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*Al & Sonny Gindi Building*  
 83 Hathaway Avenue, Deal, NJ 07723

**PESAH**  
**NISSAN 5776**  
**APRIL 2016**

*Edmond J. Safra Synagogue*  
*Mourad & Sarine Kattan Building*  
 75 Hathaway Avenue, Deal, NJ 07723



## The Exodus and its Purpose

### What is the purpose of the exodus?

If you answered, "To free the Jews from slavery," or "to save them from oppression and suffering," you probably would be in the company of 99% of those answering this question. However, one very important voice would give a very different answer, and that's the voice of G-d Himself.

G-d's purpose was to create a relationship with the Jewish people.

In the Shema G-d says: "I am the Lord your G-d who took you out of the land of Egypt to be for you a G-d." Hashem's avowed purpose was to create a relationship with the Jewish people. "You will be My people, and I will be your G-d"

To create that relationship, Hashem had to first of all reveal Himself. That was the purpose of the ten plagues - "So you will know that I am G-d" (Shemot 8:18). Each plague revealed some facet of G-d's mastery. For example, the plague of lice, which was the first plague that the Egypt sorcerers could not duplicate, showed that G-d had mastery over even the tiniest creations. The plague of hail, which included, "fire flaming amid

the hail" (Shemot 9:24) showed that whereas the pagan pantheon had a different god for each natural force, the one G-d of the Hebrews controlled all, even competing forces.

The relationship that Hashem was establishing with the Klal Yisrael was a relationship of love. Therefore, He had to show them that He saw and cared about their affliction. The Jews had to feel taken care of by G-d. Relief from their suffering, freedom from their slavery, was not the goal of the Exodus, but was necessary for the purpose of establishing a relationship, the true goal of the Exodus.

In Judaism, however, the greatest good is not relief from suffering, but rather connection and relationship. G-d's purpose in creating the world was in order to have a relationship with human beings. And since there are only two states of being, a state of connection or a state of estrangement, being connected to G-d means being connected to your spouse, your parents, your children, your friends, and your neighbors. That, according to Judaism, is the purpose of life and also the purpose of the Exodus.

# The Exodus and its Purpose

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## Trusting G-d

From G-d's first revelation to Moshe Rabenu at the burning bush, He made clear that the Redemption entailed not just emerging from slavery to freedom, but an actual geographical relocation from Egypt to the land of Israel. When the Israelites were poised on the border of the land of Israel, G-d said: "For the land to which you are coming to possess it, it is not like the land of Egypt that you left, where you would plant your seed and water it by your foot, like a green garden. But the land to which you cross over to possess it is a land of hills and valleys; from the rain of heaven it will drink water" (Debarim 11:10-11).

The Nile River watered Egypt and sustained its agriculture. Elaborate irrigation systems operated by foot used this reliable water source to feed the population. The land of Israel, on the other hand, depends on rain. Rain is unpredictable. Exactly when it will fall, where it will fall, how much will fall, and whether it will fall in a gentle rain easily absorbed by the earth or a torrent that will flood and wreck havoc—all these are unpredictable.

Nile-like predictability confers an illusion of control. But the truth is that life is unpredictable. From heart attacks and strokes to stock market declines to auto accidents, no one really knows what will happen tomorrow. Admitting uncertainty leads us to acknowledge our total dependence on G-d, which is true spiritual liberation.

## Never Give Up Hope

Ancient Egypt was a super-power. Our sages tell us that no slave ever escaped Egypt. The Israelites lived in Egypt for 210 years. The slavery

extended for 86 years. It started with genocide, throwing all the baby boys into the Nile, and continued with over eight decades of sadistic torture and oppression. By the time G-d appeared to Moshe at the burning bush, that generation of Israelites had lived their entire lives under the whip.

Their only hope was that political change—a new regime—would lighten their burden. But when the reigning Pharaoh died and his successor was just as harsh a tyrant, the Israelites finally realized that their only hope was G-d, and "they cried out" to G-d in despair.

If you believe in G-d, no situation, no diagnosis, no military threat is beyond G-d's control.

Immediately G-d responded by appearing to Moshe and promising the redemption. But when Moshe returned to Egypt with the tidings of redemption, he found broken, hopeless people. Our sages tell us that they were on the lowest level of spiritual impurity.

Then Hashem performed miracles and wonders, and just ten months later, they were free. The super-power Egypt reduced to rubble, The Jews walked out carrying the riches of Egypt like payment for their servitude.

Hashem, who is the Creator of nature, is not restricted by nature. If you believe in the authority of nature, you are bound by cause and effect, but if you believe in G-d, no situation, no diagnosis, no military threat is beyond G-d's control. There is no room for hopelessness and despair in a G-d-run world. As our sages said, "Salvation can come in the blink of an eye."

*Hag Rasher Vesameah*  
*Rabbi Isaac Farhi*

# LAWS & COSTUMS OF PESAH

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## What is Hames?

Hames is the leavened foods that are forbidden for Pesah. These foods and drinks contain grain or grain by-products. Some Sephardim (including our community) use legume products such as rice, beans, peas, corn etc. These items must be checked three times before Passover to insure that no hames are mixed together with them. All packaged items and groceries should be under reliable supervision, especially marked for Passover, to be sure that the product does not contain hames or come into contact with any hames. Whenever there is a doubt – ask! And you will be blessed.

## Search for Hames

On Thursday evening April 21, the head of the household is commanded to search for hames. This is done with the aid of a single kosher candle. The custom is to leave ten small pieces of wrapped hames throughout the house. Before checking he recites the blessing "Baruch ata Hashem Elokenu Melech Haolam, asher kideshanu bemisvotav vesivanu al Biur Hamesh".

The search should be done at 8:10 pm in Deal (8:08 p.m. in Florida) or thereafter. One should eat dinner either before sunset or after the search. When the bedika is complete the head of the household nullifies any and all remaining hames, by saying:

Kal hamira: "All the hames that is in my possession that I have not seen and not removed, I declare annulled and worth no more to me than the dust of the earth."

These pieces and any other hames left over from breakfast should be saved and burned the next morning by 11:08 a.m. (12:02 a.m. in Florida) after the Biur say:

Kal hamira: "All the hames that is in my possession that I have seen or that I have not seen, that I have removed or that I have not removed, I declare annulled and worth no more to me than the dust of the earth."

# LAWS & COSTUMS OF PESAH

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## Have you checked?

Here is a list of some frequently overlooked places where one should check for hames:

School bags • Strollers & carriages  
• Books used while eating • Garage  
• Vacuum cleaner bags • Pockets  
• Koracha • Purses • Suit cases •  
Toy chest • Car trunk & glove box  
• Briefcases • Garbage • Crib •  
Basement • Medicine chests

## Sale of Hames

Anyone who does not want to throw away any hames must sell it to a gentile. This may be done by contacting the Rabbi before Sunday morning. All hames should be gathered together and preferably locked up.

## Dishes and Utensils

Dishes, pots, pans and silverware that is used throughout the year must not be used for Pesah, it is best to have dishes special for Passover if anyone wants to kosher their utensils they should contact the rabbi for instructions.

## Fast of the First Born

To commemorate the miracle that occurred to the first born Jews who were saved from the plague. The custom is to break the fast by attending a Siyum or the completion of a Talmudic tractate.

The Siyum will be on Friday at 7:30 a.m. (8:30 a.m. in Florida) after Shahrit at 7:00 a.m. (8:00 a.m. in Florida).

## Holiday Preparations

Since the first day of Pesah is on Shabbat, all preparations and Candle Lighting time for the 1st night of Pesah, needs to be done early, before Shabbat begins as stated in the schedule. Additionally, preparations and Candle Lighting time for the 2nd night of Pesah can only be done upon the conclusion of Shabbat. - Ladies to recite - Baruch Hamabdil ben Kodesh Le'Kodesh - prior to start preparations for the second Seder. - Habdalah for the second Night of Pesah will be recited as part of the Seder.

Carefully inspect all leafy vegetables to be used for the Seder.

Remember to leave a fire on for

the 2nd night of Pesah, as well as for next Ereb Shabbat, the last night of Yom Tob, for Candles & Cooking.

## Erub Tabshilin

necessary only for the 2nd part of the holiday

The Erub allows us to cook on Friday for Shabbat.

When a holiday occurs on Thursday or Friday, one should make an Erub Tabshilin on the day preceding the festival. That is, to take a matzah as well as a cooked food, such as hard-boiled egg, and place it together. The one who makes the Erub says: I hereby grant a share in this Erub, to anyone who wishes to participate in it and to depend on it.

Then he recites the following blessing: Blessed are *YOU L-rd our G-d, King of the universe, who has sanctified us with His commandments and commanded us concerning the mitzvah of Erub.* And continues, "*With this Erub, it will permit us to bake, cook, to light a flame and to do all of our needs on Yom Tob for Shabbat.*" (The Erub should be eaten on Shabbat.)

**Kal hamira**  
de-ika birshuti dela  
haziteh vedela  
...ubtil

# Have it in Mind

## What should we have in mind when telling the story of the Exodus?

*The* Torah says (Shemot 10:2) "So that you shall relate in the ears of your children and grandchildren that I made a mockery of Egypt, and my miraculous signs that I placed among them, that you shall know that I am G-d." We have to tell our children and grandchildren what Hashem did to the Egyptians and explain how he eventually punishes the wicked that mistreat his people. Furthermore, all the plagues He brought upon them were only to destroy the apparent power of their idols, in order that we should know and recognize that "I am G-d," so that we may come to the correct belief in Him - that he controls the world with His open miracles, signs and wonders and that there is no power in the world other than Hashem's.

Obviously it is always best to have in mind that one is fulfilling Hashem's commandment while performing

any misva. Many Halachic authorities however, hold of the opinion that if someone did not have this intention in mind while fulfilling this commandment he is still rewarded.

However even those authorities agree



that this does not hold true for all Misvot. There are some misvot which one must intend to fulfill and concentrate on fulfilling the misva while doing it. One example is the misva of saying Shema in the morning and in the evening, when we must have in mind the meaning of the words at least of the first verse.

"Hear Israel, G-d is our Master, G-d is one." Since this is the basis of our entire faith, reinforcing our belief in His sole control of the world requires both proper intention and concentration.

The same is true of the misva of relating the Exodus from Egypt. The Halachic authorities agree that in order to fulfill the misva, we must have the same intention in mind while telling the story.

*(Maharal, Gevurot Hashem)*

# Hungry & Needy

*The* Hagaddah says: "All who are hungry – come and eat. All who are needy come and join the Passover celebration."

It's hard to believe that as you are reciting this on the Seder night, a crowd of homeless people will be hanging outside your door. Or if you say it loud enough there's going to be a rush into your house. So what does

the Hagaddah mean?

The message is that we cannot have true personal freedom unless we care about others – both their physical and spiritual needs. That's why the Hagaddah says: "All who are hungry... All who are needy..." Don't these two things sound similar? The first one refers to physical hunger – if you're hungry come and eat food. The

second is spiritual if you have any kind of need join us.

Why is caring about others so crucial to our own sense of freedom? Because we cannot get out of our ego unless we care about other people. A person has to get outside of himself and realize that the welfare of others is part of his own happiness and freedom.

# Massah

*The* Haggada teaches us the meaning behind the massah:

What is the reason for this massah that we eat? Because the dough of our ancestors did not have enough time to become leavened before G-d revealed Himself to the Jewish people, and redeemed them, as it says (in the Torah), "They baked the dough which they took out of Egypt into massah because it did not rise since they were driven out from Egypt, and they could not linger."

Hence, massah is associated with the haste and swiftness by which the Jewish nation left Egypt. But why indeed did Hashem have to rush us out of Egypt? We were already there for 210 years. What's another day or two for us to gather our things together, plan properly for the journey?

The manner by which the Jews left Egypt expresses an integral lesson and ingredient of the entire Passover experience of Freedom and Redemption. Haste was a necessary and definitive component of that momentous event and serves as a paradigm for all future Redemptions, both personal and national.

In everyone's life, at some point or another, events arise without any sign or indication, and even if there is some sort of hint of their arrival, there is still a certain quality of disbelief once they indeed appear. One can plan for a wedding many months in advance, know that a child is to be born for the good part of a year, or on the other end of the spectrum of lifecycle events, know with a degree of certainty that the demise of a loved one is on the horizon. But when it happens, there

is a stark and unexpected reality to it that no amount of preparation or prearrangement can ever provide.

These events are so dramatic that they catapult us into new ways of viewing and living our lives. They become such eye-opening and life-changing experiences that alter us so dramatically that sometimes we cannot even relate to the person whom we were prior to their happening. In a very real sense, they are moments of deliverance from a previous life.

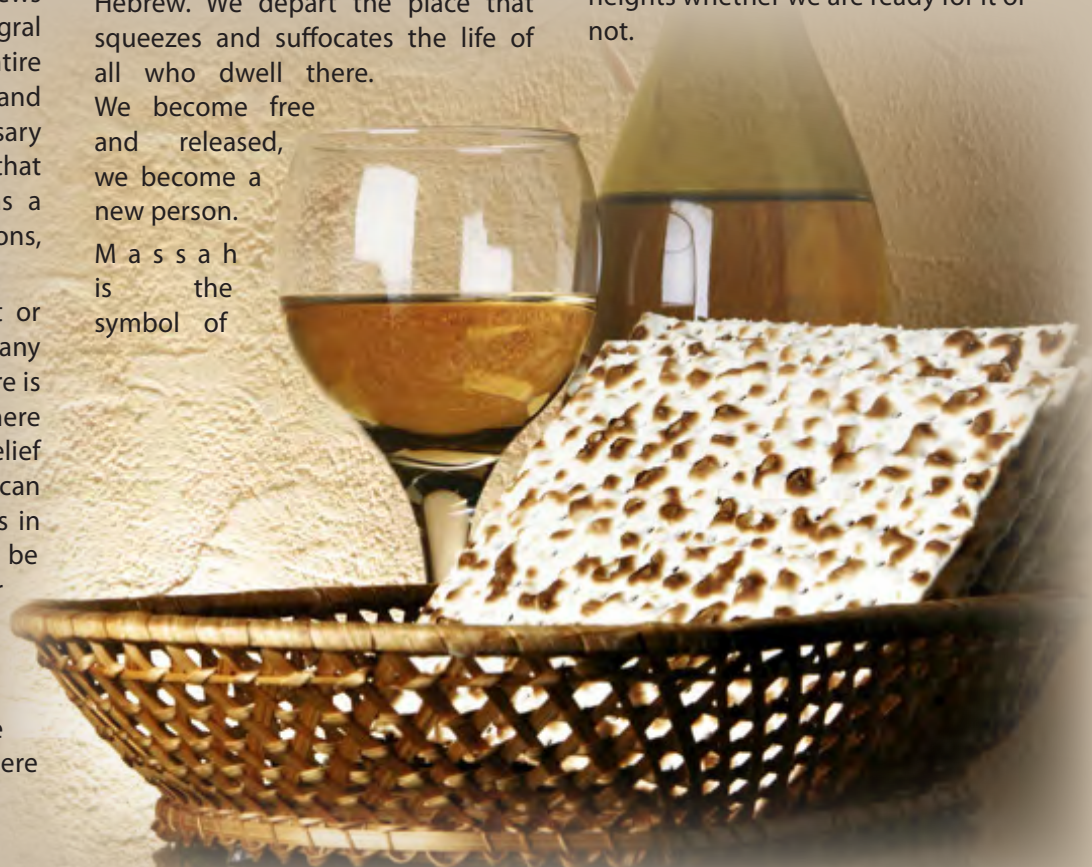
This is what Judaism means by geula, redemption. We become redeemed and released from the constricted and limiting lifestyle and worldview that had dominated and defined us previously. In essence, we each leave Misrayim (Egypt) – which means the land of limitation and constriction, coming from the word maysar in Hebrew. We depart the place that squeezes and suffocates the life of all who dwell there.

We become free and released, we become a new person.

Massah is the symbol of

redemption because haste is inherent to redemption. No matter how fast or slow redemption happens, it is always too sudden for significant change, by its very nature, is something that we can never fully understand or know until we get there. It is something that we will never be able understand until it has already arrived. While there may be a build up to it, there is no process to Redemption; it is a momentary happening that alters things forever and happens in a split second. Redemption may come through sorrow and pain or may come through joy, but it is never on time.

As we sit around the Seder table with our families and friends and recount the Haggada, when we eat the massah let us hope and pray that one day soon, the final Redemption will arrive and send us all to great new heights whether we are ready for it or not.



**Amidst all the Holiday preparations  
let's keep these helpful tips in mind...**

Compliment someone every day.

Be the first to say hello.

Live beneath your means.

Treat everyone as you want to be treated.

Never give up on anyone – miracles happen.

Pray not for things, but for wisdom and  
courage.

Be tough minded and tender hearted.

Be kinder than you have to be.

Don't forget that a person's greatest  
emotional need is to feel appreciated.

Keep your promises.

Learn to show cheerfulness even when you  
don't feel it.

Remember that overnight success usually  
takes 15 years

Leave everything better than you found it.

Let the first thing you say in the morning  
brighten someone's day.

## The Torah in You

**“Had** He brought us before Har Sinai, and not given us the Torah – dayeinu – it would have been enough for us!”

This verse in the Dayeinu song seems disturbing.

The song culminates in these lines: “Had He brought us to Har Sinai and not given us the Torah, it would have sufficed, dayeinu.” But what would be the purpose of coming to Mount Sinai and not receiving the Torah?

The answer, lies in what happened in the days and the precious moments preceding the giving of the Torah. Each person who was present so sincerely and deeply opened themselves to G-d and to the Torah that they were able to discover that the Torah, the will of G-d, was already implanted within their minds and hearts. Each of us contains the Torah within us. The problem is that we so often are preoccupied with the superficialities of life that it prevents us from turning inward and discovering what is truly meaningful and right.

Coming to Sinai alone and casting aside all material concerns to hear only the word of G-d was sufficient to evoke this discovery: the experience of an inner awareness of G-d's will, even before experiencing G-d's revelation.

## Darkness

**“And** there was a thick darkness in all of Egypt for three days”

Rashi explains that during the first three days of darkness, no one was able to see anyone else. During the succeeding days the darkness was so thick that if an Egyptian was sitting he was unable to stand and if he was standing he was unable to sit.

Every plague lasted for seven days (except the plague of the first born). Why did the plague of darkness last only six days?

When the Jews left Egypt and traveled in the dessert the clouds of glory accompanied them. During the day the clouds would clear a path in the desert, and at night a pillar of fire lit up the camp.

When the Egyptians pursued the Jews, The Torah says, “There was a cloud of darkness [for the Egyptians] and the night was illuminated [for the Jews through the pillar of fire]” Thus Hashem reserved the remaining seventh day of darkness to punish the Egyptians when they chased after the Jewish people.

# Pesah Schedule 2016

## Thursday, April 21

	<b>Deal</b>	<b>Florida</b>
Minha & Arbit	6:45 pm	6:45 pm
Bedikat Hames after	8:10 pm	8:08 pm

## Friday, April 22 Ereb Pesah

Shahrit	7:00 am	8:00 am
Siyum bechorot	7:30 am	8:30 am
Latest to eat Hames	9:52 am	10:45 am
Burn Hames by:		
Minha, Arbit & Hallel	11:08 am	12:02 pm
(No Shir Hashirim)	7:00 pm	6:45 pm
Candle lighting	7:24 pm	7:29 pm
First Seder in Evening		
Hassot (midnight for afikoman)	12:54 am	1:18 am

## Shabbat, April 23 First day Pesah

Shahrit	8:15 am	7:45 am
Morid Hatal - Musaf		
Rabbi's Class	6:00 pm	6:00 pm
Minha,		
Followed by Seudah Shelisheet	6:30 pm	6:30 pm
(to be completed before sunset)		
Rabbi's class	7:30pm	7:30 pm
Arbit & Hallel	8:00 pm	7:50 pm
Count the Omer after Arbit		
Candle lighting after	8:23 pm	8:24 pm
from existing flame		
Second Seder in Evening		
Hassot (midnight for afikoman)	12:54 am	1:19 am

## Sunday, April 24 Second day Pesah

Shahrit	8:15 am	7:45 am
Rabbi's Class	6:15 pm	6:30 pm
Minha,	7:15 pm	7:25 pm
Barechenu in arbit		
Arbit	8:05 pm	8:05 pm
Yom Tob ends	8:24 pm	8:24 pm

## Mon.- Wed ,April 25-27 Hol Hamoed

	<b>Deal</b>	<b>Florida</b>
Shahrit (without Tefilin)	6:45 am	8:00 am
Minha	6:45 pm	6:45 pm

## Thursday, April 28 Hol Hamoed

Shahrit	6:45 am	8:00 am
*Remember Erub Tabshilin		
The Erub allows us to cook on the holiday for Shabbat.		
(Refer to laws & customs for details)		
Candle lighting	7:30 pm	7:32 pm
Minha followed by Arbit	6:30 pm	6:30 pm

## Friday, April 29 Shebii shel Pesah

Special reading	7:15 am	6:45am
Shahrit	8:15 am	7:45 am
Rabbi's Class	5:30 pm	6:00 pm
Candle lighting *	7:30 pm	7:23 pm
Minha & Kabbalat Shabbat	6:30 pm	6:30 pm
(No Shir Hashirim)		
*from existing flame		

## Shabbat, April 30 Eighth day Pesah

Shahrit	8:15 am	7:45 am
Rabbi's Class	6:10 pm	6:15 pm
Minha followed by		
Seuda shelisheet	7:10 pm	7:15 pm
Arbit	8:10 pm	8:15 pm
Yom Tob ends	8:30 pm	8:33 pm

One May eat sold Hames AFTER 9:00 pm

  
**Tizku Le Shananim Rabot**  




THIS BEAUTIFUL  
NEWSLETTER IS  
DEDICATED IN LOVING  
MEMORY OF  
**SAMUEL & MOLLIE  
JEMAL A”H**

BY THEIR CHILDREN  
**ISAAC & ELLEN  
JEMAL**



THIS NEWSLETTER IS  
DEDICATED  
IN HONOR OF  
ALL THE PEOPLE  
WHO DEVOTE THEIR  
TIME TO MAKING  
OUR MINYAN SO  
BEAUTIFUL.  
**MR. JOE BIJOU**

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