

Parshas Ki Seitzei in a Nutshell
(Deuteronomy 21:10–25:19)

Seventy-four of the Torah's 613 commandments (mitzvot) are in the Parshah of Ki Teitzei. 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)



War and peace are closely connected to Mashiach's coming. On one hand, Mashiach will fight wars. Indeed, one of the ways that he will be identified is that he will, as the Maimonides writes, "wage the wars of G-d and be victorious." On the other hand, Mashiach's purpose is to introduce an age of peace and prosperity where "there will be no famine nor war," and "nations will not lift up swords against nations."
-- The Rebbe

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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 Teitzei concludes with the obligation to remember "what Amalek did to you on the road, on your way out of Egypt." ❖

**Join us weekday mornings
as we delve into the mysteries
of Chassidic concepts.
5:55 am followed immediately
by Shacharis.**

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

Halachic Zmanim
Shabbos, Aug 21, 2021
Daylight Savings Time
Earliest Tallis 5:12 AM
Latest Morning Shema..... 9:33 AM
Earliest Mincha (Gedola) . 1:34 PM
Plag Hamincha..... 6:25 PM
Earliest Evening Shema.... 8:15 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 – Aug 20 / Elul 12

Candle Lighting.....7:29 pm

Mincha7:30 pm

Shabbos Day – Aug 21 / Elul 13

Shacharis..... 10:00 am*

Torah Reading 10:50 am

Kiddush 12:30 pm

Mincha7:30 pm

Rabbi's Drasha.....7:50 pm

Shabbos Ends8:29 pm

**Latest morning Shema is now 9:33 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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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.

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.

(Continued next page)

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. ❖



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From Our Sages

She shall be his wife; because he has forced her, he may not divorce her all his days (Deuteronomy 22:29).

Our sages tell us that when the children of Israel assembled at the foot of Mount Sinai, "G-d held the mountain over them like a jar and said to them: 'If you accept the Torah, fine; if not, here shall be your grave'" (Talmud, Shabbat 88a).

But the Jewish people had already expressed their desire and willingness to enter into the covenant with G-d. So why did G-d coerce them?

But perhaps G-d desired to ensure that their bond would be eternal and irrevocable. By forcing Himself on them, He was binding Himself with the law that "he may not divorce her all his days."

-- (Maharal)

And you forget a sheaf in the field . . . (Deuteronomy 24:19)

Certain opportunities and potentials are so lofty that they cannot be accessed by the conscious self; they can come about only "by mistake." An example of this is the mitzvah of shikchah, which can be fulfilled only by forgetting.

-- (The Chassidic Masters)

Thus, if a person drops a sela, and a poor man finds it and is sustained by it, then he [who lost the coin] will be blessed on its account.

-- (Rashi; Sifri)

New Horizons – New Perspectives

@Anshei Lubavitch

Beis Midrash hour is now twice a week: Wednesday 8:15-9:15 pm, and Shabbos afternoon, one hour before Mincha.

Ladies Tanach Study Group meets during the Beis Midrash hour on Wednesdays, at 8:30 pm.

**New JLI course starting after Yom Tov called "Outsmarting Antisemitism."
Details to come.**

New Class on the *Art of Trust* - Bitachon in Hashem, from the celebrated work, Chovos Halevavos (Duties of the Heart), Thursday nights at 8:45-9:15 pm.

For more information, contact Rabbi Bergstein.

The Selichos Prayer

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.

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. (When praying alone, some also omit the Aramaic paragraphs toward the end of the service, unless they are reading a translation, in which case all agree that they may be said.)

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.

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 (**as is the case this year**). 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.

Most Jewish communities continue reciting Selichos throughout the Ten Days of Repentance, the days between Rosh Hashanah and Yom Kippur. According to Chabad custom, however, Selichos are not said during these days, with the exception of the third of Tishrei, when Selichos are recited as part of the commemoration of the Fast of Gedaliah. ❖

Haftorah for Ki Seitzei – 5th Shabbos of the 7 Weeks of Consolation

Isaiah 545

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

PATERSON SHUL AUGUST 7 "HBD" MINYAN

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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!

