

**Anshei Lubavitch Congregation**

Rabbi Levi Neubort

Associate Rabbi Avrohom Bergstein

Associate Rabbi Eli Steinhauser

**Shabbos Schedule  
Parshas Re'eh**

**Erev Shabbos – Aug. 10, 2018**

Candle Lighting.....7:44 pm

Mincha .....7:30 pm

**Shabbos – Aug. 11, 2018**

Shacharis .....9:30 am\*

Torah Reading .....10:35 am

Rabbi Neubort's Drasha .....11:10 am

Kiddush.....12:10 pm

Gemara (2-31 Summit Ave). ..6:45 pm

Shalosh Seudos and Shiur .....6:45 pm

Mincha .....7:45 pm

Rabbi's Drasha .....8:10 pm

Shabbos Ends .....8:45 pm

*\*Latest morning Shema is now 9:29 AM. Be sure to recite the Shema at or before that time (even if at home).*

**Weekday Schedule**

**Minyan**

Shacharis .....6:15 am

Mincha .....1:45 pm

Maariv .....9:15 pm

**Classes**

Chassidus, Mon-Fri.....5:55 am

Halachah, Mon-Fri.....1:40 pm

Torah Studies .....Mon. 7-8:00 pm

Tuesday Talmud .....9:30-10:00 pm

**Parshah in a Nutshell**

In the Parshah of Re'eh ("See"), Moses says to the people of Israel, "I place before you today a blessing and a curse"—the blessing that will come when they fulfill G-d's commandments, and the curse if they abandon them. These should be proclaimed on Mount Gerizim and Mount Ebal when the people cross over into the Holy Land.

A Temple should be established in "the place that G-d will choose to make dwell His name there," where the people should bring their sacrifices to Him; it is forbidden to make offerings to G-d in any other place. It is permitted to slaughter animals elsewhere, not as a sacrifice but to eat their meat; the blood (which in the Temple is poured upon the altar), however, may not be eaten.

A false prophet, or one who entices others to worship idols, should be put to death; an idolatrous city must be destroyed. The identifying signs for kosher animals and fish, and the list of non-kosher birds (first given in Leviticus 11), are repeated.

A tenth of all produce is to be eaten in Jerusalem, or else exchanged for money with which food is purchased and eaten there. In certain years this tithe is given to the poor instead. Firstborn cattle and sheep are to be offered in the Temple, and their meat eaten by the kohanim (priests).

The mitzvah of charity obligates a Jew to aid a needy fellow with a gift or loan. On the Sabbatical year (occurring every seventh year), all loans are to be forgiven. All indentured servants are to be set free after six years of service.

Our Parshah concludes with the laws of the three pilgrimage festivals—Passover, Shavuot and Sukkot—when all should go to "see and be seen" before G-d in the Holy Temple. ❖

**Kiddush**

This week's kiddush is sponsored by the Shul.

\*

**Thank You to:**

**Mr. Nachum Nachum  
for reading the Torah**

\*

**Kiddush and Shalosh Seudos  
Volunteers**

\*

**Good Shabbos  
to all!**



## Chassidic Masters

### “The Translation of Evil”

**“See, I give you today the blessing and the curse.”**

Deuteronomy 11:26

“The blessing and the curse”: all phenomena, and all human activity, seem subject to categorization by these two most basic definers of reality. A development is either positive or negative, an occurrence either fortunate or tragic, an act either virtuous or iniquitous.

Indeed, the principle of “free choice”—that man has been granted the absolute autonomy to choose between good and evil—lies at the heart of the Torah’s most basic premise: that human life is purposeful. That our deeds are not predetermined by our nature or any universal law, but are the product of our independent volition, making us true “partners with G-d in creation” whose choices and actions effect the continuing development of the world as envisioned by its Creator.

Philosophers and theologians of all ages have asked: From where does this dichotomy stem? Does evil come from G-d? If G-d is the exclusive source of all, and is the essence of good, can there be evil in His work? If He is the ultimate unity and singularity, can there exist such duality within His potential?

In the words of the prophet Jeremiah, “From the Supernal One’s word there cannot emerge both evil

and good” (Lamentations 3:38). Yet the Torah unequivocally states: “See, I am giving you today the blessing and the curse”—I, and no other, am the exclusive source and grantor of both.

### Transmutation

One approach to understanding the Torah’s conception of “the blessing and the curse” is to see how this verse is rendered by the great translators of the Torah.

Aramaic, which was widely spoken by the Jewish people for fifteen centuries, is the “second language” of the Torah. It is the language of the Talmud, and even of several biblical chapters. There are also a number of important Aramaic translations of the Torah, including one compiled at the end of the first century CE by Onkelos, a Roman convert to Judaism who was a nephew of the emperor Titus; and a translation compiled a half-century earlier by the great Talmudic sage Rabbi Yonatan ben Uziel.

In Onkelos’ translation, the Hebrew word *kelalah* in the above-quoted verse is translated literally as “curse” (*levatin* in the Aramaic). But in Rabbi Yonatan’s translation, the verse appears thus: “See, I give you today the blessing and its transmutation.” The author is not merely avoiding the unsavory term “curse”—he himself uses that term but three verses later in Deuteronomy 11:29, and in a number of other places in the Torah where the word *kelalah* appears. Also, if Rabbi Yonatan just

wanted to avoid using a negative expression, he would have written “the blessing and its opposite” or some similar euphemism. The Aramaic word he uses, *chilufa*, means “exchange” and “transmutation,” implying that “the curse” is something which devolves from the blessing and is thus an alternate form of the same essence.

In the words of our sages, “No evil descends from heaven”—only two types of good. The first is a “blatant” and obvious good—a good which can be experienced only as such in our lives. The other is also good, for nothing but good can “emerge from the Supernal One”; but it is a “concealed good,” a good that is subject to how we choose to receive and experience it. Because of the free choice granted us, it is in our power to distort these heavenly blessings into curses, to subvert these positive energies into negative forces.

Onkelos’s is the more “literal” of the two translations. Its purpose is to provide the student with the most rudimentary meaning of the verse. The verse, in the Hebrew, says “the blessing and the curse,” and Onkelos renders it as such in the Aramaic. Anyone searching for the deeper significance of the negative in our world must refer to those Torah texts which address such issues.

On the other hand, the translation of Rabbi Yonatan ben Uziel provides a more esoteric interpretation of the Torah, incorporating many Midrashic and Talmudic insights.

## **Chassidic Masters**

**(continued from previous page)**

So instead of simply calling “the curse” a curse, it alludes to the true significance of what we experience as evil in our lives. In essence, Rabbi Yonatan is telling us, what G-d gives is good; but G-d has granted us the ability to experience both “the blessing and its transmutation”—to divert His goodness to destructive ends, G-d forbid.

This also explains why Rabbi Yonatan translates *kelalah* as “transmutation” in the above-cited verse (verse 26) and in a later verse (verse 28), yet in verse 29 he renders it literally as “curse,” in the manner of Onkelos. In light of the above, the reason for the differentiation is clear: the first two verses speak of G-d’s giving us both a blessing and a “curse”; but G-d does not give curses—only the option and capability to “transmute” His blessings. On the other hand, the third verse (“And it shall come to pass, when the L-rd your G-d has brought you into the land . . . you shall declare the blessing on Mount Gerizim and the curse on Mount Eival”) speaks of our articulation of the two pathways of life, where the “concealed good” can be received and perceived as an actual “curse.”

### **Galut**

On a deeper level, the different perspectives on the nature of evil expressed by these two Aramaic translations of the Torah reflect the spiritual-historical circumstances under which they were compiled.

Galut, the state of physical and spiritual displacement in which we have found ourselves since the destruction of the Holy Temple and our exile from our land nearly two thousand years ago, is a primary cause for the distortion of G-d’s blessing into “its transmutation.” When the people of Israel inhabited the Holy Land and experienced G-d’s manifest presence in the Holy Temple in Jerusalem, they experienced the divine truth as a tactual reality. The intrinsic goodness and perfection of all that comes from G-d was openly perceivable and accessible.

Galut, on the other hand, is a state of being which veils and distorts our soul’s inner vision, making it far more difficult to relate to the divine essence in every event and experience of our lives. Galut is an environment in which the “concealed good” that is granted us is all too readily transmuted into negativity and evil.

The translation by Rabbi Yonatan ben Uziel, also called the “Jerusalem Translation,”<sup>1</sup> was compiled in the Holy Land in the generation before the Temple’s destruction. The very fact that its authorship was necessary—that for many Jews the language of the Torah was no longer their mother tongue, and the word of G-d was accessible only through the medium of a vernacular—bespeaks the encroaching galut. The “concealed good” was already being experienced as something other than an expression of G-d’s loving relationship with us.

Still, in Rabbi Yonatan’s day the Holy Temple stood in Jerusalem. The descending veil of galut was translucent still, allowing the recognition, if not the experience, of the true nature of reality. One was aware that what one perceived as negative in one’s life was a distortion of the divine goodness.

The Onkelos Translation was compiled a generation later, by the nephew of the Roman emperor who destroyed the Holy Temple and drove the people of Israel into exile. In Onkelos’ day, the galut had intensified to the point that the prevalent reality was that of a world dichotomized by good and evil, a world in which the “concealed good” is regarded as simply “the curse.”

But it is precisely such a world that offers the ultimate in freedom of choice, which, in turn, lends true import and significance to the deeds of man. It is precisely such a world that poses the greater—and more rewarding—challenge: to reveal the underlying goodness, unity and perfection of G-d’s creation. . ❖

**Monday Night Torah**  
**Monday, Aug 13 7:00-8:00 pm**

**UNLOCKING THE HAIR LOCK:**  
**The Secret of the “Upshernish”**

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

**Fair Lawn Orthodox Jewish  
Community Events**

**Aug. 12** – Scavenger Hunt, with Fair Lawn trivia, puzzles and some good old fashion hustle. Darchei Noam, Sunday, 11:00 AM – 1:00 PM. Sign up with your team (up to 5 adults) now. RSVP now at Hunt. <https://tinyurl.com/ycn2w3cv>

**Aug. 12** – Community Barbeque, featuring a basketball competition, bouncy house, face painting, balloon artist, and much more! A Shomrei Torah event, taking place at Berdan Grove Park. Sunday, 4:00 – 7:00 PM. For more info and to register, visit ST BBQ. [Sponsored by Walsh Pest Control, FM Home Loans Ann Zeilingold and Zohar Zamir of KW Realtors.] <https://tinyurl.com/ya6x3jdw>

**Aug. 14 & Sept. 4** – Love in the Time of Nach: Exploring Relationships in Neviim and Ketuvim, a women-only series of shiurim to be given by Rebetzin Chana Shestack. An Ahavat Achim series, to take place at the Shestack residence, 18-19 Saddle River Rd., Tuesday nights, 8:15 – 9:15 PM.

**Aug. 19** - Yom Tov Food Auction, supporting the Yoetzet Halacha Program, so all cooks and bakers are being called! Darchei Noam, Sunday, 4:00 – 7:00 PM. To sign up or contribute go to: Food Auction. <https://tinyurl.com/y7tm7549>

**Want to honor a loved one? Give meaning to an anniversary? Commemorate a Yahrzeit? You can sponsor the Shabbos Kiddush or the Weekly Bulletin. Please contact the Rabbi.**

**Haftorah in a Nutshell**

**NOTE: In actual practice, we read the Rosh Chodesh Haftorah this week**

This week's haftorah is the third of a series of seven "haftarot of Consolation." These seven haftarot commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

G-d addresses the "afflicted and storm-tossed" Jerusalem "who has not been comforted," assuring her that she, and her people, will be restored to full glory. The foundation, walls and ground of Jerusalem will be laid with precious stones. Her children will be "disciples of the L-rd," and will enjoy abundant peace. Any weapon engineered against her will fail.

The prophet then invites the thirsty to acquire "water," namely those who are thirsty for spirituality should study the quenching words of Torah. He promises the nation an everlasting covenant similar to that made with King David. This is also an allusion to the Messiah, David's descendant, who will be revered by all of the nations of the world. ❖

<b>Halachic Zmanim</b>
Shabbos, August 11
Daylight Saving Time
Earliest Tallis ..... 5:00 AM
Latest Morning Shema..... 9:29 AM
Earliest Mincha (Gedola) ..... 1:37 PM
Plag Hamincha .....6:37 PM
Earliest Evening Shema.....8:30 PM

**Hayom Yom...  
Shabbos,  
Rosh Chodesh**

In the winter of 5652 (1891-2), when my father taught me in Tanya, "The second soul in it is the epitome of the spiritual it has an effect upon the most material of materiality.

\*

**Riddle of the Week**  
By Rabbi  
Mordechai Weintraub

*Where do we find a place where it is forbidden to walk or sit, but permissible to run?*

“It is forbidden to sit under the trunk of an Asheira (a tree used for idolatry) ... If there is another road, he may not walk under it. If there is no other road, he may pass under it when running.”

(Rambam, Avodas Kochavim, Chapter 7:11)

ב"ה  
 נמלאה הארץ דעה אתה ה'  
 ANSHEI LUBAVITCH  
**BEIS MIDRASH**  
 בית מדרש לחסידות  
**L'CHASSIDUS**

**שיעורי חסידות • Shiurim**



**STUDY CHASSIDUS!**

Currently learning  
 יום טוב של ראש השנה (תרנ"ט)  
**DIVINE SPEECH**  
 by the Rebbe Rashab  
**Monday-Friday 5:55-6:10 AM**

**שיעורי הלכה • Halacha**

*Explore the Ins-and-Outs of Prayer*  
**Hilchos Tefillah**..... 1:40-1:45 PM  
 Monday-Thursday

**שיעורי • Tuesday Talmud**  
 גמרא

*Master the Language and  
 Methodology of the Talmud!*

**Tractate Sukka**.....9:30-10:00 PM

**WANT TO LISTEN TO A CLASS ON-THE-GO?**  
 Text your WhatsApp number to 201-362-2712  
 to join the Torah Classes @ Anshei Group

**Shiur & Shalosh Seudos**

Sponsored by  
**Mr. Ira Frankel** שיח"י  
 לעילוי נשמת  
 ידידיה חיים בן שלמה פנחס הלוי ע"ה  
 גאלדע בת אברהם יצחק אלטר ע"ה  
 יהושע העשיל בן אברהם מרדכי ע"ה  
 אסתר בת יעקב דוד ע"ה  
 ת.נ.צ.ב.ה.

**May We Share the Legacy?**

*Teaching Torah to Non-Jews*  
 Shabbos afternoon, 6:50 pm



**MONDAY EVENING TORAH STUDIES**

7:00-8:00 PM • Maariv at 9:15

Monday, August 13 2018

**UNLOCKING THE HAIR LOCK**

*The Secret of the Upshernish*

A prevailing custom in many Jewish communities is to leave the hair of a young boy uncut for his first three years. The first haircut is celebrated with joy and fanfare. What is behind this mysterious custom? Not so surprisingly—a lot. And it's not just for kids.

Monday, August 20 2018

**MAZAL TOV, MAZAL TOV!**

*Every Day Your Wedding Day*

How does that sound? Not the expenses of course, but the honeymoon. Sounds great, no? It does, but the reality is that every day is certainly not the wedding day. The hair-splitting genius of an early 20th Century European Talmudist uncovers a fascinating idea about marriage that should help reignite that romantic spark every day.

**Save these Dates!**

Anshei Lubavitch will be featuring a brand-new series for women

**Larger Than Life: Weaving G-d Into the Details**

The classes will take place on the following Wednesdays:

**(2018) October 17, November 14, December 12**

**(2019) January 16, February 13, March 13, May 15**

Look out for more information on the bulletin and on our website.

Contact Mrs. Rivky Bergstein –  
 201.362.2712



**Wrestling with Faith**

**Beginning October 21**

Most people, even the most devout, struggle with issues about God. We sit in the synagogue during the High Holidays and affirm the essentials of Judaism in theory, but when it comes to trusting God with our daily lives, we share a secret, painful fear that God isn't really looking out for us.

Many have been brought up under the assumption that mainstream science is incompatible with genuine Jewish faith—so when they see compelling evidence for biological evolution, for example, they feel forced to choose between science and their faith.

Wrestling with Faith was created for tackling questions like these, the “big issues” that keep people from intimate faith with God. In Wrestling with Faith, we acknowledge the often-unspoken doubts and questions that all people share—as we share their invitation for us to dig deeper for the answers.

In Wrestling with Faith, JLI offers a steady and inspiring voice to help us reaffirm and understand our faith in a world where nothing seems solid or permanent. Drawing upon 3,000 years of Jewish knowledge, as well as a storehouse of literary, psychological, and theological insights, the course examines the fears and doubts that challenge us. It is in these struggles to find meaning that the course lays out a path for belief in a world struggling to find faith; but perhaps more important, it helps us find our own rhythm within which to walk that path.

**Lesson 1** – Where's the evidence?

**Lesson 2** – Does G-d really care?

**Lesson 3** – Why do some Jewish practices seem primitive?

**Lesson 4** – Why would a good G-d do bad stuff?

**Lesson 5** – Do religious beliefs contradict scientific discoveries?

**Lesson 6** – How can I enjoy a close relationship with G-d?

**FIND OUT MORE** by calling 201.362.2712. or email: [RabbiBergstein@FLChabad.com](mailto:RabbiBergstein@FLChabad.com)

