

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Rutly Steinhauser

Shabbos – Parshas Devarim

Erev Shabbos – Aug 9 – Av 8

Candle Lighting 7:45 pm

Mincha 7:30 pm

Shabbos Day – Aug 10 – Av 9

Shacharis 9:30 am*

Torah Reading 10:35 am

Rabbi Neubort's Drasha 11:10 am

Kiddush 12:10 pm

EARLY Mincha at Shul 1:35 pm

Shiur & Shalosh Seudos Postponed

Shabbos Ends 8:47 pm

SPECIAL Maariv 9:20 pm

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

Weekday Schedule (not on a holiday):

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

and at 9:25 pm

Torah Studies Mon. 7-8:00 pm

Tuesday Talmud 9:30-10:00 pm

Wednesday Mishna 8:30-9:15 pm

On the first of Shevat (thirty-seven days before his passing), Moses begins his repetition of the Torah to the assembled children of Israel, reviewing the events that occurred and the laws that were given in the course of their forty-year journey from Egypt to Sinai to the Promised Land, rebuking the people for their failings and iniquities, and enjoining them to keep the Torah and observe its commandments in the land that G-d is giving them as an eternal heritage, into which they shall cross after his death.

Moses recalls his appointment of judges and magistrates to ease his burden of meting out justice to the people and teaching them the word of G-d; the journey from Sinai through the great and fearsome desert; the sending of the spies and the people's subsequent spurning of the Promised Land, so that G-d decreed that the entire generation of the Exodus would die out in the desert. "Also against me," says Moses, "was G-d angry for your sake, saying: You, too, shall not go in there."

Moses also recounts some more recent events: the refusal of the nations of Moab and Ammon to allow the Israelites to pass through their countries; the wars against the Emorite kings Sichon and Og, and the settlement of their lands by the tribes of Reuben and Gad and part of the tribe of Manasseh; and Moses' message to his successor, Joshua, who will take the people into the Land and lead them in the battles for its conquest: "Fear them not, for the L-rd your G-d, He shall fight for you." ❖

Eruv: www.fairlawneruv.com

Eruv Hotline phone number:
201-254-9190.

*This week's Kiddush is
sponsored by*

Mr. and Mrs.

*Leon Zharnest in
commemoration of the
Yartzeit of Moshe Aron
ben David Halevi.*

Thank You to:

**Avi Lebovic
for reading the Torah
and to our
Kiddush and Security
Volunteers**

Tisha B'Av Schedule

Saturday:

Fast Begins 7:58 pm

Shabbos Ends 8:47 pm

Marriv/ Eicha 9:20 pm

Followed by Video

Sunday:

Shachris 9:00 am

Chatzos Hayom 1:01 pm

Mincha 1:45 pm

Maariv 8:10 pm

Fast Ends 8:32 pm

Halachic Zmanim

**Shabbos, August 10
Daylight Savings Time**

Earliest Tallis 4:58 AM

Latest Morning Shema 9:29 AM

Earliest Mincha (Gedola) .. 1:37 PM

Plag Hamincha 6:38 PM

Earliest Evening Shema 8:32 PM

Chassidic Masters

“The Vacuum of Choice”

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

On whose initiative were the spies sent? The way the story is told in Numbers 13, it was by divine command:

G-d spoke to Moses, saying: “Send you men, that they may spy out the land of Canaan, which I am giving to the children of Israel. One man, one man per tribe shall you send, each a prince among them . . .” (Numbers 13:1–2)

But when Moses recounts these events 40 years later, he tells the people of Israel,

You all approached me, and said: “Let us send men before us, that they may search out the land and bring us back word regarding the road by which we shall go up and the cities to we shall enter.” The thing was favorable in my eyes; and I took twelve men from amongst you, one man per tribe . . . (Deuteronomy 1:22–23)

The commentaries reconcile these two accounts of the sending of the spies by explaining that the initiative indeed came from the people of Israel. “Moses then consulted with G-d, who said to him, ‘Send you men . . .,’ to imply: Send them as dictated by your understanding. I am not telling you what to do. Do as you see fit” (Rashi). Thus, the spies’ mission,

while receiving divine consent, was a human endeavor, born of the desire of the people and dispatched because “the thing was favorable” in Moses’ eyes.

The result was a tragic setback in the course of Jewish history. The spies brought back a most demoralizing report, and caused the people to lose faith in G-d’s promise of the Land of Israel as their eternal heritage. The entire generation was then deemed unfit to inherit the land, and it was decreed that they would live out their lives in the desert. Only 40 years later did Moses’ successor, Joshua, lead a new generation across the Jordan River and into the Promised Land. (Joshua and Caleb were the only two spies to speak in favor of conquering the land, and the only two men of that entire generation to enter it.)

Up until that time, G-d had imparted specific directives to Moses and the people of Israel virtually every step of the way. The case of the spies was the first instance in which G-d said, “I’m not telling you what to do; do as you see fit.” Should this not have set off a warning light in the mind of Moses?

Indeed, it did. Our sages tell us that Moses sent off Joshua with the blessing, “May G-d deliver you from the conspiracy of the spies” (Rashi to Numbers 13:16). So why did he send them? And if, for whatever reason, he thought it necessary to send them, why did he not at least bless them as he blessed Joshua?

Even more amazing is the fact that a generation later, as the Jewish people finally stood at the ready (for the second time) to enter the land, Joshua dispatches spies! This time, it works out fine; but why did he again initiate a process which had ended so tragically in the past?

Obviously, Moses was well aware of the risks involved when embarking on a course of “do as you see fit.” For man to strike out on his own, without precise instructions from on high, and with only his finite and subjective judgment as his compass, is to enter a minefield strewn with possibilities for error and failure. Yet Moses also knew that G-d was opening a new arena of human potential.

Free Choice

A most crucial element of our mission in life is the element of choice. Were G-d to have created man as a creature who cannot do wrong, then He might as well have created a perfect world in the first place, or no world at all. The entire point of G-d’s desire in creation is that there exists a non-perfected world, and that we choose to perfect it. It is precisely the possibility for error on our part that lends significance to our achievement.

The concept of choice exists on two levels. When G-d issues an explicit instruction to us, we still have the choice to defy His command.

This, however, is choice in a more limited sense. For, in essence, our soul is literally “a part of G-d above” and, deep down, has but a single desire: to fulfill the divine will. In the words of Rabbi Schneur Zalman of Liadi: “A Jew is neither willing, nor is he able, to tear himself away from G-d.” When it comes down to it, each and every one of us desires only to do good, as defined by the will of G-d. The only choice we have is whether to suppress our innate will or to express it in our daily life.

Up until the episode of the spies, this was the only choice offered the Jewish people. G-d provided unequivocal guidelines for each and every issue that confronted their lives. They had the choice to disobey, but to do so would run contrary to their deepest instincts.

The second level of choice was introduced with G-d’s reply to Moses regarding the spies. When Moses heard G-d saying, “Do as you see fit,” he understood that G-d was opening another, even deeper and truer dimension of choice in the life of man. By creating an area in which He, the creator and absolute master of the world, states, “I am not telling you what to do,” G-d was imparting an even greater significance to human actions. Here, and only here, is the choice truly real; here, and only here, is there nothing to compel us in either direction.

When we enter this arena, the risks are greater: the possibility to err is greater, and the consequences of our error more devastating. But

when we succeed in discovering, without instruction and empowerment from above, the optimum manner in which to enter the Holy Land and actualize the divine will, our deed is infinitely more valuable and significant.

The Self of Joshua

This was why Moses dispatched the spies, though fully aware of the hazards of their mission, without so much as a blessing that they be safeguarded from the pitfalls of human endeavor. Were he to have blessed them—to have imparted to them of his own spiritual prowess to succeed in their mission—he would have undermined the uniqueness of the opportunity that G-d had granted by consenting that their mission be “by your understanding.” The entire point was that both Moses (in deciding whether to send them) and the spies (in executing their mission) be entirely on their own, guided and empowered solely by their own understanding and humanity.

The only one to receive Moses blessing was Joshua, who was Moses’ “faithful servant . . . never budging from [Moses’] tent” (Exodus 33:11). The unique relationship between Moses and Joshua is described by the Talmud by the following metaphor: “Moses face was like the face of the sun; Joshua’s face was like the face of the moon.” On the most basic level, this expresses the superiority of Moses over Joshua, the latter being but a pale reflector of the former’s light; on a deeper

level, this alludes to the depth of the bond between the greatest of teachers and the most devoted of disciples. As the moon has no luminance of its own, but receives all of its light from the sun, so had Joshua completely abnegated his self to his master, so that everything he had, and everything he was, derived from Moses.

For Moses to bless Joshua was not to empower Joshua with something that was not himself: Joshua’s entire self was Moses. Armed with Moses’ blessing, Joshua was truly and fully on his own—this was his essence and self, rather than something imposed on him from without.

Thus it was Joshua, who had successfully negotiated the arena of true and independent choice, who led the people of Israel into the land of Canaan. For the conquest of Canaan and its transformation into a “holy land” represents our entry into a place where there are no clearcut divine directives to distinguish good from evil and right from wrong, and our independent discovery of how to sanctify this environment as a home for G-d. ❖

“This is what man is all about; this is the purpose of his creation and of the creation of all the worlds, sublime and lowly—to make for G-d a dwelling in the physical world.” --Tanya

**Haftorah in a Nutshell – 3rd Shabbos of the Three Week
Shabbat Chazon – Shabbos of the Vision**

Isaiah 1:1-27

This week's haftorah is the third of a series of three "haftarot of affliction." These three haftarot are read during the Three Weeks of mourning for Jerusalem, between the fasts of 17 Tammuz and 9 Av.

Isaiah relays to the Jews a G-dly vision he experienced, chastising the residents of Judah and Jerusalem for having rebelled against G-d, criticizing them for repeating their errors and not abandoning their sinful ways — even after having been reprimanded and punished. "Woe to a sinful nation, a people heavy with iniquity, evildoing seed, corrupt children. They forsook G-d; they provoked the Holy One of Israel." Harsh words are employed, comparing the Jewish leaders to the rulers of Sodom and Gomorrah. G-d states his distaste for their sacrifices and offerings which were flavored with pagan customs. "How has she become a harlot, a faithful city; it was once full of justice, in which righteousness would lodge, but now it is a city of murderers..."

Isaiah then speaks gentler words, encouraging the people to repent sincerely and to perform acts of justice and kindness towards the needy, orphans and widows, and promising them the best of the land in return for their obedience. "If your sins prove to be like crimson, they will become white as snow; if they prove to be as red as crimson dye, they shall become as wool." The haftorah concludes with a promise that G-d will eventually reestablish Israel's judges and leaders, when "Zion shall be redeemed through justice and her penitents through righteousness."

Note: The first word of the haftorah is "Chazon" ("The vision [of Isaiah]"). The Shabbat when this haftorah is read, the Shabbat before Tisha b'Av, is thus called "Shabbat Chazon," the "Shabbat of the Vision." According to chassidic tradition, on this Shabbat the soul of every Jew is treated to a "vision" of the third Holy Temple that will be rebuilt with the coming of Moshiach. ❖

From Our Sages

These are the words which Moses spoke to all Israel (Deuteronomy 1:1)

It was only to the people of Israel that Moses spoke of their iniquities and failings. To G-d, Moses spoke only of the virtues of Israel, and justified them no matter what they did.

-- (Chassidic saying)

G-d spoke to us in Horeb, saying: "You have long enough stayed at this mountain. Turn away, and take your journey . . ." (Deuteronomy 1:6-7)

The mountain we're talking about is Mount Sinai, scene of the most monumental event in human history: G-d's revelation of His wisdom and will to man. Still, G-d says: "You've been hanging around this mountain long enough. Move on!"

In our lives we also have moments, days or years of revelation, times when we learn and grow and are enriched. But the purpose must always be to move on, move away, and carry the enlightenment and enrichment to someplace else—some corner of creation that awaits redemption.

-- (The Lubavitcher Rebbe)

Tisha B'Av

Tisha B'Av, the 9th day of the month of Av (Aug. 10-11, 2019), is the saddest day on the Jewish calendar, on which we fast, deprive ourselves and pray. It is the culmination of the Three Weeks, a period of time during which we mark the destruction of the Holy Temple in Jerusalem.

What Happened on 9 Av?

1313 BCE: The spies returned from the Promised Land with frightening reports, and the Israelites balked at the prospect of entering the land. G-d decreed that they would therefore wander in the desert for 40 years.

Both Holy Temples in Jerusalem were destroyed on this date. The First Temple was burned by the Babylonians in 423 BCE and the Second Temple fell to the Romans in 70 CE, unleashing a period of suffering from which our nation has never fully recovered.

The Bar Kochba revolt against the Romans in 133 CE ended in defeat: The Jews of Betar were butchered on the 9th of Av and the Temple Mount was plowed one year later on the same date.

Later on in our history, many more tragedies happened on this day, including the 1290 expulsion of England's Jews and the 1492 banishment of all Jews from Spain.

How 9 Av Is Observed

The fast begins at sunset of the 8th of Av and concludes at nightfall the following night (delayed by one day

when 9 Av is on Shabbat). During this time, we

- Don't eat or drink
- Don't wear leather footwear
- Don't bathe or wash our-selves (washing only until the knuckle when mandated by halachah)
- Don't apply ointments or creams
- Don't engage in marital relations or any form of intimacy
- Don't sit on a normal-height chair until chatzot (the time when the sun has reached its apex)
- Don't study Torah (except for the "sad" parts that deal with the destruction of the Temples, etc.)
- Don't send gifts, or even greet one another (you may respond to greetings)
- Don't engage in outings, trips or similar pleasurable activities
- Don't wear fine, festive clothing

What We Do

Starting from midday on 8 Av, we limit our Torah study to the few allowed topics that are of a sad nature or pertain to the Temples' destruction.

We eat a square meal in the afternoon, before Minchah services. Then, late in the afternoon, a "separation meal," seudah hamafseket, is eaten. It consists of bread and a hard-boiled egg dipped in ashes, accompanied by water. This meal is eaten alone, sitting on a low stool.

The meal must be over by sundown, when all the laws of Tisha B'Av take effect.

Tisha B'Av evening services are held in synagogue, where the ark has been stripped of its decorative curtain and the lights dimmed. Evening prayers are followed by the chanting of Eichah (Lamentations).

Morning prayers are held without tallit and tefillin, since both are considered adornments. Most of the morning is occupied by the reading of Kinot, elegies marking the various tragedies that befell our people.

Work is permitted on Tisha B'Av, but discouraged. On this day, one's focus should be on mourning and repentance. If one must work, it is preferable to begin after midday.

It is customary to give extra charity on Tisha B'Av, as on every fast day.

After midday, it is permissible to sit on chairs, and tallit and tefillin are worn during the afternoon prayer. In the synagogue, the ark's curtain is restored to its place before the afternoon prayers.

Many communities have the custom to clean the house and wash the floors after midday, in anticipation of the Redemption, which we await.

Tisha B'Av

(Continued)

After the Fast

When night falls, before breaking the fast, one should perform netilat yadayim (hand-washing), this time covering the entire hand with water, but without reciting the blessing. It is also customary to perform Kiddush Levanah at this point, celebrating the rebirth of the moon, and our hoped-for national rebirth.

The Temple was set ablaze on the afternoon of the 9th of Av, and it burned through the 10th. Therefore, the restrictions of the Nine Days (such as not eating meat, swimming or laundering clothing) extend until midday of the 10th of Av.

The Joy Within the Sadness

Even as we mourn, there is an element of joy and comfort. Indeed, the reading of Eichah concludes with the verse "Restore us to You, O L-rd, that we may be restored! Renew our days as of old." There is also a custom among many to use flimsy paperback Kinot booklets, hoping that they will not be needed next year.

It is by no accident that Scripture refers to this day as a mo'ed, a holiday, and Tachanun (prayer of repentance) is not said today. May the time soon come when we look back with the clarity of hindsight to see how all our suffering was but a prelude to happiness and goodness, with the coming of Moshiach. Amen! ❖

MAKE THE PATERSON MINYAN FOR PARSHAS DEVARIM

Please join us this Shabbat, (Saturday, August 10) for the Paterson Minyan at 9a.m.-- Parshat Devarim/Tisha B'Av. This is a very meaningful day, with the 9th of Av falling on a Shabbat and the fast portion of the day moved to Sunday.

If you can't make it this Shabbat, there are a few more opportunities in the Summer:

- August 24 Parshat Eikev
- September 14 Parshat Ki Tetze
- Monday, September 30 Rosh Hashanah Day 1
- Tuesday, October 1 Rosh Hashanah Day 2

All Minyanim start 9a.m. @ Federation Apartments 510 E. 27th Street/12th Ave.

Visit: www.patersonshul.org for additional updates
or on Facebook: Paterson Shul.

Thanks and hope everyone is having a great summer!

Jerry Schranz

Gabbai – Paterson Shulbair, Paterson Shul

A Hearty Yashe-Koach to Our Anshei Security Committee

They continue to help keep our shul safe, while also learning the latest in legal protection tactics.

They also train in First-Aid and other medical options

And you can be a part of it. We can use any help you're willing to offer. Please contact

Jordan Rockowitz at rockowitzj@gmail.com with questions or to volunteer your time.

Good Shabbos to all!





CHASSIDUS

5:55-6:10 AM
Monday-Friday
THE MITZVAH OF
HAVING FAITH IN G-D
A discourse by Rabbi
Menachem Mendel of
Lubavitch, the
Tzemach Tzedek



SHULCHAN
ARUCH

1:40-1:45 PM
Monday-Thursday
Currently learning
HILCHOS TEFILLAH
Laws of Reading the
Shema

9:25-9:30 PM
Sunday-Thursday
Currently learning
HILCHOS SHLIACH
TZIBUR
*Laws of Leading the
Davening*



MISHNA

8:30-9:10 PM
Wednesday
Currently learning
MISHNAYOS,
tractate SUKKAH
Chapter 4



TALMUD

9:30-10:00 PM
Tuesday
Currently learning
TALMUD, tractate
SUKKAH p. 21a
Beginning Chapter 2



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



MONDAY EVENING TORAH STUDIES

7:00-8:00 PM • Maariv at 9:15

Monday, August 12, 2019 BE A GOOD NEIGHBOR

*Good Fences Make Good Neighbors, But
Reaching Across Is Even Better*

While some think they can live wherever they want and remain completely unchanged by their environment, most of us abandoned that fantasy a while ago. So what's the best plan? To hide away in the safest place, or blaze trails in obscure locales? A law about neighbors contains the fine balance to this important question.

COMING SOON!

A rare opportunity to begin
studying the Torah in-depth
from the very beginning.

TORAH B'IYUN

Will begin Thursday evening,
Elul 5, Sep. 5th, 8:00 pm

You don't want to miss this brand-
new program!

Shiur and Seuda Shlishis P O S T P O N E D

*

WORLD-WAR I & AND THE JEWS

A special video presentation by
Rabbi Yosef Y. Jacobson
will be broadcast following the
reading of Eicha-Lamentations



NEW COURSES OF INTEREST

FALL: Worrier to Warrior

12 Cheshvan 5780 / November 10, 2019

We yearn to feel happy, self-assured, and enthusiastic, yet we're consumed by feelings of doubt, regret, insecurity, and suffering. Do our delicate positive emotions have a fighting chance at being in control?

This course explores negative emotions in a completely new light, offering spiritual mechanisms that allow us to remain upbeat no matter what life brings.

WINTER: Judaism's Gifts to the World

29 Teves 5780 / January 26, 2020

This course explores some of the notable values and attitudes that Jews have shared with the world.

Once considered preposterous, many of these teachings are taken for granted today. The story of this transition is both instructive and fascinating.

The course also considers how Judaism can continue to serve as a beacon of light and wisdom for all of humankind.

SPRING: Secrets of the Bible

9 Iyar 5780 / May 3, 2020

Adam and Eve in the Garden of Eden. Noah's Ark. Joseph and his brothers. We all heard these stories; but what do they really mean?

This course explores six famous and infamous biblical stories, showing how the many details, questions, and mysterious twists are resolved using the lens of the mystical "soul of Torah."

In the process, we discover the cosmic significance of these iconic stories, as well as their practical applications.