

Anshei Lubavitch Congregation

Rabbi Levi Neubort
Rabbi Avrohom Bergstein
Rabbi Eli Steinhauser

**Shabbos Schedule
Parshas Shoftim**

Erev Shabbos – Aug. 17, 2018

Candle Lighting 7:34 pm
Mincha 7:30 pm

Shabbos – Aug. 18, 2018

Shacharis9:30 am*
Torah Reading..... 10:35 am
Rabbi Neubort’s Drasha 11:10 am
Kiddush..... 12:10 pm
Gemara (2-31 Summit Ave)... 6:35 pm
Shalosh Seudos and Shiur 6:35 pm
Mincha 7:35 pm
Rabbi’s Drasha 7:55 pm
Shabbos Ends..... 8:34 pm

**Latest morning Shema is now 9:32 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

Moses instructs the people of Israel to appoint judges and law enforcement officers in every city. “Justice, justice shall you pursue,” he commands them, and you must administer it without corruption or favoritism. Crimes must be meticulously investigated and evidence thoroughly examined—a minimum of two credible witnesses is required for conviction and punishment.

In every generation, says Moses, there will be those entrusted with the task of interpreting and applying the laws of the Torah. “According to the law that they will teach you, and the judgment they will instruct you, you shall do; you shall not turn away from the thing that they say to you, to the right nor to the left.”

Shoftim also includes the prohibitions against idolatry and sorcery; laws governing the appointment and behavior of a king; and guidelines for the creation of “cities of refuge” for the inadvertent murderer. Also set forth are many of the rules of war: the exemption from battle for one who has just built a home, planted a vineyard, married, or is “afraid and soft-hearted”; the requirement to offer terms of peace before attacking a city; and the prohibition against wanton destruction of something of value, exemplified by the law that forbids

cutting down a fruit tree when laying siege (in this context the Torah makes the famous statement, “For man is a tree of the field”).

The Parshah concludes with the law of the eglah arufah—the special procedure to be followed when a person is killed by an unknown murderer and his body is found in a field—which underscoring the responsibility of the community and its leaders not only for what they do, but also for what they might have prevented from being done. ❖

Kiddush

This week's kiddush is sponsored by the Shul.

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Thank You to:

**Boaz Kapitanker
for reading the Torah**

*

**Kiddush and Shalosh Seudos
Volunteers**

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**Good Shabbos
to all!**



Chassidic Masters

“The Judge and the Refugee”

*Based on the teachings of
the Lubavitcher Rebbe*

In the Torah section of Shoftim (Deuteronomy 16:18–21:9) we read of the cities of refuge, to which a man who had killed accidentally could flee, finding sanctuary and atonement. The chassidic masters note that Shoftim is always read in the month of Elul—for Elul is, in time, what the cities of refuge were in space. It is a month of sanctuary and repentance, a protected time in which a person can turn from the shortcomings of his past and dedicate himself to a new and sanctified future.

The Lubavitcher Rebbe analyzes an important feature of the cities: they were only to be found in the land of Israel, even though the judges and officers who executed Torah law were to be appointed wherever Jews live. Why does the law extend everywhere, while refuge belongs to the Holy Land? And what does this imply for the month of Elul, our place of spiritual refuge in the calendar of the Jewish year?

A Paradox

Sifri interprets the opening verse of our Parshah, “You shall set judges and officers in all your gates,” to apply to “all your dwelling places,” even those outside Israel. It then continues: One might think that cities of refuge were also to exist outside the land of Israel. Therefore the Torah uses the restrictive expression “these are the cities of

refuge” to indicate that they were to be provided only within Israel.

Nonetheless, Sifri says that someone who committed accidental homicide outside the land of Israel and fled to one of the cities of refuge would be granted sanctuary there. It was the cities themselves, not the people they protected, that were confined to the land of Israel.

The fact that Sifri initiates a comparison between the “judges and officers” and the cities of refuge indicates that they have a relationship to one another. It is this: The judges who applied the law and the officers who executed the sentences did not aim at retribution, but at the refinement of the guilty. And the aim of the cities of refuge was to impose on the fugitive an atoning exile—atonement in the sense of a remorse which effaces the crime until he regains his original closeness to G-d’s will.

We might then have thought that if this safeguard, this place of atonement, was available in the holy environment of the land of Israel, it would be all the more necessary outside its borders, where it was easier to fall into wrongdoing. And yet only judges and officers were to be provided beyond Israel’s borders—only the agents of the law, not its refuge.

Transcendence or Empathy

There are two phases in teshuvah, or repentance. There is remorse over what has been done, and commitment to act differently in

the future. These are inextricably connected. For the only test of sincere remorse is the subsequent commitment to a better way of life. To be contrite about the past without changing one’s behavior is a hollow gesture.

This is the deeper significance of the law that the city of refuge is found only in the land of Israel. For a man could not atone while clinging to the environment which led him to sin. He might feel remorse, but he would not have taken the decisive step away from his past. For this, he had to escape to the “land of Israel,” i.e., to holiness. There, on its sanctified earth, his commitment to a better future could have substance.

Judges, however, could be appointed outside the land of Israel. For it is written in Ethics of the Fathers, “Do not judge your fellow man until you come to his place.” A court which sits in the land of Israel cannot know the trials and temptations which exist outside, or the difficulties of being loyal to one’s faith in a place of exile. The land of Israel is a land where “the eyes of the L-rd your G-d are always upon it, from the beginning of the year to the end of the year.” It is a land of divine grace. One cannot judge a man by its standards if that man lives outside its protection.

So judges had to be drawn from the same environment as their defendants. They had not only to know what he had done; they had to experience for themselves the environment which brought him to it.

Chassidic Masters **(continued from previous page)**

Rabbi DovBer of Lubavitch (the second Chabad rebbe) was once giving private audiences, when he interrupted them for some time before continuing. It transpired that a man who had had an audience wanted the rebbe's help in setting right a particularly degrading act he had done. The rebbe later said to one of his close disciples that one must discover some analogous quality in oneself, on however refined a level, before one can help someone to remedy his sin. His interruption of the audiences had been to attempt to find in himself this point from which he could identify with the sinner.

It was this principle that lay behind G-d's command to Moses when the Israelites had made the Golden Calf: "Go, get yourself down, for your people have dealt corruptly." For at that moment, Moses was inhabiting the spiritual heights of Mount Sinai, neither eating nor drinking, divorced from the world. The Israelites were degraded through their sin. But by telling him to "go down" to "your people," G-d created a bond between Moses and the people, on the basis of which Moses was able to plead on their behalf.

Three Degrees of Refuge

Although all the cities of refuge were to be in the land of Israel, they were not all in the same territory. There were the three in the land of Israel proper—the Holy Land. Three

were in the territories east of the Jordan, where "manslaughter was common" (Talmud, Makkot 9b). And when in the messianic era "the L-rd your G-d will enlarge your borders," three more will be provided in the newly occupied land.

This means that every level of spirituality has its own refuge, from the relatively lawless eastern territories to the Holy Land, and even in the world of Moshiach. And this is true spiritually as well as geographically. At every stage of one's religious life, there is the possibility of some shortcoming for which there must be refuge and atonement. Even if a person never disobeys G-d's will, he may still not have done all within his power to draw close to G-d.

This is the task of the month of Elul. It is a time of self-examination, when each person must ask himself whether what he has achieved was all that he could have achieved. And if not, he must repent, and strive towards a more fulfilled future. Businessman and scholar—the one who has lived in the world and the one who has spent his days under the canopy of the Torah—both must make Elul a time of self-reckoning and refuge.

It is the way of the Western world to make Elul, the month of high summer, a time for vacation from study. The opposite should be the case. It is, above all, the time for self-examination, a time to change one's life. And the place for this is the city of refuge in the "Holy

Land," which, in the geography of the soul, is a place of Torah.

Each Jew should set aside Elul, or at least from the 18th onwards (the last 12 days, a day for each month of the year), or at any rate the days when selichot are said, and make his refuge in a place of Torah.

A refuge is a place to which one flees—that is, where one lays aside one's past and makes a new home. Elul is the sublimation of the past for the sake of a better future. And it is the necessary preparation for the blessings of Rosh Hashanah, the promise of plenty and fulfillment in the year to come. ❖

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Join us for the High Holidays, where all Jews feel at home.

Our contemporary approach to tradition will leave you feeling uplifted and inspired.

The Days of Awe are rapidly approaching; now is the time to reserve (and pay for) your seats.

- Friendly Atmosphere
- All announcements and Sermons are in English
- Hebrew-English Prayer-Books

Seating is limited and will be sold on a first-come-first-served basis. If you cannot afford to purchase a seat, please contact Rabbi Neubort

<https://www.flchabad.com/congregation/high-holidays/seating/>

**Hayom Yom...
Shabbos, 7 Elul**

The Alter Rebbe instructed that in the phrase p'tzua daka,¹ the word daka be written (in the Torah scroll) with an alef at the end, not with a hay.

In Prague there is a Torah scroll which - according to local tradition - had been examined and emended by Ezra the Scribe. It is read only on Simchat Torah and is always rolled to the portion of sh'ma. When I was in Prague in 5668 (1908) I saw that scroll, and in it daka is spelled with an alef. So too when I was in Worms in 5667 (1907), I saw a sefer-Torah written - according to their tradition - by Rabbi Meir of Rotenberg, and there too the word daka was written with an alef. See also Sh'eirit Yehuda, (Yoreh De'a, 16) and Divrei Nechemya (Yoreh De'a, 22) Mishnat Avraham (Sect. 32) cites a number of works that deal with this subject. ❖

Vedibarta Bam

By Moshe Bogomilsky

"שופטים ושוטרים תתן לך בכל שעריך"

"Judges and officers you shall appoint for you in all your cities." (Devorim 16:18)

QUESTION: The word "*lecha*" — "for you" — is superfluous?

ANSWER: In a person's face there are seven openings: two ears, two eyes, two nostrils and a mouth. The Torah is indicating that besides judges for all cities, you should also appoint judges "*lecha*" — "for yourself" — i.e. you should judge carefully and police whatever you see with your eyes, hear with your ears, smell with your nostrils, and speak with your mouth.

Since *Parshat Shoftim* is always read around the beginning of the month of *Elul*, when *teshuvah* is primary, the Torah calls to our attention with the word "*lecha*," that every person should carefully judge and police his own body especially during this month, and rectify any wrongdoing committed through these senses. --- (של"ה)

Justice, justice shall you pursue (Devorim 16:20)

Why does the verse repeat itself? Is there a just justice and an unjust justice? Indeed there is. The Torah is telling us to be just also in the pursuit of justice—both the end and the means by which it is obtained must be just. -- (Rabbi Bunim of Peshischa)

By virtue of three things the world endures: law, truth and peace. -- (Ethics of Our Fathers 1:18)

The three are one and the same: if the law is upheld, there is truth and there is peace. -- (Jerusalem Talmud, Taanit 4:2)

**Fair Lawn Orthodox Jewish
Community Events**

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>

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.

SAVE THE DATE:

Friendship Walk and Celebration

Sunday, September 16

Votee Park, Teaneck

10:00 am Registration

10:30 am Walk 11:00 am Fair

www.NJFriendshipWalk.com

Halachic Zmanim

Shabbos, August 18

Daylight Saving Time

- Earliest Tallis5:08 AM
- Latest Morning Shema.....9:32 AM
- Earliest Mincha (Gedola) 1:35 PM
- Plag Hamincha.....6:29 PM
- Earliest Evening Shema.....8:20 PM

Haftorah in a Nutshell

Isaiah 51:12-52:12

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

The haftorahs of the past two weeks open with Israel's complaint that they have been abandoned by G-d. Israel is not content with consolations offered by the prophets — instead they demand that G-d alone comfort them. In response, this week's haftorah begins with G-d's response: "I, indeed I, will comfort you."

After briefly reprimanding Israel for forgetting their Creator for fear of human and finite oppressors, the prophet describes the suffering and tribulations which Israel has endured. However, the time has arrived for the suffering to end. The time has come for Israel's oppressors to drink the "cup of suffering" which they had hitherto forced Israel to drink: "Awaken, awaken, put on your strength, O Zion; put on the garments of your beauty, Jerusalem the Holy City, for no longer shall the uncircumcised or the unclean continue to enter you. Shake yourselves from the dust, arise, sit down, O Jerusalem; free yourself of the bands of your neck, O captive daughter of Zion."

Isaiah extols the beauty of the messenger who will announce the good tidings of Redemption. "Burst out in song, sing together, O ruins of Jerusalem, for the L-rd has consoled His people; He has redeemed Jerusalem."

The haftorah ends by highlighting the difference between the Egyptian Exodus, when the Israelites hurried out of their exile and bondage, and the future Redemption: "For not with haste shall you go forth and not in a flurry of flight shall you go, for the L-rd goes before you, and your rear guard is the G-d of Israel." ❖

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.

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

Shiurim • שיעורי חסידות



STUDY CHASSIDUS!

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

Halachah • שיעורי הלכה

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

Tuesday Talmud • שיעורי
 גמרא

*Master the Language and
 Methodology of the Talmud!*

Tractate Sukkah9:30-10:00 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

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לעילוי נשמת

אלגרה בת סלחה ז"ל

ת.נ.צ.ב.ה.

An Uplifting Shabbos

*Using Shabbos elevators and prepaid
 trains and buses*

With Rabbi Levi Neubort
 Shabbos afternoon, 6:40 pm



MONDAY EVENING TORAH STUDIES

7:00-8:00 PM • Maariv at 9:15

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.

Monday, August 27 2018

MIND OVER MATTER

The Tefillin Mind Game

Do you find your emotions difficult to contain? Welcome to the human race, my friend; the heart is a wild thing. The good news is that we have a built-in control, and it's called the mind. Funny enough, the two boxes of tefillin affixed daily to the head and the arm have a lot to say in this conversation. Find out how in this lesson.

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

