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## Shavuos Torah Readings

### in a Nutshell

(Exodus 19:1-20:23; Deuteronomy 14:22-16:17)

On the first day of Shavuos we read from Exodus chapters 19 and 20.

A summary of the content: The Children of Israel camp opposite Mount Sinai, where they are told that G-d has chosen them to be His "kingdom of priests" and "holy nation." The people respond by proclaiming, "All that G-d has spoken, we shall do."

On the sixth day of the third month (Sivan), seven weeks after the Exodus, the entire nation of Israel assembles at the foot of Mount Sinai. G-d descends on the mountain amidst thunder, lightning, billows of smoke and the blast of the shofar, and summons Moses to ascend.

G-d proclaims the Ten Commandments, commanding the people of Israel to believe in G-d, not to worship idols or take G-d's name in vain, to keep the Shabbat, to honor their parents, not to murder, not to commit adultery, not to steal, and not to bear false witness or covet another's property. The people cry out to Moses that the revelation is too intense for them to bear, begging him to receive the Torah from G-d and convey it to them.

*(continued next column)*

The Days of Preparation for the "Receiving of Our Torah" call for special, deepfelt reflection on what the Torah is.

The holy Torah is not a collection of laws for special occasions. It embraces the totality of the Jew, from his first moment to his last, and in all the minute aspects of his day-to-day life.

This is the essential meaning of the Torah, Toras Chayyim, the "Law of Life."  
-- The Rebbe

On the second day of Shavuos we read from Deuteronomy chapters 14-16 which detail the laws of the three pilgrimage festivals — Passover, Shavuos and Sukkot — on which all Jews came "to see and be seen before the face of G-d" in the Holy Temple in Jerusalem. ❖

## Bulletin

*This week's Bulletin  
is sponsored by  
The Berman Law Office .*



**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 27, 2023  
Eastern Daylight Time**

Earliest Tallis..... 4:21 AM  
Latest Morning Shema ..... 9:09 AM  
Earliest Mincha (Gedola) .. 1:32 PM  
Plag Hamincha..... 6:50 PM  
Earliest Evening Shema .... 8:51 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

### Thursday / Erev Shavuos

**May 25 / Sivan 5**

Mincha ..... 1:45 pm  
Candle Lighting ..... 7:58 pm  
Maariv ..... 8:50 pm

### Friday / Shavuos Day #1

**May 26 / Sivan 6**

Shacharis ..... 10:00 am\*  
Ten Commandments ..... 11:00 am  
Dairy Buffet Lunch ..... 12:10 pm  
Mincha ..... 7:30 pm  
Candle Lighting ..... 7:59 pm  
Maariv ..... 7:50 pm

### Shabbos/Shavuos Day #2

**May 27 / Sivan 7**

Shacharis ..... 10:00 am\*  
Torah Reading ..... 11:00 am  
Yizkor ..... 11:30 pm  
Mincha ..... 8:00 pm  
Rabbi's Drasha ..... 8:20 pm  
Shabbos/Yom Tov ends ..... 9:07 am

*\*Latest morning Shema is now 9:09 AM. Be sure to recite the Shema at or before that time (even if at home).*

# Chassidic Masters

## Lessons From Ruth

### About Living With Purpose

*By Rabbi Yehuda L. Ceitlin*

#### 1. Before a new undertaking, let go of the old one

"She left the place where she had been living ... to the land of Judah" (Ruth 1:7). Is the fact that she left not obvious? It wasn't just the land of the Jews that she was advancing to, but to the traditions of Judaism. In order to do that, she first needed to cast aside her previous set of beliefs, leaving "the place where she had been living."

#### 2. Sacrifices need to be made

"And they set out on the road" (Ruth 1:7). Taking this verse literally, the sages understand that after losing their husbands (and their source of livelihood), Ruth and her mother-in-law, Naomi, walked barefoot. Following the right path does not always come easy. Ruth was willing to make sacrifices and endure inconveniences to pursue what she believed in.

#### 3. You are not defined by how you are perceived

At first, Ruth was undoubtedly an outsider, but she did not let that define her and carried on with her plan to join the Jewish nation. With Naomi at her side, "... the two went on until they reached Bethlehem" (Ruth 1:19), implying that Naomi and Ruth were eventually seen as equals in their faith.

#### 4. Accomplish as much as you can, while you can

"So may the L-rd do to me and so may He continue" (Ruth 1:17). Ruth committed to doing whichever mitzvot she could during her life, stating that "whenever I can adapt from the mitzvot in this world, I will adapt." In eternity, we reap the rewards for the mitzvot we observe in our lives — but only in our lifetime can we perform them.

#### 5. Seek and heed the advice of the righteous

"I would like to go to the fields ..." (Ruth 2:2). The Midrash points out that Ruth would only go to the fields with the permission of her mother-in-law. Naomi was a pious and charitable woman "whose ways were nice and pleasant." Ruth considered her a spiritual guide whose advice should not only be heard but also followed.

#### 6. Taking action is paramount

"She got up again to glean" (Ruth 2:15). Ruth wasn't idle and she worked hard to survive and prosper. As important as knowledge and understanding may be, our fates are influenced by our actions. What we do shapes our futures.

#### 7. Let kindness lead the way

In answer to his question of why Ruth was written, Rav Zeira tells us that the entire book is a lesson in kindness and its long-lasting effects. Ruth bestowed boundless kindness on Naomi and others and she was rewarded by becoming the great-grandmother of King David and the ancestress of the Kingdom of Judah.

The Torah is a gift that must be cultivated to be of value. The story of Ruth is the story of a woman who gathers the grains of her faith with devotion and kindness. In the words of Ruth's descendant, King Solomon, the Torah's ways "are ways of pleasantness, and all her paths are peaceful. ❖



#### The Rebbe's Message

Since our Torah, the Torah of Truth, states that the Holy One, blessed is He only demands that which is in man's capability (and not beyond his capabilities), He has definitely given every individual all the capabilities and everything necessary so that when the Days of Preparation and the Festival of the Giving of Our Torah arrive, man will fulfill and accomplish all of this (and do so completely, as is the will of the Giver of the Torah), and what is incumbent upon the individual is merely to bring it from the potential to the actual.

And Scripture has said, "The L-rd will give strength to His people" (and a verse always maintains its simple meaning), and our Sages, of blessed memory, explained and interpreted that "strength" here refers uniquely to the Torah — meaning, that even before Mattan Torah, the ability and strength have been granted to receive and fulfill it, and to do so completely. ❖

## **From Our Sages – Shevuos**

### ***In the third month... that same day they came into the wilderness of Sinai (Exodus 19:1)***

*A most puzzling thing in the Talmud's account is the fact that on the first day of Sivan—the day on which the people of Israel arrived at the place where they would receive the Torah—"Moses did not say anything at all to them, on account of their exhaustion from the journey." For six weeks the children of Israel had been eagerly awaiting the most important event in their history—their receiving of the Torah from G-d. Our sages tell us that they literally counted the days (hence our annual practice of "counting the omer" during the weeks that connect Passover to Shavuot). Does it make sense that on the very day they arrived at Mount Sinai they would do nothing at all in preparation for the great day?*

*At Sinai, the divine wisdom was revealed to man. Obviously, the human mind cannot attain the divine wisdom on its own—it must be given to it by G-d Himself. So although G-d instructed us to study His Torah, desiring that human intellect should serve as the vehicle by which we apprehend His truth, a crucial prerequisite to Torah study is the mind's total abnegation of its ego. Only after it has voided itself of all pretension that it is capable of attaining the truth of truths on its own, can the mind become a "fit vessel" to receive it. In the words of the Sages, "An empty vessel can receive; a full vessel cannot receive."*

*So the day on which "Moses did not say anything at all to them" was an integral part of their preparations for receiving the Torah. This was the day on which they undertook the most "exhausting journey" of emptying their souls of intellectual vanity and make themselves fit receptacles of the divine truth.*

*(The Lubavitcher Rebbe)*

### ***And they camped in the desert (Exodus 19:2)***

*In the ownerless wilderness was the Torah given to the people of Israel. For if it were given in the Land of Israel, the residents of the Land of Israel would say, "It is ours"; and if it were given in some other place, the residents of that place would say, "It is ours." Therefore it was given in the wilderness, so that anyone who wishes to acquire it may acquire it.*

*(Mechilta D'Rashbi)*

*Why was the Torah given in the desert? To teach us that if a person does not surrender himself to it like the desert, he cannot merit the words of Torah. And to teach us that just as the desert is endless, so is the Torah without end.*

*(Pesikta D'Rav Kahana)*

### ***And there Israel camped opposite the mountain (Exodus 19:2)***

*At all their other encampments, the verse says vayachanu ("and they camped," in the plural); here it says vayichan ("and he camped," in the singular). For all other encampments were in argument and dissent, whereas here they camped as one man, with one heart.*

*(Mechilta; Rashi)*

### ***And G-d spoke all these words (Exodus 20:1)***

*When G-d gave the Torah no bird twittered, no fowl flew, no ox lowed, none of the angels stirred a wing, the seraphim did not say "Holy, Holy," the sea did not roar, the creatures spoke not, the whole world was hushed into breathless silence and the voice went forth: "I am G-d your G-d."*

*(Midrash Rabbah) ❖*

## SHAVUOS

The holiday of Shavuos is a two-day holiday, beginning at sundown following the 5th of Sivan and lasting until nightfall of the 7th of Sivan. In Israel it is a one-day holiday, ending at nightfall of the 6th of Sivan.

### **What Shavuos Commemorates**

The word Shavuos (or Shavuot) means “weeks.” It celebrates the completion of the seven-week Omer counting period between Passover and Shavuos. The Torah was given by G-d to the Jewish people on Mount Sinai on Shavuos more than 3,300 years ago. Every year on the holiday of Shavuos we renew our acceptance of G-d’s gift, and G-d “re-gives” the Torah.

The giving of the Torah was a far-reaching spiritual event—one that touched the essence of the Jewish soul for all times. Our sages have compared it to a wedding between G-d and the Jewish people. Shavuos also means “oaths,” for on this day G-d swore eternal devotion to us, and we in turn pledged everlasting loyalty to Him.

In ancient times, two wheat loaves would be offered in the Holy Temple on Shavuos. It was also at this time that people would begin to bring bikkurim, their first and choicest fruits, to thank G-d for Israel’s bounty.

### **How Is Shavuos Celebrated?**

- Women and girls light holiday candles to usher in the holiday, on both the first and second evenings of the holidays.
- It is customary to stay up all night learning Torah on the first night of Shavuos.
- All men, women and children should go to the synagogue to hear the reading of the Ten Commandments on the first day of Shavuos.
- As on other holidays, special meals are eaten, and no “work” may be performed.
- It is customary to eat dairy foods on Shavuos. Menus range from traditional cheese blintzes to quiches, casseroles and more.
- On the second day of Shavuos, the Yizkor memorial service is recited.
- Some communities read the Book of Ruth during morning services, as King David—whose passing occurred on this day—was a descendant of Ruth the Moabite.
- Some have the custom to decorate their homes (and synagogues) with flowers and sweet-smelling plants in advance of Shavuos. ❖

### **The Paterson Shul @Seniors Tower of Paterson (510 E. 27th Street/Paterson)**

SHAVUOS/ SHABBAT, MAY 27 – (SECOND DAY OF SHAVUOS) - 9:00 a.m. MINYAN  
(Yizkor will be approximately 10:30a.m. led by the great Chazzan Mitch.)

Machzorim and Talaisim are available.

For more information, please email: [JerrySchrantz@Gmail.com](mailto:JerrySchrantz@Gmail.com) or visit Facebook: “The Paterson Shul”

### Haftorah for the First Day of Shavuos in a nutshell

*Ezekiel 1:1-28 3:12*

The haftorah for the first day of Shavuos describes Ezekiel's Vision of the Chariot reminiscent of the revelation experienced by the Jewish people at Mount Sinai, on the very first Shavuos of history.

The prophet Ezekiel son of Buzi relays the vision he had of a chariot led by four creatures that resemble men and describes their physical appearance and actions in detail, "When they [the living beings] would go, they [the wheels] would go, and when they would stand, they would stand, and when they would lift themselves up from the ground, the wheels would lift themselves correspondingly to them, for the will of the living being was in the wheels... Like the appearance of the rainbow that is in the cloud on a rainy day, so was the appearance of the brightness round about; that was the appearance of the likeness of the glory of the L-rd, and when I saw, I fell on my face, and I heard a voice speaking."

The haftorah ends with Ezekiel's mention of the prayers of the angels to G-d. ❖

### Haftorah for the Second Day of Shavuos in a nutshell

*Habakkuk 2:20, 3:1-19*

The haftorah of the second day of Shavuos is a prophecy of Habakkuk

The prophet recalls the wonders that G-d had done for Israel at the time of the Giving of the Torah at Sinai. He also speaks of the punishments that G-d meted out to the enemies of Israel. ❖



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שבת שלום גוט שבת!



**Happy Shavuos and Good Shabbos to all!**