



ב"ה

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").

(continued next column)

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... shortly after describing the mitzvah of the first fruits, the Torah reading mentions a covenant established between the G-d and the Jewish people with regard to the entire Torah. For in a larger sense, this mitzvah relates to every aspect of our Torah observance. He grants us life, health, and well-being. And He has told us that He desires that we observe His Torah. In gratitude and appreciation, we fulfill His will.

-- *The Rebbe*

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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.

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." ❖

The fourth Chabad Rebbe, Rabbi Shmuel of Lubavitch, once asked his illustrious father, the Tzemach Tzedek, why Chabad communities do not continue saying Selichos during the Ten Days of Repentance. "My son," he responded, "now is no longer the time for words. Now we must translate words into deed . . ."

**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, Sep 17, 2022
Daylight Savings Time
Earliest Tallis 5:42 AM
Latest Morning Shema..... 9:42 AM
Earliest Mincha (Gedola) . 1:22 PM
Plag Hamincha..... 5:48 PM
Earliest Evening Shema.... 7:30 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 – Sep 16 / Elul 20

Candle Lighting 6:46 pm
Mincha 6:50 pm

Shabbos Day – Sep 17 / Elul 21

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

Mincha 6:40 pm
Rabbi's Drasha 7:05 pm
Shabbos Ends..... 7:43 pm
Selichos Farbrengen..... 11:30 pm
Selichos 12:50 am

**Latest morning Shema is now 9:42 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 .*

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 26:2

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. 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 Tavo. After Ki Tavo, 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 Tavo 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. 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. ❖

Slichos

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.

Here are some landmarks:

As we will discuss, there are certain hymns, known as pizmonim, which are read responsively, with the congregation reading a line and the leader chanting it after them. There is a different pizmon at the heart of the service each day.

Toward the end, the ark is opened, and a series of verses, beginning with the words Shema koleinu ("Hear our voice"), are recited responsively, first by the leader and then by the congregation.

Close to the end, there is the Ashamnu confession, in which we list an alphabetical litany of sins that we (as a community) have committed. We strike our chests when saying each of these sins.

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,² Selichos commence on the Saturday night approximately a week and a half before Rosh Hashanah. 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).

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

From Our Sages – Ki Savo

You shall take of the first of all the fruit of the land . . . (Deuteronomy 26:2)

Everything that is for the sake of G-d should be of the best and most beautiful. When one builds a house of prayer, it should be more beautiful than his own dwelling. When one feeds the hungry, he should feed him of the best and sweetest of his table. When one clothes the naked, he should clothe him with the finest of his clothes. Whenever one designates something for a holy purpose, he should sanctify the finest of his possessions, as it is written (Leviticus 3:16), “The choicest to G-d.”

(Maimonides)

The rule “the choicest to G-d,” applies in all areas of life. If the school day must include both sacred and secular studies, the former should be scheduled for the morning hours, when the mind is at its freshest and most receptive. If one’s talents are to be divided between two occupations, one whose primary function is to pay the bills and a second which benefits his fellow man, he should devote his keenest abilities to the latter.

In devoting the “first-ripened fruits” of his life to G-d, a person in effect is saying: “Here lies the focus of my existence. Quantitatively, this may represent but a small part of what I am and have; but the purpose of everything else I do and possess is to enable this percentile of spirit to rise above my matter-clogged life.”

(The Lubavitcher Rebbe)

This day you have become a people (Deuteronomy 27:9)

The Jewish people are unique among the peoples of the world: their nationhood was forged not at the point at which they gained their own land, or developed a common language or culture, but on the day on which they pledged to uphold the Torah . . .

(Rabbi Samson Raphael Hirsch)

Blessed be you in the city, and blessed be you in the field . . . (Deuteronomy 28:3)

In other words, don’t be “a tzaddik in a fur coat”; rather, your goodness should influence your surroundings, in the “city” and the “field.”

(There are two ways to get warm on a cold winter day: build a fire, which warms everyone else in the room as well; or wrap yourself in furs, which conserves your own warmth but does not generate any heat or warm anyone else. Thus chassidim would refer to a righteous person whose only concern is with his own righteousness as “a tzaddik in a fur coat.”)

(Rabbi Bunim of Peshischa)

Blessed shall you be when you come in, and blessed shall you be when you go out (Deuteronomy 28:6)

May your departure from the world be as free of sin as was your entry into the world.

(Talmud; Rashi)

Because you did not serve G-d with happiness and with gladness of heart, in abundance of everything, therefore you shall serve your enemies . . . (Deuteronomy 28:47–48)

In the case of two people wrestling, each trying to throw down the other, if one of them moves with sloth and lethargy, he will be easily defeated and felled, even if he is stronger than his fellow. So, too, in battling one’s evil inclination, one can prevail over it . . . only with alacrity that comes from joy and from a heart that is free and cleansed from every trace of worry and sadness . . .

(Tanya) ❖

Haftorah for Parshas 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. ❖



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Good Shabbos to all!