



ב"ה

Ki Savo in a Nutshell
(Deuteronomy 26:1–29:8)

Moses instructs the people of Israel: When you enter the land that G-d is giving to you as your eternal heritage, and you settle it and cultivate it, bring the first-ripened fruits (bikkurim) of your orchard to the Holy Temple, and declare your gratitude for all that G-d has done for you.

Our Parshah also includes the laws of the tithes given to the Levites and to the poor, and detailed instructions on how to proclaim the blessings and the curses on Mount Gerizim and Mount Eival—as discussed in the beginning of the Parshah of Re'eh. Moses reminds the people that they are G-d's chosen people, and that they, in turn, have chosen G-d.

The latter part of Ki Tavo consists of the Tochachah ("Rebuke"). After listing the blessings with which G-d will reward the people when they follow the laws of the Torah, Moses gives a long, harsh account of the bad things—illness, famine, poverty and exile—that shall befall them if they abandon G-d's commandments.

Moses concludes by telling the people that only today, forty years after their birth as a people, have they attained "a heart to know, eyes to see and ears to hear." ❖

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos – Parshas Ki Savo

Erev Shabbos – Sep 13 – Elul 13

Candle Lighting 6:39 pm
Mincha 6:40 pm

Shabbos Day – Sep 14 – Elul 14

Shacharis 9:30 am*
Torah Reading 10:35 am
Rabbi Neubort's Drasha 11:10 am
Kiddush 12:10 pm
Gemara (2-31 Summit) 5:40 pm
Shiur & Shalosh Seudos Postponed
Mincha 6:40 pm
Rabbi's Drasha 7:00 pm
Shabbos Ends 7:36 pm

*Latest morning Shema is 9:44 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

*This week's
Kiddush is
sponsored by
the Shul.*

**** Selichos ****
A Community Event
Please join us
Saturday night,
Sept 21, for a
"Pre-slichos
Farbrengen"
at 11:30 pm
and Selichos
at 1:00 am.

High holidays tickets
are now for sale
exclusively online:

www.flchabad.com/
congregation/
high-holidays/

Join us this week
each
Morning for
Slichos
at 5:55 am

Thank You to:
Phil Kestenbaum
for reading the Torah
and to our
Kiddush and Security
Volunteers

Eruv: www.fairlawneruv.com
Eruv Hotline phone number:
201-254-9190.

Halachic Zmanim
Shabbos, September 21
Daylight Savings Time
Earliest Tallis 5:46 AM
Latest Morning Shema 9:44 AM
Earliest Mincha (Gedola) ..1:21 PM
Plag Hamincha 5:43 PM
Earliest Evening Shema 7:24 PM

Chassidic Masters

“Crossing the Border”

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

“I offer thanks to You, O living and everlasting king, for having restored my soul within me; great is Your faithfulness.”

Our first conscious act of the day is to avow our indebtedness and gratitude to our Creator. As soon as we wake from sleep, before getting out of bed or even washing our hands, we recite the above-quoted lines of the Modeh Ani prayer, acknowledging that it is He who grants us life and being every moment of our existence.

The ideas contained in the ostensibly simple lines of Modeh Ani fill many a profound chapter in the legal, philosophical and mystical works of Torah. In an essay by the Lubavitcher Rebbe called Inyanah Shel Torat HaChassidut (“On the Essence of Chassidism”), the Rebbe speaks of the many layers of meaning contained within every part of Torah; using the twelve Hebrew words of Modeh Ani as an example, the Rebbe extracts from them insights into the nature of the omnipresence and all-pervasiveness of G-d, the principle of “perpetual creation” (G-d’s constant infusion of vitality and existence into the world, without which it would revert to utter nothingness), the laws governing the return of a pikadon (an object entrusted to one’s care), and the Kabbalistic concept of sefirat

hamalchut (the divine attribute of sovereignty).

If so, asked the Rebbe in another occasion, why is the Modeh Ani said immediately upon waking, with a mind still groggy from sleep? Would it not have been more appropriate to precede it with a period of study and contemplation of these concepts?

Night and Day

The physiology of our bodies and the rhythm of the astral clocks partition our lives into conscious and supra-conscious domains. During our waking hours, our mind assumes control of our thoughts and actions, screening, filtering and interpreting the stimuli that flow to it, and issuing commands and instructions to the body. But at night, when we sleep, the “command center” shifts to a deeper, darker place within our psyche—a place where fantasy supersedes logic, sense supplants thought, and awareness is replaced by a more elemental form of knowing. Hard facts become pliant, absurdities become tenable in this nocturnal world.

There are certain truths, however, that are unaffected by these fluctuations of knowledge and awareness. Our faith in G-d, His centrality to our existence, the depth of our commitment to Him—we know these things utterly and absolutely, and we know them at all times and in all states of consciousness.

Wakefulness and sleep affect only the external activity of the

intellect; what we know with the very essence of our being, we know no less when plunged into the deepest recesses of slumber. On the contrary: when awake, we must wade through the presuppositions and polemics of an intellect shackled to the “realities” of the physical state in order to arrive at these truths; asleep, our mind loosened from its subjective moorings, we enjoy a closer and deeper (albeit less conscious) awareness of our innermost convictions.

The Modeh Ani prayer, explained the Rebbe, exploits a most unique moment of our day—the moment that lies at the threshold of wakefulness, the moment that straddles the conscious and supra-conscious domains of our day. There are other moments, other prayers in the course of our day which take full advantage of our powers of intellect and reasoning—prayers that follow lengthy and profound meditations upon their content and significance. But each morning, as we move from the liberating hours of sleep to a day of conscious thought, a most unique opportunity presents itself: the opportunity to express to ourselves a truth that inhabits our deepest selves, to declare what we already know to the awaiting day.

Jethro’s Estate

A similar phenomenon can be discerned in a halachic discussion that underlies the mitzvah of bikkurim (“first-ripened fruits”).

Bikkurim, like the Modeh Ani prayer, is a declaration of indebtedness and gratitude to G-d. In the 26th chapter of Deuteronomy, the Torah instructs:

It shall be, when you come in to the land which the L-rd your G-d is giving you for an inheritance, and you will possess it and settle in it,

that you shall take from the first of the fruits of the land . . . and place them in a basket; and you shall go to the place that the L-rd your G-d will choose to rest His name there.

You shall come to the kohen that shall be in those days, and you shall say to him: "I proclaim today to the L-rd your G-d that I have come unto the land which G-d swore to our fathers to give to us . . ."

In his "proclamation," the bikkurim-bearing farmer goes on to recount the story of our liberation from Egypt and G-d's gift to us of "a land flowing with milk and honey," concluding with the pronouncement: "And now, behold, I have brought the first fruit of the land that You, G-d, have given me."

When did our forefathers begin bringing the first fruits of their newly gained homeland to "the place where G-d chose to rest His name"? The first verse of the Torah's chapter on bikkurim contains conflicting implications as to when the practice of this mitzvah is to commence, giving rise to a legal debate between the Talmud and the Sifri (a halachic Midrash).

The Jewish people entered the Land of Israel under the leadership

of Joshua one month after the passing of Moses, in the year 2488 from creation (1273 BCE). But fourteen years were to pass before the land would be conquered and each tribe and family allotted its share (the conquest of the land took seven years, and an additional seven years were required for its division into twelve tribal territories and more than 600,000 estates for the heads of households entitled to a share in the land). It is for this reason, says the Talmud, that the verse specifies to bring bikkurim "when you come into the land . . . and you will possess it and settle in it"—to teach us that the first fruits of the land should be presented to G-d only after the conquest and allocation of the land have been completed.

The Sifri, on the other hand, places the emphasis the same verse's opening words—"And it shall be when you come into the land"—to imply that the obligation to bring bikkurim applied immediately upon the Jews' entry into the land. The Sifri bases its interpretation on the first word of the verse, vehayah ("it shall be"), which throughout the Torah is indicative of an event that is to come to pass immediately.

However, notwithstanding their conflicting readings of the verse, there is not much practical difference between the Talmud and the Sifri with regard to the actual bringing of bikkurim. The Torah instructs that bikkurim should be brought from "the first-ripened fruits of your land"; this, agree all the sages, teaches us that

the mitzvah of bikkurim applies only to a person who owns the land outright. So even if the obligation to bring bikkurim had applied, in principle, from the very first moment that the Jewish people entered the Land of Israel (as per the Sifri's interpretation), the mitzvah could not have been performed until the land was conquered and each family was allotted its own estate.

(Indeed, the Jerusalem Talmud expresses the view that no single family assumed possession of the land allotted to it until every last family had received its share. Even if the Sifri were to disagree with this position, it would have taken at least seven years—until the conquest of the land was completed—for the first Jewish farmer to acquire a plot of land from which to bring bikkurim.)

There was, however, one case in which the Sifri's concept of an immediate obligation to bring bikkurim could have applied in actuality. As a reward for joining their fate to that of the people of Israel, the family of Jethro was granted an estate in the Holy Land, in the environs of Jericho; this they received immediately upon the Israelites' entry into the land, as Jericho was the very first city to be conquered by Joshua. So there was at least one family estate from which bikkurim could have been brought immediately "when you come into the land."

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Between Dream and Reality

While there is little difference, in terms of actual practice, whether we say that the time for bringing bikkurim is when “you will possess it and settle in it” (as the Talmud holds) or immediately “when you enter the land” (as per the Sifri), the Talmud and the Sifri represent two very different conceptions of the mitzvah of bikkurim.

The Talmud’s conception of bikkurim expresses the notion that true gratitude for something can come only after a person has come to understand its significance and appreciate its impact on his or her life. Unless we have “taken possession” of something by studying and analyzing it, unless we have “settled in it” by experiencing it in an aware and informed manner, of what value are our pronouncements and proclamations?

The Sifri, on the other hand, holds a Modeh Ani-like vision of the mitzvah of bikkurim, insisting that our very first moment in the land that G-d has granted us should be one of recognition and acknowledgment of the divine gift.

For forty years, as the people of Israel wandered through the Sinai Desert, they dreamed of the land designated by G-d as the environment in which to realize their mission in life. Then came the great moment of crossing from dream to reality—a reality that actualizes the dream, but which also coarsens its purity. This is the moment, says the Sifri, in which to give expression to all that we know

and sense about the Holy Land. For though our knowledge may be primitive and unformed by the standards of daytime reality, it comes from a place in us that will no longer be accessible when we have ventured further into this realm of conscious knowledge and feeling. Only by expressing it now, on the threshold between supra-conscious awareness and conscious knowledge, can we carry over from the perfection and purity of our supra-conscious selves into the tactual reality of our conscious lives.

Regarding the debates between our sages on matters of Torah law, the Talmud states that “these and these are both the words of the living G-d.” For although only one view can be implemented as halachah (practical Torah law), both represent equally valid formulations of the divine wisdom, and both can, and should, be incorporated in our vision of and approach to life.

As per the Talmud, we must take care that we fully comprehend and identify with the gifts we offer and the feelings we declaim. As per the Sifri, we must seek connection with the supra-rational, supra-conscious self that underlies our conscious and intellectual persona, and strive to carry over its unsullied perfection into our “daytime” lives. ❖

“A little bit of light dispels a lot of darkness.”

-- Alter Rebbe in Tanya

Haftorah in a Nutshell – Ki Savo

Isaiah 60:1-22

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

In glowing terms the prophet recounts descriptions of what will unfold during the Redemption. Beginning with the resurrection of the dead and the ingathering of the exiles, continuing with the joy and abundance the Jewish people will then experience, as well as the gifts that will be brought to G-d from all of the nations of the world.

Finally, the Jewish nation will no longer be despised and derided, there will no longer be violence nor mourning, and G-d will shine His everlasting light on His people. ❖

From Our Sages

You and the Levite and the stranger (*Deuteronomy 26:11*)

When one eats and drinks [on the festivals], **one must also feed the stranger, the orphan, the widow** and the other unfortunate paupers. But one who locks the doors of his courtyard and feasts and drinks with his children and wife, but does not feed the poor and the embittered embittered—this is not the joy of mitzvah but the joy of his stomach.

*(Mishneh Torah,
Laws of the Festivals 6:18)*

What is Selichos?

by Menachem Posner

You walk into synagogue. It is around midnight, but there are dozens of fellow Jews gathered there. In the front, cloaked in a tallit, the leader is about to begin the service. You quickly open your book to “Selichos for the first day.” But what exactly are Selichos?

Selichos (alt. Selichos) n. communal prayers for Divine forgiveness, said during the High Holiday season or on Jewish fast days.

In a Nutshell

While most Jewish services are held during the day or early evening, High Holiday Selichos are the exception, held in the wee hours of the morning. Drawing from a plethora of biblical verses and rabbinic teachings, they are a soul-stirring introduction to the Days of Awe.

In Ashkenazic tradition (the focus of this article), the first night of Selichos is the biggie, held after midnight on a Saturday night before Rosh Hashanah. In some larger congregations this service is led by a cantor and choir, and can take well over an hour. In smaller, more informal congregations, it may take less time than that. All subsequent Selichos are conducted just before morning prayers, generally with less fanfare.

The liturgy for the High Holiday Selichos is not found in most prayerbooks; rather, it is found in special Selichos booklets, with a different selection for each day. You can see the complete Hebrew service [here](#).

The actual Selichos are a collage of Torah verses and poetically written Hebrew works in which we ask G-d to forgive us on a personal and communal level. An oft-repeated phrase is the “13 Attributes of Mercy,” which G-d revealed to Moses at Sinai as the key to forgiveness. This is the core of the entire service, and since it is considered a communal prayer, you may say this line only when praying with a congregation.

For most of Selichos, the leader chants the first and last line of each paragraph, allowing the congregation to read most of the paragraph to themselves.

Here are some landmarks:

- (1) There are certain hymns, known as *pizmonim*, which are read responsively, with the congregation reading a line and the leader chanting it after them. There is a different pizmon at the heart of the service each day.
- (2) Toward the end, the ark is opened, and a series of verses, beginning with the words Shema koleinu (“Hear our voice”), are recited responsively, first by the leader and then by the congregation.
- (3) Close to the end, there is the Ashamnu confession, in which we list an alphabetical litany of sins that we (as a community) have committed. We strike our chests when saying each of these sins.

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What is Selichos? (continued)

When Are Selichos Said?

We start saying Selichos several days before Rosh Hashanah. According to Ashkenazic custom, the first Selichos are recited on Saturday night after “halachic midnight,” and a minimum of four days of Selichos must be observed. Therefore, if the first day of Rosh Hashanah falls on Thursday or Shabbat, Selichos start on the Saturday night immediately preceding the New Year. If Rosh Hashanah falls on Monday or Tuesday, Selichos commence on the Saturday night approximately a week and a half before Rosh Hashanah. Starting on the Monday morning following the first midnight service, Selichos are recited daily before the morning prayers until Rosh Hashanah (except on Shabbat, since the penitential prayers are inconsistent with this peaceful, joyous day).

Sephardim recite Selichos throughout the entire month of Elul. ❖

SAVE THE DATE: Sunday, October 6 at Noon:

Paterson Shul’s Annual Tashlich Gathering @ The Great Falls of Paterson

Join in an annual gathering with members of the Federation Apartments | Paterson Shul Minyan.

Family-friendly -- and second tallest waterfalls, only to Niagara, east of the Mississippi !!

Throw away your sins before Yom Kippur at the Great Falls of Paterson

<https://www.nps.gov/pagr/index.htm>

Address: 72 McBride Avenue, Paterson, NJ. Free street parking.

For more info contact JerrySchranz@gmail.com or visit www.PatersonShul.org for additional details.

REMINDER: Bargain Basement Minyanim [No cost]

Seats for High Holidays and the Minyan really is in the basement:

Monday, September 30th & Tuesday, October 1st: Rosh Hashanah Minyanim beginning 9am

Tuesday Night, October 8th: Kol Nidre/Yom Kippur services at 6:30p.m.

Wednesday, October 9th: Yom Kippur Minyan beginning at 9am

Address: Federation Apartments 510 E. 27th Street/12th Ave, Paterson, NJ.

Good Shabbos to all!

