

**Parshas 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.

*(continued next column)*

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We all face spiritual inertia, for it is natural to become comfortable with one’s settings, even when they are dark. But that is only part of the picture. Inside, everyone possesses an urge to progress and face new horizons.

Vayeilech, the name of this week’s Torah reading means “And he went,” and points to the need to “go from strength to strength” in our Divine service.  
-- The Rebbe

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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.”



**Lulav & Esrog Sale**  
by “Braun Esrogim”

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Saturday night, Sep 18, in  
our outdoor sanctuary.**

**Looking to the Horizon**

When speaking about the need for constant progress, the verse (in Tehillim 84:8) states: “They shall go from strength to strength, and appear before G-d in Zion,” implying that the ultimate goal of our spiritual progress should be the Redemption, when we will again appear before G-d in Zion.

**Thank You to:  
The Baal Korei, and  
The Security Volunteers**

**Halachic Zmanim**

Shabbos, Sep 11, 2021  
Daylight Savings Time

Earliest Tallis.....5:36 AM  
Latest Morning Shema .....9:40 AM  
Earliest Mincha (Gedola).. 1:25 PM  
Plag Hamincha..... 5:56 PM  
Earliest Evening Shema .... 7:40 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 10 / Tishrei 4**

Candle Lighting ..... 6:56 pm

Mincha ..... 7:00 pm

**Shabbos Day – Sep 11 / Tishrei 5**

Shacharis..... 9:30 am\*

Torah Reading..... 10:20 am

Kiddush ..... 12:00 pm

Mincha ..... 6:55 pm

Rabbi’s Drasha ..... 7:20 pm

Shabbos Ends..... 7:53 pm

*\*Latest morning Shema is now 9:40 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**

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## 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, ibid.; Talmud,  
Rosh Hashanah 11a*

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." ❖

Parshas Vayeilech includes a passage that relates that G-d will bring retribution on the Jews because of their sins. The Jews will then say: "Is it not because G-d is not in my midst that all these troubles have befallen me?" The passage continues, explaining that G-d will not respond positively. Instead, He will turn His face away as the people suffer retribution.

The commentaries raise a question: Seemingly, the people are confessing their sins. Why does their confession not find favor in G-d's eyes?

Because they question G-d's presence among them. Wherever he is, no matter how low spiritually he has sunk and no matter how difficult his situation is, a person must always realize that G-d is with him. If he seeks G-d, he will be able to find Him. It is his giving up the search and doubting his connection with G-d that leads to G-d's turning away.

## Yesterday and Today

While the High Priest generally wore ornate golden clothing, on Yom Kippur, he would immerse in a mikvah and don plain white garments to perform this service.

This practice continued for hundreds of years, throughout the time of the first Temple in Jerusalem, which was built by Solomon, and the second Temple, which was built by Ezra. Jews from all over would gather in the Temple to experience the sacred sight of the High Priest performing his service, obtaining forgiveness for all of Israel.

When the second Temple was destroyed in the year 3830 from creation (70 CE), the Yom Kippur service continued. Instead of a High Priest bringing the sacrifices in Jerusalem, every single Jew performs the Yom Kippur service in the temple of his or her heart.

❖

A person's connection with the Torah is not merely required for his spiritual survival; it should serve as a source of inspiration and vitality that endows his life with meaning and satisfaction.

## 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)

### **I am one hundred and twenty years old today (Deuteronomy 31:2)**

*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."*

-- (Talmud, Rosh Hashanah 11a)

### **I can no longer go out and come in . . . (Deuteronomy 31:2)**

*G-d said to Moses: "Such is the way of the world: each generation has its teachers. Until now was your portion to serve Me; now has come the portion of Joshua your disciple."*

*Said Moses to G-d: "Master of the Universe! If it is because of Joshua that I must die, let me become his disciple."*

*Said G-d to him: "If that is your wish, you may do so."*

*So Moses arose early in the morning to Joshua's door, and Joshua was sitting and teaching. Moses bent his frame and covered his mouth, and Joshua did not see him. . . . All of Israel came to Moses' door, but found him at Joshua's door, and Joshua was sitting and Moses was standing. The people said to Joshua: "Joshua! What has happened to you, that Moses our master is standing and you are sitting?" As soon as Joshua lifted his eyes and saw this, he immediately tore his garments and cried and wept: "Master! Master! Father, my father and lord!"*

*Said the people to him: "Moses our teacher! Teach us Torah."*

*Said he to them: "I do not have license."*

*Said they to him: "We shall not leave you!"*

*Then a voice came forth from heaven and said to them: "Learn from Joshua!" and they accepted it.*

*Joshua sat at their head, Moses to his right and the sons of Aaron to his left; he sat and taught, and Moses did not understand his teaching.*

*After they stood up, the people of Israel said to Moses: "Moses our teacher, explain the teaching to us."*

*Said he to them: "I do not know it." And Moses was stumbling and failing.*

*At that moment, he said to G-d: "Master of the Universe! Until now, I asked for life. Now, my soul is placed in Your hand."*

-- (Midrash Tanchuma)

# Yom Kippur

## **History**

*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.*

## **Observances – The Day 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 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.*

## **Observances – Yom Kippur Day**

*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.*

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

- *Eating or drinking (in case of need, see here and consult a medical professional and a rabbi)*
- *Wearing leather shoes*
- *Applying lotions or creams*
- *Washing or bathing*
- *Engaging 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.* ❖

## Vayeilech (Shabbat Shuvah) Haftorah in a Nutshell

*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. ❖

The Paterson Shul @Senior Towers of Paterson  
510 E. 27th Street/Paterson, NJ

### HIGH HOLIDAYS PLANNING:

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](http://www.PatersonShul.org) or contact [JerrySchranz@gmail.com](mailto:JerrySchranz@gmail.com)

שבת שלום גוט שבת!



**Good Shabbos and G'mar Chasima Tova to all!**