

**Vayeilech in a Nutshell**  
(Deuteronomy 31:1-30)

The Parshah of Vayeilech (“and he went”) recounts the events of Moses’ last day of earthly life. “I am one hundred and twenty years old today,” he says to the people, “and I can no longer go forth and come in.” He transfers the leadership to Joshua, and writes (or concludes writing) the Torah in a scroll which he entrusts to the Levites for safekeeping in the Ark of the Covenant.

The mitzvah of hak’hel (“gather”) is given: every seven years, during the festival of Sukkot of the first year of the shemittah cycle, the entire people of Israel—men, women and children—should gather at the Holy Temple in Jerusalem, where the king should read to them from the Torah.

Vayeilech concludes with the prediction that the people of Israel will turn away from their covenant with G-d, causing Him to hide His face from them, but also with the promise that the words of the Torah “shall not be forgotten out of the mouths of their descendants.” ❖

**Anshei Lubavitch Congregation**

Rabbi Levi and Leah Neubort

*Adult education:*

Rabbi Avrohom and Rivky Bergstein

*Youth Outreach:*

Rabbi Eli and Ruty Steinhauser

**Shabbos Shuva – Vayeilech**

**Erev Shabbos – Oct 4 – Tishrei 5**

Candle Lighting ..... 6:16 pm  
Mincha ..... 6:20 pm

**Shabbos Day – Oct 5 – Tishrei 6**

Shacharis ..... 9:30 am\*  
Torah Reading ..... 10:35 am  
Rabbi Neubort’s Drasha ..... 11:10 am  
Kiddush ..... 12:10 pm  
Gemara (2-31 Summit) ..... 5:15 pm  
Mincha ..... 6:15 pm  
Rabbi’s Drasha ..... 6:40 pm  
Shabbos Ends ..... 7:13 pm

\*Latest morning Shema is 9:48 AM. Be sure to recite the Shema at or before that time (even if at home).

**Weekday Schedule (not on a holiday):**

**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  
and at 9:25 pm  
Torah Studies ..... Mon. 7-8:00 pm  
Tuesday Talmud ..... 9:30-10:00 pm  
Wednesday Mishna ..... 8:30-9:15 pm

Love and awe are  
the two wings  
by which a deed  
is raised aloft.  
--Tanya

**Thank You to:**  
**Michael Shepper**  
**for reading the Torah**  
**and to our**  
**Kiddush and Security**  
**Volunteers**

Live  
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\$16 per Chicken

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**Also see our  
full schedule of  
prayer services online.**

*This week’s Kiddush is  
sponsored by Igor and  
Dora Lauren in  
commemoration of the  
yahrzeit of Igor’s  
father, Tvi Hirsh ben  
Yankel Pinchas*  
  
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201-254-9190.

**Halachic Zmanim**  
Shabbos, October 5  
Daylight Savings Time  
Earliest Tallis ..... 6:01 AM  
Latest Morning Shema .... 9:48 AM  
Earliest Mincha (Gedola) .. 1:14 PM  
Plag Hamincha ..... 5:23 PM  
Earliest Evening Shema .... 7:00 PM

## Chassidic Masters

### “A Precise Life”

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

*And Moses went and spoke the following words to all of Israel. And he said to them: “I am one hundred and twenty years old today . . .”*

*-- Deuteronomy 31:1-2*

*Today my days and years were fulfilled; on this day I was born, and on this day I shall die . . . This is to teach us that G-d fulfills the years of the righteous to the day and to the month, as it is written (Exodus 23:26): “I shall fulfill the number of your days.”*

*-- Rashi*

*-- Talmud, Rosh Hashanah*

A year is more than a quantity of time: it is a cycle, a sequence of transitions that runs its course only to repeat itself again and again. On the physical level, a year marks the completion of the solar cycle and the repeat of the sequence of seasons and the lifecycles they engender. On the spiritual plane, each year brings a repeat of the various spiritual influences unleashed by the festivals (freedom on Passover, joy on Sukkot, etc.) from their fixed position on the Jewish calendar.

Thus, the Hebrew word for “year,” shanah, means both “change” and “repetition.” For the year is an embodiment of the entire range of transformations that constitute the human experience. Each year of our lives only repeats this cycle, though

on the higher level to which a year’s worth of maturity and achievement have elevated us. In other words, one can say that we all live for one year, and then relive our lives for as many times as we are enabled, each time on a more elevated level, like a spiral which repeats the same path with each revolution, but on a higher plane.

Therein lies the significance of a life that is “fulfilled” in the sense that it consists of complete calendar years. Moses was born on the seventh of Adar and passed away on the same date, as was the case with a number of other tzaddikim (perfectly righteous individuals).

The world we inhabit has both a spiritual and a physical dimension. While these are but the two faces of a single reality, not always is the one a precise mirror of the other. Thus there were many tzaddikim whose lives were “fulfilled” in the spiritual sense—in that the potential in each of their days and moments was optimally realized—yet this “fullness” did not find expression in the calendar dates of their birth and passing. Physically, their final year on earth was “incomplete.” But then there were those great men and women whose physical life was a crystalline vessel of its spiritual content, reflected in the fact that “G-d fulfills their years to the day and to the month.” ❖

The responsibility of each Jew is not only to ensure that they, individually, have performed the mitzvah of teshuvah, but also to inspire all the people around them, and to wipe the slate clean for all of humanity. – The Rebbe

## From Our Sages

***Moses went . . . to all of Israel (Deuteronomy 31:1)***

But the Torah doesn’t tell us where Moses went on this last day of his earthly life. The chassidic masters say: Moses entered into the core of every Jew of every generation, so that every Jewish soul possesses a spark of the soul of Moses.

-- (Maayanah Shel Torah)

***And I, hide shall I hide my face from them (Deuteronomy 31:18)***

There are times when G-d hides His face. But then there are times when G-d hides His face and we don’t even realize that His face is hidden; we dwell in darkness, and think it is light. This is a double galut, a concealment within a concealment.

-- (The Chassidic Masters)

### COMMUNITY EVENTS

Nov. 6

***Fiddler on the Roof.***  
Join Shomrei Torah in seeing the moving and powerful show ...

*In YIDDISH!*

Email Mendy at  
tuesdaystorah@yahoo.com

**SAVE THE DATE: Sunday, October 6 at Noon:**

**Annual Paterson Minyan Tashlich Outing  
at the Great Falls in Paterson: Sunday, Oct. 6 at noon  
Address: 72 McBride Avenue, Paterson, NJ. Free street parking**

**Paterson Minyanim:**

**Yom Kippur Night: Tuesday, Oct. 8: Kol Nidre 6:30 p.m.  
Yom Kippur Day: Wednesday, Oct. 9: Minyan beginning at 9:00 a.m.  
Sukkot: Monday, Oct. 14 Minyan followed by a light Kiddush in the Sukkah.  
Shmeini Atzeret/Simchat Torah Monday, Oct. 21**

**Address: Federation Apartments 510 E. 27th Street/12th Ave, Paterson, NJ.  
For more info, e-mail: JerrySchranz@gmail.com**

**Haftorah in a Nutshell – Vayeilech – Shabbos Shuvah**

*Hosea 14:2-10; Micah 7:18-20*

The Shabbat between Rosh Hashanah and Yom Kippur is known as Shabbat Shuva or "Shabbat of Return (Repentance)." The name is a reference to the opening words of the week's haftorah, "Shuva Israel — Return O Israel." This haftorah is read in honor of the Ten Days of Repentance, the days between Rosh Hashanah and Yom Kippur.

The prophet Hosea exhorts the Jewish people to "Return, O Israel, to the L-rd your G-d," encouraging them to repent sincerely and ask for G-d's forgiveness. Hosea urges the Jews to put their trust in G-d, not in Assyria, powerful horses or idols. At that point, G-d promises to remove His anger from Israel, "I will be like dew to Israel, they shall blossom like a rose." The prophet then goes on to foretell the return of the exiles and the cessation of idol-worship amongst the people.

The haftorah concludes with a brief portion from the Book of Micah, which describes G-d's kindness in forgiving the sins of His people. "He does not maintain His anger forever, for He is a lover of kindness. He will have mercy on us, He will grasp our iniquities and cast all our sins into the depths of the sea." Micah concludes with an enjoiner to G-d to remember the pacts He made with the Patriarchs, Abraham, Isaac and Jacob. ❖

A fundamental tenet of Judaism is that there is always an opportunity to repent—to return to G-d. Regardless of the nature of the sin, a person always has the ability to rectify one's wrongdoings with proper teshuvah, which is often translated as repentance but literally means, "return."

## What is Yom Kippur?

**What:** Yom Kippur is the holiest day of the year, when we are closest to G-d and to the essence of our souls. Yom Kippur means “Day of Atonement,” as the verse states, “For on this day He will forgive you, to purify you, that you be cleansed from all your sins before G-d.”

**When:** The 10th day of Tishrei (in 2019, from several minutes before sunset on Tuesday, October 8, until after nightfall on Wednesday, October 9), coming on the heels of Rosh Hashanah (the Jewish New Year, which is on the first and second days of Tishrei).

**How:** For nearly 26 hours we “afflict our souls”: we abstain from food and drink, do not wash or apply lotions or creams, do not wear leather footwear, and abstain from marital relations. Instead, we spend the day in synagogue, praying for forgiveness.

### History of Yom Kippur

Just months after the people of Israel left Egypt in the year 2448 from creation (1313 BCE), they sinned by worshipping a golden calf. Moses ascended Mount Sinai and prayed to G-d to forgive them. After two 40-day stints on the mountain, full Divine favor was obtained. The day Moses came down the mountain (the 10th of Tishrei) was to be known forevermore as the Day of Atonement—Yom Kippur.

### What to Do Before Yom Kippur

For the week before Yom Kippur (known as the 10 Days of Repentance), special additions are made to prayers, and people are particularly careful with their mitzvah observance.

Just as Yom Kippur is a day of fasting, the day before Yom Kippur is set aside for eating and preparing for this holy day. Here are some of the activities that we do on the day before Yom Kippur:

- Kaparot is often performed in the wee hours of this morning
- There is a beautiful custom to request and receive a piece of honey cake, so that if, G-d forbid, it was decreed that we need be charity recipients, it be fulfilled by requesting honey cake and being blessed with a sweet year.
- We eat two festive meals, one in early afternoon and another right before the commencement of the fast.
- Many have the custom to immerse in a mikvah on this day.
- Extra charity is given. In fact, special charity trays are set up at the synagogue before the afternoon service, which contains the Yom Kippur Al Cheit prayer.
- Just before the fast begins (after the second meal has been concluded), it is customary to bless the children with the Priestly Blessing.
- Holiday candles are lit before the onset of the holy day.

### How Yom Kippur Is Observed

Like Shabbat, no work is to be done on Yom Kippur, from the time the sun sets on the ninth of Tishrei until the stars come out in the evening of the next day.

*(continued on next page)*

## **What is Yom Kippur? (continued)**

On Yom Kippur, we afflict ourselves by avoiding the following five actions:

- We do not eat or drink (in case of need, consult a medical professional and a rabbi)
- We do not wear leather shoes
- We do not apply lotions or creams
- We do not wash or bathe
- We do not engage in conjugal relations

The day is spent in the synagogue, where we hold five prayer services:

- (1) Maariv, with its solemn Kol Nidrei service, on the eve of Yom Kippur;
- (2) Shacharit, the morning prayer, which includes a reading from Leviticus followed by the Yizkor memorial service;
- (3) Musaf, which includes a detailed account of the Yom Kippur Temple service;
- (4) Minchah, which includes the reading of the Book of Jonah;
- (5) Neilah, the “closing of the gates” service at sunset, followed by the shofar blast marking the end of the fast.

Beyond specific actions, Yom Kippur is dedicated to introspection, prayer and asking G-d for forgiveness. Even during the breaks between services, it is appropriate to recite Psalms at every available moment.

### **What We Do After Yom Kippur**

After night has fallen, the closing Neilah service ends with the resounding cries of the Shema prayer: “Hear O Israel: G-d is our L-rd, G-d is one.” Then the congregants erupt in joyous song and dance (a Chabad custom is to sing the lively “Napoleon’s March”), after which a single blast is blown on the shofar, followed by the proclamation, “Next year in Jerusalem.”

We then partake of a festive after-fast meal, making the evening after Yom Kippur a yom tov (festival) in its own right.

Indeed, although Yom Kippur is the most solemn day of the year, it is suffused with an undercurrent of joy; it is the joy of being immersed in the spirituality of the day and expresses confidence that G-d will accept our repentance, forgive our sins, and seal our verdict for a year of life, health and happiness.

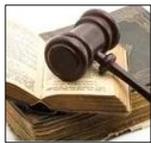
There is a custom that after Yom Kippur, we immediately begin (planning) construction of the sukkah, which we will use for the joyous holiday of Sukkot, which follows in just five days. ❖

**Good Shabbos to all and G’Mar Chasima Tova!**



CHASSIDUS

**5:55-6:10 AM**  
Monday-Friday  
**THE MITZVAH OF LOVING OUR FELLOW JEW**  
Derech Mitzvosecha



SHULCHAN ARUCH

**1:40-1:45 PM**  
Monday-Thursday  
**HILCHOS TEFILLAH**  
Laws of Reading the Shema

**9:25-9:30 PM**  
Sunday-Thursday  
**HILCHOS SHLIACH TZIBUR**  
*Laws of Leading the Davening*



TALMUD

**9:30-10:00 PM**  
Tuesday  
Currently learning  
**TALMUD, tractate SUKKAH p. 24a**  
**POSTPONED**



MISHNA

**8:30-9:10 PM**  
Wednesday  
**MISHNAYOS, tractate TAANIS**  
**Chapter 3**  
**POSTPONED**



CHUMASH

**8:00-9:00 PM**  
Thursday  
**Bereishis 1:1**  
**POSTPONED**



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



MONDAY EVENING TORAH STUDIES

7:00-8:00 PM • Maariv at 6:15

Monday, October 7, 2019

**BROKEN PROMISES**

Kol Nidrei's Message of Hope

Of all things, the Yom Kippur prayers start with the cancellation of vows. Couldn't we choose something a little more inspiring? Discover the fascinating historical background to this ancient tradition—and the reason why Kol Nidrei is the perfect opening pitch.

**SAVE THE DATE**  
**שְׂמֵחַת בֵּית הַשּׂוֹאֵבָה**  
**Simchas Beis Ha-Shoeivah**  
**Farbrengen**  
Motzai Shabbos, Tishrei 20, October 19  
Details to be announced

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**Between Mincha & Ma'ariv**  
Shiur with Rabbi Levi Neubort  
**The Message of Shabbos Shuva**



NEW COURSES OF INTEREST

**FALL: WORRIER TO WARRIOR**

12 Cheshvan 5780 / Nov. 10, 2019

We yearn to feel happy, self-assured, and enthusiastic, yet we're consumed by feelings of doubt, regret, insecurity, and suffering. Do our delicate positive emotions have a fighting chance at being in control?

This course explores negative emotions in a completely new light, offering spiritual mechanisms that allow us to remain upbeat no matter what life brings.

**WINTER: JUDAISM'S GIFTS TO THE WORLD**

29 Teves 5780 / January 26, 2020

This course explores some of the notable values and attitudes that Jews have shared with the world.

Once considered preposterous, many of these teachings are taken for granted today. The story of this transition is both instructive and fascinating.

The course also considers how Judaism can continue to serve as a beacon of light and wisdom for all of humankind.

**SPRING: SECRETS OF THE BIBLE**

9 Iyar 5780 / May 3, 2020

Adam and Eve in the Garden of Eden. Noah's Ark. Joseph and his brothers. We all heard these stories; but what do they really mean?

This course explores six famous and infamous biblical stories, showing how the many details, questions, and mysterious twists are resolved using the lens of the mystical "soul of Torah."

In the process, we discover the cosmic significance of these iconic stories, as well as their practical applications.