

**Shemini Atzeret Torah Reading
in a Nutshell**
(Deut. 14:22-16:17; Nmbrs. 29:35)

A tenth of all produce is to be eaten in Jerusalem, or else exchanged for money with which food is purchased and eaten there. On certain years this tithe is given to the poor instead. Firstborn cattle and sheep are to be offered in the Temple and their meat eaten by the Kohen (priest).

The mitzvah of charity obligates a Jew to aid a needy fellow with a gift or loan. On the Sabbatical year (occurring every seventh year) all loans are to be forgiven. All indentured servants are to be set free after six years of service.

The portion then mentions the laws of the three pilgrimage festivals — Passover, Shavuot and Sukkot — when all should go to "see and be seen" before G-d in the Holy Temple.

G-d declares that the eighth day will be the festival of Shemini Atzeret, one bullock is offered, together with a ram and seven lambs. With each of the animals is brought the prescribed meal, wine and oil supplements: three tenths of an ephah of fine flour, and half a hin each of wine and oil, per bullock; two tenths of flour and a third of a hin of each of the liquids for each ram; and one tenth and one quarter respectively for each lamb.



**Thank You to:
The Balei Kria, Chazanim. And
to our Kiddush and Security
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**Simchas Torah Reading
in a Nutshell**
(Deut. 33:1-34:12)

On Simchas Torah ("Rejoicing of the Torah") we conclude, and begin anew, the annual Torah-reading cycle. First we read the Torah section of Ve'zos Haberachah, which recounts the blessings that Moses gave to each of the twelve tribes of Israel before his death. Echoing Jacob's blessings to his twelve sons five generations earlier, Moses assigns and empowers each tribe with its individual role within the community of Israel.

Ve'zos Haberachah then relates how Moses ascended Mount Nebo from whose summit he saw the Promised Land. "And Moses the servant of G-d died there in the Land of Moab by the mouth of G-d... and no man knows his burial place to this day." The Torah concludes by attesting that "There arose not a prophet since in Israel like Moses, whom G-d knew face to face... and in all the mighty hand and the great awesome things which Moses did before the eyes of all Israel."

Immediately after concluding the Torah, we begin it anew by reading the first chapter of Genesis (the beginning of next Shabbat's Torah reading) describing G-d's creation of the world in six days and His ceasing work on the seventh—which He sanctified and blessed as a day of rest. ❖

Halachic Zmanim
Shabbos, October 10
Eastern Daylight Time
Earliest Tallis 6:07 AM
Latest Morning Shema 9:50 AM
Earliest Mincha (Gedola) ..1:12 PM
Plag Hamincha5:16 PM
Earliest Evening Shema6:51 PM

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

**Shabbos Schedule
Shemini Atzeres**

Erev Shabbos – Oct 9 / Tishrei 21

Candle Lighting6:07 pm
Mincha6:10 pm

Shabbos – Oct 10 / Tishrei 22

Shacharis 9:30 am*
Torah Reading 10:30 am
Yizkor 11:00 am
Prayer for Rain 11:20 am
Mincha (Afternoon Service)...6:05 pm
Rabbi's Drasha.....6:30 pm
Candle Lighting After 7:04 pm
Maariv (and Hakofos!!).....7:00 pm

*Latest morning Shema is now **9:50 AM**. Be sure to recite Shema at or before that time (even at home).

Simchas Torah

Sunday – Oct 3 / Tishrei 16

Shacharis 9:30 am*
Hakofos 10:30 am
Torah Reading 11:00 am
Mincha5:15 pm
Farbrengen.....6:30 pm
Maariv/YomTov Ends7:02 pm

*Latest morning Shema is now **9:51 AM**. Be sure to recite Shema at or before that time (even at home).

Chassidic Masters

“On Simchat Torah, a Jew Never Dances Alone”

The Absurdity of a Quarantined Simchat Torah

By Tzvi Freeman

And now we arrive at the point where Jewish practice attains the apex of a rich and beautiful theater of the absurd. This Simchat Torah, a Jew will take a book off the shelf, kiss it, dance with it, jump, twirl and holler with it. Alone.

Rabbi Adin Even-Israel (Steinsaltz), whose presence will be missed this Simchat Torah, once pointed this out. “This is a Jew!” he declared. “One who kisses a book when he puts it down after reading from it.”

Yes, so poignant. But how about dancing with a book? Is that typical human behavior? Scrolls are books, aren't they? And this year, no synagogue, no scroll, no circles of Jews whirling and twirling together, dancing with the Torah. Nope—just you and your lonesome, in the privacy of your own home, dancing with whatever book of Torah you might pick up off the shelf.

Seriously, before committing this absurdity, let's think this through. What's behind this notion of dancing with a book?

Books Are People

Having lived a Jewish life of books, I totally get it. The home of my childhood was not quite religious, but certainly drenched with Jewish values. My dad would visit the public library once in two weeks and

snatch books off the shelf like a lion tearing at his prey. The entire back seat of the car was literally filled with them. Within a day, they would be strewn throughout the house.

My mother would complain, “Can't you put them back in place?”

To which he would respond, “That is their place. This is a Jewish home, and a Jewish home has to have a book everywhere.”

Of course, only on tables and other respectable surfaces. If a book was seen on the floor, my father would chide us, “Books are people! Treat them with respect!”

Yes, books are people. Real book lovers don't say, “I'm reading Grapes of Wrath.” No, it's “I'm reading Steinbeck.”

Much as a Jew studying Mishneh Torah will tell you he's “learning Rambam.” Rambam—Rabbi Moshe ben Maimon—that's a person. You get into his magnum opus, the Mishneh Torah, ask the right questions, scratch your head, read all the little men lined up around the page, argue your arguments, pound your fist on the table, and scratch your head some more—and you're not just studying what he wrote. You're learning him, the person, very deep into the person.

The Artist Exposed

I once asked my uncle, a successful actor, “Tell me, Uncle: Who are you really? The person I am meeting now, or the person acting on set?”

He thought for a moment, and then answered, “Actually, it sounds crazy, but I feel most myself when I am acting as someone else.” And after another pause, he added, “Especially someone very different from myself.”

Yes! The artist is most found in the act of his art. So too, in the book, we have the author far more, far deeper, raw and undiluted, than we have him in person.

And so too with the Author of the Torah we hold in our hands—yes, we hold Him in our hands when we hold that Torah Scroll. Or book.

Including a Talmud, a Midrash, or any work of any dedicated student who struggled night and day with the words and teachings of this divine wisdom we call Torah. Because that struggle itself is divine—so that inside that struggle, too, is the original Author Himself.

And it's such a different experience then—when it's the author you hear inside. Like when I heard Liona Boyd the second time around.

I was a teenager. The Classical Guitar Society had just started up in my hometown of Vancouver. We brought out Liona Boyd for a concert and a workshop. So I heard her play. Not bad. Not my style, but good technique.

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Then she gave a workshop. After the workshop, I got to chat with her. Like, here I was, half the age of the next youngest in the room, and Liona Boyd is sitting and talking things out with me as though I were her peer, really listening, really being a real person, really ignoring everyone else.

Then Liona gave another concert—and that second concert I heard from her was the first time I heard her play. Now I heard Liona—not her music, not her guitar. I was listening to a good friend I had just made. I was discovering something deeper about her than I could have known from any conversation between us.

Deep Meaningful Convos With Dad Neat discovery, Freeman. But here we're not talking about a chat with a sweet lady. This is about a deep meaningful interaction situated at the vortex of the universe.

When you do a mitzvah, you're a servant of the Supreme Being doing His bidding, fulfilling the mission assigned to your soul in this world. When you learn Torah, you're G-d's child, sitting with Him at one small table, discussing with Him His thoughts.

Child and parent, that's so much tighter than any conversation with any friend. No outsider can ever understand what's really going on between them. The parent's best student may know more, but the child can empathize with a parent in a way no outsider ever could.

So that in this conversation, it becomes impossible to distinguish

between the words of the parent and the words of the child. The parent speaks words only the child could understand, and the child speaks words the parent hadn't realized he wanted to say. This is a conversation in which Dad says, "My child, you've got me there again!"

Because inside they are really one, just that one is the child, the other the parent.

It's a communion in some ways deeper than prayer. Prayer is about you, about sharing with G-d what's in your heart, where you're at right now. Learning Torah is about Him—discovering Him within His thoughts about this world, within the meaning of all those mitzvahs He gave you, working all that through with Him.

So that's where you discover there's something beyond ideas over here. Someone inside.

Infinity Inside

Sometimes, after racking your brains to disentangle a debate in the Talmud, or clawing desperately into the meaning of a story, or deciphering the encoded message of a mysterious passage of Zohar, or clarifying the application of a Halachah in your particular situation—sometimes you just have to sit back and say, "Oh wow—that is sooo beautiful! Oh wow! I gotta tell this to somebody! Anybody!"

And sometimes you feel like Abraham when he got wind of the Sodom and Gomorrah elimination decree. Like you can't help but say,

"Please, Dad, I really hope you don't mind me asking, but—why? Why? How could You want such a thing?"

Abraham asked. Moses asked. Rabbi Akiva asked. The Baal Shem Tov asked. The Rebbe asked. Sometimes they found an answer. Sometimes they worked out a deal. Sometimes they had to walk away and say, "So I don't understand. There are many things I don't understand. What's the big deal that a mortal meat-patty with eyeballs can't understand the Creator of Heaven and Earth?"

And you too must ask. Because, if you don't ask, in what way is this Torah? If you can't ask, in what way are you G-d's child?

Now you have begun to dance with G-d's Torah—as we Jews have done for 3,333 years this year since we started learning it with Moses. Sometimes we pull together, sometimes we distance—and then we return again. And it is in that back and forth, pull and push, close and far, that we discover there is something here beyond our understanding, beyond any understanding—even if understanding comes from there. Inside here is G-d

And now that we know Him from His book, now we can find the Infinite everywhere, in all things.

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So ... Is it absurd to dance with a book? Is it absurd to dance with the Maker of Heaven and Earth?

Yes, certainly. So close the door and nobody will see. Dance alone with G-d. ❖

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. ❖

Prayer for Rain

On Shemini Atzeres, before the start of the Musaf Amidah, the *gabbai* announces aloud: "*Mashiv haruach umorid hageshem*" ("He causes the wind to blow and the rain to fall"). From this prayer forward, until the first day of Passover, those words are inserted into the second blessing of the Amidah.

After the silent Amidah, the ark is opened and the cantor begins the repetition of the Amidah. The opening paragraphs of the repetition contain a special prayer, Geshem ("Rain"); this prayer consists of a series of *piyutim* (poetic verses) beseeching G-d to grant bountiful rain. ❖

Shemini Atzeres Haftorah in a Nutshell

I Kings 8:54-66

The setting for the haftorah for the holiday of Shemini Atzeret is the dedication of the first Holy Temple by King Solomon. The dedication was a seven-day festive affair, which was immediately followed by the seven festive days of the holiday of Sukkot. And then, as we read in this haftorah, on the "eighth day" (i.e., Shemini Atzeret), Solomon sent the people off to their homes.

The reading opens immediately after King Solomon concludes a lengthy public prayer to G-d. He then blesses the assembled Jewish people and encourages them to follow G-d's will and observe the commandments—it is this blessing that occupies the bulk of the reading.

The King then inaugurates the Holy Temple by bringing various offerings: peace offerings, burnt offerings, and meal and fat offerings. And then, "on the eighth day he dismissed the people, and they blessed the King and went to their homes, rejoicing and delighted of heart for all the goodness that G-d had wrought for David His servant and for Israel His people." ❖

The two days of Shemini Atzeret and Simchat Torah are very precious. Rabbi Shalom DovBer Schneersohn, fifth Rebbe of Chabad-Lubavitch, stated:

"The 48 hours of Shemini Atzeret and Simchat Torah should be highly treasured. Every moment is an opportunity to draw bucket- and barrellfuls of material and spiritual treasures. And this is accomplished through dancing... "

HELP MAKE THE SUKKOT MINYAN IN PATERSON

Shemini Atzeret/Shabbat (10/10) 9:00a.m. Yizkor approx. 10:30a.m.
Address: Senior Towers of Paterson 510 E. 27th Street/12th Ave, Paterson.
Ventilation and safety precautions in place. Masks must be worn at all times.

The Sukkah has been supersized to help social distance the residents, made possible by the generous donation by Jason Gold and family.

For more info, e-mail: JerrySchranz@gmail.com / visit: www.PatersonShul.org

Good Shabbos and Chag Sahmayach to all!

שבת שלום גוט שבת!

