



CANDLE LIGHTING: 7:24 PM

ב"ה

SHABBOS ENDS: 8:24 PM

COMMUNITY

TORAH PORTION EIKEV | עקב

19 AV 5784 - FRIDAY, AUG 23, 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..... 7:25 PM

SATURDAY - SHABBOS DAY

SHACHRIS.....10:00 AM

TORAH READING11:00 AM

KIDDUSH.....12:10 PM

MINCHA7:25 PM

RABBI'S DRASHA7:45 PM

MAARIV8:24 PM

KIDS PROGRAM

.....10:30 AM

CLASSES

CHASSIDUS.....9:15 AM

PARNES HAYOM

Sponsored anonymously in memory of our dear friend and fellow congregant **Yosef (Jordan) Rockowitz**, יוסף בן מענדל הלוי ז"ל

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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!

SPECIAL SHIUR

The shiur on Shabbos afternoon between Mincha and Maariv will be dedicated in honor of the **80th yahrzeit** of the **father of the Rebbe, Rabbi Levi Yitzchok Schneerson**, chief rabbi of Yekatrinoslav, distinguished kabbalist and halachic authority.

KIDS AND TEENS

CKIDS HEBREW SCHOOL

FOR JEWISH CHILDREN IN PUBLIC SCHOOL BEGINS AGAIN, WEDNESDAY, SEP 11TH

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....6:25 PM

JEWISH WISDOM.....7:45 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 24, 2024

DAYLIGHT SAVINGS TIME

EARLIEST TALLIS.....	5:16 AM
LATEST MORNING SHEMA	9:35 AM
EARLIEST MINCHA (GEDOLA).....	1:33 PM
PLAG HAMINCHA.....	6:21 PM
EARLIEST EVENING SHEMA.....	8:10 PM

PARSHAH IN A NUTSHELL

PARSHAS EIKEV

Deuteronomy 7:12–11:25

In the Parshah of Eikev (“Because”), Moses continues his closing address to the children of Israel, promising them that if they will fulfill the commandments (mitzvot) of the Torah, they will prosper in the Land they are about to conquer and settle in keeping with G-d’s promise to their forefathers.

Moses also rebukes them for their failings in their first generation as a people, recalling their worship of the Golden Calf, the rebellion of Korach, the sin of the spies, their angering of G-d at Taveirah, Massah and Kivrot Hataavah (“The Graves of Lust”). “You have been rebellious against G-d,” he says to them, “since the day I knew you.” But he also speaks of G-d’s forgiveness of their sins, and the Second Tablets which G-d inscribed and gave to them following their repentance.

Their forty years in the desert, says Moses to the people, during which G-d sustained them with daily manna from heaven, was to teach them “that man does not live on bread alone,

but by the utterance of G-d’s mouth does man live.”

Moses describes the land they are about to enter as “flowing with milk and honey,” blessed with the “seven kinds” (wheat, barley, grapevines, figs, pomegranates, olive oil and dates), and as the place that is the focus of G-d’s providence of His world. He commands them to destroy the idols of the land’s former masters, and to beware lest they become haughty and begin to believe that “my power and the might of my hand have gotten me this wealth.”

A key passage in our Parshah is the second chapter of the Shema, which repeats the fundamental mitzvot enumerated in the Shema’s first chapter, and describes the rewards of fulfilling G-d’s commandments and the adverse results (famine and exile) of their neglect. It is also the source of the precept of prayer, and includes a reference to the resurrection of the dead in the messianic age. ❖



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Enlightening Wisdom From the CHASSIDIC MASTERS

The Seven Species and Seven Attributes

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

*For the L-rd your G-d is bringing
you to a good land: ... A land of
wheat, barley, grapes, figs and
pomegranates; a land of oil-
yielding olives and [date] honey
Deuteronomy 8:8*

Our sages tell us that, originally,
all trees bore fruit, as will also be
the case in the Era of Moshiach. A
fruitless tree is a symptom of an
imperfect world, for the ultimate
function of a tree is to produce
fruit.

If "man is a tree of the field"
(Deuteronomy 20:19) and fruit is
the tree's highest achievement,
there are seven fruits that crown
the human and botanical harvest.
These are the seven fruits and
grains singled out by the Torah as
exemplars of the Holy Land's
fertility: wheat, barley, grapes, figs,
pomegranates, olives and dates.

The 15th day of the Hebrew month
of Shevat is the day designated by
the Jewish calendar as the New
Year for Trees. On this day, we
celebrate the trees of G-d's world,
and the tree within us, by par-

taking of these seven fruits,
which typify the various
components and modes of
human life.

Food and Fodder

The Kabbalistic masters tell us
that each and every one of us
has not one, but two souls: an
animal soul, which embodies
our natural, self-oriented
instincts; and a G-dly soul,
embodying our transcendent
drives—our desire to escape
the I and relate to that which is
greater than ourselves.

As its name implies, the animal
soul constitutes that part of
ourselves that is common to all
living creatures: the instinct for
self-preservation and self-
perpetuation. But man is more
than a sophisticated animal.
There are qualities that are
unique to us as human beings—
the qualities deriving from our
G-dly soul. The point at which
we graduate beyond the self
and its needs (How do I survive?
How do I obtain food, shelter,
money, power, knowledge,
satisfaction?) to a supra-self
perspective (Why am I here?
What purpose do I serve?) is
the point at which we cease to
be just another animal in G-d's
world and begin to realize our
uniqueness as human beings.

This is not to say that the
animal self is to be rejected in
favor of the divine-human
self. These are our two souls,
both of which are indi-
spensable to a life of
fulfillment and purpose. Even
as we stimulate the divine in
us to rise above the merely
animal, we must also develop
and refine our animal selves,
learning to cultivate the
constructive aspects of
selfhood (e.g., self-
confidence, courage, perse-
verance) while weeding out
the selfish and the profane.

In the Torah, wheat is
regarded as the mainstay of
the human diet, while barley
is mentioned as a typical
animal food (cf, Psalms 104:15
and I Kings 5:8. See also
Talmud, Sotah 14a). Thus,
"wheat" represents the
endeavor to nourish what is
distinctly human in us, to feed
the divine aspirations that are
the essence of our humanity.
"Barley" represents the
endeavor to nourish and
develop our animal soul—a
task no less crucial to our
mission in life than the
cultivation of our G-dly soul.

(continued on next page)

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Excitement

Wheat and barley, the two grains among the Seven Kinds, represent the staples of our inner make-up. Following these come five fruits—appetizers and desserts on our spiritual menu—which add flavor and zest to our basic endeavor of developing our animal and G-dly souls.

The first of these is the grape, whose defining characteristic is joy. As the grapevine describes its product in Yotam's Parable (Judges 9:13), "my wine, which makes joyous G-d and men."

Joy is revelation. A person ignited by joy has the same basic traits he possesses in a non-joyous state—the same knowledge and intelligence, the same loves, hates, wants and desires. But in a state of joy, everything is more pronounced: the mind is keener, the loves deeper, the hates more vivid, the desires more aggressive. Emotions that ordinarily show only a faint intimation of their true extent now come out into the open. In the words of the Talmud, "When wine enters, the concealed emerges."

A joyless life might be complete in every way, yet it is a shallow life: everything is there, but only the barest surface is showing. Both the G-dly and the animal souls contain vast reservoirs of insight and feeling that never see the light of day because there is nothing to stimulate them. The grape represents the element of joy in our lives—the joy that unleashes these potentials and adds depth, color and intensity to everything we do.

Involvement

We might be doing something fully and completely; we might even be doing it joyously. But are we there? Are we involved?

Involvement means more than doing something right, more than giving it our all. It means that we care, that we are invested in the task. It means that we are affected by what we are doing, for the better or for the worse.

The fig, the fourth of the Seven Kinds, is also the fruit of the Tree of Knowledge of Good and Evil—the fruit which Adam and Eve tasted, thereby committing the first sin of history. As Chassidic teaching explains, knowledge (daat) implies an intimate involvement with the thing known (as in the verse, "And Adam knew his wife"). Adam's sin derived from his refusal to reconcile himself with the notion that there are certain things from which he must distance himself: he desired to intimately know every corner of G-d's world, to become involved with every one of G-d's creations. Even evil, even that which G-d had declared out of bounds to him.

Adam's fig was one of the most destructive forces in history. In its equally powerful constructive guise, the fig represents our capacity for a deep and intimate involvement in our every positive endeavor—an involvement which signifies that we are one with what we are doing.

Deed

"Your lips are like a thread of scarlet," extols King Solomon in his celebration of the love between the Divine Groom and His bride Israel, "your mouth is comely; your temple is like a piece of pomegranate within your locks" (Song of Songs, 4:3). As interpreted by the Talmud, the allegory of the pomegranate expresses the truth that, "Even the empty ones amongst you are full of good deeds as a pomegranate [is full of seeds]."

The pomegranate is not just a model for something that contains many particulars. It also addresses the paradox of how an individual may be empty and, at the same time, be full of good deeds as a pomegranate.

The pomegranate is a highly compartmentalized fruit: each of its hundreds of seeds is wrapped in its own sac of pulp and is separated from its fellows by a tough membrane. In the same way, it is possible for a person to do good deeds—many good deeds—yet they remain isolated acts, with little or no effect on his nature and character. He may possess many virtues, but they do not become him; he may be full of good deeds, yet he remains morally and spiritually hollow.

If the fig represents our capacity for total involvement and identification with what we are doing, the pomegranate is the fig's antithesis, representing our capacity to overreach ourselves and act in a way that surpasses our internal spiritual state. It is our capacity to do and achieve things that are utterly incompatible with who and what we are at the present moment.

The pomegranate is hypocrisy in its noblest form: the refusal to reconcile oneself to one's spiritual and moral station as defined by the present state of one's character; the insistence on acting better and more G-dly than we are.

Struggle

For most of us, life is synonymous with struggle. We struggle to forge an identity under the heavy shadow of parental and peer influence; we struggle to find a partner in life, and then

(continued on next page)

we struggle to preserve our marriage; we struggle to raise our children, and then struggle in our relationship with them as adults; we struggle to earn a living, and then struggle with our guilt over our good fortune; and underlying it all is the perpetual struggle between our animal and G-dly selves, between our self-oriented instincts and our aspiration to transcend the self and touch the Divine.

The olive in us is that part of ourselves that thrives on struggle, that revels in it, that would no more escape it than escape life itself. Just like an olive, say our sages, which yields its oil only when pressed, so, too, do we yield what is best in us only when pressed between the millstones of life and the counterforces of a divided self.

Perfection

As the fig is countered by the pomegranate, so, too, is the olive in us contrasted by our seventh fruit, the date, which represents our capacity for peace, tranquility and perfection. While it is true that we're best when we're pressed, it is equally true that there are potentials in our soul that well forth only when we are completely at peace with ourselves—only when we have achieved a

cosdsddds

balance and harmony among the diverse components of our souls.

Thus the Psalmist sings: "The tzaddik (perfectly righteous person) shall bloom as the date palm" (Psalms 92:13). The Zohar explains that there is a certain species of date palm that bears fruit only after seventy years. The human character is comprised of seven basic attributes, each consisting of ten subcategories; thus, the tzaddik's blooming after seventy years is the fruit of absolute tranquillity—the product of a soul whose every aspect and nuance of character has been refined and brought into harmony with oneself, one's fellow and one's G-d.

While the olive and date describe two very different spiritual personalities, they both exist within every man. For even in the midst of our most ardent struggles, we can always find comfort and fortitude in the tranquil perfection that resides at the core of our souls. And even in our most tranquil moments, we can always find the challenge that will provoke us to yet greater achievement. ❖

HAFTORAH IN A NUTSHELL

FOR PARSHAS EIKEV

Isaiah 49:14 - 51:3

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

The exiled Jewish people express their concern that G-d has abandoned them. G-d reassures them that it is not so, comparing His love and mercy for His people to that of a mother for her children, and even greater than that, too.

The prophet Isaiah then touchingly describes the ingathering of the exiles which will occur with the Messiah's arrival and returning to the initial subject matter of this haftorah, that of the Jewish people's complaint of being abandoned by G-d, he reminds them of their rebellious behavior that brought about the exile and suffering. He concludes with encouraging words, reminding us of what had happened to our ancestors, Abraham and Sarah. Just as they were blessed with a child when they had all but given up hope, so too, G-d will send us the Messiah. ❖

From the Rebbe

When a person recites a blessing before eating, he makes — or at least has the opportunity to make — a fundamental acknowledgement of G-d's presence in his life. Ordinarily, a person eats without thinking of how the food got here or why it got here. It's a very simple, basic deed. We eat because we're hungry, without thinking of anything more.

Our Sages tell us to act differently, to take a moment before eating to think and contemplate the inner spiritual dynamic that takes place when we eat. To quote this week's Torah reading: "Man does not live by bread alone, but by everything that emerges from the mouth of G-d."⁵ The verse is explaining that the food a person eats exists because G-d invested His energy in it through the medium of speech. Just as G-d spoke and created the world at the beginning of creation, so too, at every moment, He is bringing the world into existence through His speech. ❖



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WISDOM FROM OUR SAGES

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

Because you hearken to these laws (Deuteronomy 7:12)

The commentaries dwell on the Hebrew word eikev in this verse—an uncommon synonym for “because.” Many see a connection with the word akeiv (same spelling, different pronunciation), which means “heel.”

Rashi interprets this as an allusion to those mitzvot which a person tramples with his heels—the Torah is telling us to be equally diligent with all of G-d's commandments, no less with those that seem less significant to our finite minds.

Ibn Ezra and Nachmanides interpret it in the sense of “in the end” (i.e., “in the heels of,” or in the sense that the heel is at the extremity of the body)—the reward being something that follows the action. A similar interpretation is given by **Ohr HaChaim**, who explains that true satisfaction and fulfillment comes at the “end”—the complete fulfillment of all the mitzvot, and by **Rabbeinu Bechayei**, who sees it as an allusion that the reward we do receive in this world is but a lowly and marginal (the “heel”) aspect of the true worth of the mitzvot.

Baal HaTurim gives a gematriatic explanation: the word eikev is used because it has a numerical value of 172—the number of words in the Ten Commandments.

Tzemach Tzedek (the third Chabad rebbe) sees it as a reference to **ikveta d'meshicha**, the genera-

tion of “the heels of Moshiach” (the last generation of the exile is called “the heels of Moshiach” by our sages because: a) they are the spiritually lowest generation, due to the “descent of the generations”; b) it is the generation in which the footsteps of Moshiach can already be heard). This is the generation that will “hearken to these laws,” as Maimonides writes: “The Torah has already promised that the people of Israel will return to G-d at the end of their exile, and will be immediately redeemed.”

The Lubavitcher Rebbe says: Our commitment to Torah should be such that it permeates us entirely, so that also our heel—the lowest and the least sensitive part of the person —“hearkens to these laws, observes them and does them.” In other words, our relationship with G-d should not be confined to the holy days of the year, or to certain “holy” hours we devote to prayer and study, but should also embrace our everyday activities. Indeed, this “lowly” and “spiritually insensitive” part of our life is the foundation of our relationship with G-d, in the same way that the heel is the base upon which the entire body stands and moves.

Lest your heart grow haughty (Deuteronomy 8:14)

Asked Rabbi Israel Baal Shem Tov: The Torah repeatedly warns against pride and extols humility. Nevertheless, this precept is not counted as one of the 613 commandments. Why isn't it a mitzvah to be humble?

Answered the Baal Shem Tov: If humility were a mitzvah, the ego of man would count it among its achievements. ❖

שבת שלום!

Good Shabbos!

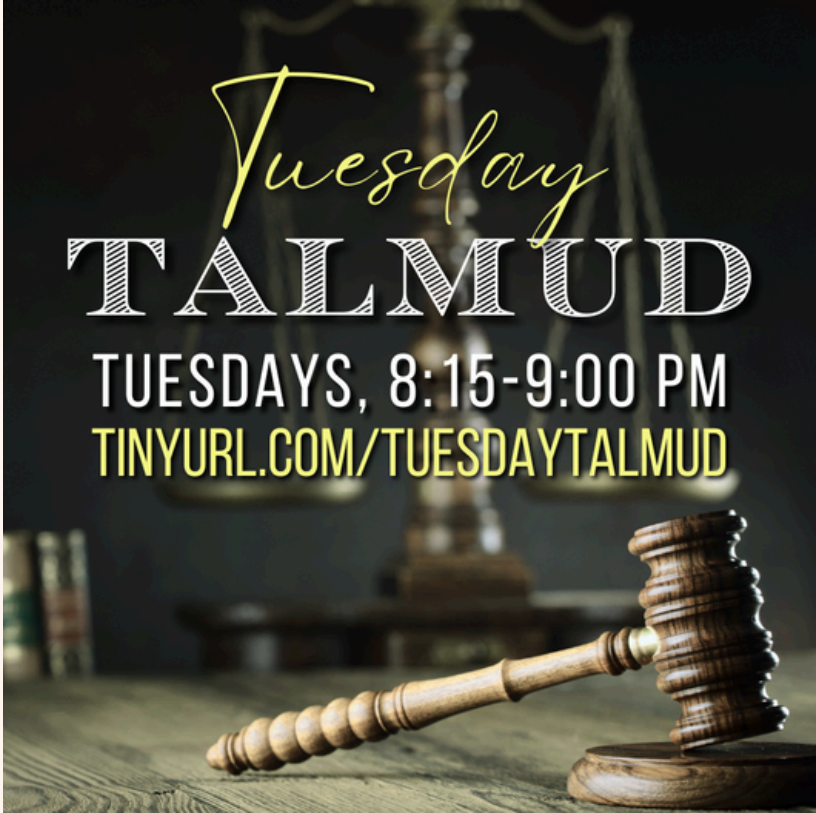




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