

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.



Judaism does not believe that the spiritual and the physical can be separated from each other. We do not believe in a G-d who sits in the heavens and allows the world to function however it desires. Instead, the spiritual and the physical are both manifestations of a single unity.

This is what we mean when we say "G-d is one" — that G-d's oneness embraces everything that we see, hear, or become aware of.

-- The Rebbe

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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. ❖

"... the commandment to love G-d follows after the declaration of G-d's oneness. When a person understands the oneness of G-d and appreciates how He is manifest in every element of existence, he will be spurred to feelings of love."

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:
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Halachic Zmanim
Shabbos, July 24, 2021
Daylight Savings Time
Earliest Tallis 4:38 AM
Latest Morning Shema..... 9:21 AM
Earliest Mincha (Gedola) . 1:40 PM
Plag Hamincha..... 6:53 PM
Earliest Evening Shema.... 8:52 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 23 / Av 14

Candle Lighting.....8:03 pm

Mincha7:30 pm

Shabbos Day – July 24 / Av 15

Shacharis..... 10:00 am*

Hakafos 10:50 am

Kiddush 12:30 am

Mincha8:10 pm

Rabbi's Drasha.....8:35 pm

Shabbos Ends9:08 pm

**Latest morning Shema is now 9:21 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 (Sun-Thurs)1:45 pm

Maariv (Sun-Thurs)9:15 pm

Bulletin

This week's Bulletin

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The Berman Law Office .

Chassidic Masters Powerful Insights From the Rebbe

Compiled by Mordechai Rubin

Double Comfort

The 9th of Av is the date on which both Temples were destroyed. Each year, on the subsequent Shabbat, we read as our Haftorah the famous passage from Isaiah "Comfort ye, comfort ye My people." The question is, why this double expression of comfort?

During the period of the First Temple, the Jewish people were in general at the level of "righteousness," living a life of obedience to G-d's commandments. The light it gave to the world was a reflection of the will of G-d.

But the Second Temple belonged to a time of repentance and return. The world was being sanctified from within, through Israel's own spiritual resources. Thus it is significant that its building was ordered by Cyrus, the king of Persia, a non-Jew.

This is why we needed two consolations, "Comfort ye, comfort ye My people." For the two Temples each had its own distinctive virtue. The revelations of G-d's presence which belonged to the First were greater, but those of the Second were more inward. They issued from the very texture of the physical world. It drew its sanctity from man's own efforts to purify his finite world.

The consolation will be the Third Temple, in which the light from above and the light from within will combine. ❖

The Power of the Collective

Va'eschanan means "And he prayed," referring to Moses' prayer to enter the land of Israel.

Moses was not merely concerned with his own spiritual fulfillment. Moses knew that if he were able to enter the land with the people, he would be able to bring about Mashiach's coming. There would not have been any potential for exile. That's what he was praying for.

Why didn't G-d grant his request? Because G-d desires that the redemption not be the product of the Divine service of only one or even several righteous men, but of the people as a whole — that every man, woman, and child do his or her part in bringing about Mashiach's coming.

Mashiach will introduce an age when "the world will be filled with the knowledge of G-d as the waters cover up the ocean bed." To anticipate and prepare for that age, the world at large must be filled with G-dliness.

Not only must several righteous men live in a G-dly manner, but this must be the way of life of the people as a whole.

The Land We Can See

Our sages note that all of Moses' achievements are eternal and everlasting. If Moses would have entered the Land of Israel, we could never have been exiled.

Moses would have crossed the Jordan, that would have been the end; the end of the struggle, the end of history.

G-d wasn't ready for the end yet. So He decreed that Moses remain in the desert. But He did allow him to see the Land. And because Moses saw it, and because the effect of everything Moses did is everlasting, we too can see it.

At all times, we have the power to ascend a summit within us and see the Promised Land. No matter how distant the end-goal of creation may seem, we have the power to see its reality, to know its truth with absolute clarity and absolute conviction.

We are still in the midst of the struggle. It is a difficult, oftentimes painful struggle; but it is not a blind struggle. ❖



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From Our Sages

You, O G-d, have begun to show Your servant Your greatness (Deuteronomy 3:24)

Moses was G-d's faithful servant, the greatest of the prophets, the recipient of the Torah from G-d. Yet after 120 years of the most G-dly life ever lived, he sees himself as only having begun in his relationship with G-d!

-- (Rabbi Israel Baal Shem Tov)

That goodly mountain and the Levanon (Deuteronomy 3:25)

"The goodly mountain"—this is Jerusalem; "the Levanon"—this is the Holy Temple.

-- (Rashi)

But G-d was angry with me for your sakes (Deuteronomy 3:26)

G-d said to Moses: You can't have it both ways. I have already nullified My decree and upheld yours. I said: "I shall destroy them" (when Israel worshipped the golden calf), and you said, "Forgive them"—and your desire prevailed. Now, if you wish that your desire, "Let me cross over," should be upheld and My decree (that you not enter the Land) be nullified, then you must retract your "forgive them"; if you wish "forgive them" to be upheld, then you must retract "let me cross over."

When Moses heard this, he proclaimed: May Moses die, and a hundred like him, and not a fingernail of one of them be harmed! . . .

When Moses approached death and the children of Israel did not appeal to G-d on his behalf that he should enter the Land, Moses gathered them together and began to rebuke them. He said: One man saved 600,000, and 600,000 cannot save one man!

-- (Midrash Rabbah)

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

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

-- (Talmud, Berachot 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)

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

Tu B'Av – 15th of Av (Shabbos, July 24, 2021)

The 15th of Av is a most mysterious day. A search of the Shulchan Aruch (Code of Jewish Law) reveals no observances or customs for this date, except for the instruction that the tachanun (confession of sins) and similar portions should be omitted from the daily prayers (as is the case with all festive dates), and that one should increase one's study of Torah, since the nights are beginning to grow longer, and "the night was created for study."

The Talmud tells us that many years ago the "daughters of Jerusalem would go dance in the vineyards" on the 15th of Av, and "whoever did not have a wife would go there" to find himself a bride. And the Talmud considers this the greatest festival of the year, with Yom Kippur (!) a close second!

Joyous Events That Happened on the 15th of Av

The dying of the generation of the Exodus ceased.

Several months after the people of Israel were freed from Egyptian slavery, the incident of the spies demonstrated their unpreparedness for the task of conquering the land of Canaan and developing it as the Holy Land. G-d decreed that that entire generation would die out in the desert, and that their children would enter the land in their stead (as recounted in Numbers 13 and 14). After 40 years of wandering through the wilderness, the dying finally ended, and a new generation of Jews stood ready to enter the Holy Land. It was the 15th of Av of the year 2487 from creation (1274 BCE).

As long as members of this doomed generation were still alive, G-d didn't communicate with Moses in an affectionate manner. As soon as the last of these men died, once again G-d lovingly communicated with Moses.

The tribes of Israel were permitted to intermarry.

In order to ensure the orderly division of the Holy Land between the twelve tribes of Israel, restrictions had been placed on marriages between members of two different tribes. A woman who had inherited tribal lands from her father was forbidden to marry out of her tribe, lest her children—members of their father's tribe—cause the transfer of land from one tribe to another by inheriting her estate (as recounted in Numbers 36). This ordinance was binding on the generation that conquered and settled the Holy Land; when the restriction was lifted, on the 15th of Av, the event was considered a cause for celebration and festivity.

The dead of Betar were allowed to be buried.

The fortress of Betar was the last holdout of the Bar Kochba rebellion. When Betar fell, on Av 9, 3893 (133 CE), Bar Kochba and many thousands of Jews were killed; the Romans massacred the survivors of the battle with great cruelty, and would not even allow the Jews to bury their dead. When the dead of Betar were finally brought to burial on Av 15, 3908 (148 CE), an additional blessing ("Hatov Vehameitiv") was added to the Grace After Meals in commemoration.

As the "full moon" of the month of Av, it is the festival of the future Redemption, marking the end of the tragedy that marred the first part of the month. Until this day, we held siyumim and gave charity each day to mitigate our sadness and hasten the Redemption. But on the 15th of Av, this is no longer. Forty-five days before Rosh Hashanah, this is also the first day on which we begin to wish each other a ketivah vachatimah tova, to be signed and sealed for a good year. ❖

Haftorah for Va'eschanan – 1st Shabbos of the 7 Weeks of Consolation

Isaiah 40:1–26

This week's haftorah is the first of a series of seven "haftarot of Consolation." These seven haftarot 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. ❖

PATERSON SHUL AUGUST 7 "HBD" MINYAN

The Paterson Shul @Senior Towers of Paterson located at 510 E. 27th Street/Paterson will host a small Happy Birthday" Simcha at our next Minyan on Shabbat, August 7 at 9:30 a.m. (Parshat Re'eh)

HIGH HOLIDAYS PLANNING:

Minyanim: Rosh Hashanah September 7 & 8 ;

Yom Kippur night of September 15 for Kol Nidre 7p.m. and Sept. 16. (Seats are free)

With COVID restrictions lifted for masks they are only required when entering/exiting the apartment complex.

For more info visit: www.PatersonShul.org or contact JerrySchranz@gmail.com

Good Shabbos to all!

שבת שלום גוט שבת!

