

Parshas Re'ei in a Nutshell
(Deuteronomy 11:26–16:17)

"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.

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.

(continued next column)

It is precisely when man has an alternative, when he lives in a world where G-dliness is not open and apparent, and he has personal desires which conflict with the Torah's decrees that his choice to serve G-d is truly virtuous. For man to serve G-d under such conditions requires him to reach to the core of his being, and summon up powerful spiritual energies. Such service is an achievement, one which brings satisfaction to both man and G-d.

-- The Rebbe

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. ❖

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 11 / Av 24

Candle Lighting 7:43 pm

Mincha 7:30 pm

Shabbos Day –Aug 12 / Av 25

Tehillim Reading 8:30 am

Shacharis 10:00 am*

Torah Reading 11:00 am

Kiddush 12:10 pm

Bais Midrash 6:25 pm

Mincha 7:25 pm

Farbrengen 7:45 pm

Shabbos Ends 8:44 pm

**The latest time for saying the 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

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



201-367-2222
or
212-230-1000
www.bergenhatzalah.org

תהלים

Tehillim - Psalms

Join us this Shabbos morning

Aug 12 at 8:30 AM for

Shabbos Mevorchim Tehillim.

The Tehillim reading

is dedicated for

a refuah sh'laima for

Chaya Yidit

bas Ziesel Shoshana.

Thank You to:

**The Baal Korei, and
The Security Volunteers**

Halachic Zmanim

Shabbos, Aug 12, 2023

Eastern Daylight Time

Earliest Tallis 5:01 AM

Latest Morning Shema 9:30 AM

Earliest Mincha (Gedola) .. 1:37 PM

Plag Hamincha 6:36 PM

Earliest Evening Shema 8:29 PM

Chassidic Masters

Meat

*Based on the teachings of
the Lubavitcher Rebbe
Courtesy of MeaningfulLife.com*

*When the L-rd your G-d shall
broaden your borders, as He has
promised you, and you will say, "I
shall eat meat," for your soul shall
desire to eat meat—you may eat
meat to your soul's desire.*

Deuteronomy 12:20–23

*"Last and first You created me"
(Psalms 139:5) . . . If man is worthy,
he is told: You are first among the
works of creation. If he is not
worthy, he is told: The flea
preceded you, the earthworm
preceded you.*

Vayikra Rabbah 14:1

There are those who contest the morality of eating meat. What gives man the right to consume another creature's flesh? But the same can be said of man's consumption of vegetable life, water or oxygen. What gives man the right to devour any of G-d's creations simply to perpetuate his own existence?

Indeed, there is no such natural right. When man lives only to sustain and enhance his own being, there is no justification for him to tamper with any other existence to achieve this goal. As a great chassidic master put it, "When a person walks along without a thought of G-d in his head, the very ground under his feet cries out: Boor! What makes you any better than me? By what rights do you step on me? The fact that man is a "higher" life-form scarcely justifies the destruction of dumb or inanimate creatures.

Moreover, according to the teachings of Kabbalah, the souls of animals, plants and inanimate objects are actually loftier than that of the human being. For in the great collapse of the primordial world of *tohu*, the higher elements fell lowest (as the highest stones in a collapsing wall fall farthest), so that the loftier sparks of divine light came to be incarnated in the so-called "lower" tiers of the physical world.

Man does have the right to consume other creatures only because, and when, he serves as the agent of their elevation.

The spiritual essence of a stone, plant or animal may be loftier than that of a human being, but it is a static spark, bereft of the capacity to advance creation's quest to unite with its Creator. The cruelty of the cat or the industry of the ant is not a moral failing or achievement, nor is the hardness of the rock or the sweetness of the apple. The mineral, vegetable and animal cannot do good or evil—they can only follow the dictates of their inborn nature. Only man has been granted freedom of choice, and the ability to be better (or worse, G-d forbid) than his natural state. When a person drinks a glass of water, eats an apple, or slaughters an ox and consumes its meat, these are converted into the stuff of the human body and the energy that drives it. When this person performs a G-dly deed—a deed that transcends his natural self and brings him closer to G-d—he elevates the elements he has incorporated into himself, reuniting the sparks of G-dliness they embody with their source. (Also elevated are the creations which enabled the G-dly deed—the soil that nourished

the apple, the grass that fed the cow, the horse that hauled the water to town, and so on.)

Therein lies the deeper significance of the verse quoted above, "And you will say, 'I shall eat meat,' for your soul shall desire to eat meat." You may express a desire for meat and be aware only of your body's craving for the physical satisfaction it brings; in truth, however, this is the result of your soul's desire to eat meat—your soul's quest for the sparks of G-dliness it has been sent to earth to redeem.

Desire

There is, however, an important difference between the consumption of meat and that of other foods. The difference involves desire and the role it plays in the elevation of creation.

The human being cannot live without the vegetable and mineral components of his diet. Thus, he is compelled to eat them by the most basic of his physical drives—the preservation of his existence. Meat, however, is not a necessity but a luxury; the desire for meat is not a desire motivated by need, but desire in its purest sense—the desire to experience pleasure.

In other words, animals are elevated—their flesh integrated into the human body, their souls made partner in a G-dly deed—only because G-d has instilled the desire for pleasure in human nature.

This means that the elevation of meat requires a greater spiritual sensitivity on the part of its consumer than that of other foods.

(Continued next page)

When a person eats a piece of bread and then studies Torah, prays or gives charity, the bread has directly contributed to these deeds. In order to perform these deeds, the soul of man must be fused with a physical body, and the piece of bread was indispensable to this fusion. Man eats bread in order to live; if he lives to fulfill his Creator's will, the connection is complete. But man eats meat not to live, but to savor its taste; thus, it is not enough that a person lives in order to serve his Creator for the meat he eats to be elevated. Rather, he must be a person for whom the very experience of physical pleasure is a G-dly endeavor, something devoted solely toward a G-dly end. A person for whom the physical satisfaction generated by a tasty meal translates into a deeper understanding of Torah, a greater fervor in prayer, and a kinder smile to accompany the coin pressed into the palm of a beggar.

Thus the Torah says: "When the L-rd your G-d shall broaden your borders, as He has promised you . . . you may eat meat to your soul's desire." From this the Talmud derives that "originally, they were forbidden to eat 'meat of desire' (besar taavah); it was only after they entered the Land [of Israel] that they were permitted to eat meat of desire." For the first generation of Israel's existence as a people—from the time they received the Torah and erected the Sanctuary in the Sinai Desert until they settled in the Holy Land—the only meat they were permitted to eat was the meat of the korbanot, the animal sacrifices offered to G-d in the Sanctuary. The consumption of this meat was a mitzvah, which meant that its elevation was achieved by the fact that eating it constituted a direct fulfillment of a divine commandment.

However, they did not have the capacity to elevate "meat of desire"—meat that is eaten for the purpose of granting pleasure to its consumer.

So the consumption of such meat was forbidden. Indeed, the children of Israel were rebuked and punished for expressing a desire for meat, as related in the eleventh chapter of Numbers.

It was only after G-d broadened their borders, granting them a mandate to make "holy" an adjective of "land," that they were enabled to sanctify this most corporeal corner of human life.

[What was the case in Jewish history was also the case in the history of mankind. Originally, man was granted license only to eat "of every seed-bearing herb on the face of the earth, and every tree on which there is fruit-bearing seed" (Genesis 1:29). It was only after the Flood, following which the world was imbued with a greater spiritual potential, that G-d told Noah that "every moving thing that lives shall be food for you" (ibid. 9:3).]

Similarly, our sages have said that "a boor is forbidden to eat meat" (Talmud, Pesachim 49b). The license given to man to consume the creatures and creations of the world and subjugate them to serve him is not unconditional. It is contingent upon his sensitivity to the spiritual essence of G-d's creations, and his commitment to serve them by making them component parts of his sanctified life. It takes an individual with broad spiritual horizons to properly relish a steak. ❖

Eruv: www.fairlawneruv.com
Eruv Hotline: 201-254-9190.

Community Announcement

The parking behind Shomerei Torah is reserved exclusively
for the women using the Mikvah.
After dusk, PLEASE DO NOT PARK THERE!!
Please respect the privacy of the women!

From Our Sages – Re’ei

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)

“See”—Moses is giving the children of Israel the power of sight—to perceive that the true nature of evil is nothing more than a transmutation and distortion of the divine good. When evil is thus seen, it can be transformed into the good that it essentially is.

(The Lubavitcher Rebbe)

You shall slaughter of your cattle and flocks which G-d has given you, as I have commanded you (Deuteronomy 12:21)

We derive from this verse that there is a commandment regarding slaughtering, how one must slaughter. Since this commandment is not written anywhere in the Torah, we deduce that these are the laws of ritual slaughtering which were given orally to Moses on Mount Sinai.

(Talmud, Chullin 28a; Sifri)

Here we have explicit proof for the Torah SheBaal Peh (“Oral Torah”), as we see how the “Written Torah” refers to it.

(Maimonides)

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

The soul . . . of the Jew is literally “a part of G-d above” (Job 31:2). . . . As it is written: “My firstborn child, Israel,” and “You are children of the L-rd your G-d.” Just as the child is derived from the brain of the father, so too, as it were, the soul of every Jewish person is derived from the “mind” and “wisdom” of G-d . . .

(Tanya, Chapter 2)

For you are a holy people to the L-rd your G-d (Deuteronomy 14:2)

G-d gives physical form to the spiritual; the Jew makes spiritual the physical.

(Rabbi Israel Baal Shem Tov)

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) ❖

Haftorah for Parshas Re'ei 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. ❖



BERMAN LAW OFFICE

Personal Injury Law

30+ Years of Helping Clients

Marc S. Berman, Esq.

Attorney-at-Law

140 E. Ridgewood Ave.
Suite 415

Paramus, NJ 07652

Telephone: **(201) 797-4411**

msb@bermanlawoffice.com

www.bermanlawoffice.com

17-10 River Road, Suite 2C

Fair Lawn, NJ 07410

A World of Mental Health Empowerment Awaits you at:

<http://WWW.CHABAD.ORG/MentalHealth>

שבת שלום גוט שבת!



Good Shabbos to all!