

Parshas Va'eschanan
in a Nutshell
(Deuteronomy 3:23–7:11)

Moses tells the people of Israel how he implored G-d to allow him to enter the Land of Israel, but G-d refused, instructing him instead to ascend a mountain and see the Promised Land.

Continuing his "review of the Torah," Moses describes the Exodus from Egypt and the Giving of the Torah, declaring them unprecedented events in human history. "Has there ever occurred this great thing, or has the likes of it ever been heard? Did ever a people hear the voice of G-d speaking out of the midst of the fire . . . and live? . . . You were shown, to know, that the L-rd is G-d . . . there is none else beside Him."

Moses predicts that in future generations the people will turn away from G-d, worship idols, and be exiled from their land and scattered amongst the nations; but from there they will seek G-d, and return to obey His commandments here."

(continued next column)



"As G-d sees it, the soul of man is a spark of His own fire—a spark with the potential to reflect the infinite goodness and perfection of its source."

— *The Rebbe 5740 (1980)*

By the grace of Hashem, following all CDC Guidelines, our Shul is now able to offer Minyanim at this time. See new schedule to the left, or contact one of the rabbis for details.

Our Parshah also includes a repetition of the Ten Commandments, and the verses of the Shema, which declare the fundamentals of the Jewish faith: the unity of G-d ("Hear O Israel: the L-rd our G-d, the L-rd is one"); the mitzvot to love G-d, to study His Torah, and to bind "these words" as tefillin on our arms and heads, and inscribe them in the mezuzot affixed on the doorposts of our homes. ❖

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Halachic Zmanim
Shabbos, August 1
Eastern Daylight Time

Earliest Tallis 4:48 AM
Latest Morning Shema 9:25 AM
Earliest Mincha (Gedola).. 1:39 PM
Plag Hamincha 6:46 PM
Earliest Evening Shema 8:43 PM

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule

Erev Shabbos – July 31 / Av 10

Candle Lighting 7:55 pm

Mincha 7:30 pm

Shabbos Day – Aug 1 / Av 11

Shacharis 10:00 am*

Torah Reading 10:55 am

Rabbi Neubort's Drasha 11:30 am

Kiddush Postponed

Mincha 8:00 pm

Rabbi's Drasha 8:15 pm

Shabbos Ends 8:58 pm

**Latest morning Shema is now 9:25 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):

Minyan

Shacharis (Mon-Fri) 6:15 am

Shacharis (Sunday) 9:00 am

Mincha / Maariv 8:15 pm

Classes

Chassidus, Mon-Fri Postponed

Halachah, Mon-Fri Postponed

Monday Torah Studies.... Online only

Tuesday Talmud..... Online only

Wednesday Mishna Online only

Thursday B'lyun 9:30-10:00 pm

Chassidic Masters

Three Divine Echoes: Singularity, Plurality and Oneness

*From the teachings of
Rabbi Sholom DovBer of Lubavitch*

*A Hear O Israel, the L-rd our G-d, the
L-rd is one ("echad")*

-- Deuteronomy 6:4

We usually think of the cosmic struggle in terms of good versus evil. But according to the Kabbalists, good and evil are but spinoffs of unity and divisiveness. G-d is the ultimate oneness, and everything G-dly in our world bears the stamp of His unity. Evil, simply stated, is the distortion of this oneness by the veil of divisiveness in which G-d shrouds His creation.

Creation, as described in the teachings of Kabbalah, is an evolution from the utterly singular to the plural and dichotomous. The entirety of existence originates as the divine yen to create—a desire as singular as its Conceiver. But latent in this desire is also another face of the divine—the infinite possibilities implicit in G-d's unlimited potential. Thus, the singular desire for creation gives birth to our plural world, a world whose immense detail and complexity bespeak the infinite potential of its Creator.

None of this, in and of itself, is the negative phenomenon we call evil. Yet the seeds for evil are here. Plurality begets divisiveness, and divisiveness begets conflict. As long

as a plural reality still echoes its singular source, divisiveness will not take root and spawn strife; but with the development of each particular entity in the diversity of creation into a self that is distinct of the cosmic whole, divisiveness/strife/evil rears its head.

Dissecting Life

How does one restore the divine unity to a fragmented world? By delving even further into its plurality.

For such is the paradox of life: the more something is broken down to its particulars, the more we uncover opportunities for unity.

Take, for example, two physical substances. Your five senses perceive them as different and unconnected; but place them under a microscope and you will discover that they are comprised of similar components—they might even share an element or two. The deeper you delve, descending to the molecular, atomic, and subatomic levels, the more unanimity you will find—and the more ways you will discover to harness these diverse substances toward a singular end.

Or take two nations. On the surface, their goals and aspirations run counter to each other, giving rise to conflict and strife. But dissect these goals, item by item, and you will inevitably find areas in which they overlap and complement each other. This common ground may cover but five percent of each nation's collective will, but a beachhead of

harmony has been achieved. Delve deeper yet, and this beachhead can be expanded. Explore the inner workings of each individual of each nation's millions, and the countless particulars of each individual's will, and additional areas of common interest and mutual dependency will come to light. The differences will remain, but instead of fueling strife, they will serve as the building blocks of harmonious coexistence.

Thus we introduce a new factor into the cosmic equation: harmony. We evolve from the ultimate singularity to plurality to diversity, but diversity need not disintegrate into strife. Instead, the diversity can be further dissected into the ingredients of harmony—a harmony that mirrors the singularity out of which the entire process was born.

The Investment

A harmonious world, however, does more than reflect the tranquil singularity of its origins; it reaches beyond it to uncover a new, hitherto unexpressed, face of the divine reality. Life on earth is more than the endeavor to come full circle, to undo creation by restoring its primordial unity. The descent from singularity into diversity is an investment, and (like any self-respecting investor) G-d expects to realize a profit from His outlay. The profit is harmony, which is a deeper, truer expression of the divine unity than the pre-creation singularity.

(continued on next page)

If there is one phrase that encapsulates the Jewish faith, it is the Shema, the verse recited by the Jew every morning and evening of his life, and the last words to issue from his dying lips: “Hear O Israel, the L-rd is our G-d, the L-rd is one.” But why, ask our sages, does the verse employ the Hebrew word echad (“one”) to connote G-d’s unity? The word “one” can also be used to refer to something that is one of a series (as in “one, two, three . . .”), or to something composed of several components (as in “one loaf of bread,” “one human being,” “one community”). G-d’s unity transcends such “oneness,” as Maimonides states in the opening chapter of his Mishneh Torah. Would not the Hebrew word yachid (“singular,” “only one”) have been more appropriate?

But singularity is a challengeable oneness, a oneness that may be obscured by the emergence of plurality. As we have seen, when G-d’s infinite potential is expressed in the countless particulars of a diverse creation, this results in a concealment of His oneness. The life-endeavor of the Jew is to effect a truer expression of G-d’s oneness—the oneness of echad. Echad is the oneness of harmony: not a oneness which negates plurality (and which plurality therefore obscures), but a oneness that employs plurality as the implement of unity.

Three Divine Echoes

Ultimately, the unknowable, indefinable essence of G-d transcends and embraces both singularity and plurality. Neither description—by virtue of its being a description—can be attributed to Him; nor can either be dis-attributed to Him, since, ultimately, a dis-attribution would be as much a definition (that is, the identification of areas to which His reality does or does not extend) as an attribution.

So our reality cannot—indeed, no reality can—express His quintessential truth. But it can express certain elements of it, elements His truth includes by virtue of its non-definitive all-inclusiveness. Three such elements find expression in the various stages of creation:

- a) G-d’s singularity—expressed in the featureless, objectless reality that precedes, transcends and pervades creation.
- b) His infinite potential—expressed in the vastly particular world He created.
- c) The divine harmony we manifest by effecting a synthesis and unanimity of purpose in G-d’s diverse creation.

Of the three, harmony is the deepest expression of G-d’s truth. For its echad-oneness embraces the polar phenomena of singularity and plurality, expressing the truth that the divine reality cannot be confined to either mode of being.

When man, confronted with a fragmented and strife-torn world, responds by extracting the potential for harmony implicit therein, he elevates creation beyond its surface plurality, beyond even its singular origins, fashioning it into a model of the quintessential unity of its Creator. ❖

Based on the Chassidic discourse Heichaltzu 5659 by Rabbi Shalom DovBer of Lubavitch; adaptation by Yanki Tauber.

Our sages have taught, “Whoever gets angry, it is as if he worshipped idols.” The reason for this is . . . because at the time of his anger, his faith has left him. For were he to believe that what happened to him was G-d’s doing, he would not be angry at all.
--Tanya

“It would be desirable that you establish the custom of reciting Tehillim — at least a few chapters — in shul during the weekdays as well. Convey to the congregants the words that my revered father-in-law, the Rebbe, related: that reciting Tehillim protects [a person] from many undesirable matters and draws down abundant good for the needs of every single individual.”
-- Lubavitcher Rebbe 16 Iyar, 5711

From Our Sages

But you who cleave to the L-rd your G-d are alive, every one of you, this day (Deuteronomy 4:4)

The wicked, even in their lifetimes, are considered dead. . . . The righteous, even in death, are considered alive.

-- (Talmud, Berachos 18a–b)

G-d is the exclusive source of life; hence life, by definition, is connection with G-d. A “life” of disconnection from G-d is pseudo-life—life devoid of all but its most superficial illusory shell.

-- (The Chassidic Masters)

The G-d commanded me at that time to teach you statutes and laws (Deuteronomy 4:11)

From here is derived that it is forbidden to receive payment for teaching Torah: just as I (Moses) taught you the Torah free of charge, so too must you teach it for free.

-- (Talmud, Nedarim 37a)

From there you will seek the L-rd your G-d, and you will find Him (Deuteronomy 4:29)

The Torah stresses that when you seek G-d from there, from your place of exile “among the nations,” you will find Him. For G-d is to be found everywhere, and every corner of His creation can serve as the vehicle to reach Him. If divine providence has dispatched you to a certain place and life, your surest path to Him is from there.

-- (Rabbi Israel Baal Shem Tov)

There is none else beside Him (Deuteronomy 4:35)

If the eye were allowed to see the spiritual vitality flowing from the utterance of G-d’s mouth into every creation, we would not see the materiality, grossness and tangibility of the creation, for it would be utterly nullified in relation to this divine life-force . . .

-- (Tanya)

There is none else beside Him (Deuteronomy 4:35)

Rabbi Binyamin Kletzker, a chassid of Rabbi Schneur Zalman of Liadi, was a lumber merchant. One year, while he was adding up the annual accounts, he inadvertently filled in under a column of figures: “TOTAL: Ein od milvado (‘There is none else beside Him’).”

A fellow chassid admonished him for his absentmindedness. “Don’t you know, Reb Binyamin, that everything has its time and place?” he admonished. “There’s a time for chassidic philosophizing, and a time to engage in worldly matters. A person’s business dealings are also an important part of his service of the Almighty, and must be properly attended to.”

Said Rabbi Binyamin: “We consider it perfectly natural if, during prayer, one’s mind wanders off to the fair in Leipzig. So what’s so terrible if, when involved in business, an ‘alien thought’ regarding the oneness of G-d infiltrates the mind?”

-- (Told by the Lubavitcher Rebbe)

Haftorah in a Nutshell – 1st Shabbos of Consolation

Isaiah 40:1–26

This week's haftorah is the first of a series of seven “haftaros of Consolation.” These seven haftaros commence on the Shabbat following Tisha B'Av and continue until Rosh Hashanah.

This section of Isaiah begins with G-d's exhortation to the prophets: “Console, O console My people . . . Announce to Jerusalem that her period of exile has been fulfilled and that her sins have been forgiven.”

Isaiah's prophecy describes some of the miraculous events that will unfold with the onset of the messianic era, such as the return of the exiles to Jerusalem, the revelation of G-d's glory, and the rewards and retribution that will then be meted out.

The prophet then goes on to comfort the people, describing G-d's power and might, and reassuring them of His care for His people. ❖

**Join us each weekday morning (Mon-Fri)
as we delve into the mysteries of Chassidic concepts.
5:50 am -- followed immediately by Shacharis.**

Thank You to:

**Moshe Zharnest for reading the Torah
and Security Volunteers**

From all of us at Anshei-Lubavitch, we hope and pray for the safety and health of you and your loved ones. May the Almighty protect us all and send complete healing to those who need healing. And may our world very soon find the ultimate cure to all diseases with the coming of Moshiach, sooner than we can imagine.

Good Shabbos to all!

שבת שלום גוט שבת!

