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Parshah in a Nutshell

Deuteronomy 21:10–25:19

the prohibition against charging interest on a loan; the laws of divorce (from which are also derived many of the laws of marriage); the penalty of thirty-nine lashes for transgression of a Torah prohibition; and the procedures for yibbum (“levirate marriage”) of the wife of a deceased childless brother, or chalitzah (“removing of the shoe”) in the case that the brother-in-law does not wish to marry her.

Ki Seitzei concludes with the obligation to remember “what Amalek did to you on the road, on your way out of Egypt.” ❖

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule Parshas Ki Seitzei

Erev Shabbos – Aug. 24, 2018

Candle Lighting.....7:24 pm

Mincha7:30 pm

Shabbos – Aug. 25, 2018

Shacharis9:30 am*

Torah Reading10:35 am

Rabbi Neubort’s Drasha11:10 am

Kiddush.....12:10 pm

Gemara (2-31 Summit Ave). ...6:25 pm

Shalosh Seudos and Shiur6:25 pm

Mincha7:25 pm

Rabbi’s Drasha7:45 pm

Shabbos Ends8:23 pm

**Latest morning Shema is now 9:35 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule

Minyan

Shacharis6:15 am

Mincha1:45 pm

Maariv9:15 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

Seventy-four of the Torah’s 613 commandments (mitzvot) are in the Parshah of Ki Seitzei. These include the laws of the beautiful captive, the inheritance rights of the firstborn, the wayward and rebellious son, burial and dignity of the dead, returning a lost object, sending away the mother bird before taking her young, the duty to erect a safety fence around the roof of one’s home, and the various forms of kilayim (forbidden plant and animal hybrids).

Also recounted are the judicial procedures and penalties for adultery, for the rape or seduction of an unmarried girl, and for a husband who falsely accuses his wife of infidelity. The following cannot marry a person of Jewish lineage: a mamzer (someone born from an adulterous or incestuous relationship); a male of Moabite or Ammonite descent; a first- or second-generation Edomite or Egyptian.

Our Parshah also includes laws governing the purity of the military camp; the prohibition against turning in an escaped slave; the duty to pay a worker on time, and to allow anyone working for you—man or animal—to “eat on the job”; the proper treatment of a debtor, and

Kiddush

This week’s kiddush is sponsored by the Shul.

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Thank You to:

Mr. Ira Rabbi Neubort for his inspirational reading of the Torah

Volunteers who help prepare, serve, and clean up Kiddush and Shalosh Seudos

Chassidic Masters

“Amalek” Nemesis of G-dliness

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

*The people of Israel journeyed . . .
and they camped in Rephidim . . .*

*[Moses] named the place
“Challenge and Strife,” because of
the strife of the people of Israel and
their challenging of G-d, saying, “Is
G-d amongst us or not?”*

*Then came Amalek and attacked
Israel in Rephidim . . . (Exodus 17:1–
8)*

Remember what Amalek did to you on the road, on your way out of Egypt. That he encountered you on the way, and cut off those lagging to your rear, when you were tired and exhausted; he did not fear G-d. Therefore . . . you must obliterate the memory of Amalek from under the heavens. Do not forget. (Deuteronomy 25:17–19)

The Jewish people had just experienced one of the greatest manifestations of divine power in history. Ten supernatural plagues had compelled the mightiest nation on earth to free them from their servitude. The sea had split before them, and manna had rained from the heavens to nourish them. How could they possibly question, “Is G-d amongst us or not?”

Yet such is the nature of doubt. There is doubt that is based on a rational query. There is doubt that

arises from the doubter’s subjective motives and desires. But then there is doubt pure and simple: irrational doubt, doubt more powerful than reason. Doubt that neutralizes the most convincing arguments and the most inspiring experiences with nothing more than a cynical shrug.

Such was the doubt that left the Jewish people susceptible to attack from Amalek. Amalek, in the spiritual sphere, is the essence of baseless, irrational indifference. In the words of the Midrash:

To what is the incident (of Amalek) comparable? To a boiling tub of water which no creature was able to enter. Along came one evildoer and jumped into it. Although he was burned, he cooled it for the others.

So, too, when Israel came out of Egypt, and G-d split the sea before them and drowned the Egyptians within it, the fear of them fell upon all the nations. But when Amalek came and challenged them, although he received his due from them, he cooled¹ the awe of the nations of the world for them.²

This is why Amalek, and what he represents, constitutes the archenemy of the Jewish people and their mission in life. As Moses proclaimed following the war with Amalek, “G-d has sworn by His throne; G-d is at war with Amalek for all generations.”³ Truth can refute the logical arguments offered against it. Truth can prevail even over man’s selfish drives and desires, for intrinsic to the nature of man is the axiom that “the mind rules over the heart”—that it is

within a person’s capacity to so thoroughly appreciate a truth that it is ingrained in his character and implemented in his behavior. But man’s rational faculties are powerless against the challenge of an Amalek who leaps into the boiling tub, who brazenly mocks the truth and cools man’s most inspired moments with nothing more than a dismissive “So what?”

The Bottleneck

Amalek attacked Israel “on the road, on [the] way out of Egypt,” as they were headed toward Mount Sinai to receive G-d’s Torah and their mandate as His people. Here, too, history mirrors the inner workings of the soul: the timing of the historical Amalek’s attack describes the internal circumstances under which the pestilence of baseless doubt rears its head.

In the Passover Haggadah we say: “In every generation one must see himself as if he personally came out of Mitzrayim.” Mitzrayim, the Hebrew word for Egypt, means “narrow straits”; on the personal level, this refers to what chassidic teaching calls the “narrowness of the neck” which interposes between the mind and the heart.

Just as physically the head and the heart are joined by a narrow passageway, the neck, so it is in the spiritual-psychological sense. For while the mind possesses an innate superiority over the heart, it is a most difficult and challenging task for a person to exercise this superiority—to direct and mold his feelings and desires to conform with what he knows to be right.

Chassidic Masters

(continued from previous page)

This is the “Exodus from Mitzrayim” that is incumbent on each and every generation: the individual challenge to negotiate the narrow straits of one’s internal “neck,” to overcome the material enticements, the emotional subjectivity, the ego and self-interest which undermine the mind’s authority over the heart and impede its influence on the person’s character and behavior.

As long as a person is still imprisoned in his personal mitzrayim, he faces many challenges to his integrity. As long as he has not succeeded in establishing his mind as the axis on which all else revolves, his base instincts and traits—such as greed, anger, the quest for power and instant gratification—may get the better of him. But once he achieves his personal “Exodus” from the narrow straits of his psyche, once he establishes his knowledge and understanding of the truth as the determining force in his life, the battle is all but won. He may be confronted with negative ideas and rationalizations, but free of the distortions of self-interest, the truth will triumph. He may be tempted by negative drives and desires, but if in his life the mind rules the heart, it will curb and ultimately transform them.

But there remains one enemy which threatens also the post-Exodus individual: Amalek. Amalek “knows his Master and consciously rebels against Him.” Amalek does not

challenge the truth with arguments, or even with selfish motivations; he just disregards it. To the axiom, “Do truth because it is true,” Amalek says, “So what?” Armed with nothing but his chutzpah, Amalek jumps into the boiling tub, contests the incontestable. And in doing so, he cools its impact.

Beyond Reason

How is one to respond to Amalek? How is one to deal with the apathy, the cynicism, the senseless doubt within? The formula that the Torah proposes is encapsulated in a single word: Zachor—“Remember.”

In his Tanya,⁴ Rabbi Schneur Zalman of Liadi discusses the faith in G-d that is integral to the Jewish soul. Faith is not something that must be attained; it need only be revealed, for it is woven into the very fabric of the soul’s essence. Faith, continues Rabbi Schneur Zalman, transcends reason. Through faith one relates to the infinite truth of G-d in its totality, unlike the perception achieved by reason, which is defined and limited by the finite nature of the human mind.

Thus Rabbi Schneur Zalman explains the amazing fact that, throughout Jewish history, many thousands of Jews have sacrificed their lives rather than renounce their faith and their bond with the Almighty—including many who had little conscious knowledge and appreciation of their Jewishness, and did not practice it in their daily lives. At their moment of truth,

when they perceived that their very identity as Jews was at stake, their intrinsic faith—a faith that knows no bounds or equivocations—came to light, and overpowered all else.

Amalek is irrational and totally unresponsive to reason; the answer to Amalek is likewise supra-rational. The Jew’s response to Amalek is to remember: to call forth his soul’s reserves of supra-rational faith, a faith which may lie buried and forgotten under a mass of mundane involvements and entanglements. A faith which, when remembered, can meet his every moral challenge, rational or not. ❖

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Embroidery Exhibition

Needle Artist, Kay Fialkoff, will exhibit works on paper and fabric, featuring a series of embroidery masterworks titled *Prayers for the Earth*, at the Pine Gallery in the Maurice M. Pine Library in Fair Lawn. The address is [10-10 Fair Lawn Avenue](http://www.fairlawnnj.gov/10-10-Fair-Lawn-Avenue).

The opening reception is Sunday, November 4, 2018, 2:30- 4:30 p.m. The exhibition will run through the end of December. Guided tours are available by appointment.

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**Hayom Yom...
Shabbos, 14 Elul**

The Rebbe writes:

From my father's guiding instructions: Keep away - to the ultimate degree - from a campaign of attack. Not because we lack the means of prevailing or because of timorousness, but because we must consecrate all our strength exclusively to strengthening our own structure, the edifice of Torah and mitzvot performed in holiness and purity. To this we must devote ourselves utterly, with actual mesirat nefesh,¹ not merely with potential mesirat nefesh. ❖

**Help make a Minyan once a Year –
or once in a while in Paterson**

If you map out 510 East 27th Street/Corner of 12th Ave in Paterson it's really not that far from Fair Lawn or Elmwood Park. Visitors and Minyan-makers find it's worth the Shlep, even if you're just looking for a good Chulent. But most importantly, the seniors at Federation Apartments look forward to each Minyan! Here are upcoming opportunities to do a Mitzvah:

Sept. 1, Parshat Ki Savo -- Kiddush in honor of Ba'al Koreh Phil Kestenbuam

Rosh Hashanah Schedule: Monday, September 10 & Tuesday, September 11

Yom Kippur Schedule: Tuesday, September 18th 7:30p.m. Kol Nidre Services followed by Ma'ariv

Wednesday, September 19 – begin at 9:00a.m. (Yizkor approximately 11am)

Small groups walk from the Morlot and Broadway bridges at approx. 8:40. For more info, email: JerrySchrantz@gmail.com or visit Paterson Shul on Facebook. ❖

Vedibarta Bam

By Moshe Bogomilsky

"ויהפך ה' אלקיך לך את הקללה לברכה"

"And G-d, your G-d, transformed for you the curse to a blessing." (Deuteronomy 23:6)

QUESTION: The word "*lecha*" — "for you" — seems to be superfluous. Could not the *pasuk* have just said, "G-d transformed the curse to a blessing?"

ANSWER: Hashem promised our patriarch Avraham that, "I will bless those who bless you" (*Bereishit* 12:3). If so, Bilaam should have been blessed by Heaven for blessing the Jewish people?

With the extra word "*lecha*" — "for you" — the Torah is emphasizing that in reality Bilaam intended to curse you, but "*lecha*" — "for you" — Hashem converted it into a blessing. Thus, Bilaam is not among the people who blessed the Jews, but among those who did the opposite, and he deserves punishment, rather than reward.

(דגל מחנה אפרים)

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

**Fair Lawn Orthodox Jewish
Community Events**

Sept. 1 – Pre-Selichot Kumzitz, featuring music by Jon Lamm, Laizer Albert, & Baruch Harris. Light refreshments will be served. Darchei Noam, 11:30 PM to 12:56 AM. For more info, go to Kumzitz.

<https://www.darcheinoam.com/event/5779/kumzitz>

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.

Yom Tov Food Auction, supporting the Yoetzet Halacha Program, beginning online this Sunday morning, 10:00 AM and staying opened through August 26. To bid go to Darchei Noam Food Auction.

Haftorah in a Nutshell

Isaiah 54:1-10

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

Forsaken Jerusalem is likened to a barren woman devoid of children. G-d enjoins her to rejoice, for the time will soon come when the Jewish nation will return and proliferate, repopulating Israel's once desolate cities. The prophet assures the Jewish people that G-d has not forsaken them. Although He has momentarily hid His countenance from them, He will gather them from their exiles with great mercy. The haftorah compares the final Redemption to the pact G-d made with Noah. Just as G-d promised to never bring a flood over the entire earth, so too He will never again be angry at the Jewish people.

"For the mountains may move and the hills might collapse, but My kindness shall not depart from you, neither shall the covenant of My peace collapse." ❖

Halachic Zmanim
Shabbos, August 25
Daylight Saving Time

Earliest Tallis..... 5:17 AM
Latest Morning Shema 9:35 AM
Earliest Mincha (Gedola).....1:32 PM
Plag Hamincha.....6:20 PM
Earliest Evening Shema8:09 PM

**Good Shabbos
to all!**



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/>