

## 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 – Aug 28 / Elul 8

Candle Lighting.....7:17 pm

Mincha .....7:15 pm

### Shabbos Day – Aug 29 / Elul 9

Shacharis ..... 10:00 am\*

Torah Reading ..... 10:55 am

Rabbi Neubort's Drasha..... 11:30 am

Kiddush ..... Postponed

Mincha .....7:10 pm

Rabbi's Drasha.....7:35 pm

Shabbos Ends .....8:15 pm

*\*Latest morning Shema is now 9:36 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 .....1:45 pm

Maariv .....9:15 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'Iyun.....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.

*(continued next column)*

Eruv website:

[www.fairlawneruv.com](http://www.fairlawneruv.com)

Eruv Hotline: 201-254-9190.



"Anger can cause a sage to lose his wisdom, or a person who is destined for greatness to forfeit it."  
— Talmud, Pesachim 66b"

*Both indoor and outdoor High Holiday services will be offered. Details to come.*

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 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." ❖

### Halachic Zmanim

Shabbos, August 29

Eastern Daylight Time

Earliest Tallis ..... 5:22 AM

Latest Morning Shema .... 9:36 AM

Earliest Mincha (Gedola) ..1:31 PM

Plag Hamincha .....6:14 PM

Earliest Evening Shema ....8:02 PM

## 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 rises 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 cooled the awe of the nations of the world for them.*

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." 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.

***(continued on next page)***

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. 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, 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. ❖

***Thank You to:***  
**Rabbi Neubort for reading the Torah**  
**and to our Security Volunteers**

## From Our Sages

### ***Do not take the mother bird together with the young (Deuteronomy 22:6)***

*One who says (in prayer), “Your mercy extends to a bird’s nest . . .” should be silenced . . . since this reduces the mitzvot to humane laws, when in truth they are divine decrees.*

*-- (Talmud, Berachos 33b)*

*Notwithstanding the above citation from the Talmud, both Maimonides (in his Guide for the Perplexed) and Nachmanides (in his commentary on the Torah) give logical and humane reasons for this mitzvah, and the similar commandment (in Leviticus 22:28) not to “slaughter an animal and its young on the same day.”*

*Maimonides writes that the reason for these mitzvot is so that “one should not kill the child in sight of the mother, for the animal has great pain from this. There is no difference between the concern of a person and the concern of an animal for their children, because a mother’s love and compassion for the fruit of her womb is not a function of the intellect or speech, but a function of the thought process that exists in animals as in people.”*

*Nachmanides takes issue with this explanation, arguing that if that were the reason, it should be forbidden only to kill the young before the mother, not vice versa. “It is more correct to say,” he writes, that the reason for these commandments is “so that we should not have a cruel heart that is devoid of compassion”—since, in any case, killing a mother and its young on the same day is an act of cruelty. He also offers another reason: “Because the Torah would not permit a practice that could cause the destruction of the species, though it permits the slaughtering of a single member of the species.”*

*Both Maimonides and Nachmanides point out that their explanations seem to contradict the above-cited passage from the Talmudic tractate Berachos, which warns against explaining the mitzvah of “sending away the mother” as deriving from G-d’s compassion on the mother bird. Maimonides also cites Midrash Rabbah, which states: “Does it make a difference to G-d whether one slaughters an animal from the throat or from the back of the neck? In truth, the mitzvot were given only to refine the human being.”*

*Maimonides explains that there are, in fact, two opinions as to the nature of the mitzvot: a) that the mitzvot are supra-rational divine decrees; b) that there are reasons for the mitzvot, even if the reasons for certain mitzvot have not been revealed to us. The passage in Berachot, says Maimonides, expresses the first opinion, “that the mitzvot have no reason other than that they are the divine desire, while we believe according to the second opinion, that every mitzvah has a reason.”*

*Nachmanides takes a different approach, arguing that there is no contradiction between his explanation and the Talmud’s statement. The Talmud objects to explaining the reason for the mitzvah as G-d’s compassion for the bird or animal; rather, it is to teach us compassion and prevent the trait of cruelty from taking root in our hearts. In the words of the Midrash, “the mitzvot were given only to refine the human being.” In this connection, Nachmanides also cites the verses (Job 35:6–7), “If you sin, how have you affected Him? If your transgressions multiply, what do you do to Him? If you are righteous, what do you give Him? What can He possibly receive from your hand?” The things that G-d commands us to do are not anything that He wants or needs, nor are the divine prohibitions things that “bother” Him—He is above that all. The “reasons” for the mitzvot are the ways that they are beneficial to us, sanctifying our lives and refining our characters. ❖*

## Haftorah in a Nutshell – 5th Shabbos of Consolation

*Isaiah 54:1-10*

This week's haftorah is the fifth of a series of seven "Haftaros of Consolation." These seven haftaros 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." ❖

**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.**

"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

**Good Shabbos to all!**

שבת שלום גוט שבת!

