

**Ha'azinu in a Nutshell**  
(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." ❖

**Anshei Lubavitch Congregation**

Rabbi Levi and Leah Neubort

*Adult education:*

Rabbi Avrohom and Rivky Bergstein

*Youth Outreach:*

Rabbi Eli and Ruty Steinhauser

**Shabbos – Parshas Ha'azinu**

**Erev Shabbos – Oct 11 / Tishrei 12**

Candle Lighting ..... 6:05 pm  
Mincha ..... 6:05 pm

**Shabbos Day – Oct 12 / Tishrei 13**

Shacharis ..... 9:30 am\*  
Torah Reading ..... 10:35 am  
Rabbi Neubort's Drasha ..... 11:10 am  
Kiddush ..... 12:10 pm  
Gemara (2-31 Summit) ..... 5:05 pm  
Mincha ..... 6:05 pm  
Rabbi's Drasha ..... 6:25 pm  
Shabbos Ends ..... 7:02 pm

\*Latest morning Shema is 9:51 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

*This week's  
Kiddush is  
sponsored by  
Rabbi and Rivky  
Bergstein in honor  
of Shaiky's  
Bar Mitzvah*

**Sukkos  
Candle-Lighting:**

**Sunday, Oct 13  
Light Holiday Candles at  
6:01 PM**

**Monday, October 14,  
(Eve of 2nd day Sukkot)  
Light Holiday Candles  
after 6:59 PM**

**Tuesday, October 15  
Yom Tov Ends 6:57 PM**

**Sukkos Services:**

**Sunday, Oct 13  
Mincha/Maariv at 6:00 PM**

**Monday, Oct 14  
Shacharis at 9:30 AM**

**Monday, Oct 14  
Mincha/Maariv at 6:00 PM**

**Tuesday, Oct 13  
Shacharis at 9:30 AM**

**Tuesday, Oct 13  
Mincha/Maariv at 6:00 PM**

**Chol HaMoed  
Shacharis 6:00 am  
Mincha 1:45 pm  
Maariv 9:15 pm**

**Halachic Zmanim  
Shabbos, October 12  
Daylight Savings Time**

Earliest Tallis ..... 6:08 AM  
Latest Morning Shema .... 9:51 AM  
Earliest Mincha (Gedola) .. 1:12 PM  
Plag Hamincha ..... 5:14 PM  
Earliest Evening Shema .... 6:49 PM

## Chassidic Masters

### “Close To The Heavens”

*By Eli Touger*

*Adapted from*

*Likkutei Sichos, Vol. I, p. 415;*

*Vol. IX, p. 204; Vol. XX, p. 266*

#### Two Prophets,

##### Two Modes of Expression

The word haazinu, generally translated as “listen,” literally means “give ear.” In that vein, our Sages compare Moshe’s call: “Listen O heavens, and I will speak; earth, hear the words of my mouth,” with Yeshayahu’s prophecy: “Hear O heavens..., listen O earth.”

They explain that Moshe was “close to the heavens, and far from the earth.” Therefore, he was able to address the heavens at close range. Yeshayahu, by contrast, despite the personal growth he had attained, was still “close to the earth, and far from the heavens.” And thus he used wording that reflected his level.

#### A Reflection of Spiritual Reality

The sages of the Kabbalah explain that there are four spiritual worlds: Atzilus, Beriah, Yetzirah, and Asiyah. Atzilus refers to existence at one with G-d. Although this realm contains entities whose existence is limited and defined, they do not feel separate from Him. Even as they exist as defined entities, they feel themselves as no more than an extension of G-dliness. In the worlds of Beriah, Yetzirah, and Asiyah, by contrast, there is a sense of individual identity and self.

Therefore, Atzilus is referred to as the “heavens,” while these other realms are referred to as “earth.”

Moshe Rabbeinu is described as a neshamah d’Atzilus, an individual whose perception paralleled that of the world of Atzilus. Even though he existed in a physical body, he perceived everything as an extension of G-dliness. This is possible because the limitations of space do not apply to the spiritual realms, which are separate and removed from our material universe. As one lives in this world, one can feel the direct awareness of G-d and the closeness to Him which characterizes the world of Atzilus. This was Moshe’s spiritual rung; he could speak to the heavens with familiarity, for he was on that level himself.

Yeshayahu, by contrast, saw G-d from afar. The angels whom he describes proclaim: “Holy, Holy, Holy, is the L-rd of Hosts,” and as explained in Chassidus, kadosh, “holy” also has the implication: distinct and separate. Within the world of Beriah, even the loftiest angels feel separate from G-d, for they have a sense of self. As such, it was the earth which Yeshayahu addressed from close range.

#### Fusing the Material and the Spiritual

Questions arise: Why did Moshe address the earth as well as the heavens? And why did Yeshayahu address the heavens as well as the earth? Why did they not confine themselves to speaking to the realm closest to them?

The answer to these questions depends on a fundamental tenet of Judaism: we must relate to both earth and heaven. For material and spiritual reality are meant to be connected, instead of being left as skew lines. Judaism involves drawing down spiritual reality until it meshes with worldly experience (Moshe’s contribution), while elevating worldly experience until a bond with the spiritual is established (Yeshayahu’s contribution).

Indeed, the two initiatives can be seen as phases in a sequence. By revealing the Torah, Moshe endowed every individual with the potential to become “close to the heavens.” Yeshayahu developed the connection further, making it possible for a person to experience being “close to heavens” while “close to the earth” involved in the mundane details of material life.

#### Two Phases in Time

Parshas Haazinu is always read either on the Shabbos before Yom Kippur, in the Ten Days of Teshuvah, or on the Shabbos following Yom Kippur, before the holiday of Sukkos.

Herein lies a connection to the above concepts. Our Sages describe the days preceding Yom Kippur with the verse: “Seek G-d while He may be found, call upon Him while He is near.” At this time, everyone has the potential to feel close to G-d.

*(continued on next page)*

Therefore the AriZal says: "If a person does not cry during the Ten Days of Teshuvah, his soul is not complete." Reading Parshas Haazinu before Yom Kippur highlights the fact that each of us is "close to the heavens."

After Yom Kippur, our Divine service takes an earthward turn, following the motif alluded to in the verse: "And Yaakov went on his way." Yaakov symbolizes the entire Jewish people. "Going on his way" refers to tending to personal matters, and in this way fusing spiritual truth with ordinary experience, as in the verse: "Know Him in all your ways."

In particular, there are two phases to this motif: a) observing mitzvos as they are encloded in material entities this is the message of Sukkos, and then b) a further stage of descent, when after the holiday season is completed, we return to worldly reality. Reading Parshas Haazinu after Yom Kippur underscores that being "close to the heavens" is only a starting point for our Divine service, which must be continued throughout the coming year.


### Two Phases in Development

In a more particular sense, "the heavens" can be seen as an analogy for the Torah. The Torah is G-d's word, and through its study, a person comes "close to the heavens," nearer to spiritual truth. Mitzvos, by contrast, are often associated with the earth, for their observance involves worldly matters.

In the first stage of a person's spiritual development, he should be "close to heaven," submerged in Torah study.

Afterwards, he must realize that "study is not the essential; deed is." Each of us must then shoulder our part in the mission of making this world a dwelling for G-d.

These two stages are reflected in the development of mankind as a whole. In the present era, our Sages explain that study takes precedence over deed. In the Era of the Redemption the culmination of our human experience deed will take precedence. For in that era, man's Divine service will have established a complete connection between heaven and earth, and we will perceive the G-dliness which permeates every element of existence. ❖



Please join us for Kiddush in our beautiful Sukkah.  
Monday & Tuesday after morning services.  
And remember to bring the children!!

### 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." ❖

## WHAT IS SUKKOS?

Sukkos 2019 (October 13-20, 2019)

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 October 13 until nightfall on October 15 in 2019) 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 October 15 until sundown on October 20 in 2019) 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 October 20 until nightfall on October 22 in 2019) 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 mezonot (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).

## WHAT IS SUKKOS? (continued)

Sukkos 2019 (October 13-20, 2019)

### Taking the Four Kinds (or Four Species of Vegetation)

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.

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). ❖

### Paterson Minyanim:

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

**Good Shabbos and Chag Samayach to all!**



שבת שלום! • גוט שבת!





CHASSIDUS

**5:55-6:10 AM**  
Monday-Friday  
**THE MITZVAH OF  
PENITENCE & RETURN**  
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. 23a**



MISHNA

**8:30-9:10 PM**  
Wednesday  
**MISHNAYOS,  
tractate TAANIS**  
**Chapter 4**  
RESUMES OCTOBER 23



CHUMASH

**8:00-9:00 PM**  
Thursday  
**Bereishis 1:1**  
RESUMES OCTOBER 24



**WANT TO LISTEN TO A CLASS ON-THE-  
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2712 to join the Torah Classes @ Anshei Group**



MONDAY EVENING TORAH STUDIES  
7:00-8:00 PM • Maariv at 9:15

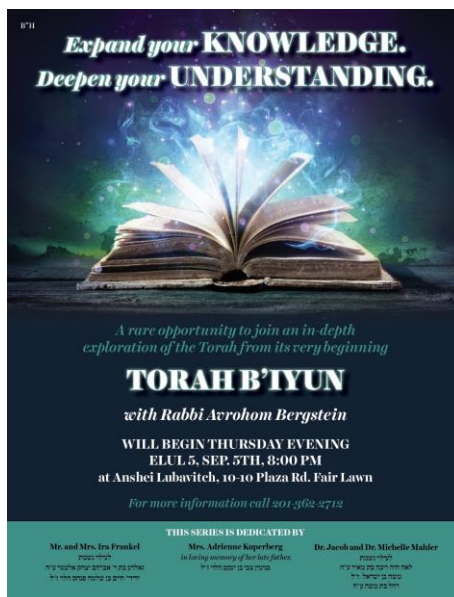
Monday, October 28, 2019  
**MIRROR ON THE WALL**

*Why What You See in Others Is a  
Reflection of Yourself*

Two people witness the same event; one finds flaws, the other sees opportunity. What do our interpretations reveal about who we are? How can paying more attention to them help us become better people?

Monday, November 4, 2019  
**SELF-CARE ISN'T ALWAYS  
WHAT IT'S CRACKED UP TO BE**

*Putting Someone Else's Needs Before  
Your Own Makes the World Go Round*  
The twin cities of Sodom and Gomorrah were famously obliterated in a furious show of hail, sulfur, and fire. Shockingly, the Talmud classifies a Sodomite as one who simply states, "What's mine is mine, and what's yours is yours." What can be so bad about that? Discover the root of all social ills and—more importantly—its potent antidote.



THIS SERIES IS DEDICATED BY  
Mr. and Mrs. Irv Frankel  
Mrs. Adrienne Kuperberg  
Dr. Jacob and Dr. Michelle Mahler

**Between Mincha & Ma'ariv - Shiur with special guest  
Rabbi Yehoshua Werner, Brooklyn NY**



**NEW COURSES OF  
INTEREST**

**FALL: Worrier to Warrior**

12 Cheshvan 5780 / November 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.