



Anshei Lubavitch Congregation

ב"ה

Rabbi Levi Neubort

Associate Rabbi Avrohom Bergstein

Torah Portion: Behar-Bechukosai (Leviticus 25:1-27:34)

Friday/Saturday, May 11-12, 2018 / Iyar 26-27 5778

Candle Lighting is at 7:45 pm • Shabbos ends Sat. 8:51 pm

Zmanim for Shabbos, May 12 Daylight Saving Time

Earliest Tallis 4:38 AM*
 Latest Morning Shema 9:15 AM
 Earliest Mincha (Gedola) 1:30 PM
 Plag Hamincha 6:38 PM
 Earliest Evening Shema 8:35 PM
 * Zmanei Halocho L'Ma'aseh

Shabbos Torah Reading "Behar-Bechukosai"

On the mountain of Sinai, G-d communicates to Moses the laws of the Sabbatical year: every seventh year, all work on the land should cease, and its produce becomes free for the taking for all, man and beast.

Seven Sabbatical cycles are followed by a fiftieth year—the Jubilee year, on which work on the land ceases, all indentured servants are set free, and all ancestral estates in the Holy Land that have been sold revert to their original owners. Additional laws governing the sale of lands, and the prohibitions against fraud and usury, are also given.

G-d promises that if the people of Israel will keep His commandments, they will enjoy material prosperity and dwell secure in their homeland. But He also delivers a harsh "rebuke," warning of the exile, persecution and other evils that will befall them if they abandon their covenant with Him.

Nevertheless, "Even when they are in the land of their enemies, I will not cast them away; nor will I ever abhor them, to destroy them and to break My covenant with them; for I am the L-rd their G-d."

The Parshah concludes with the rules on how to calculate the values of different types of pledges made to G-d. ❖

Shabbos Schedule

Erev Shabbos – May 11

Mincha 7:30 pm

Shabbos – May 12

Tehillim Reading 8:00 am
 Shacharis 9:30 am*
 Torah Reading 10:35 am
 Rabbi's Drasha 11:15 am
 Musaf 11:35 am
 Kiddush 12:10 pm
 Gemara (2-31 Summit) 6:50 pm
 Seudah & Class (in Shul) 6:50 pm
 Mincha 7:50 pm
 Rabbi's Drasha 8:10pm
 Maariv 8:51 pm

**Latest morning Shema is now 9:19 AM. Be sure to recite the Shema at or before that time (even if at home).*

General Weekday Schedule

Chassidus Class 5:55 am
 Shacharis
 Monday-Friday..... 6:15 am
 Sunday & Legal Holidays.. 9:00 am
 Mincha..... 1:45 pm
 Maariv..... 9:15 pm

On some legal holidays, Shacharis will start at 6:15 AM. Be sure to check with the Rabbi for the latest schedule.

Eruv website: www.fairlawneruv.com

This week's Kiddush is sponsored by the Shul.



Tehillim - Psalms

Please join us this Shabbos morning May 12, at 8:00 am for Shabbos Mevorchim Tehillim Reading.

This week's Tehillim Reading is dedicated for the refuah shlaima of Tzipporah Leah bas Edel Chana.

Kiddush

Please join us for "Shabbos Kiddush" and be sure to bring the children.

Appreciation

Thank you to Rephael Hirsch, Nachum Nachum, and Yossi Lebovic for their beautiful Torah readings.

Thank you to all who helped set up the Shabbos Kiddush.

Shhhhh

Talking during the prayer service and during the Torah reading is inappropriate and disturbing to fellow congregants. If you must talk, PLEASE go outside.

Shalosh Seudah & Class at 6:50 pm.

**Please note:
Friday evening services will begin at 7:30 pm through August 17th.**

Pizza & Parsha

Monday, May 14 7:00-8:00 pm

**"THREE IS THE MAGIC NUMBER":
Achieving Harmony in the
Face of Controversy.**

(Please join us for Maariv at 9:15 pm)

Haftorah Summary for Behar-Bechukosai

Jeremiah 16:19-17:14

The haftorah discusses the punishments that await those who disregard G-d's law, and the blessings that are the lot of those who follow the Creator's wishes. This follows the theme of this week's Torah reading which details at length the blessings and curses.

The prophet Jeremiah rebukes the people of Israel for their idolatrous ways and for not having faith in G-d. He conveys G-d's words of wrath towards those who do not put their trust in Him — foretelling exile as their punishment — and of blessings for those who do.

"Cursed is the man who trusts in man and relies on mortal flesh for his strength, and whose heart turns away from the G-d. He shall be like a lone tree in the desert, and will not see when good comes, and will dwell on parched land in the desert, on salt-sodden soil that is not habitable. Blessed is the man who trusts in the G-d, to whom G-d will be his trust. For he shall be like a tree planted by the water, and which spreads its roots out into a stream, so it will not be affected when heat comes, and its leaves shall be green, and in the year of drought will not be anxious, neither shall it cease from bearing fruit."

The haftorah ends with the following poignant verses: "G-d who is the source of the hopes of Israel, all that forsake You shall be shamed, and they who turn away from me shall be marked out on the earth that they have forsaken G-d, the source of living waters. Heal me, O G-d, then shall I be healed; help me, then I shall be helped, for You are my praise!" ❖

Doing Business with G-d

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

*If your brother becomes poor, and his means fail, you shall support him [with a loan]. . . . Do not take interest and usury from him. . . . I am the L-rd your G-d, who has taken you out of the land of Egypt . . . to be your G-d.
-- Leviticus 25:35-38*

*From these [concluding words], our sages have derived: One who accepts upon himself the prohibition of usury accepts upon himself the yoke of Heaven; but one who rejects the prohibition of usury rejects the yoke of Heaven.
-- Sifra ad loc*

The Torah strictly forbids the collection or payment of interest on a loan granted from one Jew to another. However, there is a procedure called heter iska ("partnership clause") by which it is permitted to profit from funds extended to one's fellow. In a heter iska contract it is stipulated that the money is not a loan but an investment in a joint business venture, with profits to be shared between the owner of the capital and the one who has been granted the right to use it and deal with it.

Why is interest on a loan forbidden, while profit-sharing on an investment is permitted?

The legal difference is that in the case of a loan, the money is no longer the property of the lender. From the moment the borrower receives it, it is his in every respect (it is only that in receiving the loan he assumes the obligation to make a payment for the same amount to the lender at some future date). So if the lender were to collect a fee or percentage in return for the benefit the borrower is deriving from the money, he would be being rewarded for the fact that the money was once his, not for something that he is contributing now. This the Torah forbids. On the other hand, in the case of a heter iska

agreement, the money remains the property of the investor (in partnership with the one to whom the money has been entrusted), and the compensation he receives is not "free profit," but profit that his money is currently generating. (This is also the difference between extending a loan in return for interest, which is forbidden, and renting a home or other object to another in return for payment, which is permitted. While loaned money becomes the property of the borrower, a rented object remains the property of its owner.)

Body and Soul

The Zohar states that Torah has both a body and a soul. The Torah's "body" is its physical dimension—its recounting of the physical history of the universe, and its instructions for the physical life of man. Animating this body is a soul—a spiritual dimension in which every law and event, and their every detail, has its metaphysical significance.

Body and soul complement and fulfill each other. The body is a vehicle for the soul, extending the soul's reach to areas it could not touch on its own; the body of Torah is its soul's implementer, realizing its ethereal concepts as concrete truths in a concrete world. On the other hand, a body without a soul is dark and cold: often a law or event in Torah might seem dry, prosaic or trivial, until it is viewed in the elucidating light of its spiritual import.

The same applies to the laws of usury and heter iska. Viewed solely in terms of their application to our financial lives, these might seem highly technical, or even pedantic; heter iska sounds like an elaborate loophole by which to circumvent the prohibition of usury. Is there really that much of a difference between these two ways of being rewarded for granting the use of one's capital to another—a difference equivalent (as the above-quoted Sifra states) to the difference between accepting the very notion of G-d's authority or rejecting it, G-d forbid? For this we must look to the soul of this law, to the concept behind its material incarnation.

Before and After

Our sages tell us that G-d Himself observes all that He commands us to do. A closer examination of their words reveals that there are in fact two aspects to G-d's observance of the mitzvot.

Quoting Psalms 147:19, "He tells His words to Jacob, His statutes and His laws to Israel," the Midrash states: "G-d's way is not like the way of a flesh-and-blood [king]. The way of a flesh-and-blood [king] is that he instructs others to do, but does not do so himself. G-d, however, what He Himself does, that is what He tells Israel to do and observe." In other words, the mitzvot originate as Divine deeds (His statutes, His laws); then, as a result of the fact that these are "what He Himself does," "He tells Israel to do and observe" them.

On the other hand, other sources imply the reverse: that our observance of the mitzvot causes G-d to respond in kind (e.g. Yalkut Shimoni, Eicha, section 1034—"One who studies Torah, G-d sits opposite him and studies with him"). Thus, there are two levels to G-d's observance of the mitzvot: the level on which it precedes and enables our observance, and a second level, on which G-d is "moved" to do these deeds in response to our doing them. A mitzvah is an embodiment of the Divine will: doing a mitzvah creates a connection (the word mitzvah means both "commandment" and "connection") between man and G-d, between its human implementer and its Divine conceiver. This is why G-d must first "do" a mitzvah before we can do it. Creating this connection is obviously beyond the capacity of finite and earthbound man; it is G-d's initiation of a particular connection that empowers us to do the same.

But why does G-d follow our observance with an observance of His own? Certainly He, the paradigm of independence and perfection, is not "moved" or "affected" by anything—unless He chooses to be affected. Why, then, did G-d desire that our fulfillment of His commandments should stimulate a similar response in Him?

The Empty Pitchfork

The answer to this question lies in another, more general question: why did G-d command us to do mitzvot at all? Certainly, He does not need anything from us. As Elihu the Buzite says to Job (Job 35:5–6), "If you sin, how have you affected Him? If your transgressions are many, what have you done to Him? If you are righteous, what do you give Him? What can He receive from you?" So why didn't G-d, who is "benevolent, merciful . . . bountifully kind" and "good to all His creatures" create a world free of demands and restrictions on its inhabitants?

Because a life free of work and responsibility—a life whose blessings are not earned, but are handed out without cause or restriction—is a life devoid of the only true joy there is: the joy of achievement. G-d's greatest kindness to us is His "burdening" us with the "yoke of Heaven"—giving us a program for life that we are responsible to uphold, and making our material and spiritual wellbeing contingent upon it.

But G-d did more than hand down a list of dos and don'ts. For work alone is not enough. Unless work has a function, the worker will derive no satisfaction from it, even if it is amply rewarded. Achievement for the sake of achievement is hollow and unfulfilling—something objectively significant must be achieved.

The previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn, illustrated this point with the following parable: A nobleman was touring his estate, and came upon a peasant pitching hay. The nobleman was fascinated by the flowing motions of the peasant's arms and the graceful sweep of the pitchfork through the air. He so greatly enjoyed the spectacle that he struck a deal with the peasant: for ten rubles a day, the peasant would model his hay-pitching technique for an hour in the nobleman's drawing room.

The next day the peasant arrived at the mansion, hardly concealing his glee at his "new line of work." After swinging his empty pitchfork for an hour, he collected his ten rubles—many times his usual take for a week of backbreaking labor. But by the following day, his enthusiasm had somewhat abated. Several days later he announced to his master that he wished to quit his new employment.

Said the nobleman: "I don't understand. Why would you rather labor outdoors, in the winter cold and summer heat, when you can perform such an effortless task in the comfort of my home, and earn many times your usual pay?" "But Master," said the peasant, "I don't see the work."

So to grant meaning and fulfillment to our lives, G-d caused that our every action should have an objective significance—that they should affect Him. Indeed, this is the only objectively significant effect there can be, since G-d is the only objective reality; any other objective is, by definition, contrived and artificial.

And to extend this significance to every aspect and detail of our deeds, He caused that our deeds should effect Him in a manner that reflects their particular earthly nature and function. He caused that when we put on tefillin, a mitzvah whose function is to underscore the mind's guidance of and involvement with the emotions, this causes Him, too, to put on tefillin—cause the involvement of the Divine "mind" with the Divine "emotional" attributes. The same is true of all 613 mitzvot of the Torah: each has a corresponding impact on the Divine reality.

Life is thus neither a humiliating free lunch nor an empty pitchfork pitching imaginary hay, but true "work"—work that earns the blessings it generates and has a true impact and effect.

G-d's Money

Thus, the prohibition against usury embodies the very concept of the "yoke of Heaven"—of G-d's imparting true work and achievement to our lives.

If G-d's observance of the mitzvot were to only precede observance but not also result from it, our relationship with Him would be as a usury-paying borrower. G-d does the mitzvah, granting us the ability to do the same, but there His involvement ceases. The "capital" is now wholly in our domain, our efforts at His behest disconnected from anything that is truly His: we are only making a "payment" in return for what He has given us, like a borrower who pays the lender for the fact that he has extended him a loan.

But G-d's contract with us is not that of a usurious moneylender, but of a heter iska investor. He extends us the capital and insists on payment in return, but He stresses that this is a partnership, an ongoing involvement. He retains His stake in the capital throughout our use of it, being affected, as we are, by the ups and downs of the market of our lives.

G-d desires that we emulate His relationship with us in our relationship with our fellows—that the nature of the "profit" He extracts from His creation should dictate the manner in which we profit from what we extend to one who has need for the resources in our possession. One who disregards the prohibition of usury rejects the Divine partnership in his life, a partnership that makes our every endeavor a true & fulfilling achievement. ❖

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**Join us each weekday morning Monday-Friday
as we delve into the mysteries of Chassidic concepts.
5:55 am followed immediately by Shacharis.**

From Our Sages

If you walk in My statutes (Leviticus 26:3)

The word chok (“statute” or “decree”), which gives the Parshah of Bechukotai its name, literally means “engraved.” The Torah comes in two forms: written and engraved. On the last day of his life, Moses inscribed the Torah on parchment scrolls. But this written Torah was preceded by an engraved Torah: the divine law was first given to us encapsulated in the Ten Commandments, which were etched by the hand of G-d in two tablets of stone. When something is written, the substance of the letters that express it—the ink—remains a separate entity from the substance upon which they have been set—the parchment. On the other hand, letters engraved in stone are forged in it: the words are stone and the stone is words.

By the same token, there is an aspect of Torah that is “inked” on our soul: we understand it, our emotions are roused by it; it becomes our “lifestyle” or even our “personality”; but it remains something additional to ourselves. But there is a dimension of Torah that is chok, engraved in our being. There is a dimension of Torah which expresses a bond with G-d that is of the very essence of the Jewish soul.

(Rabbi Schneur Zalman of Liadi)

A rabbi once offered the following analogy: “Every Jew is a letter in the Torah. But a letter may, at times, grow somewhat faded. It is our sacred duty to mend these faded letters and make G-d’s Torah whole again.” Rabbi Yosef Yitzchak of Lubavitch heard this, and objected: “No, the identity of the Jew cannot be compared to erasable ink on parchment. Every Jew is indeed a letter in G-d’s Torah, but a letter carved in stone. At times, the dust and dirt may accumulate and distort—or even completely conceal—the letter’s true form; but underneath it all, the letter remains whole. We need only sweep away the surface grime, and the letter, in all its perfection and beauty, will come to light.”

**The Shabbos Day is an opportunity for resting, eating ... AND LEARNING.
Join us for Shalosh Seudah (the 3rd meal), along with an exciting class,
each Shabbos afternoon – one hour before Mincha.**

Community Events

- May 12 – **Honor an IDF Veteran of the Six-Day War and Yom Kippur War.** the Paterson Shul at Federation Apartments located at 510 E. 27th Street (corner of 12th Ave) is honoring one of the Minyan-men living in the apartments there -- who is an IDF veteran of the Six-Day-War and Yom Kippur Wars. This coincides with the weekend celebrations of יום ירושלים, A.K.A. Yom Yerushalayim. The Minyan begins at 9a.m. Small groups of Minyan-goers will meet up at the Morlot & Broadway Bridges at 8:30a.m. He will address the congregation at Kiddush-time in Paterson in the basement Shul. For more info, visit: www.PatersonShul.com or contact JerrySchranz@gmail.com
- May 15 – **Women’s Challah Bake**, to merit a refuah for Shalva Gavriella bas Shani Aliza. SHOMREI TORAH, Tuesday night, at a time to be determined. For more info, email Esther Herskowitz at mepwertman@gmail.com

Good Shabbos to all!



שבת שלום! • גוט שבת!

ב"ה
 ומלאה הארץ דעה אתהו
 ANSHEI LUBAVITCH
BEIS MIDRASH
 בית מדרש לחסידות
L'CHASSIDUS

Shiurim • שיעורי חסידות



STUDY CHASSIDUS!

Currently learning
 מאמר: ואתה תצוה

NURTURING FAITH

by the Lubavitcher Rebbe

Monday-Friday 5:55-6:10 AM

Halacha • שיעורי הלכה

Hilchos Eruvin 1:40-1:45 PM
 Monday-Thursday

Talmud • שיעורי גמרא

Tractate Sukka 9:30-10:00 PM
 Tuesday nights following Ma'ariv

Shiur & Shalosh Seudos

**Meaning of the Moon: A
 Kiddush Levana Digest**

Who is obligated to bless the moon? What is the meaning behind its prayers and rituals? Discover why the moon hangs high in Jewish thought in this review of its laws and customs.

**One hour before
 Mincha**

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RAFAEL BEN BOHOR HAYIM

AKYUZ

ON THE OCCASION OF HIS SHLOSHIM



MONDAY EVENING PIZZA & PARSHA

7:00-8:00 PM • Maariv at 9:15

Monday, May 7, 2018

LIFE IN BALANCE

Solving the Paradox of Life

Are we supposed to be proud or humble? Spiritually sensitive, or career-driven? So many extremes in life, and so many paradoxes to navigate—it can be quite dizzying. A command to let the earth rest for a year, a small mountain in the Sinai desert, and a Temple-era practice of freeing slaves provide the backdrop for striking the perfect balance.

Wednesday, May 14, 2018

THREE IS THE MAGIC NUMBER

Achieving Harmony in the Face of Controversy
 There's something extremely satisfying about settling a dispute between two parties. Of course, it would be nice if everyone agreed about everything, but that's just not happening. Or would that even be preferred? Apparently, when G-d married heaven and earth in the present we called Torah, He taught us this: One is good, but to make two into one is even better. And that's the magic of three.

Monday, May 21, 2018

STRONG AS SAMSON

Watch What You Watch

The name "Samson" is literally synonymous with "strength." Journey through the life of this colorful and mystifying character—strongman, judge, leader of the people, Nazarite, and of course, a man of G-d. Along the way, discover the weak link of his story—and how to avoid it in your own.

Monday, May 28, 2018

DESIRING DESIRE

Is It Okay to Tempt Yourself?

Somewhere, in some distant land, there exists the perfect person who is not even tempted by evil. For the rest of us, we're stuck with the daily struggle of life. The good news is that struggles make us better people: more committed—and it makes G-d proud, too. So, perhaps we should try to look for even more to struggle with? Raining quail in the desert tell us, "No!"



What Is?

RETHINK EVERYTHING
 YOU KNOW ABOUT OUR
 UNIVERSE

Sundays, 7:30-9:00 PM

This week:

Is G-d Real?

In the third lesson of *What Is? Rethinking Everything We Know about Our Universe*, we will explore the question, "Is G-d Real?"

Everyone speaks about G-d, but what are they really talking about? What does G-d even mean? How can we apply descriptions like "loving," "great," and "powerful" to an infinite, indescribable being?

In this lesson, we will learn an entirely new perspective on the meaning of "G-d." We will put all previous notions aside, and discover the meaning of G-d from the perspective of the Torah, the sages of the Talmud, Jewish philosophy, kabbalah, and Chasidic teaching. We will explore what it means when we say that G-d is infinite, and how we, as finite creations, can connect to the infinite G-d and have a meaningful relationship with Him.

Join us on Sunday, **7:30-9:00 PM**, at Anshei Lubavitch, as we discover more about our Creator.

THINK DEEPLY. LIVE DEEPLY.

FIND OUT MORE by calling

201.362.2712. or email:

RabbiBergstein@FLChabad.com

