

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos Schedule Parshas Ha'azinu

Erev Shabbos – Sep. 21, 2018

Candle Lighting 6:37 pm
Mincha 6:40 pm

Shabbos – Sep. 22, 2018

Shacharis 9:30 am*
Torah Reading 10:35 am
Rabbi Neubort's Drasha 11:10 am
Kiddush 12:10 pm
Gemara (2-31 Summit Ave) ... 5:35 pm
Shiur 5:35 pm
Mincha 6:40 pm
Rabbi's Drasha 6:50 pm
Shabbos Ends 7:34 pm

**Latest morning Shema is now 9:43 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule

Minyan

Shacharis 6:15 am
Mincha 1:45 pm
Maariv 9:15 pm

Classes

Chassidus, Mon-Fri 5:55 am
Halachah, Mon-Fri 1:40 pm
Torah Studies Mon. 7-8:00 pm
Tuesday Talmud 9:30-10:00 pm

Parshah in a Nutshell

Ha'azinu

Deuteronomy 32:1–52

The greater part of the Torah reading of Haazinu ("Listen In") consists of a 70-line "song" delivered by Moses to the people of Israel on the last day of his earthly life.

Calling heaven and earth as witnesses, Moses exhorts the people, "Remember the days of old / Consider the years of many generations / Ask your father, and he will recount it to you / Your elders, and they will tell you" how G-d "found them in a desert land," made them a people, chose them as His own, and bequeathed them a bountiful land. The song also warns against the pitfalls of plenty—"Yeshurun grew fat and kicked / You have grown fat, thick and rotund / He forsook G-d who made him / And spurned the Rock of his salvation"—and the terrible calamities that would result, which Moses describes as G-d "hiding His face." Yet in the end, he promises, G-d will avenge the blood of His servants, and be reconciled with His people and land.

The Parshah concludes with G-d's instruction to Moses to ascend the summit of Mount Nebo, from which he will behold the Promised Land before dying on the mountain. "For you shall see the land opposite you; but you shall not go there, into the land which I give to the children of Israel." ❖

Succos Schedule:

Shacharis 9:30 pm
Mincha/Marriv 7:40 pm

Chol Hamoed

Shachris 6:00 am
Micha 1:45 pm
Maariv 9:15 pm

Kiddush

This week's kiddush is sponsored by the Shul

*

Thank You to:

Volunteers who help prepare, serve, and clean up Kiddush and Shalosh Seudos

*

The Kapitanker Family and the Zimavilin families for building the Shul Sukkah

Halachic Zmanim

Shabbos, September 22
Daylight Saving Time

Earliest Tallis 5:45 AM
Latest Morning Shema 9:43 AM
Earliest Mincha (Gedola) ... 1:21 PM
Plag Hamincha 5:44 PM
Earliest Evening Shema 7:25 PM

Sukkos 2018 (September 23-30, 2018)

Sukkos is a weeklong Jewish holiday that comes five days after Yom Kippur. Sukkos celebrates the gathering of the harvest and commemorates the miraculous protection G-d provided for the children of Israel when they left Egypt. We celebrate Sukkos by dwelling in a foliage-covered booth (known as a sukkah) and by taking the “Four Kinds” (arba minim), four special species of vegetation.

The first two days (sundown on September 23 until nightfall on September 30 in 2018) of the holiday (one day in Israel) are yom tov, when work is forbidden, candles are lit in the evening, and festive meals are preceded by Kiddush and include challah dipped in honey.

The intermediate days (nightfall on September 25 until sundown on September 29 in 2018) are quasi holidays, known as Chol Hamoed. We dwell in the sukkah and take the Four Kinds every day of Sukkos (except for Shabbat, when we do not take the Four Kinds).

The final two days (sundown on September 29 until nightfall on September 30 in 2018) are a separate holiday (one day in Israel): Shemini Atzeret / Simchat Torah.

The Significance of Sukkos

Of all the Jewish holidays, Sukkos is the only one whose date does not seem to commemorate a historic event. The Torah refers to it by two

names: Chag HaAsif (“the Festival of Ingathering,” or “Harvest Festival”) and Chag HaSukkos (“Festival of Booths”), each expressing a reason for the holiday.

In Israel, crops grow in the winter and are ready for harvest in the late spring. Some of them remain out in the field to dry for a few months and are only ready for harvest in the early fall. Chag HaAsif is a time to express appreciation for this bounty.

The name Chag HaSukkos commemorates the temporary dwellings G-d made to shelter our ancestors on their way out of Egypt (some say this refers to the miraculous clouds of glory that shielded us from the desert sun, while others say it refers to the tents in which they dwelled for their 40-year trek through the Sinai desert).

Dwelling in the Sukkah

For seven days and nights, we eat all our meals in the sukkah and otherwise regard it as our home. Located under the open sky, the sukkah is made up of at least three walls and a roof of unprocessed natural vegetation—typically bamboo, pine boughs or palm branches.

The goal is to spend as much time as possible in the sukkah, at the very minimum eating all meals in the sukkah—particularly the festive meals on the first two nights of the holiday, when we must eat at least an olive-sized piece of bread or mezonos (grain-

based food) in the sukkah. The Chabad practice is to not eat or drink anything outside the sukkah. Some people even sleep in the sukkah (this is not the Chabad custom).

Taking the Four Kinds

Another Sukkos observance is the taking of the Four Kinds: an etrog (citron), a lulav (palm frond), three hadassim (myrtle twigs) and two aravot (willow twigs).

On each day of the festival (except Shabbat), we take the Four Kinds, recite a blessing over them, bring them together and wave them in all six directions: right, left, forward, up, down and backward. The sages of the Midrash tell us that the Four Kinds represent the various personalities that comprise the community of Israel, whose intrinsic unity we emphasize on Sukkos.

Hoshanot and Hoshanah Rabbah

Every day of Sukkos we say Hallel, a collection of psalms of praise (Psalms 113-118) as part of the morning prayer service. Every day aside for Shabbat, we recite Hallel while holding the Four Kinds, waving them in all directions at certain key points in the service, which are outlined in the siddur (prayerbook).

Afterward, we circle the bimah (the podium on which the Torah is read) holding the Four Kinds, reciting alphabetically arranged prayers for Divine assistance known as Hoshanot.

Sukkos 2018

(continued from previous page)

or The seventh day of the holiday is known as Hoshanah Rabbah. This is the day when our fates for the coming year—which were signed on Rosh Hashanah and sealed on Yom Kippur—are finalized. On this day, we circle the bimah seven times. We also say a short prayer and strike the ground five times with bundles of five willows (also known as Hoshanot)

Sukkos in the Holy Temple

In the days of the holy Temple in Jerusalem, there was a special regimen of sacrifices that were to be brought on the altar. On the first day, no less than 13 bulls, two rams, and 14 lambs were to be sacrificed. Every day, the number of bulls was depleted by one. All in all, 70 bulls were brought, corresponding to the 70 nations of the world.

Along with Passover and Shavuot, Sukkos is one of the Shalosh Regalim, the three annual pilgrimages, when every male Jew was to be in Jerusalem. Every seven years, on Sukkos, the king would read aloud from the Torah to the entire nation—men, women and children. This special gathering was known as Hakhel.

Water and Joy

On Sukkos, G-d determines how much rain will fall that winter (the primary rainy season in Israel). Thus, while every sacrifice in the Temple included wine libations

poured over the altar, on Sukkos, water was also poured over the altar in a special ceremony. This ritual engendered such joy that it was celebrated with music, dancing and singing all night long. This celebration was called “Simchat Beit Hasho’evah.”

Even today, when there is no Temple, it is customary to hold nightly celebrations that include singing and dancing (and even live music during the intermediate days of the holiday).

This holiday is so joyous that in Talmudic times, when someone said the word chag (“holiday”) without specifying which one, you could know that they were referring to Sukkos.

Shemini Atzeret / Simchat Torah: Even More Joy

The Torah tells us that after the seven days of Sukkos, we should celebrate an eighth day. In the diaspora, this eighth day is doubled, making two days of yom tov. On the final day, it is customary to conclude and then immediately begin the annual cycle of Torah reading, making this day Simchat Torah (“Torah Celebration”).

Although the eighth day follows Sukkos, it is actually an independent holiday in many respects (we no longer take the Four Kinds or dwell in the sukkah). Diaspora Jews eat in the sukkah, but without saying the accompanying blessing (there are some who eat just some of their

meals in the sukkah on the eighth day but not the ninth).

The highlight of this holiday is the boisterous singing and dancing in the synagogue, as the Torah scrolls are paraded in circles around the bimah.

Final Note

By the time Simchat Torah is over, we have experienced a spiritual roller coaster, from the solemn introspection of the High Holidays to the giddy joy of Sukkos and Simchat Torah. Now it is time to convert the roller coaster into a locomotive, making sure that the inspiration of the holiday season propels us to greater growth, learning and devotion in the year ahead. ❖

Fair Lawn Orthodox Jewish Community Events

• **Oct. 14** – Apple Picking, Petting Zoo and Hayride, an Ahavat Achim event at Demarest Farms (244 Wierimus Rd, Hillsdale, NJ). Sunday, 10:30 AM. For more info, email programmingaa@gmail.com.

• **Oct. 20** – Beer Tasting & Sale, with a beer spectrum from Pilsners to Stouts. All tasting beers will be available for sale at a discount. \$20 ticket includes \$5 towards beer purchases (in association with B&B Liquors). Saturday night, 8:30 PM, at Darchei Noam. RSVP at: darcheinoam.com/event/5779/beer-tasting.

**Help make a Minyan once a Year
(or once in a while)**

in Paterson

If you map out 510 East 27th Street (Corner of 12th Ave) in Paterson it's really not that far from Fair Lawn or Elmwood Park. Visitors and Minyan-makers find it's worth the Shlep, even if you're just looking for a good Chulent. But most importantly, the seniors at Federation Apartments look forward to each Minyan! Here are upcoming opportunities to do a Mitzvah:

**Monday, October 1:
Shmeini Atzeret – Simchat Torah-style!
9:00 am (Yizkor at 10:30)**

Small groups walk from the Morlot and Broadway bridges at approx. 8:40. For more info, email:
JerrySchranz@gmail.com or visit
Paterson Shul on Facebook. ❖

Embroidery Exhibition

Needle Artist, Kay Fialkoff, will exhibit works on paper and fabric, featuring a series of embroidery masterworks titled *Prayers for the Earth*, at the Pine Gallery in the Maurice M. Pine Library in Fair Lawn.

The address is [10-10 Fair Lawn Avenue](#).

The opening reception is Sunday, November 4, 2018, 2:30- 4:30 p.m. The exhibition will run through the end of December. Guided tours are available by appointment. ❖

Haftorah in a Nutshell – Ha'azinu

II Samuel 22:1-51

This week's haftorah describes the song King David composed in his old age, echoing the weekly Torah reading, where Moses delivers his parting words to the Jewish nation in song form.

David's song expresses gratitude to G-d for saving him from all his enemies. He starts with the famous words, "The L-rd is my rock and my fortress." He goes on to describe the pain and hardships he encountered and reiterates that he always turned to G-d in his moments of distress. He recounts G-d's reaction to those who tormented him: "The Lord thundered from heaven; and the Most High gave forth His voice. And He sent out arrows and He scattered them, lightning and He discomfited them. . . I have pursued my enemies and have destroyed them; never turning back until they were consumed."

The King attributes his salvation to his uprightness in following G-d's ways: "The Lord rewarded me according to my righteousness; according to the cleanness of my hands He recompensed me..."

The song ends with David's expression of thankfulness: "Therefore I will give thanks to You, O Lord, among the nations, and to Your name I will sing praises. He gives great salvation to His king, and He performs kindness to His anointed; to David and to his seed, forevermore." ❖

**Want to honor a loved one?
Give meaning to an anniversary?
Commemorate a Yahrzeit?**

**You can sponsor the Shabbos Kiddush
or the Weekly Bulletin.
For further information, please contact the Rabbi.**

From Our Sages – Parsha Ha'azinu

"לו חכמו ישכילו זאת יבינו לאחריתם" (Deutoronomy32:29)

"Were they wise they would comprehend this, they would understand what their end would be."

QUESTION: The word "zot" — "this" — is superfluous?

ANSWER: In the prayers on Rosh Hashanah and Yom Kippur we proclaim, "U'teshuvah u'tefillah u'tzedakah ma'avirin et ro'ah hagezeirah" — "Repentance, prayer, and charity avert the severity of the decree." In all machzorim above these words are printed in small letters, "kol, tzom, mamon" (קול, צום, ממון) — "Voice (of prayer), fasting, money (for charity)." The merit of the Jewish people is determined by how they excel in these three things, and the total numerical value of the three is four hundred and eight, which is also the numerical value of the word "zot" (זאת).

This pasuk, which is read usually during the High Holiday season, is hinting that "Were they wise they would comprehend 'zot' — the achievements that are derived through — 'kol, tzom, and mamon' — 'voice, fast, and money' — and "yavinu" — they would understand that it plays an important role — "le'acharitam" — for their future, i.e., through it they will merit to be inscribed in the Book of Life with all the best, materially and spiritually.

Hashem challenges the Jewish people, "Ubechanuni na bezot" — "Test Me, if you will, with 'zot' — 'this' " (Malachi 3:10), i.e. perform the three things which add up to "zot" — four hundred and eight — and "[See] if I do not open for you the windows of Heaven and pour out upon you blessings without end."

Unfortunately, there are people who do not realize or refuse to recognize what can be accomplished through these three things. King David says of such people, "Ukesil lo yavin et zot" — "A fool cannot understand 'zot' — 'this' " (Psalms 92:7), i.e. the importance of 'kol, tzom and mamon' which have the same numerical value (408) as the word 'zot.'

(בית יעקב ר' יעקב הכהן ז"ל טראב – מסלתון ראב"ד ביירות)

**The Shabbos Day is an opportunity for resting, eating ... AND LEARNING.
Join us for Shalosh Seudah (the 3rd meal), along with an exciting class,
each Shabbos afternoon – one hour before Mincha.**

**Good Shabbos and
Good Yom Tov!**



שבת שלום! גוט שבת!

ב"ה
 נמלאה הארץ דעה אתה ה'
 ANSHEI LUBAVITCH
BEIS MIDRASH
 בית מדרש לחסידות
L'CHASSIDUS

Shiurim • שיעורי חסידות



STUDY CHASSIDUS!

Currently learning
 יום טוב של ראש השנה (תרנ"ט)
DIVINE SPEECH
 by the Rebbe Rashab
Monday-Friday 5:55-6:10 AM

Halachah • שיעורי הלכה

Explore the Ins-and-Outs of Prayer
 Hilchos Tefillah..... 1:40-1:45 PM
 Monday-Thursday

Tuesday Talmud • שיעורי

גמרא
 Tractate Sukkah.....9:30-10:00 PM

WANT TO LISTEN TO A CLASS ON-THE-GO?
 Text your WhatsApp number to 201-362-2712
 to join the Torah Classes @ Anshei Group

**Quick Review
 Some Laws of
 Sukkos**

Shabbos afternoon, 5:30 pm

*

**Please Help Our Library
 EXPAND!**

PLEASE SPEAK TO RABBI BERGSTEIN FOR MORE
 INFO



MONDAY EVENING TORAH STUDIES

7:00-8:00 PM • Maariv at 9:15

September 24, 2018

DON'T KICK THE SUKKAH

Religion isn't Just About Feeling Good

Avraham serves angels and is rewarded with a Sukkah. We sit in a Sukkah and are to be rewarded in Messianic times with a Sukkah of Leviathan skin. The Gentiles kick their Sukkah when it's too hot, and the Jews calmly walk out. Discover the meaning behind this bizarre Sukkah medley.

Join us for our annual
שְׂמֵחַת בֵּית הַשְּׂוֹאֵבָה
**Simchas Beis
 Hashoeva**

This coming Motzaei Shabbos,
 Tishrei 20, September 29
 10:00 pm – 12:30 am
 To be held at

The Rusanov Sukkah
 28-10 Fair Lawn Avenue

Schedule for the new course by the
 Anshei Lubavitch

Rosh Chodesh Society

for women

**Larger Than Life: Weaving
 G-d Into the Details**

- 2018** October 17..... 7:30 pm
- November 14..... 7:30 pm
- December 12..... 7:30 pm
- 2019** January 16..... 7:30 pm
- February 13..... 7:30 pm
- March 13 7:30 pm
- May 15 7:30 pm

Questions? Want to host a class? Call
 or text Rivky Bergstein: 201.362.2712



**Wrestling with
 Faith**

Beginning October 21

Most people, even the most devout, struggle with issues about God. We sit in the synagogue during the High Holidays and affirm the essentials of Judaism in theory, but when it comes to trusting God with our daily lives, we share a secret, painful fear that God isn't really looking out for us.

Many have been brought up under the assumption that mainstream science is incompatible with genuine Jewish faith—so when they see compelling evidence for biological evolution, for example, they feel forced to choose between science and their faith.

Wrestling with Faith was created for tackling questions like these, the “big issues” that keep people from intimate faith with God. In Wrestling with Faith, we acknowledge the often-unspoken doubts and questions that all people share—as we share their invitation for us to dig deeper for the answers.

In Wrestling with Faith, JLI offers a steady and inspiring voice to help us reaffirm and understand our faith in a world where nothing seems solid or permanent. Drawing upon 3,000 years of Jewish knowledge, as well as a storehouse of literary, psychological, and theological insights, the course examines the fears and doubts that challenge us. It is in these struggles to find meaning that the course lays out a path for belief in a world struggling to find faith; but perhaps more important, it helps us find our own rhythm within which to walk that path.

- Lesson 1** – Where's the evidence?
- Lesson 2** – Does G-d really care?
- Lesson 3** – Why do some Jewish practices seem primitive?
- Lesson 4** – Why would a good G-d do bad stuff?
- Lesson 5** – Do religious beliefs contradict scientific discoveries?
- Lesson 6** – How can I enjoy a close relationship with G-d?

FIND OUT MORE by calling 201.362.2712. or
 email: RabbiBergstein@FLChabad.com