

Parshas Ki Savo in a Nutshell
(Deuteronomy 26:1–29:8)

Moses instructs the people of Israel: When you enter the land that G-d is giving to you as your eternal heritage, and you settle it and cultivate it, bring the first-ripened fruits (bikkurim) of your orchard to the Holy Temple, and declare your gratitude for all that G-d has done for you.

Our Parshah also includes the laws of the tithes given to the Levites and to the poor, and detailed instructions on how to proclaim the blessings and the curses on Mount Gerizim and Mount Eival—as discussed in the beginning of the Parshah of Re'eh. Moses reminds the people that they are G-d's chosen people, and that they, in turn, have chosen G-d.

The latter part of Ki Savo consists of the Tochachah ("Rebuke"). After listing the blessings with which G-d will reward the people when they follow the laws of the Torah, Moses gives a long, harsh account of the bad things—illness, famine, poverty and exile—that shall befall them if they abandon G-d's commandments.

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The Torah's purpose in describing G-d's qualities is not to tell us Who He is, for in truth He defies definition, but instead, to teach who we should be, what are the qualities we should develop within ourselves.

— The Rebbe

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 27 / Elul 19

Candle Lighting.....7:18 pm
Mincha7:20 pm

Shabbos Day – Aug 28 / Elul 20

Shacharis..... 10:00 am*
Torah Reading 10:50 am
Kiddush 12:30 am

Mincha7:20 pm
Rabbi's Drasha.....7:40 pm
Shabbos Ends8:17 pm
Selichos Service 1:00 am

**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 (Sun-Thurs)1:45 pm
Maariv (Sun-Thurs)9:15 pm

Bulletin

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Moses concludes by telling the people that only today, forty years after their birth as a people, have they attained "a heart to know, eyes to see and ears to hear." ❖

Selichos Services

**Saturday Night/Aug 28
After Shabbos: 1:00am**

Mon-Friday 5:55am

**Complete Schedule:
[https://www.flchabad.com/
congregation/schedule/](https://www.flchabad.com/congregation/schedule/)**

**Reserve your seats:
[https://www.flchabad.com/
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The Baal Shem Tov instituted the custom of reciting three additional chapters of Psalms each day, from the first of Elul until Yom Kippur.

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Halachic Zmanim

**Shabbos, Aug 28, 2021
Daylight Savings Time**

Earliest Tallis 5:20 AM
Latest Morning Shema 9:36 AM
Earliest Mincha (Gedola) ..1:31 PM
Plag Hamincha6:16 PM
Earliest Evening Shema8:04 PM

Chassidic Masters

Powerful Insights From the Rebbe

Compiled by Mordechai Rubin

A Lesson from the 'First-Fruits'

You shall take of the first of all the fruit of the ground, which you will bring from your land, which the Lord, your God, is giving you. And you shall put [them] into a basket and go to the place which the Lord, your God, will choose to have His Name dwell there.

-- Deuteronomy 16:2

It is explained in Or Hatorah that the fruit of a tree is akin to the soul as it is encloded in the body, and that offering up the first-fruit is an act whose significance is the binding of the incarnate soul with its source in G-d. It is written in Hosea, "I saw your fathers as the first-fruit of the fig-tree." So too is the "father" of the soul — its heavenly source — like a first-fruit. This binding of the soul to its source has two parts: The raising of the earthbound (the offering of the fruit) and the drawing down of the heavenly (the accompanying prayer).

Thus the prayer suggests the idea of the drawing down of the holy. Jacob's journey to Laban was a descent (from the spirituality of Beersheba to the corruption of Haran) and so too was the Israelites' journey to Egypt. And it was these two descents which precipitated the two great acts of grace and deliverance which saved the Jewish people from destruction.

The significance of this extends to the life of every Jew. It is not enough for the Jew to rest content with his own spiritual ascent, the elevation of his soul in closeness to G-d. He must also strive to draw spirituality down into the world and into every part of his involvement with it—the world of his work and his social life—until not only do they not distract him from his pursuit of G-d, but they become a full part of it. These are his first-fruits, and by dedicating them to sanctity he is fulfilling the purpose for which the world was created — to be made by man into a dwelling-place for G-d.



All for the Good

Cursed be the man...

-- Deuteronomy 27:15

In preparation for Rosh HaShanah we read the Admonition, the Tochacha, from the Torah portion of Ki Savo. After Ki Savo, we read Nitzavim and oftentimes Vayeilech as well, in order to put at least one portion between the Tochacha and the festival.

The reason we read Ki Savo before Rosh HaShanah is because the Admonition is not, G-d forbid, meant as punishment. Rather, it serves to cleanse us; before something precious is placed in a vessel, the vessel must be thoroughly cleaned.

Rosh HaShanah draws down into the world as a whole and into the Jewish people in particular, a degree of G-dliness that is unique. It is thus necessary to first "cleanse the vessel." This ablution, albeit temporarily painful, is — like all things that come from above — for the good. ❖

Walk in His Ways

You have selected the Lord this day, to be your God, and to walk in His ways..

-- Deuteronomy 26:17

On this verse, our Sages comment: "Just as the Holy One, blessed be He, is called compassionate; so, too, you shall be compassionate. Just as the Holy One, blessed be He, is called merciful; so, too, you shall be merciful. Just as the Holy One, blessed be He, is called generous; so, too, you shall be generous."

Maimonides develops this idea further, explaining that the reason the Torah informs about a particular Divine quality is so that we can emulate it: "For this reason, the prophets described the A-lmighty with all these different adjectives:... To make known that these are good and just paths in which a person should conduct himself to emulate Him according to his potential."

Generally, a person expresses an emotion as a natural, spontaneous response. He sees something attractive and is roused to love. He sees something menacing and he recoils in fear.

This cannot be said about G-d. He is by definition above having "natural reactions" to what happens here on earth. G-d reacts in a certain way because He chooses to.

This teaches us how we should react too. Not spontaneously or naturally, but with controlled thought.

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Often, we become emotionally excited. This prevents us from thinking clearly and knowing which emotional attribute to exercise at a given time.

Just as G-d exercises His attributes at will and by choice, so too, we must control our feelings, rather than respond to them. ❖

From Our Sages

You and the Levite and the stranger (Deuteronomy 26:11)

When one eats and drinks [on the festivals], one must also feed the stranger, the orphan, the widow and the other unfortunate paupers. But one who locks the doors of his courtyard and feasts and drinks with his children and wife, but does not feed the poor and the embittered—this is not the joy of mitzvah but the joy of his stomach . . .

-- (Mishneh Torah, Laws of the Festivals 6:18)

You have avouched G-d this day to be your G-d . . . And G-d has avouched you this day to be a people for His own possession . . . (Deuteronomy 26:17–18)

It happened that Miriam the daughter of Tanchum was taken into captivity, she and her seven sons. What did the tyrant do? He imprisoned each one separately from the others. He brought out the first son and said to him: "Bow to the idol, as did your brother." Said he: "G-d forbid! My brother did not bow, and neither shall I." "Why not?" "Because it is written in our Torah (Exodus 20:2), 'I am the L-rd your G-d.'" The king commanded that he be killed.

He brought out the second son and said to him: "Bow to the idol . . ." and so on. [He, too, refused] "because it is written in our Torah (Exodus 20:3), 'You shall have no [other gods before Me].'" The king commanded that he be killed.

He brought out the third son, [who refused] "because it is written in our Torah (Exodus 22:19), 'One who slaughters [sacrifices] to alien gods shall be destroyed.'" The king commanded that he be killed.

He brought out the fourth son, [who refused] "because it is written in our Torah (Exodus 34:14), 'You shall not bow to a strange god.'" The king commanded that he be killed.

He brought out the fifth son son, [who refused] "because it is written in our Torah (Deuteronomy 4:39), 'Know this day, and consider it in your heart [that the L-rd, He is G-d in heaven above, and upon the earth beneath; there is nothing else].'" The king commanded that he be killed.

He brought out the sixth son, [who refused] "because it is written in our Torah (Deuteronomy 6:4), 'Hear O Israel, the L-rd our G-d, the L-rd is one.'" The king commanded that he be killed.

He brought out the seventh son, who was the youngest of them all. [He, too, refused to bow to the idol, saying:] "We have already sworn to our G-d that we shall not exchange Him for another deity, as it is written (Deuteronomy 26:17), 'You have avouched G-d this day to be your G-d.' And just as we have sworn to Him, so has He sworn to us that He shall not exchange us for another people, as it is written (Deuteronomy 26:18), 'And G-d has avouched you [this day to be a people for His own possession].'"

Said the king to the child: "If so, I shall throw this ring before the idol, and you go retrieve it—so that it should be said that you obeyed the ruler and bowed to the idol."

Said the child: "Woe to you, ruler! If you, who are yourself flesh and blood, fear flesh and blood like yourself, should I not fear the King of all Kings, the Holy One Blessed Be He, King of the Universe . . . ?"

The king commanded that he be killed. . . . The sages calculated the years of that child, and found them to be no more than two years, six months, and two and one-half hours . . .

-- (Yalkut Shimoni)

Haftorah for Ki Savo in a Nutshell

Isaiah 60:1-22

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

In glowing terms the prophet recounts descriptions of what will unfold during the Redemption. Beginning with the resurrection of the dead and the ingathering of the exiles, continuing with the joy and abundance the Jewish people will then experience, as well as the gifts that will be brought to G-d from all of the nations of the world.

Finally, the Jewish nation will no longer be despised and derided, there will no longer be violence nor mourning, and G-d will shine His everlasting light on 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!

