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JUDAISM
ALIVE

CANDLE LIGHTING: 7:08 PM

ב"ה

SHABBOS ENDS: 8:09 PM

COMMUNITY

TORAH PORTION SHEMINI | שמיני

26 ADAR-II 5784 - FRIDAY, APRIL 5, 2024

ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS

MINCHA..... 7:10 PM

SATURDAY - SHABBOS DAY

TEHILLIM READING ... 8:00 AM

SHACHRIS.....9:30 AM

TORAH READING.....10:30 AM

KIDDUSH.....12:00 PM

MINCHA.....6:50 PM

FARBRENGEN.....7:10 PM

MAARIV.....8:09 PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....8:45 AM

SHABBOS KIDDUSH

This week's kiddush is sponsored by **Igor & Galia Kapitanker** and family in memory of Igor's late father, **Grigoriy (Gershon) Kapitanker**, on the occasion of his Shloshim

TO SPONSOR KIDDUSH, PLEASE EMAIL RABBI@FLCHABAD.COM

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in commemoration of the

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ריינא בת מנחם מענדל הלוי ע"ה

TO SPONSOR A DAY OF LEARNING, VISIT: FLCHABAD.COM/DONATE/PARNAS-HAYOM

MAZEL TOV!

Happy Birthday to Rebbetzin Ruty Steinhauser on her birthday this past Thursday, and to **Rabbi Eli Steinhauser** on his birthday this coming Monday

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RABBI AVROHOM AND RIVKY BERGSTEIN

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RABBI ELI AND RUTY STEINHAUSER

ISRAELI DIVISION:

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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 keep us secure while we daven.

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

SECURITY TEAM

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Contact Yury Zimavilin

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KIDS AND TEENS

CKIDS HEBREW SCHOOL

FOR JEWISH CHILDREN IN PUBLIC SCHOOL

WEDNESDAY.....3:45 PM

CTEENU

MONDAY.....7:30 PM

ADULT EDUCATION

SUNDAY

Beginning **May 12, NEW JLI SERIES:**

Decisions of Fate 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 [POSTPONED].....8:45 AM

GEMARA.....6:15 PM

JEWISH WISDOM.....7:25 PM

PESACH KOSHERING

With Dr. Scott Lippe

Sunday, April 14th, 11:30 am -1:30 pm

Anshei Lubavitch, at the outdoor sanctuary

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



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SHABBOS MEVORCHIM

TEHILLIM



APRIL 6, 2024 8:00 AM

DEDICATED FOR THE REFUAH SH'LAIMA
OF

DEVORAH BAS MICHOELE



SHABBOS, APR 6, 2024

DAYLIGHT SAVINGS TIME

EARLIEST TALLIS.....	5:33 AM
LATEST MORNING SHEMA.....	9:42 AM
EARLIEST MINCHA (GEDOLA).....	1:32 PM
PLAG HAMINCHA.....	6:10 PM
EARLIEST EVENING SHEMA.....	7:56 PM

PARSHAH IN A NUTSHELL

PARSHAS SHEMINI

Leviticus 9:1–11:47

On the eighth day, following the seven days of their inauguration, Aaron and his sons begin to officiate as kohanim (priests); a fire issues forth from G-d to consume the offerings on the altar, and the divine presence comes to dwell in the Sanctuary.

Aaron's two elder sons, Nadav and Avihu, offer a "strange fire before G-d, which He commanded them not" and die before G-d. Aaron is silent in face of his tragedy. Moses and Aaron subsequently disagree as to a point of law regarding the offerings, but Moses concedes to Aaron that Aaron is in the right.

G-d commands the kosher laws, identifying the animal species permissible and forbidden for consumption. Land animals may be eaten only if they have split hooves and also chew their cud; fish must have fins and scales; a list of non-kosher birds is given, and a list of kosher insects (four types of locusts).

Also in Shemini are some of the laws of ritual purity, including the purifying power of the mikvah (a pool of water meeting specified qualifications) and the wellspring. Thus the people of Israel are enjoined to "differentiate between the impure and the pure." ❖

Hachodesh in a Nutshell

Exodus 12:1–20

This being the Shabbat that falls on or before the first of Nissan, we also read the section of Hachodesh (Exodus 12:1–20), which relates G-d's words to Moses in Egypt two weeks before the Exodus, instructing us to set the Jewish calendar by the monthly new moon, and to regard Nissan as the "head of months." G-d also instructs to bring the Passover offering, to eat it with matzah and bitter herbs, and to abstain from leaven for seven days. ❖



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Enlightening Wisdom From the CHASSIDIC MASTERS

The Kabbalah of Havdalah

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

*If there is no daat
(discriminating intelligence),
how can there be differen-
tiation?*

*Jerusalem Talmud,
Berachot 5:2*

In the Jewish home, the close of the Shabbat is marked with a special ceremony, called Havdalah ("differentiation"). Over a brimming cup of wine, to the multi-flamed light of a braided candle and the smell of aromatic spices, we recite: "Blessed are You, L-rd our G-d... Who differentiates between the holy and the mundane, between light and darkness, between Israel and the nations, between the seventh day and the six days of work."

Differentiation is at the heart of what we call morality. If theft or adultery are wrong, it is only because there is a real difference between mine and yours and between the wedded and the unwedded state.

If ceasing work on Shabbat or eating matzah on Passover are meaningful deeds, this is only because Shabbat is truly different from Friday and matzah is truly different from leavened bread. If there is meaning and purpose to our actions, there must be true significance to the differences between things.

Differentiation, however, also implies a sameness to the things being differentiated. If Shabbat and Sunday looked, smelled and tasted differently to our physical senses, there would be no need to actively differentiate between them. Indeed, when the Torah employs the verb "to differentiate" (lehavdil), it is to distinguish between things that are essentially similar. A case in point is the concluding verse of Leviticus 11, the chapter which lays down the kashrut dietary laws. The verse reads: "To differentiate between the pure and the impure; between the animal that may be eaten and the animal that may not be eaten," regarding which our sages remark:

*Need this be said regarding
the difference between a
donkey and a cow? ...*

*Need this be said regarding
the difference between a
donkey and a cow? ... Rather,
this is to tell us to
differentiate between the
animal which had half its
windpipe cut [during the
slaughtering] and the animal
which had most of its
windpipe cut... Need this be
said regarding the difference
between a wild donkey and a
deer? Rather, this is to tell us
to differentiate between an
animal in which there
developed a defect yet
remains fit to be eaten and
an animal in which there
developed a defect which
renders it unfit to be eaten
(Rashi on verse, from Torat
Kohanim).*

In other words, havdalah requires the ability to look at two similar things and appreciate that, despite their elementary similarity, they are to be differentiated and held apart. In the words of our sages, "If there is no daat (discriminating intelligence), how can there be havdalah?"

A World of Words

The capacity to differentiate, as we have noted, is the basis for any moral vision of life.

(continued on next page)

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Chassidic teaching takes this a step further, demonstrating how havdalah is the essence of the created existence, of what we call reality.

An axiom of the Jewish faith is that G-d is infinite—without beginning and without end. This raises the problem, addressed by all major Jewish philosophers, of how our world can possibly exist, since a truly infinite being precludes the existence of anything other than itself. Indeed, the Torah asserts that "There is nothing else besides Him." But what about ourselves, our world, our reality? Are these not existences besides Him?

In his Tanya, Rabbi Schneur Zalman of Liadi lays the groundwork for a resolution of this problem by defining the created reality as divine speech. In the first chapter of Genesis, G-d's creation of the world is described as a series of (ten) utterances: G-d said, "Let there be light!" and there was light; G-d said, "Let the earth sent forth vegetation," "Let there be luminaries in the heavens," "Let the waters spawn living creatures," and plants, stars and fish emerged into existence." Citing teachings from the Midrash, the Kabbalist Rabbi Isaac Luria and Chassidism's founder Rabbi Israel Baal Shem Tov, Rabbi Schneur Zalman deduces that these divine utterances are not merely the cause of these existences—they are these existences. What we experience as "light" is but the embodiment of G-d's articulated desire that there be light; what we experience as a "tree" is but the embodiment of G-d's articulated desire that there be a tree.

So the created reality is not, in truth, something else besides Him, any more than our spoken words are things distinct of ourselves. Speaking is a creative act; but when we speak we are not creating anything that is other than ourselves—we are giving vocal form to our own ideas, feelings and desires.

In describing G-d's creation of the world as a series of divine utterances, the Torah wishes to convey the idea that the world is not something distinct of its Creator, but His spoken words—His articulation of concepts and potentials which are an integral part of His being.

The implications of such a conception of ourselves and our world—of reality as divine speech—are numerous and manifold. One is the realization that the differences between things are secondary to a primary sameness that embraces them all. A language might include millions of words, but these are all variations on a handful of consonants and vowels. On a more basic level, these consonants and vowels are just variations on how a minute expulsion of breath is bounced off the speaker's vocal cords, tongue, palate, teeth and lips.

A tree might seem very different from a ray of light, as might a fish from a star. But each of these objects is, in essence, the same thing: a divine word, an articulation of divine will. In origin, they share a singular essence; their differentiation occurs at a latter stage, as they pass through the divine mouth that imparts to them their respective forms and characteristics.

Thus the Torah relates how, on the first day of creation, "G-d differentiated between light and darkness." What can be more different than light and darkness? What differentiation is necessary between such obviously different phenomena? But light and darkness are both creations of G-d; both are divine words, formulations of the same surge of divine will. Their distinction is the product of a divine act of havdalah, of a deliberate differentiation between two essentially synonymous realities.

Daat

In light of this, we can better understand the above-quoted Talmudic dictum regarding the connection between daat and havdalah.

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The Talmud is discussing the fact that in the evening prayers recited after the close of Shabbat, the text of the Havdalah is inserted in the prayer which begins: "You grant daat to man, and teach the human being understanding; grant us, from You, wisdom, understanding and knowledge..." The reason for this placement, says the Talmud, is that "If there is no daat, how can there be havdalah?"

On the most basic level, the Talmud is saying that an act of havdalah requires the discriminating intelligence of daat. On a deeper level, it is saying that havdalah is possible only because "You grant daat to man"--only because G-d Himself grants us the capacity to differentiate between various elements of His creation.

For if the world is divine speech, if all created things are essentially the same, how can we differentiate between them? And if we do differentiate, what significance can there be to our differentiation? We might discern light and darkness; we might identify certain things as holy and others as mundane; we might designate the first six days of the week for material achievement and its seventh day for spiritual rest; but if all of these are, in essence, divine words, what power have we to differentiate between them?

But G-d wanted a moral world—a world in which the deeds of man are purposeful and meaningful. So He imparted variety, diversity and distinction to His creation, decreeing that the differences between things should possess import and significance. His act of creation was an act of havdalah--of differentiating between essentially similar entities. And He granted the human being a mind capable of appreciating the paradox of havdalah--the paradox of meaningful difference imposed upon intrinsic synonymy--thereby empowering us to implement, through our awareness and our actions, the differentiations He decreed in His world.

The Second Paradox

Havdalah carries another paradox—that its ultimate function is to join and unite the very things it comes to differentiate.

The Torah commands us to remember and to preserve the day of Shabbat—to distinguish it, in mind, word and deed, from the six days of work. Yet Shabbat is integrally bound to the other days of the week. It is the culmination of our weekday endeavors—the day on which all that we labored for and achieved in the preceding six days ascends on high, attaining its most complete and perfect realization. And Shabbat is the day from which all days are blessed—the source of the fortitude and energy that drives our efforts of the workweek that follows it.

We are told to preserve our uniqueness as Jews—to safeguard the delineation between Israel and the nations. Yet the people of Israel are designated to serve as "a light unto the nations," as the conveyers of the ethos and ideals of Torah to all inhabitants of the earth.

We are instructed to differentiate between the holy and the mundane—to embrace what is sacred and G-dly in our lives while exercising wariness and restraint in the material aspects of life. At the same time, we are told that "the purpose of man's creation, and of the creation of all worlds, spiritual and material is to make for G-d a dwelling place in the lowly realms"--to involve our everyday material pursuits in the quest to know and serve G-d, thereby making Him at home in the lowliest, most mundane stratum of creation.

For it is only through our awareness and enforcement of the boundaries within creation that these objectives can be achieved. Only if Shabbat is preserved in its distinctiveness and transcendence can it elevate and empower the other six days of the week. Only in their uniqueness as G-d's chosen people does the nation of Israel have anything of true value to offer the peoples of the world.

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Only when our spiritual life is kept inviolably apart from the coarsening influence of the material can it in turn sanctify the material by enlisting it to serve its spiritual aims.

From Unity to Symphony

Havdalah is the substance of our daily lives, as every hour and moment confronts us with the challenge to define and differentiate—to distinguish between right and wrong, between holy and mundane. But these delineations are merely a means to an end, a process springing from a primordial unity and leading toward a future synthesis.

In origin and essence, all is one. But an even deeper unity is achieved when differentiations and demarcations are imposed upon the primordial oneness, and its component parts are each given a distinct role in creations symphonious expression of the goodness and perfection of its Creator. ❖



HAFTORAH IN A NUTSHELL

SHABBOS HACHODESH

Ezekiel 45:18-46:15

This special haftorah is a prophecy regarding the Paschal Offering that will be brought during the Messianic Era, reflecting the theme of the Hachodesh Torah reading—Moses' command to the Israelites in Egypt to prepare and bring the Paschal lamb.

This haftorah is part of Ezekiel's prophecy regarding the third Holy Temple—its structure, inauguration and some of the practices that will be observed therein. The haftorah begins with a description of the various sacrifices that will be offered during the Temple's seven-day inauguration ceremony, and then mentions that on the 14th of Nissan we shall bring the Paschal offering.

Much of the rest of the haftorah is devoted to the sacrifices that will be brought by the "leader," and prescribes his entry and exit from the Temple. ❖

From the Rebbe



G-d is the ultimate good, and as such, He wants to grant us consummate good. For this reason, He made known His will by giving us the Torah and its mitzvos. He does not compel us to fulfill these mitzvos. On the contrary, He gives us free choice, and we can do whatever we please. Nevertheless, in His kindness, He has shown us a path that conforms with His will and His wisdom that, should we choose to embark on it, will bring us absolute good in both the spiritual and the material spheres. ❖



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WISDOM FROM OUR SAGES

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

It came to pass on the eighth day (Leviticus 9:1)

The number seven represents the cycle of creation; the number eight represents the "circumference"—that which lies beyond the perimeter of time and space. This is why the Divine Presence came to dwell in the Israelite camp on the eighth day. This is also alluded to in the saying of our sages (Talmud, Erchin 13b) that "the lyre of Moshiach has eight strings."
(Keli Yakar; Shaloh)

Aaron was silent (Leviticus 10:3)

Because Aaron was silent, he was rewarded that G-d spoke exclusively to him (see below, verses 8–11; ordinarily G-d spoke to Aaron only in conjunction with—or through—Moses).

(Midrash Rabbah)

Said Rav Papa: The merit of attending a house of mourning lies in the silence observed.

(Talmud, Berachot 6b)

In youth, one learns to talk; in maturity, one learns to be silent. This is man's problem: that he learns to talk before he learns to be silent.

(Rabbi Nachman of Breslov)

Moses] was angry (Leviticus 10:16)

Because he became angry, he forgot the law that a mourner is forbidden to eat from the meat of the offerings.

(Midrash Rabbah; Rashi)

He was angry with Elazar and Itamar (Leviticus 10:16)

In deference to Aaron's honor, he directed his anger to Elazar and Itamar.

(Rashi)

Moses heard this, and it was favorable in his eyes (Leviticus 10:20)

Moses was not ashamed to admit his error; he did not say "I did not hear this," but said, "I heard it and I forgot it."

(Talmud; Rashi)

He issued a proclamation to all the camp, saying: "I made an error in regard to the law, and Aaron my brother came and taught it me."

(Midrash Rabbah)

These are the animals which you may eat . . . (Leviticus 11:2)

The birds and many of the mammals forbidden by the Torah are predators, while the permitted animals are not. We are commanded not to eat those animals possessive of a cruel nature, so that we should not absorb these qualities into ourselves.

(Nachmanides) ❖

שבת שלום!

Good Shabbos!





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Farbrenge
and Seudah Shlishis

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CHOL HA-MOED PESACH
BEIS MIDRASH
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THURSDAY

NISSAN 17, APRIL 25

SHACHARIS

10:00 am

TORAH STUDY

11:00 am - 1:45 pm

MINCHA

1:45 - 2:00

STIPEND: \$25

FRIDAY

NISSAN 18, APRIL 26

SHACHARIS

10:00 am

TORAH STUDY

11:00 am - 2:00 pm

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9:00-9:15 - Shiur

David Wasserlauf

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As we approach the joyous holiday of Pesach, it's essential to remember the significance of removing chametz (leavened foods) from our homes. According to Jewish tradition, chametz needs to be removed from our ownership for the duration of the holiday.

Selling your chametz is an effective way to fulfill this mitzvah. By transferring ownership of your chametz to a non-Jew, you ensure that you have no connection to it during the holiday.

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Don't forget to sell your chametz before Pesach begins! This will help you fully embrace the spirit of the holiday and connect with the values of freedom, renewal, and redemption.

flchabad.com/congregation/pesach/chometz/

Wishing you a kosher and joyous Pesach!