



ב"ה

Shabbos Chol Hamo'ed
Torah Reading in a Nutshell
(Exodus 33:12-34:26)

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Shabbos – Chol HaMo'ed

Erev Shabbos – Oct 18 / Tishrei 19

Candle Lighting 5:54 pm
 Mincha 5:55 pm

Shabbos Day – Oct 19 / Tishrei 20

Shacharis 9:30 am*
 Torah Reading 10:35 am
 Rabbi Neubort's Drasha 11:10 am
 Kiddush 12:10 pm
 Gemara (2-31 Summit) 4:50 pm
 Mincha 5:55 pm
 Rabbi's Drasha 6:15 pm
 Shabbos Ends 6:52 pm

**Latest morning Shema is 9:54 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

G-d agrees to Moses' request that His presence only dwell amongst the Jews. Moses requests to be shown G-d's glory. G-d agrees, but informs Moses that he will only be shown G-d's "back," not G-d's "face."

G-d tells Moses to carve new tablets upon which G-d will engrave the Ten Commandments. Moses takes the new tablets up to Mt. Sinai, where G-d reveals His glory to Moses while proclaiming His Thirteen Attributes of Mercy.

G-d seals a covenant with Moses, assuring him again that His presence will only dwell with the Jews. G-d informs the Jewish people that He will drive the Canaanites from before them. He instructs them to destroy all vestiges of idolatry from the land, not to make molten gods, to refrain from making any covenants with its current inhabitants, to sanctify male firstborn humans and cattle, and not to cook meat together with milk.

The Jews are commanded to observe the three festivals — including the holiday of Sukkot, "the festival of the ingathering, at the turn of the year." All males are commanded to make pilgrimage to "be seen by G-d" during these three festivals.

The maftir, from the Book of Numbers, discusses the public offerings brought in the Temple on this day of Sukkot. ❖

Please join us for a joyous Simchas
 Beis Hashoeva Farbrengen on Motzei
 Shabbos from 10:30-12:30
 at The Betesh Family Sukkah
 6-15 Burke Place
 Followed by Tehillim at
 12:40 AM at the shul

Sukkot
Candle-Lighting:

Sunday, Oct 20
Light Holiday Candles at
5:51 PM

Monday, October 21,
(Eve of 2nd day Sukkot)
Light Holiday Candles
after 6:49 PM

Tuesday, October 22
Yom Tov Ends 6:47 PM

Sukkot Services:

Sunday, Oct 20
Mincha/Maariv at 5:55 PM
followed by a small
kiddush and Hakafos

Monday, Oct 21
Shacharis at 9:30 AM

Monday, Oct 21
Mincha/Maariv at 6:00 PM
followed by
Grand Hakafos
and buffet dinner.

Tuesday, Oct 22
Shacharis at 9:30 AM
Hakafos at 10:30

Tuesday, Oct 22
Mincha/Maariv at 5:15 PM
Followed by Fabrengen.

Halachic Zmanim

Shabbos, October 19
Daylight Savings Time

Earliest Tallis 6:15 AM
 Latest Morning Shema 9:54 AM
 Earliest Mincha (Gedola) .. 1:09 PM
 Plag Hamincha 5:05 PM
 Earliest Evening Shema 6:39 PM

Chassidic Masters

“Close To The Heavens”

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

*In sukkot you shall dwell for seven
days; all citizens of Israel shall dwell
in sukkot*

-- Leviticus 23:42

*It is fitting that all of Israel should
dwell in a single sukkah*

-- Talmud, Sukkah 27b

When is something yours? When you control it? When you have legal and moral right to its use? When it is yours alone, to the exclusion of everyone else? Ownership may mean many things, depending on the individual and social circumstances that define it.

A legal difference between the two major observances of the festival of Sukkot—dwelling in the sukkah and acquiring the “Four Kinds”—is one example of the different possible definitions of ownership. Regarding both these mitzvot, the Torah stipulates that the object of the mitzvah must be “yours”; but the definition of “yours” varies from mitzvah to mitzvah.

In the case of the Four Kinds, the Torah states:

*You shall take for yourselves on the
first day [of the festival] the
splendid fruit of a tree (etrog),
fronds of dates (lulav), the branch of
the thickly leafed tree (hadass), and
aravot of the brook . . .”*

Our sages explain that the words “You shall take for yourselves . . .” come to teach us that these must be the absolute property of their user: one who uses a stolen etrog (or lulav, hadas or aravah), or a borrowed etrog, or even an etrog which he owns in partnership with another person, has not fulfilled the mitzvah of taking the Four Kinds on the first day of Sukkot.

Regarding the mitzvah of sukkah, the Torah likewise stipulates, “You shall make, for yourself, a festival of sukkot.” But here, the words “for yourself” are more broadly defined. In this case, says the Talmud, the verse comes only to exclude a stolen sukkah; a borrowed or partially owned sukkah is considered to be sufficiently “yours” to satisfy the mitzvah’s requirements.

To support its broader interpretation of ownership as applied to the sukkah, the Talmud cites another of the Torah’s statements regarding the mitzvah of dwelling in the sukkah. In Leviticus 23:42 we read: “In sukkot you shall dwell for seven days; all citizens of Israel shall dwell in sukkot.” In this verse, the word sukkot, which is the plural of sukkah, is spelled without the letter vav. This means that the word can also be read as sukkat, “the sukkah [of],” and the verse can then be understood as saying that “all citizens of Israel shall dwell in the sukkah.” Explains the Talmud: the Torah wishes to imply that the entire nation of Israel may, and ought to, dwell in a single sukkah!

Aside from stressing the brotherhood and equality of all Jews, this also has the legal implication that a sukkah need not be exclusively “yours” in order for you to fulfill the mitzvah of dwelling in it. If all Israel may dwell in a single sukkah, then the requirement to make it “for yourself” cannot to be understood in the narrow sense of exclusive ownership, but in the sense of the right to a thing’s use.

Why does the “yours” of the sukkah-dweller differ from the “yours” of one engaged in the mitzvah of taking the Four Kinds? Obviously, there is an intrinsic difference between these two Sukkot observances—a difference that extends to the very identity and self-definition of their observer.

The Joy of Giving

Sukkot is the festival that celebrates Jewish unity. Unity is the underlying theme of the festival’s three precepts: joy, the taking of the Four Kinds, and dwelling in the sukkah.

All of the festivals are referred to as “occasions for joy” (mo’adim lesimchah), but the Torah stresses the centrality of joy to the festival of Sukkot more than with any other festival. Thus, only the festival of Sukkot is defined, in our prayers of the day, as zeman simchateinu, “The Time of Our Joy.”

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Th(Passover is subtitled “The Time of Our Freedom,” and Shavuot, “The Time of the Giving of Our Torah.”) Indeed, there is a unique joy associated with Sukkot—a joy that reaches its height in the nightly “water-drawing” celebration held during the festival.

And joy, for the Jew, is an exercise in empathy and communal concern. “You shall rejoice on your festival,” enjoins the Torah, “you, your son, your daughter, your servant, your maid, the Levite, the stranger, the orphan and the widow . . .” In the words of Maimonides: “When one eats and drinks, one must also feed the stranger, the orphan, the widow and the other unfortunate paupers. One who locks the doors of his courtyard and feasts and drinks with his children and wife, but does not feed the poor and the embittered—this is not the joy of the mitzvah, but the joy of his stomach.”

Selfish festivity is divisive, accentuating the differences between the haves and the have-nots, between the full and empty stomachs of society. But the joy of a mitzvah, joy as defined by Torah, unites. Master and servant, family man and loner, wealthy man and pauper, are all united by the giving and compassionate joy of the Jewish festival.

Nevertheless, even the most generous joy cannot be said to achieve a “unity” in the ultimate sense of the word; at most, it introduces a connection between disparate individuals.

The pauper remains separated from the rich man by a gulf of status and economic station, as does the servant from the master and the stranger from the homesteader. Joyous hearts and giving hands extend across these gulfs, but the division and distance remain.

So to inspire a deeper and truer unity, the Jew acquires the Four Kinds on Sukkot.

Taste of Knowledge and Scent of Deed

The Midrash explains that the Four Kinds represent four spiritual classes within the community. The etrog, which has both a delicious taste and a delightful aroma, represents the perfect individual—one who is both knowledgeable in Torah and replete with good deeds. The lulav, whose fruit (dates) have taste but no smell, personifies the learned but deed-deficient individual—the scholar who devotes his life to the pursuit of the divine wisdom, but shuns the active sphere of Jewish life. The hadas’s delightful scent and lack of taste describe the active but ignorant individual. Finally, the tasteless, scentless aravah represents the Jew who lacks all outward expression of his Jewishness.

On Sukkot, the lulav, hadas, aravah and etrog are bound and joined together, reiterating the underlying oneness of a topically diverse people. Whatever may divide the scholarly from the ignorant and the more observant from the less so,

Sukkot is a time when all are held together in the single hand of Jewish identity.

So while the joy of Sukkot introduces a unifying give-and-take relationship between various segments of the community of Israel, the Four Kinds take this unity a step further, integrating us into a single entity. By taking the Four Kinds in hand, we reiterate that, despite our disparities, we are all one.

The Enveloping Home

Despite our disparities, we are all one. For the disparities remain, as even the unifying Four Kinds express.

The lulav towers above the lot in scholarship and erudition. The hadas exudes its scent of good works, while the aravah is marked by its obvious ignorance and fruitlessness. The etrog, of course, outshines them all with its sublime perfection. Even as they symbolize the unity of the various segments of Israel, the Four Kinds underscore the differences between them—indeed, they stress these very differences as the complementary components of a one people.

There is, however, yet a higher form of unity that is realized by the festival of Sukkot. This is the unity of the sukkah—the unity embodied by the structure worthy of accommodating an entire people within its walls.

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“The entire nation of Israel may, and ought to, dwell in a single sukkah.” For the sukkah represents a oneness so deep and all-embracing that all distinctions pale to insignificance before it.

“Sukkah is the only mitzvah into which a person enters with his muddy boots,” goes the chassidic saying, and this expresses the very essence of the sukkah. When a person enters a sukkah, its walls and roofing encompass him entirely, and equally encompass his entirety. His mind is no more and no less in the sukkah than his toes; his heart is simply another occupant of its space, as are his “muddy boots.” So when the entire nation of Israel dwells in a single sukkah, the unity expressed is one that transcends all differences and distinctions between them.


This is not the unity that is created by our love and compassion for each other. Nor is it the deeper unity that stems from the way in which our individual roles, talents and strengths complement and fulfill one another, forming the organs and limbs of a single, integrated body. Rather, the sukkah brings to light the oneness implicit in our very beings—the simple and absolute oneness of a people rooted in the utterly singular oneness of their Creator and Source.

Self and Selves

This explains the different ways in which our sages interpret the Torah’s requirement of “for yourself” regarding the mitzvot of the Four Kinds and of the sukkah.

The Jew taking the Four Kinds is uniting with his fellows in a manner which preserves—indeed, employs—his identity as an individual. Hence the Torah’s use of the word *lachem*, “for yourselves” (in the plural): in addressing the people of Israel as they relate to the Four Kinds, the Torah is speaking to many individuals, each with his or her own unique contribution to the communal whole. In this context, “yours” is something that is unique to your individual self; a borrowed or jointly owned object is not “yours.”

Regarding the making of a sukkah, however, the Torah addresses us in the singular *lecha* (“for yourself”). For the mitzvah of sukkah touches on the intrinsic unity of Israel, a unity in which we are all seamlessly one. Here “for yourself” is the singular self of Israel; as long as your use of a sukkah does not violate the integrity of this unity (as does the use of a stolen sukkah), the sukkah of your fellow is no less yours than your own. ❖



GRAND SIMCHAT TORAH CELEBRATION

Please join us for a joyous Simchas Torah celebration.

Monday Night at 6:50 pm

And remember to bring the children!!

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Shmeini Atzeret/Simchat Torah Combined -- Israel-Style!
Twice the Mitzvah Opportunity.

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For more info, e-mail: JerrySchranz@gmail.com

ShabbosChol Hamo'ed Sukkot Haftorah in a Nutshell

Ezekiel 38:18-39:16

The subject of the haftorah of this Shabbat is the war of Gog and Magog that will precede the Final Redemption. Its connection to the holiday of Sukkot is that according to tradition the war will take place during the month of Tishrei, the month when the holiday of Sukkot falls. In addition, this war is identical to the one described in the fourteenth chapter of Zachariah, the haftorah read on the first day of Sukkot, which concludes by saying that the gentile survivors of this war will be required to go to Jerusalem every year on the holiday of Sukkot to pay homage to G-d.

The prophet describes Gog's war against Israel and G-d's furious response. G-d will send an earthquake, pestilence, great floods and hailstones and fire—utterly destroying Gog's armies.

"And I will reveal Myself in My greatness and in My holiness and will be recognized in the eyes of many nations, and they will know that I am the Lord. . . . I will make known My Holy Name in the midst of My people Israel, and I will no longer cause My Holy Name to be profaned, and the nations will know that I, the Lord, am holy in Israel."

The haftorah concludes by saying that the weaponry of the defeated armies of Gog will provide fuel for fire for seven years! The Jews "shall carry no wood from the fields nor cut down any from the forests, for they shall make fires from the weapons. ❖

At Home With G-d

Based on the teachings of the Lubavitcher Rebbe

The message of the mitzvah of sukkah is not self-contained; it influences our conduct throughout the entire year to come. The Torah simply tells us to "know Him in all your ways"; and our Sages comment, "This is a short verse upon which all the fundamentals of the Torah depend." For G-dliness is present not merely in the synagogue or in the house of study, but in every dimension and corner of our lives. This concept is made tangible by the mitzvah of dwelling in a sukkah.

Whenever one fulfills a mitzvah with material objects, a connection is established between them and the spiritual import of the mitzvah. From that time on, they are known as tashmishei mitzvah ("objects used for a mitzvah"). Since their connection with spirituality remains, an object that has been used in performing a mitzvah should not later be used for unrefined purposes.

The sukkah represents a deeper fusion between materiality and spirituality than that which is achieved through the performance of many other mitzvos. In most instances, the connection between the material object and the spiritual effect established through the observance of a mitzvah does not permeate the material entity entirely. Therefore, though we are required to treat them with respect, these objects are not considered holy: they are not totally united with spirituality. Consecration implies that the physical entity becomes suffused with holiness, and this deeper bond is achieved through the mitzvah of dwelling in the sukkah. ❖

WHAT IS Hoshanah Rabbah, Shmini Atzeres, Simchas Torah?

Every day of Sukkot 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).

The Torah tells us that after the seven days of Sukkot, we should celebrate an eighth day. In the diaspora, this eighth day is doubled, making two days of yom tov.

On the first of these final two days we recite the prayer for rain, as this begins the rainy season in Israel. We also say Yizkor, remembering our loved ones who are no longer with us.

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 Sukkot, 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.).

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 Sukkot 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. ❖

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-GO? Text your WhatsApp number to 201-362-2712 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?

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with Rabbi Avrohom Bergstein
WILL BEGIN THURSDAY EVENING
ELUL 5, SEP. 5TH, 8:00 PM
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For more information call 201.362.2712

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Mr. and Mrs. Ira Frankel
Mrs. Miriam Kuperberg
Dr. Jacob and Dr. Michelle Malder

Join us for our annual

שמחת בית השואבה -

התועדות

Simchas Beis Hashoeiva – Farbrengen

Motzaei Shabbos, 10:30 pm

At the Sukka of Shua and Brocha Betesh



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.