

**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 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.

(continued next column)



Why did Moses want to enter the Land of Israel? Did he want to see its sights, or taste its fruits?

Our Sages explained that Moses desired to enter the land in order to fulfill the commandments which are associated with our Holy Land. For example, there are tens of mitzvos that concern the crops grown in the Land of Israel that do not apply in the Diaspora. Moses wanted the opportunity to perform these commandments. ❖

-- 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. ❖

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



Halachic Zmanim

Shabbos, Aug 13, 2022

Daylight Savings Time

Earliest Tallis..... 5:02 AM
Latest Morning Shema 9:30 AM
Earliest Mincha (Gedola).. 1:37 PM
Plag Hamincha..... 6:35 PM
Earliest Evening Shema 8:28 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 12/Menachem Av 15

Candle Lighting 7:41 pm

Mincha 7:30 pm

Shabbos Day--JAug 13 / Menachem Av 16

Shacharis..... 10:00 am*

Torah Reading..... 11:00 am

Kiddush 12:00 pm

Mincha 7:45 pm

Rabbi's Drasha 8:05 pm

Shabbos Ends..... 8:42 pm

**Latest morning Shema is now 9:30 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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Chassidic Masters

Powerful Insights From the Rebbe: Va'eschanan

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. If 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.

A Single Unity

This week's Torah reading contains the Shema, the fundamental prayer in Jewish liturgy.

When a person recites the Shema, he is not merely declaring that there is only one G-d. The intent of the Shema is that all existence is one with Him.

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.

The Shema continues with the commandment to love G-d. But how can the Torah command us to love? Surely you either feel love or you don't.

That's why 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. For intellect gives birth to emotion and our awareness of G-d prompts us to love Him.

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. ❖

There is a deeper dimension to the importance of deed. From time to time, we all have certain feelings that we can't express in words, but they can be expressed in actions. There are times when we stroke or hold a child, and that will mean more to him or her than anything we could possibly say. For deed has the potential to bring out an unbounded dimension of the power which exists within our souls.

If this is true with regard to physical things, it is definitely true with regard to the spiritual. When performing mitzvos, we express the most profound spiritual potentials, which we possess.

Based on the teachings of the Lubavitcher Rebbe ❖

From Our Sages – Va'eschanan

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

There is none else beside Him (Deuteronomy 4:35)

If the eye were allowed to see the spiritual vitality flowing from the utterance of G-d’s mouth into every creation, we would not see the materiality, grossness and tangibility of the creation, for it would be utterly nullified in relation to this divine life-force . . .

(Tanya)

There is none else beside Him (Deuteronomy 4:35)

Rabbi Binyamin Kletzker, a chassid of Rabbi Schneur Zalman of Liadi, was a lumber merchant. One year, while he was adding up the annual accounts, he inadvertently filled in under a column of figures: “TOTAL: Ein od milvado (‘There is none else beside Him’).”

A fellow chassid admonished him for his absentmindedness. “Don’t you know, Reb Binyamin, that everything has its time and place?” he admonished. “There’s a time for chassidic philosophizing, and a time to engage in worldly matters. A person’s business dealings are also an important part of his service of the Almighty, and must be properly attended to.”

Said Rabbi Binyamin: “We consider it perfectly natural if, during prayer, one’s mind wanders off to the fair in Leipzig. So what’s so terrible if, when involved in business, an ‘alien thought’ regarding the oneness of G-d infiltrates the mind?”

(Told by the Lubavitcher Rebbe)

You shall know today (Deuteronomy 4:39)

The foundation of all foundations, and the pillar of all wisdom, is to know that there is a First Existence, who brings all existences into being; that all existences of heaven and earth, and between them, derive existence only from the truth of His existence.

(Mishneh Torah, Laws of the Fundamentals of Torah 1:1) ❖

Haftorah for Parshas Va'eschanan in a nutshell

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. ❖

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 Rebbe

שבת שלום גוט שבת!



Good Shabbos to all!