



CANDLE LIGHTING: 7:35 PM

ב"ה

SHABBOS ENDS: 8:35 PM

COMMUNITY

TORAH PORTION VA'ESCHANAN | ואתחנן

12 AV 5784 - FRIDAY, AUG 16, 2024

PARNES HASHANAH

THE MITZVOS AND TORAH LEARNING OF THE YEAR 5784 ARE DEDICATED BY **NATALIE ROSS**
IN LOVING MEMORY OF **MICHAEL ROSS**, נתן שמואל בן אריה ז"ל

ANNOUNCEMENTS

SHABBOS SCHEDULE

FRIDAY - EREV SHABBOS

MINCHA..... 7:30 PM

SATURDAY - SHABBOS DAY

SHACHRIS.....10:00 AM

TORAH READING11:00 AM

KIDDUSH.....12:10 PM

MINCHA7:35 PM

RABBI'S DRASHA7:55 PM

MAARIV8:35 PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....9:15 AM

PARNES HAYOM

The **Zharnest Family** in commemoration of the *yahrtzeit* of our father and grandfather, **Morris Zharnest**, משה אהרן בן דוד הלוי ע"ה, יום י"ג מנחם אב

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CONDOLENCES

We extend our heartfelt condolences to the the **Rockowitz** family on the tragic and untimely passing of **Yosef** (Jordan)

Rockowitz ז"ל, beloved husband, father and dear friend of so many.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

Shiva visitation: Motzaei Shabbos until 12:00 midnight. **Sunday**, August 18th, **Shachris** – 9:00am, **Mincha/Maariv** – 7:30pm. Visitation all day until 11:00 pm, except between: 10:30-11:00 am * 12:30-1:30 pm * 5:45-6:30 pm * 9:00 – 9:30 pm. **Monday**, August 19th. **Shachris** – 7:45 am.

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WEEKDAY DAVENING SCHEDULE

SHACHRIS

SUNDAY..... SHACHRIS.....9:00 AM

MON-FRI....CHASSIDUS.....5:50 AM

SHACHRIS.....6:15 AM

MINCHA SUN-THU.....1:45 PM

MAARIV SUN-THU.....9:15 PM

THANK YOU

Anshei Lubavitch extends its **gratitude** to our dedicated **Ba'al Korei, R' Yossi Nigri**.

Yasher koach to the kiddush volunteers, **Marnin Rand, Serge Zenou, Sonya Zenou, Dr. Scott Lippe**, and **Michael and Jordan Shepper** who work tirelessly to bring us a wholesome kiddush each week!

SHABBOS KIDDUSH

Sponsored by **Simon Tzinis** in commemoration of the Yahrzeit of his dear mother **Miriam bas Channah Barskaya** ז"ל

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CTEENU

MONDAYS.....7:30 PM

ADULT EDUCATION

SUNDAY

JLI RESTARTS IN THE FALL

..... 7:15-8:45 PM

MONDAY

TORAH STUDIES.....7:30-8:30 PM

TUESDAY

TALMUD STUDY.....8:15-9:00 PM

WEDNESDAY

BEIS MIDRASH.....8:15-9:15 PM

WOMEN'S TANACH.....8:15-9:15 PM

THURSDAY

TEHILLIM STUDY.....8:45-9:15 AM

CHASSIDUS

MON-FRI5:50 AM

FIVE-MINUTE KOLLEL - FOLLOWS

MAARIV WEEKDAYS

SHABBOS

CHASSIDUS.....9:15 AM

BEIS MIDRASH/GEMARA.....6:35 PM

JEWISH WISDOM.....7:55 PM

PLEASE SAY PRAYERS

Please say Tehillim/Psalms for the safety and liberation of our brothers and sisters in captivity; for the healing of our wounded; and in sacred memory of those brutally torn from us. ר"ל

Chapters 20, 22, 69, 122, 150, 81-90



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SHABBOS AUG 17, 2024

DAYLIGHT SAVINGS TIME

EARLIEST TALLIS.....	5:06 AM
LATEST MORNING SHEMA	9:31 AM
EARLIEST MINCHA (GEDOLA).....	1:35 PM
PLAG HAMINCHA.....	6:31 PM
EARLIEST EVENING SHEMA.....	8:22 PM

PARSHAH IN A NUTSHELL

PARSHAS VA'ESCHANAN

Deuteronomy 3:23–7:11

Moses tells the people of Israel how he implored G-d to allow him to enter the Land of Israel, but G-d refused, instructing him instead to ascend a mountain and see the Promised Land.

Continuing his “review of the Torah,” Moses describes Exodus from Egypt and the Giving of the Torah, declaring them unprecedented events in human history. “Has there ever occurred this great thing, or has the likes of it ever been heard? Did ever a people hear the voice of G-d speaking out of the midst of the fire . . . and live? . . . You were shown, to know, that the L-rd is G-d . . . there is none else beside Him.”

Moses predicts that in future generations the people will turn away from G-d, worship idols, and be exiled from their land and scattered amongst the nations; but from there they will seek G-d, and return to obey His commandments.

Our Parshah also includes a repetition of the Ten Commandments, and the verses of the Shema, which declare the fundamentals of the Jewish faith: the unity of G-d (“Hear O Israel: the L-rd our G-d, the L-rd is one”); the mitzvot to love G-d, to study His Torah, and to bind “these words” as tefillin on our arms and heads, and inscribe them in the mezuzot affixed on the doorposts of our homes. ❖

CONSOLATION

G-d's consolation for the destruction of the Temples lies in His promise that a Third Holy Temple will be built after the coming of Moshiach. This reading is thus a reassurance that we have been guaranteed by G-d that the time will come when the Jewish exiles will return home with the arrival of Moshiach. ❖



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Enlightening Wisdom From the CHASSIDIC MASTERS

Three Divine Echoes: Singularity, Plurality and Oneness

From the teachings of
Rabbi Sholom DovBer of Lubavitch
Adaptation by Yanki Tauber

*Hear O Israel, the L-rd our G-d,
the L-rd is one ("echad")*

Deuteronomy 6:4

We usually think of the cosmic struggle in terms of good versus evil. But according to the Kabbalists, good and evil are but spinoffs of unity and divisiveness. G-d is the ultimate oneness, and everything G-dly in our world bears the stamp of His unity. Evil, simply stated, is the distortion of this oneness by the veil of divisiveness in which G-d shrouds His creation.

Creation, as described in the teachings of Kabbalah, is an evolution from the utterly singular to the plural and dichotomous. The entirety of existence originates as the divine yen to create—a desire as singular as its Conceiver. But latent in this desire is also another face of the divine—the infinite possibilities implicit in G-d’s unlimited potential. Thus, the singular desire for creation gives birth to our plural world, a

world whose immense detail and complexity bespeak the infinite potential of its Creator.

None of this, in and of itself, is the negative phenomenon we call evil. Yet the seeds for evil are here. Plurality begets divisiveness, and divisiveness begets conflict. As long as a plural reality still echoes its singular source, divisiveness will not take root and spawn strife; but with the development of each particular entity in the diversity of creation into a self that is distinct of the cosmic whole, divisiveness/strife/evil rears its head.

Dissecting Life

How does one restore the divine unity to a fragmented world? By delving even further into its plurality.

For such is the paradox of life: the more something is broken down to its particulars, the more we uncover opportunities for unity.

Take, for example, two physical substances. Your five senses perceive them as different and unconnected; but place them under a microscope and you will discover that they are comprised of similar components — they might even share

an element or two. The deeper you delve, descending to the molecular, atomic, and subatomic levels, the more unanimity you will find—and the more ways you will discover to harness these diverse substances toward a singular end.

Or take two nations. On the surface, their goals and aspirations run counter to each other, giving rise to conflict and strife. But dissect these goals, item by item, and you will inevitably find areas in which they overlap and complement each other. This common ground may cover but five percent of each nation’s collective will, but a beachhead of harmony has been achieved. Delve deeper yet, and this beachhead can be expanded. Explore the inner workings of each individual of each nation’s millions, and the countless particulars of each individual’s will, and additional areas of common interest and mutual dependency will come to light. The differences will remain, but instead of fueling strife, they will serve as the building blocks of harmonious coexistence.

(continued on next page)

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Thus we introduce a new factor into the cosmic equation: harmony. We evolve from the ultimate singularity to plurality to diversity, but diversity need not disintegrate into strife. Instead, the diversity can be further dissected into the ingredients of harmony—a harmony that mirrors the singularity out of which the entire process was born.

The Investment

A harmonious world, however, does more than reflect the tranquil singularity of its origins; it reaches beyond it to uncover a new, hitherto unexpressed, face of the divine reality. Life on earth is more than the endeavor to come full circle, to undo creation by restoring its primordial unity. The descent from singularity into diversity is an investment, and (like any self-respecting investor) G-d expects to realize a profit from His outlay. The profit is harmony, which is a deeper, truer expression of the divine unity than the pre-creation singularity.

If there is one phrase that encapsulates the Jewish faith, it is the Shema, the verse recited by the Jew every morning and evening of his life, and the last words to issue from his dying lips: "Hear O Israel, the L-rd is our G-d, the L-rd is one." But why, ask our sages, does the verse employ the Hebrew word echad ("one") to connote G-d's unity? The word "one" can also be used to refer to something that is one of a series (as in "one, two, three . . ."), or to something composed of several components (as in "one loaf of bread," "one human being," "one community"). G-d's unity transcends such "oneness," as Maimonides states in the opening chapter of his Mishneh Torah. Would not the Hebrew word yachid ("singular," "only one") have been more appropriate?

But singularity is a challengeable oneness, a oneness that may be obscured by the emergence of plurality. As we have seen, when G-d's infinite potential is expressed in the countless particulars of a diverse creation, this results in a concealment of His oneness. The life-endeavor of the Jew is to effect a truer expression of G-d's oneness—the oneness of echad. Echad is the oneness of harmony: not a oneness which negates plurality (and which plurality therefore obscures), but a oneness that employs plurality as the implement of unity.

Three Divine Echoes

Ultimately, the unknowable, indefinable essence of G-d transcends and embraces both singularity and plurality. Neither description—by virtue of its being a description—can be attributed to Him; nor can either be dis-attributed to Him, since, ultimately, a dis-attribution would be as much a definition (that is, the identification of areas to which His reality does or does not extend) as an attribution.

So our reality cannot—indeed, no reality can—express His quintessential truth. But it can express certain elements of it, elements His truth includes by virtue of its non-definitive all-inclusiveness. Three such elements find expression in the various stages of creation:

a) G-d's singularity—expressed in the featureless, objectless reality that precedes, transcends and pervades creation.

b) His infinite potential — expressed in the vastly particular world He created.

c) The divine harmony we manifest by effecting a synthesis and unanimity of purpose in G-d's diverse creation.

Of the three, harmony is the deepest expression of G-d's truth. For its echad-oneness embraces the polar phenomena of singularity and plurality, expressing the truth that the divine reality cannot be confined to either mode of being.

When man, confronted with a fragmented and strife-torn world, responds by extracting the potential for harmony implicit therein, he elevates creation beyond its surface plurality, beyond even its singular origins, fashioning it into a model of the quintessential unity of its Creator. ❖

Six days shall you labor, and do all your work (Deuteronomy 5:13)

Is it then possible for a person to do "all his work" in six days? But rest on Shabbat **as if** all of your work is done. (Mechilta)

Keeping In Touch

**Based on the teachings of the Lubavitcher Rebbe
From the Sichos in English Collection**

Vaes'chanan, the first word of our Torah reading, means "I pleaded." Moses pleaded with G-d, asking Him to allow him to enter the Land of Israel.

Why did Moses want to enter the Land of Israel? Did he want to see its sights, or taste its fruits? Our Sages explained that Moses desired to enter the land in order to fulfill the commandments which are associated with our Holy Land. For example, there are tens of mitzvos that concern the crops grown in the Land of Israel that do not apply in the Diaspora. Moses wanted the opportunity to perform these commandments.

Why? Moses represented the ultimate of knowledge. He was the greatest of the prophets. He received the Torah from G-d and beheld His presence in a way that no other mortal ever did. Why was such a person concerned with separating a few kernels of grain and giving them to a priest?

Because "deed is most essential." Judaism is a religion of deed, not of knowledge, belief, or prayer. It is through fulfilling G-d's commandments in actual deed that we establish our fullest and most complete bond with Him.

To explain: We are physical beings. If we would relate to G-d only with our minds and our feelings, there would be a fundamental element of our makeup - the physical dimension of our being - which would not be involved with Him. When we do mitzvos - and in particular mitzvos that involve the everyday dimensions of our beings - the full range of our personalities can be connected to Him.

There is a deeper dimension to the importance of deed. From time to time, we all have certain feelings that we can't express in words, but they can be expressed in actions. There are times when we stroke or hold a child, and that will mean more to him or her than anything we could possibly say. For deed has the potential to bring out an unbounded dimension of the power which exists within our souls. ❖

HAFTORAH IN A NUTSHELL

FOR PARSHAS VA'ESCHANAN

Isaiah 40:1-26

This week's haftorah is the first of a series of seven "haftarot of Consolation." These seven haftarot commence on the Shabbat following Tisha B'Av and continue until Rosh Hashanah.

This section of Isaiah begins with G-d's exhortation to the prophets: "Console, O console My people . . . Announce to Jerusalem that her period of exile has been fulfilled and that her sins have been forgiven."

Isaiah's prophecy describes some of the miraculous events that will unfold with the onset of the messianic era, such as the return of the exiles to Jerusalem, the revelation of G-d's glory, and the rewards and retribution that will then be meted out.

The prophet then goes on to comfort the people, describing G-d's power and might, and reassuring them of His care for His people. ❖

Shabbos Nachamu

Shabbat Nachamu (lit. "Sabbath of Consolation") is the Shabbat following the fast of Tisha B'Av, so named because of the passage read for the haftarah: Nachamu, nachamu ami - "Comfort, comfort my people." After the Three Weeks of darkness and destruction, G-d consoles the Jewish People through the words of His prophet Isaiah. This haftarah is the first of the series of readings known as shiva d'nechemta, "the seven of consolation," read over the seven weeks between Tisha B'Av and Rosh Hashanah.

The Midrash explains that the word "comfort" appears twice because of the twofold nature of the consolation: once for the destruction of the First Holy Temple and again for the destruction of the Second Temple. ❖



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WISDOM FROM OUR SAGES

Pesukim (sentences) from this week's Torah portion of Va'eschanan, along with our sages' stimulating commentary.

I beseeched G-d at that time (Deuteronomy 3:23)

Moses prayed 515 prayers—the numerical value (gematria) of va'etchanan, "and I beseeched"—to be allowed to enter the Land.

(Midrash Rabbah)

But you who cleave to the L-rd your G-d are alive, every one of you, this day (Deuteronomy 4:4)

The wicked, even in their lifetimes, are considered dead. . . . The righteous, even in death, are considered alive.

(Talmud, Berachot 18a–b)

G-d is the exclusive source of life; hence life, by definition, is connection with G-d. A "life" of disconnection from G-d is pseudo-life—life devoid of all but its most superficial illusory shell.

(The Chassidic Masters)

From there you will seek the L-rd your G-d, and you will find Him (Deuteronomy 4:29)

The Torah stresses that when you seek G-d from there, from your place of exile "among the nations," you will find Him. For G-d is to be found everywhere, and every corner of His creation can serve as the vehicle to reach Him. If divine providence has dispatched you to a certain place and life, your surest path to Him is from there.

(Rabbi Israel Baal Shem Tov)

There is none else beside Him (Deuteronomy 4:35)

If the eye were allowed to see the spiritual vitality flowing from the utterance of G-d's mouth into every creation, we would not see the materiality, grossness and tangibility of the creation, for it would be utterly nullified in relation to this divine life-force . . .

(Tanya)

In the heavens above and the earth below (Deuteronomy 4:39)

Surely we know that the heavens are above us and that the earth is below our feet; why couldn't the Torah, whose every word and letter is measured, simply say "in the heavens and the earth"?

But here is a lesson in how we are to approach the heavenly and earthly aspects of our own lives. In all that pertains to the heavens, to our spiritual achievements, we must look upwards, to those greater than ourselves, and strive to emulate them. But as regards our earth, our material possessions and attainments, we must look below us, to those who have less than we do, and be grateful for what we have.

(The Lubavitcher Rebbe)

You shall bind them for a sign upon your arm, and they shall be as tefillin between your eyes (Deuteronomy 6:8)

What is inscribed in G-d's tefillin? The verse (II Samuel 7:23), "Who is like Your people Israel, one nation on the earth."

(Talmud, Berachot 6a) ❖

שבת שלום!

Good Shabbos!





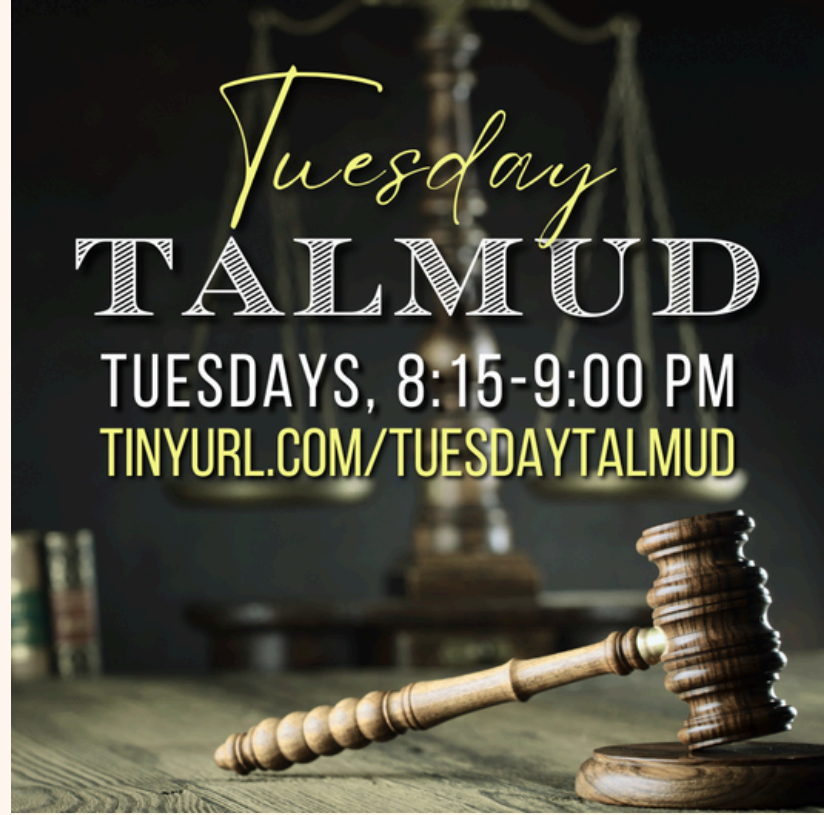
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