

Parshas Bechukosai in a Nutshell
(Leviticus 26:3-27:34)

G-d promises that if the people of Israel will keep His commandments, they will enjoy material prosperity and dwell securely in their homeland. But He also delivers a harsh "rebuke," warning of the exile, persecution and other evils that will befall them if they abandon their covenant with Him.

Nevertheless, "Even when they are in the land of their enemies, I will not cast them away; nor will I ever abhor them, to destroy them and to break My covenant with them; for I am the L-rd their G-d."

The Parshah concludes with the rules on how to calculate the values of different types of pledges made to G-d, and the mitzvah of tithing produce and livestock. ❖



By observing the Torah and its mitzvos, we step beyond the realm of ordinary mortal experience and connect ourselves to G-d. The very word mitzvah alludes to this concept, for it shares the root of the term tzavsa, meaning "connection" or "bond." When we perform a mitzvah, we unite ourselves with Him.

Maimonides [writes]: The true reward which man will receive for his Torah observance is spiritual. Yes, when a person serves G-d he will be granted material prosperity and blessing, too. This is not, however, a reward for observing mitzvos, but encouragement for him to do so...

-- 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 – May 27 / Iyar 26

Candle Lighting 8:00 pm
Mincha 7:30 pm

Shabbos Day – May 28 / Iyar 27

Tehillim Reading 8:30 am
Shacharis 10:00 am*
Torah Reading..... 11:00 am
Kiddush..... 12:00 pm

Mincha 7:40 pm
Mevorchim Fabrengen 7:50 pm
Shabbos Ends..... 9:08 pm

*Latest morning Shema is now **9:09 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
The Berman Law Office .*

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Tehillim - Psalms

**Join us this Shabbos morning
May 28 at 8:30 AM for
Shabbos Mevorchim Tehillim.**

**This week's Tehillim reading is
dedicated to
a refuah sh'laima
for
Yoel Avraham ben Yetta.**

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

**Join us each weekday
morning Mon-Fri
as we delve into
the mysteries of
Chassidic concepts.
5:55 am, followed
immediately by
Shacharis.**



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Halachic Zmanim

**Shabbos, May 28, 2022
Daylight Savings Time**

Earliest Tallis 4:20 AM
Latest Morning Shema..... 9:09 AM
Earliest Mincha (Gedola) . 1:32 PM
Plag Hamincha..... 6:51 PM
Earliest Evening Shema.... 8:52 PM

Chassidic Masters

The Prodigy Under The Bed

*Based on the teachings of
the Lubavitcher Rebbe
Courtesy of MeaningfulLife.com*

Rabbi Hillel of Paritch (1795–1864) was one of the many scholars of his day to join the Chabad Chassidic movement. For many years he was a devoted disciple of the second and third rebbes of Chabad, Rabbi DovBer and Rabbi Menachem Mendel of Lubavitch.

As a young man, Rabbi Hillel heard of the founder of Chabad Chassidism, Rabbi Schneur Zalman of Liadi, and sought to meet with him. But the opportunity seemed to forever elude the young prodigy: no sooner did he arrive in a town that Rabbi Schneur Zalman was visiting, than he was informed that the rebbe had just left. Finally, he managed to locate Rabbi Schneur Zalman's lodgings before the rebbe was due to arrive. In order to ensure that he would not, once again, somehow miss his opportunity, Rabbi Hillel crept into Rabbi Schneur Zalman's appointed room and hid under the bed, determined to at last make the acquaintance of the great rebbe.

In anticipation of his encounter with Rabbi Schneur Zalman, Rabbi Hillel had "armed" himself with some of his achievements in Talmudic study. At that time the young scholar was studying the tractate Erachin, or "Appraisals," the section of the Talmud which deals with the laws of how to appraise the value of one's pledges to the Temple.

Rabbi Hillel had a scholarly question on the subject, which he had diligently rehearsed in order to discuss it with the rebbe.

From his hiding place, Rabbi Hillel heard the rebbe enter the room. But before he could make a move, he heard Rabbi Schneur Zalman exclaim: "If a young man has a question regarding 'Appraisals,' he had best first evaluate himself!"

The prodigy under the bed fainted on the spot. When he came to, Rabbi Schneur Zalman was gone . . .

The Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory, told this story, and then asked: How are we to apply this story to our lives?

The tractate of "Appraisals" discusses the laws presented in chapter 27 of Leviticus: if a person pledges to give to the Temple, but instead of citing a sum he says, "I promise to give the value of this individual," we are to follow a fixed rate table set by the Torah, in which each age and gender group is assigned a certain "value."

But why employ a flat rate which lumps together so many diverse individuals? Should not an accomplished scholar be considered more valuable than a simple laborer? The Torah states that we all stand equally before G-d, "from your heads, the leaders of your tribes, your elders . . . to your woodchoppers and water-carriers." But can a person truly view his fellow as his equal when he is so obviously superior to him in talent and achievement?

This is the meaning of Rabbi Schneur Zalman's remark to Rabbi Hillel: If you have a question regarding "Appraisals," if you find it difficult to relate to the Torah's evaluation of human worth, you had best take a long, hard look at yourself. An honest examination of your own character and behavior will show how much you can learn from every man, how much there is for you to emulate in those who are supposedly "inferior" to yourself.



Did you Count the Omer?

A Word from the Rebbe

This week's Torah reading begins with He shall not exchange it nor substitute another for it (Leviticus 27:33)

Every person was born to a mission in life that is distinctly, uniquely and exclusively their own. No one—not even the greatest of souls—can take his or her place. No person who ever lived or who ever will live can fulfill that particular aspect of G-d's purpose in creation in his stead.

(The Lubavitcher Rebbe)

From Our Sages – Bechukosai

If you walk in My statutes (Leviticus 26:3)

The word “if” is to be understood as a plea on the part of G-d: “If only you would follow My statutes . . .”

-- (Talmud, Avodah Zarah 5a)

If you walk in My statutes (Leviticus 26:3)

The word chok (“statute” or “decree”), which gives the Parshah of Bechukotai its name, literally means “engraved.”

The Torah comes in two forms: written and engraved. On the last day of his life, Moses inscribed the Torah on parchment scrolls. But this written Torah was preceded by an engraved Torah: the divine law was first given to us encapsulated in the Ten Commandments, which were etched by the hand of G-d in two tablets of stone.

When something is written, the substance of the letters that express it—the ink—remains a separate entity from the substance upon which they have been set—the parchment. On the other hand, letters engraved in stone are forged in it: the words are stone and the stone is words.

By the same token, there is an aspect of Torah that is “inked” on our soul: we understand it, our emotions are roused by it; it becomes our “lifestyle” or even our “personality”; but it remains something additional to ourselves. But there is a dimension of Torah that is chok, engraved in our being. There is a dimension of Torah which expresses a bond with G-d that is of the very essence of the Jewish soul.

-- (Rabbi Schneur Zalman of Liadi)

A rabbi once offered the following analogy: “Every Jew is a letter in the Torah. But a letter may, at times, grow somewhat faded. It is our sacred duty to mend these faded letters and make G-d’s Torah whole again.”

Rabbi Yosef Yitzchak of Lubavitch heard this, and objected: “No, the identity of the Jew cannot be compared to erasable ink on parchment. Every Jew is indeed a letter in G-d’s Torah, but a letter carved in stone. At times, the dust and dirt may accumulate and distort—or even completely conceal—the letter’s true form; but underneath it all, the letter remains whole. We need only sweep away the surface grime, and the letter, in all its perfection and beauty, will come to light.”

I have broken the bars of your yoke, and made you walk upright (Leviticus 26:13)

An animal walks with its face to the earth, for earthiness and materiality is all that it knows. Man walks upright, for man was born to gaze upon and aspire to the heavens.

-- (Rabbi DovBer of Mezeritch) ❖

The Paterson Shul @Seniors Tower of Paterson located at 510 E. 27th Street/Paterson will have a Shavuot Minyan on Monday, June 6 (second day of Shavuot) at 9:00 a.m.

This is a very important time to help make the Minyan.
Please email: JerrySchranz@Gmail.com for additional info.

With COVID restrictions lifted for masks, they are only required when entering/exiting the apartment complex. For more info visit: www.PatersonShul.org ❖

Haftorah for Parshas Bechukosai in a nutshell

Jeremiah 16:19-17:14

The haftorah discusses the punishments that await those who disregard G-d's law, and the blessings that are the lot of those who follow the Creator's wishes. This follows the theme of this week's Torah reading which details at length the blessings and curses.

The prophet Jeremiah rebukes the people of Israel for their idolatrous ways and for not having faith in G-d. He conveys G-d's words of wrath towards those who do not put their trust in Him — foretelling exile as their punishment — and of blessings for those who do.

"Cursed is the man who trusts in man and relies on mortal flesh for his strength, and whose heart turns away from the G-d. He shall be like a lone tree in the desert, and will not see when good comes, and will dwell on parched land in the desert, on salt-sodden soil that is not habitable. Blessed is the man who trusts in the G-d, to whom G-d will be his trust. For he shall be like a tree planted by the water, and which spreads its roots out into a stream, so it will not be affected when heat comes, and its leaves shall be green, and in the year of drought will not be anxious, neither shall it cease from bearing fruit."

The haftorah ends with the following poignant verses: "G-d who is the source of the hopes of Israel, all that forsake You shall be shamed, and they who turn away from me shall be marked out on the earth that they have forsaken G-d, the source of living waters. Heal me, O G-d, then shall I be healed; help me, then I shall be helped, for You are my praise!" ❖



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Good Shabbos to all!