

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 Tavo consists of the Tochachah ("Rebuke"). 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.

(continued next column)



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, without being subject to emotional whims, so, too, we should control our feelings, rather than respond to them.
-- The Rebbe

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Rabbi Eli and Ruty Steinhauser

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Rabbi Yudi and Chana Eisenbach

Shabbos Schedule

Erev Shabbos – Sep 1 / Elul 15

Candle Lighting 7:11 pm

Mincha 7:15 pm

Shabbos Day – Sep 2 / Elul 16

Shacharis 10:00 am*

Torah Reading 11:00 am

Kiddush 12:10 pm

Mincha 7:10 pm

Pirkei Avos/Rabbi's Drasha ... 7:30 pm

Shabbos Ends 8:10 pm

**Latest morning Shema is now 9:37 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

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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." ❖

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Join us for the High Holidays, where all Jews feel at home.

For information on reserved seating:

<https://www.flchabad.com/congregation/seating/>

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 2, 2023

Eastern Daylight Savings

Earliest Tallis 5:26 AM

Latest Morning Shema 9:37 AM

Earliest Mincha (Gedola) . 1:29 PM

Plag Hamincha 6:10 PM

Earliest Evening Shema 7:56 PM

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 enclothed 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. ❖

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)

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) ❖

A World of Mental Health Empowerment Awaits you at:

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

Paterson Minyan

If any members of the community can attend any of the High Holidays Minyanim benefitting seniors, it would be a great Mitzvah and Chessed opportunity! Help make the Minyan!

The Paterson Shul @Seniors Tower of Paterson located at 510 E. 27th Street/Paterson will have the following High Holiday Minyanim:

Rosh Hashanah

Minyan on Saturday, September 16th beginning at 9:00a.m.

Yom Kippur

Night-time Minyan on Sunday, September 24th -- Kol Nidre beginning at 6:45p.m.

Day-time Minyan only for: Shachris & Musaf on Monday, September 25th beginning at 9:00a.m.

We have Talaisim and Machzorim in Hebrew/English and Russian. There is no fee to join, it’s a price-less Minyan!

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

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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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 their privacy!

שבת שלום גוט שבת!



Good Shabbos to all!