

The Parshah of Nitzavim includes some of the most fundamental principles of the Jewish faith:

The unity of Israel: "You stand today, all of you, before the L-rd your G-d: your heads, your tribes, your elders, your officers, and every Israelite man; your young ones, your wives, the stranger in your gate; from your wood-hewer to your water-drawer."

The future redemption: Moses warns of the exile and desolation of the Land that will result if Israel abandons G-d's laws, but then he prophesies that in the end, "You will return to the L-rd your G-d . . . If your outcasts shall be at the ends of the heavens, from there will the L-rd your G-d gather you . . . and bring you into the Land which your fathers have possessed."

(continued next column)

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"And it [i.e., the observance of the Torah and its mitzvos] is very close to you, in your mouth and in your heart to observe it." On the surface, it is hard to say that the observance of the Torah is "close," i.e., easy. [But] from G-d's perspective, everything exists so that either directly or indirectly, it will contribute to the Jews' observance of the Torah and its mitzvos."

-- The Rebbe

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The practicality of Torah: "For the mitzvah which I command you this day, it is not beyond you, nor is it remote from you. It is not in heaven . . . It is not across the sea . . . Rather, it is very close to you, in your mouth, in your heart, that you may do it."

Freedom of choice: "I have set before you life and goodness, and death and evil: in that I command you this day to love G-d, to walk in His ways and to keep His commandments . . . Life and death I have set before you, blessing and curse. And you shall choose life." ❖

**Lulav & Esrog Sale
by "Braun Esrogim"**

**Open to the public
Saturday night, Sep 18, in
our outdoor sanctuary.**

**Join us weekday mornings
as we delve into the mysteries
of Chassidic concepts.
5:55 am followed immediately
by Shacharis.**

**Thank You to:
The Baal Korei, and
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Halachic Zmanim

Shabbos, Sep 4, 2021

Daylight Savings Time

Earliest Tallis 5:28 AM
Latest Morning Shema..... 9:38 AM
Earliest Mincha (Gedola) . 1:28 PM
Plag Hamincha..... 6:06 PM
Earliest Evening Shema.... 7:52 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

Erev Shabbos – Sep 3 / Elul 26

Candle Lighting.....7:07 pm

Mincha7:05 pm

Shabbos Day – Sep 4 / Elul 27

Shacharis..... 10:00 am*

Torah Reading 10:50 am

Kiddush 12:30 pm

Mincha7:05 pm

Rabbi's Drasha..... 7:30 pm

Shabbos Ends8:05 pm

**Latest morning Shema is now 9:38 AM. Be sure to recite the Shema at or before that time (even if at home).*

Weekday Schedule (not on a holiday):

Minyan

Shacharis (Mon-Fri)6:15 am

Shacharis (Sunday) 9:00 am

Mincha (Sun-Thurs)1:45 pm

Maariv (Sun-Thurs)9:15 pm

Bulletin

*This week's Bulletin
is sponsored by
The Berman Law Office .*

Chassidic Masters

Keeping In Touch: Nitzavim

*Based on the teachings of
the Lubavitcher Rebbe*

This week's Torah reading begins: Atem nitzavim hayom, "You are standing today." "Today" refers to Rosh HaShanah, the Day of Judgment. The Torah is telling the Jews that they "are standing," triumphant in the judgment. This is the blessing for the month of Tishrei, and in a larger sense, the blessing for the entire year.

More particularly, the word nitzavim — the core of the blessing given by G-d — does not merely mean "standing." We find the term: nitzav melech, "the deputy serving as king." i.e., the use of the term nitzavim indicates that G-d's blesses us to stand with the strength and confidence possessed by a king's deputy.

This blessing enables us to proceed through each new year with unflinching power; no challenges will budge us from our commitment to the Torah and its mitzvos. On the contrary, we will "proceed from strength to strength" in our endeavor to spread G-dly light throughout the world.

What is the source of this strength? Immutable permanence is a Divine quality, as the Prophet proclaims: "I, G-d, have not changed." G-d, however, has granted the potential for His unchanging firmness to be manifest in the conduct of mortal beings, for the soul which is granted to every person is "an actual part of G-d."

When a person identifies with G-d — the G-dly core within his own being and the mission of revealing G-dliness in the world at large — he discovers indomitable resources of strength. This enables him to overcome all obstacles and appreciate the bountiful good with which G-d has endowed the world.

Looking to the Horizon

Standing firmly does not necessarily mean standing still and inner power is not merely defensive. On the contrary, true strength is reflected in forward progress.

The ultimate goal toward which we are all progressing is the coming of Mashiach. As Rabbi Pinchas of Koritz would say: "Until the birth of the Baal Shem Tov, the Jewish people always looked backward: How many years has it been since the destruction of the Temple?"

"From the birth of the Baal Shem Tov onward, the clock has been ticking toward the future.

With each new year, we look forward, realizing how much closer we are to the Redemption."

But proceeding to the Redemption is not a pleasure stroll. For G-d ordained that we earn the revelations of that era through our efforts to perfect the environment in which we live. Often, these efforts require special strength, for bringing Mashiach requires us to appreciate that we are living in G-d's world. That may appear difficult, because it seems to run contrary to the current of the world at large. In what many perceive as an unfriendly, existential environment, we are enjoined to find meaning and G-dly purpose.

For that we need the firm stance promised by Parshas Nitzavim, and with that energy we can proceed to a year of blessing and success, including the ultimate blessing, the coming of Mashiach. ❖



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From Our Sages

You stand upright this day, all of you, before the L-rd your G-d (Deuteronomy 29:9)

"This day" is a reference to Rosh Hashanah, the day on which we all stand in judgment before G-d. (The Torah reading of Nitzavim is always read on the Shabbat before Rosh Hashanah.)

-- (Rabbi Israel Baal Shem Tov)

G-d rooted them out of their land in anger, in wrath and in great rage (Deuteronomy 29:27)

It is written (Psalms 79:1): "A song by Asaf: Alien nations have entered Your estate, they have defiled Your Holy Temple, they have laid Jerusalem in ruins . . ."

Should not the verse have said "A weeping by Asaf," "a wail by Asaf," "a lament by Asaf"? Why does it say "A song by Asaf"?

But this is analogous to a king who built a nuptial home for his son, and had it beautifully plastered, inlaid and decorated. Then this son strayed off to an evil life. So the king came to the nuptial canopy, tore down the tapestries and broke the rails. Upon which the prince's tutor took a flute and began to play. Those who saw him asked: "The king is overturning the nuptial canopy of his son, and you sit and sing?" Said he to them: "I am singing because the king overturned his son's nuptial canopy, and did not vent his wrath upon his son."

So, too, was asked of Asaf: "G-d destroyed the Temple and the Sanctuary, and you sit and sing?" Replied he: "I am singing because G-d vented His wrath upon wood and stone, and did not vent his wrath upon Israel."

-- (Eichah Rabbah 4:15)

It shall come to pass . . . (Deuteronomy 30:1-10)

The Melech HaMoshiach ("anointed king") is destined to arise and restore the kingdom of David to its glory of old, to its original sovereignty. He will build the Holy Temple and gather the dispersed of Israel. In his times, all laws (of the Torah) will be reinstated as before; the sacrifices will be offered, the Sabbatical year and the Jubilee year instituted, as outlined in the Torah.

Whoever does not believe in him, or does not anticipate his coming, denies not only the other prophets, but also the Torah and Moses. For the Torah testifies about him: "G-d shall return your captivity and have compassion upon you, and He will return and gather you from all the nations amongst whom the L-rd your G-d has scattered you. If your outcasts shall be at the ends of the heavens, from there will the L-rd your G-d gather you, from there He will take you. . . . G-d will bring you . . ." These explicit words of the Torah encapsulate all that has been said [regarding Moshiach] by the prophets . . .

-- (Mishneh Torah, Laws of Kings 11:1)

The events prophesied in this chapter are still destined to be fulfilled, as they had not yet been realized in the days of the the First Temple, nor in the days of the Second Temple; it is the sum of our comfort and our hope, and the cure for all our troubles.

-- (Abarbanel)

Rosh Hashana

The Jewish New Year, Rosh Hashanah actually means “Head of the Year.” Just like the head controls the body, our actions on Rosh Hashanah have a tremendous impact on the rest of the year.

As we read in the Rosh Hashanah prayers, each year on this day “all inhabitants of the world pass before G-d like a flock of sheep,” and it is decreed in the heavenly court “who shall live, and who shall die ... who shall be impoverished and who shall be enriched; who shall fall and who shall rise.”

It is a day of prayer, a time to ask the Almighty to grant us a year of peace, prosperity and blessing. But it is also a joyous day when we proclaim G-d King of the Universe. The Kabbalists teach that the continued existence of the universe depends on G-d's desire for a world, a desire that is renewed when we accept His kingship anew each year on Rosh Hashanah.

Hearing the Shofar

The central observance of Rosh Hashanah is the sounding of the shofar, the ram's horn, on both days of the holiday (except if the first day is Shabbat, in which case we blow the shofar only on the second day).

The first 30 blasts of the shofar are blown following the Torah reading during morning services, and as many as 70 additional are blown during (and immediately after) the Musaf service, adding up to 100 blasts over the course of the Rosh Hashanah morning services (some communities sound another round of 30 blasts after services as well). For someone who cannot come to synagogue, the shofar may be heard the rest of the day. If you cannot make it out of your home, please contact your closest Chabad center to see about arranging a “house call.” (or you can sound the Shofar yourself!)

The shofar blowing contains a series of three types of blasts: tekiah, a long sob-like blast; shevarim, a series of three short wails; and teruah, at least nine piercing staccato bursts.

The blowing of the shofar represents the trumpet blast that is sounded at a king's coronation. Its plaintive cry also serves as a call to repentance. The shofar itself recalls the Binding of Isaac, an event that occurred on Rosh Hashanah in which a ram took Isaac's place as an offering to G-d.

Greetings: *On the first night of Rosh Hashanah, wish a male, “Leshanah tovah tikatev vetichatem;” for a female say, “Leshanah tovah tikatevee vetichatemee” (“May you be inscribed and sealed for a good year”). At other times, wish them a “Gemar chatimah tovah” (“A good inscription and sealing [in the Book of Life]).”*

Candles: *As with every major Jewish holiday, women and girls light candles on each evening of Rosh Hashanah and recite the appropriate blessings. On the second night, make sure to use an existing flame and think about a new fruit that you will be eating (or garment that you are wearing) while you say the Shehechyanu blessing. Click here for candle lighting times in your area and here for the blessings.*

Tashlich: *On the first afternoon of Rosh Hashanah (provided that it is not Shabbat), it is customary to go to a body of water (ocean, river, pond, etc.) and perform the Tashlich ceremony, in which we ceremonially cast our sins into the water. With this tradition we are symbolically evoking the verse, “And You shall cast their sins into the depths of the sea.” The short prayer for this service can be found in your machzor. ❖*

For Complete High Holiday Prayer Schedule, see:

<https://www.flchabad.com/congregation/schedule/>

Haftorah for Nitzavim – 7th Shabbos of the 7 Weeks of Consolation

Isaiah 61:10-63:9

This week's haftorah is the seventh and final installment of a series of seven "Haftaros of Consolation." These seven haftaros commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

The prophet begins on a high note, describing the great joy that we will experience with the Final Redemption, comparing it to the joy of a newly married couple.

Isaiah then declares his refusal to passively await the Redemption: "For Zion's sake I will not remain silent, and for Jerusalem's sake I will not be still, until her righteousness emerges like shining light..." He implores the stones of Jerusalem not to be silent, day or night, until G-d restores Jerusalem and establishes it in glory.

The haftorah then recounts G-d's oath to eventually redeem Zion, when the Jews will praise G-d in Jerusalem. The haftorah also contains a description of the punishment G-d will mete out to Edom and the enemies of Israel.

Isaiah concludes with the famous statement:

"In all [Israel's] afflictions, He, too, is afflicted, and the angel of His presence redeemed them..."

Like a loving father who shares the pain of his child, G-d, too, shares the pain of His people, and awaits the redemption along with them. ❖

The Paterson Shul @Senior Towers of Paterson
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HIGH HOLIDAYS PLANNING:

Minyanim: Rosh Hashanah September 7 & 8 ;

Yom Kippur night of September 15 for Kol Nidre 7p.m. and Sept. 16. (Seats are free)

With COVID restrictions lifted for masks they are only required when entering/exiting the apartment complex.

For more info visit: www.PatersonShul.org or contact JerrySchranz@gmail.com

שבת שלום גוט שבת!



Good Shabbos and L'Shana Tova to all!