

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 12 / Iyar 21

Candle Lighting7:46 pm

Mincha7:30 pm

Shabbos Day – May 13 / Iyar 22

Shacharis10:00 am*

Torah Reading11:00 am

Kiddush.....12:10 pm

Mincha7:50 pm

Pirkei Avos/Rabbi's Drasha ...8:10 pm

Shabbos Ends8:52 pm

**Latest morning Shema is now 9:14 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 On the mountain of Sinai, G-d communicates to Moses the laws of the Sabbatical year: every seventh year, all work on the land should cease, and its produce becomes free for the taking for all, man and beast.

Seven Sabbatical cycles are followed by a fiftieth year—the Jubilee year, on which work on the land ceases, all indentured servants are set free, and all ancestral estates in the Holy Land that have been sold revert to their original owners. Additional laws governing the sale of lands, and the prohibitions against fraud and usury, are also given.

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.

(continued next column)



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.

Thus our observance is a benefit for us, not for Him.

-- The Rebbe

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. ❖

Did You Remember to Count the Omer?



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 13, 2023
Daylight Savings Time

Earliest Tallis.....4:35 AM
Latest Morning Shema9:14 AM
Earliest Mincha (Gedola) .. 1:30 PM
Plag Hamincha..... 6:39 PM
Earliest Evening Shema 8:37 PM

Chassidic Masters

Powerful Insights

From the Rebbe

Compiled by Mordechai Rubin

The Era of Shabbos

Parshas Behar begins by describing the mitzvah of the Sabbatical year. Just as every week, we rest on the seventh day, in the land of Israel, every seventh year, the land is left to lie fallow.

This pattern is also reflected in the pattern of history as a whole. There are to be seven millennia in the history of man. The seventh, like the Shabbos and like the Sabbatical year, will be an era of peace and understanding.

It is a mitzvah to accept the Shabbos early; we are commanded to add from the mundane to the holy and commence our observance of the holy day before sunset. Similarly, we must cease working the land before the Sabbatical year begins. This also applies with regard to the seventh millennium. That era will be inaugurated before its chronological time.

This points to the importance of our present age. In terms of the total scheme of history, it's late Friday afternoon; we are already in the final quarter of the millennium. It is short moments before Shabbos, as it were. No wonder the world is beginning to look a little Shabbosdik.

Let's take an honest look at our world: We are in the midst of an information revolution.

Resources of knowledge that have been gathered for centuries are now only a few strokes of a keyboard away from any person with a pc. Instant communication from one end of the earth to another has transformed our world into a global village. We are producing enough food to feed all of mankind; it's only political strife that is preventing hunger from being eliminated. The search for spirituality has become so much a part of our lives that chroniclers of the major trends leading to the millennium place it among the top five.

Today, when a person speaks about redemption, his words resound with the power possessed by an idea whose time has come. We can precipitate the coming of Mashiach by anticipating the spiritual awareness that he will introduce. By living in the spirit of the Redemption, we make that Redemption a reality not only in our lives, but also within the world at large. ❖

Engraving vs Writing

Parshat Bechukosai opens: "Im bechukosai teileichu" – which means: "If you proceed in My statutes."

The Rabbis interpret this verse to be referring to the study of Torah. This, however, presents a difficulty because of the term Bechukotai. The root of that term, chok, refers to mitzvot whose motivating principle transcends understanding. Torah study, however, involves comprehension and understanding, giving man the opportunity to intellectually grasp and identify with G-d's truth.

There is, however, another way of interpreting the term Bechukosai, seeing it as related to the word chakikah, meaning "engraving." According to this understanding, the implication of referring to Torah study with the word Bechukosai is that we must labor in the study of Torah until the words are engraved within us.

The advantage of engraving over writing is not merely that engraved letters are united with the surface unto which they are carved, for this is also true with regard to written letters. Although letters written on parchment are not part of the parchment itself, they become one with the parchment.

Instead, the advantage of engraving is that the letters are not an independent entity. Their existence cannot be separated from the object onto which they have been engraved; the two form one integral whole.

This is the lesson the term Bechukosai communicates with regard to the study of Torah. The intent is not merely that a Jew who studies the Torah should be united with the subject matter. Instead, the phrase teaches that a person must engrave the Torah he studies within his very being. Studying in a manner resembling writing — in which two separate entities come together — is not sufficient. Instead, one must study in a manner that resembles engraving; the student ceases to see himself as an independent entity, rather, his entire existence is the Torah. ❖

From Our Sages – Behar-Bechukosai

G-d spoke to Moses on Mount Sinai, saying . . . (Leviticus 25:1)

What has the Sabbatical year to do with Mount Sinai? Were not all commandments given on Sinai? But the verse wishes to tell us: just as with the Sabbatical year both its general principle and its minute details were ordained on Mount Sinai, so, too, was it with all the commandments—their general principles as well as their minute details were ordained on Mount Sinai.

(Torat Kohanim; Rashi)

Rabbi Ishmael says: The general principles of the Torah were given at Sinai, and the details [when G-d spoke to Moses] in the Tent of Meeting.

Rabbi Akiva says: The general principles and the details were given at Sinai. They were then repeated in the Tent of Meeting, and enjoined a third time in the Plains of Moab (i.e., in Moses' narrative in the book of Deuteronomy).

(Talmud, Shabbat 6a)

You shall not defraud one another (Leviticus 25:14)

Legally, it is only forbidden to defraud one's fellow. But a chassid must go beyond the letter of the law, and take care not to delude himself, either.

(Rabbi Bunim of Pshischa)

If you shall say: What shall we eat in the seventh year? Behold, we shall not sow, nor gather in our produce! But I will command My blessing upon you in the sixth year, and it shall bring forth fruit for three years . . . (Leviticus 25:20–21)

The question "What shall we eat in the seventh year?" is even more pressing in light of the fact that, the land having been depleted by five years of planting, the sixth year's yield is naturally less than average. Yet G-d promises that it will provide not only for a full year's sustenance, but also for the seventh year and beyond.

Our sages tell us that the seven-year Shemittah cycle corresponds to the seven millennia of history. For six thousand years man labors in the fields of the material world, in preparation for the seventh millennium—a millennium that is "wholly Sabbath and tranquility, for life everlasting," the era of Moshiach.

Thus, the question "What shall we eat in the seventh year?" can be asked on the historical plane as well. If the spiritual giants of earlier generations—the patriarchs and the matriarchs, the prophets, the sages of the Talmud—failed to bring about a perfect world, what can be expected of us? If the first five millennia of history could not provide for the universal Sabbath, what can be expected of us, we of the "sixth year," exhausted and depleted of spirit?

Yet the sixth year will be the one to yield and sustain the seventh. Precisely because our resources are so meager, our every trial and achievement is so much more meaningful, so much more precious to G-d. He therefore promises to command His blessing to our efforts, so that they shall nourish the sabbatical millennium and beyond.

(The Lubavitcher Rebbe) ❖

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) ❖

Haftorah for Behar-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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SHAVUOT/ SHABBAT, MAY 27 – (SECOND DAY OF SHAVUOT) - 9:00 a.m. MINYAN

(Yizkor will be approximately 10:30a.m. led by the great Chazzan Mitch.)

We have Machzorim and Talaisim.

For more information, please email: JerrySchranz@Gmail.com or visit Facebook: "The Paterson Shul"

שבת שלום גוט שבת!



Good Shabbos to all!