

**Parshas 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 their meat; the blood (which in the Temple is poured upon the altar), however, may not be eaten.

nA 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.

*(continued next column)*



Man is given free choice. G-d does not force him to accept the commandments, nor will He stand in man’s way if he choose not to follow them. The choice is ours.

If man was like a robot, naturally and spontaneously doing G-d’s will, could he claim any credit for those efforts?

-- The Rebbe

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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.

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. ❖

**תהילים**

*Tehillim - Psalms*

**Join us this Shabbos morning  
Aug 7 at 8:30 AM for  
Shabbos Mevorchim Tehillim.**

**This week’s Tehillim reading is  
dedicated to  
a refuah sh’laima  
for  
Doniel Aryeh Leib ben Rivka.**

**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 6 / Av 28**

Candle Lighting.....7:48 pm

Mincha .....7:30 pm

**Shabbos Day – Aug 7 / Av 29**

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

Torah Reading ..... 10:50 am

Kiddush .....12:30 pm

Beis Medrash.....6:50 pm

Mincha .....7:50 pm

Rabbi’s Drasha.....8:10 pm

Shabbos Ends .....8:50 pm

*\*Latest morning Shema is now 9:28 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  
is sponsored by  
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**Halachic Zmanim**

**Shabbos, Aug 7, 2021**

**Daylight Savings Time**

Earliest Tallis ..... 4:55 AM

Latest Morning Shema..... 9:28 AM

Earliest Mincha (Gedola) . 1:38 PM

Plag Hamincha..... 6:41 PM

Earliest Evening Shema.... 8:36 PM

# Chassidic Masters

## Powerful Insights From the Rebbe

*Compiled by Mordechai Rubin*

### **G-d is Everywhere**

This week's Torah reading focuses on the establishment of a central place of worship for the Jewish people, describing how G-d "will choose to have His name dwell" in one particular place. And there, we are commanded to "celebrate before G-d." The verse is referring to the Temple in Jerusalem, the place where G-d's presence was revealed.

Now G-d is everywhere. There is not a place in this world where He is not present. Why then must His worship be centralized?

One of the answers given is that the Temple is for us, not for Him. G-d knows that we are continually in need of spiritual inspiration. After all, we are living in a material world and we have natural desires that draw us away from the spiritual. R. Levi Yitzchak, the Berditchever Rebbe, once said: "G-d, what do You expect from man? You put the pleasures of this physical world in front of his eyes and spiritual concepts in books. Try doing it the other way; put spirituality before him and material consciousness in the books and see if man will sin."

For these reasons, G-d wanted man to have one place where he could sense the spiritual, where he would be uplifted above material con-

cerns. Therefore He "chose to have His name dwell in the Temple" and commanded man to journey there at least three times a year. For the awareness of G-d experienced there, would stay with him even after he returned home. ❖

### **Tzedakah and the Month of Elul**

The commandment to give tzedakah (charity) is included in the Torah portion of Re'ei, where the verse states: "Should there be amongst you a pauper... do not harden your heart or shut your hand against your needy brother. Open your hand generously."

The section of Re'ei is invariably read on the Shabbat on which we bless the new month of Elul, or on Rosh Chodesh Elul itself. Since all Torah portions are related to the timeframe in which they are read, it follows that it is especially appropriate to give tzedakah during the month of Elul.

This may be derived from the following statement by the Rambam: "Although sounding the shofar on Rosh HaShanah is a decree for which the verse does not state a reason, nevertheless, it also hints at something specific, i.e., 'Awake, you who sleep... and better your ways....'

"Each and every person is to see himself... as half righteous... By performing one mitzvah, he tips the scales.

"For this reason, all Jews customarily increase their giving of tzedakah and performance of good deeds and mitzvot."

Since the Rambam specifies the custom of tzedakah, it follows that although all aspects of Torah and mitzvot are to be strengthened during this period, one should first and foremost increase one's giving of tzedakah. ❖

### **Free Choice**

This week's Torah reading begins: "Today I am setting before you a blessing and a curse: The blessing that you heed the commandments of G-d and the curse if you do not heed the commandments."

G-d does not force man to accept the commandments, nor will He stand in man's way if he choose not to follow them. The choice is ours.

Why did G-d make it that way? Why did He give man a potential to disobey and ignore Him?

The reason is that without such a challenge, of what value would man's Divine service be? It is precisely when man has an alternative, when he lives in a world where G-dliness is not open and apparent, and his personal desires conflict with the Torah's decrees, that his choice to serve G-d is truly virtuous. For man to serve G-d under such conditions requires him to reach to the core of his being, and summon up powerful spiritual energies. Such service is an achievement, one which brings satisfaction to both man and G-d. ❖

**Thank You to:  
The Baal Korei, and  
The Security Volunteers**

## 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)*

### **You shall slaughter of your cattle and flocks which G-d has given you, as I have commanded you (Deuteronomy 12:21)**

*We derive from this verse that there is a commandment regarding slaughtering, how one must slaughter. Since this commandment is not written anywhere in the Torah, we deduce that these are the laws of ritual slaughtering which were given orally to Moses on Mount Sinai.*

*-- (Talmud, Chullin 28a; Sifri)*

*Here we have explicit proof for the Torah SheBaal Peh (“Oral Torah”), as we see how the “Written Torah” refers to it.*

*-- (Maimonides)–3)*



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## The Month of Elul

*The Elul is the 12th and final month in the Jewish calendar (the sixth month counting from Nisan). It is a month that connects the past year with the coming year—a time when we reflect on where we stand and where we should be going.*

*It is called “the month of repentance,” “the month of mercy” and “the month of forgiveness.” Elul follows the two previous months of Tammuz and Av—months of tragedies that were brought upon us through our sins. In Tammuz, the Jews sinned with the golden calf; on Rosh Chodesh Elul, Moses ascended to Mount Sinai for a third 40-day period until Yom Kippur, when he descended with the second tablets (luchot) and G-d’s word of joyful, wholehearted forgiveness. (The first time Moses ascended was to receive the first tablets; the second time was after the sin, to ask for forgiveness; and this third time was to receive the second set of tablets.) These were days when G-d revealed to the Jewish people great mercy. Since then, this time has been designated as a time of mercy and forgiveness, an opportune time for teshuvah—repentance.*

*The four letters of the name Elul are an acronym for the phrase in “Song of Songs” (6:3): “I am to my beloved and my beloved is to me.” “I am to my beloved”—we approach G-d with a desire to return and connect. “And my beloved is to me”—G-d reciprocates with Divine expressions of mercy and forgiveness.*

*This is the month when “the King is in the field.”*

*The parable of the king in the field expresses the importance of our divine service within the framework of the ordinary, but it also underscores the unique relationship between the king and His subjects. In the field, “he receives them all pleasantly and shows a smiling countenance to all.” In the “field,” G-d allows His subjects to relate to Him as His presence is manifest.*

*Throughout the year, we emphasize the importance of carrying out our service of G-d in the field with the intent that this should lead to the revelation of the King’s presence. In Elul, which marks the culmination of this service—and the preparation for the coming year—our efforts are rewarded by the perceptible revelation of the King’s presence.*

*G-d, the King of all Kings, is accessible. All can approach Him, and He shines His countenance to all. ❖*

## Haftorah for Re'ai – 3rd Shabbos of the 7 Weeks of Consolation

*Isaiah 54:11-55:5*

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

G-d addresses the "afflicted and storm-tossed" Jerusalem "who has not been comforted," assuring her that she, and her people, will be restored to full glory. The foundation, walls and ground of Jerusalem will be laid with precious stones. Her children will be "disciples of the L-rd," and will enjoy abundant peace. Any weapon engineered against her will fail.

The prophet then invites the thirsty to acquire "water," namely those who are thirsty for spirituality should study the quenching words of Torah. He promises the nation an everlasting covenant similar to that made with King David. This is also an allusion to the Messiah, David's descendant, who will be revered by all of the nations of the world. ❖

### 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'ei)

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

**Good Shabbos to all!**

שבת שלום גוט שבת!

