



ב"ה

**Re'ei in a Nutshell**  
*(Deuteronomy 11:26–16:17)*

“See,” says Moses 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 its 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.

Eruv: [www.fairlawneruv.com](http://www.fairlawneruv.com)  
Eruv Hotline phone number:  
201-254-9190.

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. ❖

*This week's  
Kiddush is  
sponsored by  
Linda Zaror in  
commemoration of  
the Yartzeit of her  
father*

**High holidays tickets  
are now for sale  
exclusively online:**  
  
[www.flchabad.com/  
congregation/  
high-holidays/](http://www.flchabad.com/congregation/high-holidays/)

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

**Thank You to:  
Nachum Nachum  
for reading the Torah  
and to our  
Kiddush and Security  
Volunteers**

**Halachic Zmanim**  
Shabbos, August 31  
Daylight Savings Time  
Earliest Tallis ..... 5:23 AM  
Latest Morning Shema .... 9:37 AM  
Earliest Mincha (Gedola) ..1:30 PM  
Plag Hamincha .....6:12 PM  
Earliest Evening Shema .... 8:00 PM

**Anshei Lubavitch Congregation**  
Rabbi Levi and Leah Neubort  
*Adult education:*  
Rabbi Avrohom and Rivky Bergstein  
*Youth Outreach:*  
Rabbi Eli and Ruty Steinhauser

**Shabbos – Parshas Re’ei**

**Erev Shabbos – Aug 30 – Av 29**

Candle Lighting ..... 7:15 pm  
Mincha ..... **7:15** pm

**Shabbos Day – Aug 31 – Av 30**

Shacharis .....9:30 am\*  
Torah Reading .....10:35 am  
Rabbi Neubort’s Drasha .....11:10 am  
Kiddush .....12:10 pm  
Gemara (2-31 Summit) .... Postponed  
Shiur & Shalosh Seudos ..... 6:15 pm  
Mincha ..... 7:15 pm  
Rabbi’s Drasha ..... 7:35 pm  
Shabbos Ends ..... 8:13 pm

*\*Latest morning Shema is 9:37 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

## Chassidic Masters

### “The Mind of the Child”

*By Yanki Tauber*

The Zohar refers to Moses as the *raaya meheimna* of Israel — a phrase that translates both as “faithful shepherd” and “shepherd of faith.” The latter sense implies that Moses is Israel’s faith provider—a source of, and conduit for, their faith in G-d.

Indeed, when the Torah speaks of Israel’s faith in G-d in the wake of the miracles of the Exodus, it says, “They believed in G-d and in Moses His servant” (Exodus 14:31). Noting that the Torah uses the very same verb (*vayaaminu*, “and they believed”) to refer to Israel’s belief in Moses and in the Almighty, the Mechilta declares: “One who believes in Moses believes in G-d.”

The Talmud goes even further, applying the same to the sages and Torah scholars of all generations. Citing the verse (Deuteronomy 30:20), “To love the L-rd your G-d and to cleave to Him,” it asks, “Is it then possible to cleave to the divine?” and replies: “But whoever attaches himself to a Torah scholar, the Torah considers it as if he had attached himself to G-d.”

A fundamental principle of the Jewish faith is that there are no intermediaries between G-d and His world; our relationship with Him is not facilitated by any third party. So what is the significance of the role of our leaders and Torah scholars in regards to our faith in and attachment to G-d?

### The Awareness Factor

The explanation, says Rabbi Schneur Zalman of Liadi in his Tanya, lies in understanding the father/child metaphor employed by the Torah to describe our relationship with G-d. “You are children to the L-rd your G-d,” says Moses (Deuteronomy 14:1). While we were still in Egypt, G-d speaks of us as “My firstborn child, Israel” (Exodus 4:22).

In what way is G-d our father? There are, of course, the obvious parallels. Like a father, G-d creates us and provides us with sustenance and direction. He loves us with the boundless, all-forgiving love of a father. Rabbi Schneur Zalman delves further into the metaphor, examining the biological and psychological dynamics of the father-child model and employing them to better understand our relationship to each other and to our Father in Heaven.

A microscopic bit of matter, originating in the father’s body, triggers the generation of a life. In the mother’s womb, a single cell develops into a brain, heart, eyes, ears, arms, legs, toenails. Soon it emerges into the world to function as a thinking, feeling and achieving human being.

Physically, what has originated in the father’s body and psyche is now a separate, distinct and (eventually) independent individual. On a deeper level, however, the child remains inseparable from his begetter. In the words of the Talmud, “A son is

a limb of his father.” At the very heart of the child’s consciousness lies an inescapable truth: he is his father’s child, an extension of his being, a projection of his personality. In body, they have become two distinct entities; in essence, they are one.

One may argue: perhaps in the child’s mind, the seat of his self-awareness and identity, the singularity of parent and offspring lives on. Here the child’s relationship with his father is sensed; here resides the recognition of their intrinsic oneness. But the brain is only one of the child’s many organs and limbs. The rest of him may indeed stem from its parental source, but is now a wholly separate entity.

Obviously, this is not the case—any more than it would be correct to say that the eyes alone see or that just the mouth speaks. The component parts of the human being comprise a single, integrated whole; it is the person who sees, the person who speaks, the person who is aware. The toenail of the child, by virtue of its interconnection with the brain, is no less one with the father than is the brain itself, the organ which facilitates this oneness.

But what if the toenail, or any other limb of the body, severs its connection with the brain?

*(continued on next page)*

This would cut it off from its own center of vitality and consciousness, and as a result also from its parental origins. In other words, the unity of all the child's limbs and organs with the father's essence is dependent upon their maintaining their connection with their own mind, a connection which imbues them all with the awareness of this unity.

### **The Body Israel**

Israel, too, is comprised of many "organs" and "limbs." There are the great sages of each generation who devote their life to the assimilation of the divine essence of Torah, whose entire being is permeated with the awareness of G-d's truth. These are the mind of the nation. Israel has a heart, individuals whose lives exemplify compassion and piety; and hands, its great builders and achievers. Each and every individual, from the "Moses of the generation" to the ordinary "foot soldier," forms an integral part of the body of G-d's firstborn—each is equally "the limb of the father."

But as with the physical father-child relationship, it is the mind of the child which facilitates the bond with his father. As long as the many organs and limbs of his body remain a single integrated whole, they are all equally the father's child. The mind is not serving as an "intermediary," G-d forbid—every part of the body, including the toenail, possesses the self-knowledge that makes the two ostensibly distinct bodies of the father and child a single entity. But it is only by virtue of their connection to their mind that this awareness resides within all the child's parts.

The same applies to the "body" that is Israel. It is our life-bond with our "mind"—the sages and leaders of Israel—that both integrates us as a single whole and imbues us with our connection to our Creator and Source.

True, a Jew cannot ever sever his or her bond with G-d, any more than even the lowliest toenail of the child's body can choose to go off on its own and undo its relationship with its father. But while we cannot change what we are, we can determine to what extent our identity as G-d's child will be expressed in our daily life. We can choose, G-d forbid, to disassociate ourselves from the leaders whom G-d has implanted in our midst, thus banishing our relationship with Him to the subconscious of our soul. Or we can intensify our bond to the "mind" of Israel, thereby making our bond with the Almighty a tangible and vibrant reality in our lives. ❖

### **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](mailto:rockowitzj@gmail.com) with questions or to volunteer your time.**

The "garments" of the G-dly soul are **thought** (study of Torah), **speech** (the verbal speech of Torah study), and **actions** (the practical fulfillment of the Mitzvos). --Tanya

### **Haftorah in a Nutshell – Shabbos of Rosh Chodesh**

*Isaiah 66:1–24*

This haftorah, read whenever Shabbat coincides with Rosh Chodesh, mentions how in the messianic era, every Shabbat and every Rosh Chodesh everyone will come to the Temple to worship G-d.

In this prophecy Isaiah tells us how G-d (who is too great to be fully contained in physical space, even in the Temple) pays attention to the humble G-d-fearing person, and rejects a person who does (or even intends) evil.

The prophet continues to foretell the fortune that will come upon Jerusalem (and the Jewish nation) in the time to come, and how even non-Jews will come to recognize G-d and assist in restoring the Jewish people to their land and their Temple. ❖

## From Our Sages

### ***See, I give you today a blessing and a curse (Deuteronomy 11:26)***

Freedom of choice has been granted to every man: if he desires to turn toward a good path and be righteous, the ability to do so is in his hands; and if he desires to turn toward an evil path and be wicked, the ability to do so is in his hands . . .

This concept is a fundamental principle and a pillar of the Torah and its commandments. As it is written [Deuteronomy 30:15]: “See, I have set before you life [and good, and death and evil]” and “See, I set before you today [a blessing and a curse].” . . . For were G-d to decree that a person be righteous or wicked, or if there were to exist something in the very essence of a person’s nature which would compel him toward a specific path, a specific conviction, a specific character trait or a specific deed . . . how could G-d command us through the prophets, “Do this” and “do not do this” . . . ? What place would the entire Torah have? And by what measure of justice would G-d punish the wicked and reward the righteous?

-- (Mishneh Torah, Laws of Repentance 5:1–3)

### ***You are children of the L-rd your G-d ((Deuteronomy 14:1)***

The soul . . . of the Jew is literally “a part of G-d above” (Job 31:2). . . . As it is written: “My firstborn child, Israel,” and “You are children of the L-rd your G-d.” Just as the child is derived from the brain of the father, so too, as it were, the soul of every Jewish person is derived from the “mind” and “wisdom” of G-d . . .

-- (Tanya, ch. 2)

## Community Events

Starting Sept. 5 – **Jewelry Making Workshop**. Make your own unique accessories – bracelets, necklaces, and earrings. In each week of a 5-week course, a new technique is presented and used to create a beautiful, hand-made piece of jewelry. Thursdays, 9:30 – 11:30 AM at Fair Lawn Jewish Center. Sign up at: [www.Sabraculture.com](http://www.Sabraculture.com)

Starting Sept. 5 – **Beginner Israeli Dancing for Womens**. Thursdays, 11:30 AM – 1:30 PM at Fair Lawn Jewish Center. Costs as low as \$10. Register at: [www.Sabraculture.com](http://www.Sabraculture.com)

Sept. 8 – **Paint Night by Paint By Me**. Meet your inner artist replicating the event’s featured painting. No previous art experience necessary. Each participant will go home with a painting they can be proud of (done solo, or part of a couples painting). **DARCHEI NOAM**. Early bird pricing (by 8/18): \$35/pp or \$30/pp for groups of 2+. After it is \$45/pp or \$40/pp for groups of 2+. BYOB, dessert & refreshments will be served. RSVP by Sept. 1 at <https://dno.am/paintnight>

### **HELP MAKE THE PATERSON MINYAN**

**NEXT MINYAN:** Shabbat, September 14 = Parshat Ki Tetzei

Where: Federation Apartments, 510 E. 27th Street/12th Ave in Paterson, NJ (beginning at 9:00 a.m.)

Your participation helps benefit Jewish senior citizens from all backgrounds.

Consider also making the Minyan also for Rosh Hashanah September 30/October 1 beginning 9:00a.m.

Visit: [www.patersonshul.org](http://www.patersonshul.org) or contact [JerrySchranz@gmail.com](mailto:JerrySchranz@gmail.com).

**Good Shabbos to all!**



CHASSIDUS

**5:55-6:10 AM**  
Monday-Friday  
**THE MITZVAH OF HAVING FAITH IN G-D**  
Derech Mitzvosecha



SHULCHAN ARUCH

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

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



TALMUD

**9:30-10:00 PM**  
Tuesday  
Currently learning  
**TALMUD, tractate SUKKAH p. 21b**



MISHNA

**8:30-9:10 PM**  
Wednesday  
**THIS WEEK: TUESDAY MISHNAYOS, tractate ROSH HASHANAH Chapter 1**



CHUMASH

**8:00-9:00 PM**  
Thursday  
**Bereishis 1:1**



**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, September 2, 2019**  
**SAGES VS. SCRIPTURE**

*Where Does the Bible End, and the Rabbis Begin?*

As anyone with basic Jewish literacy knows, the Rabbis came up with a lot of stuff. And we mean A LOT. So what's the deal? Are the Rabbis just an extension of the Torah? But aren't they mere mortals? And why were they making up so much stuff anyway? Discover the rules of the game in this intriguing class.

**Expand your KNOWLEDGE. Deepen your UNDERSTANDING.**

**TORAH B'YUN**  
with Rabbi Avrohom Bergstein  
WILL BEGIN THURSDAY EVENING  
ELUL 5, SEP. 5TH, 8:00 PM  
at Anshei Lubavitch, 10-10 Plaza Rd. Fair Lawn  
For more information call 201-362-2712

**Shiur and Seuda Shlishis**  
**Taking and Administering**  
**Medicine on Shabbos – Part II**

Sponsored by  
**Mr. Matt Lukoff**

לעילוי נשמת אהרן בן משה ז"ל  
**6:00-7:15 PM**

**Between Mincha & Ma'ariv**

Shiur with Rabbi Levi Neubort  
**Be Strong - Don't Eat Blood**  
A deeper understanding of this enigmatic Mitzvah

**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.



*Expand your* **KNOWLEDGE.**  
*Deepen your* **UNDERSTANDING.**



*A rare opportunity to join an in-depth exploration of the Torah from its very beginning*

# **TORAH B'YUN**

*with Rabbi Avrohom Bergstein*

**WILL BEGIN THURSDAY EVENING**

**ELUL 5, SEP. 5TH, 8:00 PM**

**at Anshei Lubavitch, 10-10 Plaza Rd. Fair Lawn**

*For more information call 201-362-2712*

### **THIS SERIES IS DEDICATED BY**

**Mr. and Mrs. Ira Frankel**

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*גאלדע בת ר' אברהם יצחק אלטער ע"ה*

*ידידו' חיים בן שלמה פנחס הלוי ז"ל*

**Mrs. Adrienne Kuperberg**

*in loving memory of her late father,*

*בנימין צבי בן יעקב הלוי ז"ל*

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