

**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 26/Menachem Av 29**

Candle Lighting ..... 7:20 pm

Mincha ..... 7:20 pm

**Shabbos Day—Aug 27 / Menachem Av 30**

**Rosh Chodesh Elul**

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

Torah Reading..... 11:00 am

Kiddush ..... 12:00 pm

Mincha ..... 7:20 pm

Rabbi's Drasha ..... 7:40 pm

Shabbos Ends..... 8:19 pm

*\*Latest morning Shema is now 9:35 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*

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*The Shul.*

“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.

A 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.

Without such a challenge, of what value would man’s Divine service be? If man was like a robot, naturally and spontaneously doing G-d’s will, could he claim any credit for those efforts? ❖

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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. ❖

**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 27, 2022

Daylight Savings Time

Earliest Tallis..... 5:19 AM

Latest Morning Shema ..... 9:35 AM

Earliest Mincha (Gedola).. 1:32 PM

Plag Hamincha..... 6:17 PM

Earliest Evening Shema .... 8:06 PM

## Chassidic Masters

### The Mind of the Child

By Yanki Tauber

**You are children to the L-rd your G-d. (Deuteronomy 14:1)**

The Zohar refers to Moses as the raaya meheimna of Israel—a phrase that translates both as “faithful shepherd” and “shepherd of faith.” The latter sense implies that Moses is Israel’s faith provider—a source of, and conduit for, their faith in G-d.

Indeed, when the Torah speaks of Israel’s faith in G-d in the wake of the miracles of the Exodus, it says, “They believed in G-d and in Moses His servant” (Exodus 14:31). Noting that the Torah uses the very same verb (vayaaminu, “and they believed”) to refer to Israel’s belief in Moses and in the Almighty, the Mechilta declares: “One who believes in Moses believes in G-d.”

The Talmud goes even further, applying the same to the sages and Torah scholars of all generations. Citing the verse (Deuteronomy 30:20), “To love the L-rd your G-d and to cleave to Him,” it asks, “Is it then possible to cleave to the divine?” and replies: “But whoever attaches himself to a Torah scholar, the Torah considers it as if he had attached himself to G-d.”

A fundamental principle of the Jewish faith is that there are no intermediaries between G-d and His world; our relationship with Him is not facilitated by any third party. So what is the significance of the role of our leaders and Torah scholars in regards to our faith in and attachment to G-d?

### The Awareness Factor

The explanation, says Rabbi Schneur Zalman of Liadi in his Tanya, lies in understanding the father/child metaphor employed by the Torah to describe our relationship with G-d. “You are children to the L-rd your G-d,” says Moses (Deuteronomy 14:1). While we were still in Egypt, G-d speaks of us as “My firstborn child, Israel” (Exodus 4:22).

In what way is G-d our father? There are, of course, the obvious parallels. Like a father, G-d creates us and provides us with sustenance and direction. He loves us with the boundless, all-forgiving love of a father. Rabbi Schneur Zalman delves further into the metaphor, examining the biological and psychological dynamics of the father-child model and employing them to better understand our relationship to each other and to our Father in Heaven.

A microscopic bit of matter, originating in the father’s body, triggers the generation of a life. In the mother’s womb, a single cell develops into a brain, heart, eyes, ears, arms, legs, toenails. Soon it emerges into the world to function as a thinking, feeling and achieving human being.

Physically, what has originated in the father’s body and psyche is now a separate, distinct and (eventually) independent individual. On a deeper level, however, the child remains inseparable from his begetter. In the words of the Talmud, “A son is a limb of his father.” At the very heart of the child’s consciousness lies an inescapable truth: he is his father’s child, an extension of his being, a projection of his personality. In

body, they have become two distinct entities; in essence, they are one.

One may argue: perhaps in the child’s mind, the seat of his self-awareness and identity, the singularity of parent and offspring lives on. Here the child’s relationship with his father is sensed; here resides the recognition of their intrinsic oneness. But the brain is only one of the child’s many organs and limbs. The rest of him may indeed stem from its parental source, but is now a wholly separate entity.

Obviously, this is not the case—any more than it would be correct to say that the eyes alone see or that just the mouth speaks. The component parts of the human being comprise a single, integrated whole; it is the person who sees, the person who speaks, the person who is aware. The toenail of the child, by virtue of its interconnection with the brain, is no less one with the father than is the brain itself, the organ which facilitates this oneness.

But what if the toenail, or any other limb of the body, severs its connection with the brain? This would cut it off from its own center of vitality and consciousness, and as a result also from its parental origins. In other words, the unity of all the child’s limbs and organs with the father’s essence is dependent upon their maintaining their connection with their own mind, a connection which imbues them all with the awareness of this unity.

***(Continued next page)***

## The Body Israel

Israel, too, is comprised of many “organs” and “limbs.” There are the great sages of each generation who devote their life to the assimilation of the divine essence of Torah, whose entire being is permeated with the awareness of G-d’s truth. These are the mind of the nation. Israel has a heart, individuals whose lives exemplify compassion and piety; and hands, its great builders and achievers. Each and every individual, from the “Moses of the generation” to the ordinary “foot soldier,” forms an integral part of the body of G-d’s firstborn—each is equally “the limb of the father.”

But as with the physical father-child relationship, it is the mind of the child which facilitates the bond with his father. As long as the many organs and limbs of his body remain a single integrated whole, they are all equally the father’s child. The mind is not serving as an “intermediary,” G-d forbid—every part of the body, including the toenail, possesses the self-knowledge that makes the two ostensibly distinct bodies of the father and child a single entity.

But it is only by virtue of their connection to their mind that this awareness resides within all the child’s parts.

The same applies to the “body” that is Israel. It is our life-bond with our “mind”—the sages and leaders of Israel—that both integrates us as a single whole and imbues us with our connection to our Creator and Source.

True, a Jew cannot ever sever his or her bond with G-d, any more than even the lowliest toenail of the child’s body can choose to go off on its own and undo its relationship with its father. But while we cannot change what we are, we can determine to what extent our identity as G-d’s child will be expressed in our daily life. We can choose, G-d forbid, to disassociate ourselves from the leaders whom G-d has implanted in our midst, thus banishing our relationship with Him to the subconscious of our soul. Or we can intensify our bond to the “mind” of Israel, thereby making our bond with the Almighty a tangible and vibrant reality in our lives. ❖

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## Haftorah for Parshas Re’eh in a nutshell

*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. ❖

## From Our Sages – Re'eh

**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 5:1–3)*

**If there will be among you a needy person, from one of your brothers in one of your cities . . . (Deuteronomy 15:7)**

*The poor of your city take precedence over the poor of a different city.  
(Rashi)*

**Open, open your hand to him . . . (Deuteronomy 15:8)**

*Rabbi Elazar would give a coin to a pauper, and only then would he pray.  
(Talmud, Bava Batra 10a)*

*Ten powerful things were created in the world: mountains are hard, but iron cuts through them; iron is hard, but fire melts it; fire is strong, but water extinguishes it; water is strong, but clouds bear it; clouds are strong, but wind scatters them; wind is strong, but the body contains it; the body is strong, but fear breaks it; fear is potent, but wine dispels it; wine is powerful, but sleep assuages it; and stronger than all these is death. But charity delivers from death.*

*(Talmud, Bava Batra 10a) ❖*

שבת שלום גוט שבת!



**Good Shabbos to all!**