot le’evyonim — gifts to the poor — and the se’udah — festive meal.

Source: Chabad.org