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Parshas Nitzavim
in a Nutshell
(Deuteronomy 29:9–30:20)

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.

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."

(continued next column)

Every Jew shares a bond with G-d that is not at all dependent on his deeds, for his soul is an actual part of G-d. For this reason, even a person who has failed to establish a connection with G-d through mitzvos or even one who has sinned and thus obstructed that connection, may still feel a desire — and still retains the capacity — to return to Him.

This is the motivation for teshuvah, repentance. A Jew's inner spiritual core does not allow him to remain separate from G-d.

-- *The Rebbe*

Tehillim Shabbos
Morning 8:30 am

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." ❖

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 23 / Elul 27

Candle Lighting.....6:34 pm
 Mincha6:35 pm

Shabbos Day – Sep 24 / Elul 28

Shacharis..... 10:00 am*
 Torah Reading 11:00 am
 Kiddush 12:00 pm
 Mincha6:10 pm
 Farbrengen6:30 pm
 Shabbos Ends7:31 pm

**Latest morning Shema is now 9:45 AM. Be sure to recite the Shema 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

Eruv: www.fairlawneruv.com
 Eruv Hotline: 201-254-9190.

Shabbos Mevorchim
Tehillim 8:30 am

Rosh Hashana Schedule

Sunday, September 25

8:00 AM Shachris
 6:30 PM Mincha

Monday, September 26

9:30 AM Shachris
 10:55 AM Krias Ha-Torah
 12:00 PM Shofar
 12:30 PM Musaf
 1:30 PM Birchas Kohanim
 5:00 PM Shofar at Berdan Grove Park
 6:00 PM Mincha Tashlich)

Tuesday, September 27

9:30 AM Shachris
 10:55 AM Krias Ha-Torah
 12:00 PM Shofar
 12:30 PM Musaf
 6:20 PM Mincha
 7:26 PM Yom Tov ends

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

Halachic Zmanim

Shabbos, Sep 24, 2022

Daylight Savings Time

Earliest Tallis 5:50 AM
 Latest Morning Shema..... 9:45 AM
 Earliest Mincha (Gedola) . 1:19 PM
 Plag Hamincha..... 5:38 PM
 Earliest Evening Shema.... 7:18 PM

Chassidic Masters

From the Rebbe's "Keeping in Touch"

*Based on the teachings of
the Lubavitcher Rebbe*

This week's Torah reading begins: "You are all standing together this day before G-d: the leaders of your tribes, your elders, your officers, all the men of Israel, your children, and your wives to pass into G-d's covenant."

What is the intent of a covenant? When two people feel a powerful attraction to each other, but realize that with the passage of time, that attraction could wane, they establish a covenant. The covenant maintains their connection even at times when, on a conscious level, there might be reasons for distance and separation.

This portion of the Torah is read every year on the Shabbos before Rosh HaShanah, because on Rosh HaShanah, the covenant between G-d and the Jewish people is renewed. For on Rosh HaShanah, we "are all standing before G-d." The essential G-dly core which every person possesses rises to the forefront of his consciousness, and the fundamental bond between G-d and mankind surfaces. On this basis a covenant is renewed for the entire year to come, including the inevitable occasions when these feelings of oneness will not be experienced as powerfully.

The Torah states that this covenant is being established when "You are all standing together," and proceeds to mention 10 different groupings within the Jewish people.

Implied is that the establishment of a bond of oneness with G-d is also mirrored by bonds of oneness within our people. For the same spiritual potential that motivates our connection to G-d evokes an internal unity which binds our entire people together.

The essence of every one of us is a soul which is a G-dly spark. Part of Him is within us; that's why we are bound to Him.

We all share this infinite and unbounded spiritual potential equally. That's why we are bound to each other.

And that's why the covenant is established as we stand together. For as we center on the inner motivation for our relationship with G-d, we realize that this spiritual reality is all-encompassing and joins us with each other.

In our prayers, we say: "Bless us, our Father, all as one." Standing together as one generates a climate fit for blessing. Standing before G-d "as one" on Rosh HaShanah will lead to a year of blessing for all mankind, in material and spiritual matters. ❖

Tzom Gedaliah Fast Day

After the Babylonians destroyed the Holy Temple in Jerusalem and exiled many Jews in 3338 (423 BCE), they appointed Gedaliah ben Achikam as governor of the remaining Jews in the Holy Land. Jews who had taken refuge in the surrounding lands of Ammon, Moab and Edom heard of his appointment and returned to Judea to join his group—the last remnant of the once-mighty Judea. Under his wise and pious leadership, they tilled, planted and cultivated, coaxing the ravaged land back to health.

Prior to Rosh Hashanah 3339, Gedaliah received word that a certain Ishmael ben Netaniah, jealous of his position of power and dissatisfied with his tactical alliance with the Babylonians, was planning to kill him and usurp the leadership for himself. But the trusting Gedaliah refused to believe that Ishmael would act treacherously, and restrained those who wanted to kill Ishmael.

On Rosh Hashanah, Ishmael came to Gedaliah with ten men, ostensibly to celebrate the holiday with him. While they were eating together, Ishmael and his men got up and killed Gedaliah, as well as all the other Jewish men and Babylonian soldiers who were present.

This treachery was followed by more bloodshed. It also caused the Jews to flee to Egypt, effectively ending the prospects of Jewish settlement in the Holy Land until the return of the Babylonian exiles in the year 3390 (371 BCE). Thus, the Babylonian exile was absolute, and Judea was left bereft of her children.

Tzom Gedaliah is a dawn-to-dusk fast observed on the day after Rosh Hashanah. In memory of Gedaliah's tragic death and its disastrous aftermath, we fast every year on the 3rd of Tishrei, the day after Rosh Hashanah. Like other "minor" fasts, it begins at dawn (alot hashachar) and ends at nightfall, and work is permitted.

During (or before) morning services, it is customary to add special selichot, penitential prayers.

(Continued next page)

During both morning and afternoon prayers, the Torah is taken out, and we read the portion from Exodus 32:11–14 and 34:1–10 in which G-d forgives Israel for the sin of the golden calf. During the afternoon prayers, we also read a haftorah, from Isaiah 55:6–56:8.

As it is written in Zechariah 8:19, Tzom Gedaliah is one of the four fasts that will be converted to joy and feasting with the arrival of Moshiach. May it happen soon. ❖

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. ❖*

From Our Sages – Nitzavim

You stand upright this day, all of you, before the L-rd your G-d: your heads, your tribes, your elders, your officers and all the men of Israel; your little ones, your wives, and your stranger that is in your camp, from the hewer of your wood to the drawer of your water (Deuteronomy 29:9–10)

The Talmud (Pesachim 50a) tells the story of Rav Yosef the son of Rabbi Joshua ben Levi, who fell ill and was at the brink of death when his father's prayers brought him back to life. When he came to, his father asked him: "My son, what did you see (in heaven)?" Rav Yosef replied: "I saw an upside-down world. Those who are on top here are on the bottom there; and those who are here regarded as lowly are exalted in heaven."

That the leader or the sage is superior to the wood-hewer or the water-carrier is only from our earthbound perspective, which sees a "hierarchy" of roles. But when "you all stand before G-d," there is no higher and lower—what seems "low" here is no less lofty and significant in G-d's eyes.
(Alshich)

Like the various organs and limbs of a body, each of which complements, serves and fulfills all the others, so too the Jewish people: the simple "wood-hewer" or "water-carrier" contributes something to each and every one of his fellow Jews, including the most exalted "head."
(Rabbi Schneur Zalman of Liadi)

Our sages have said: "All Israel are guarantors for each other" (Talmud, Shevuot 39a). But a person cannot serve as a guarantor unless he is more resourceful in some way than the one he is guaranteeing. For example, a poor man obviously would not be accepted as a guarantor for a rich man's loan. So if the Talmud says that all Jews serve as guarantors to each other, this means that in every Jew there is a quality in which he or she is superior to all others.
(The Lubavitcher Rebbe)

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)

To love the L-rd your G-d . . . for He is your life (Deuteronomy 30:20)

How is it fitting to love G-d?

A person should love G-d with such great and powerful intensity that his soul is bound in this love and is constantly pursuing it, as one, for example, who is smitten with lovesickness—as one who is so obsessed with a carnal love that his mind is never free of desire for that woman. . . . Even more so is the love of G-d in the hearts of those who love Him . . .

This is what King Solomon meant when he said by way of metaphor, "For I am sick with love." Indeed, the entire Song of Songs is a metaphor for this concept . . .

(Mishneh Torah, Laws of Repentance 10:3) ❖

For Complete High Holiday Prayer Schedule, see:

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

Haftorah for Parshas Nitzavim in a nutshell

Isaiah 61:10-63:9

This week's haftorah is the seventh and final installment of a series of seven "Haftarot of Consolation." These seven haftarot 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. ❖

High Holiday Minyanim at The Paterson Shul

The Paterson Shul @Seniors Tower of Paterson located at 510 E. 27th Street/Paterson will have a Rosh Hashanah Minyan on Monday, September 26 (first day of Rosh Hashanah) at 9:00a.m.

We will also have Kol Nidre on Tuesday night, October 4 at 6:30p.m. and Minyan on the day of Yom Kippur, Wednesday, October 5th at 9:00a.m.

This is a very important time to help make the Minyan. Please email: JerrySchranz@Gmail.com for additional info.

P.S. With COVID restrictions lifted for masks, they are only required when entering/exiting the apartment complex. For more info visit The Paterson Shul on Facebook. ❖

שבת שלום גוט שבת!



Good Shabbos and L'Shana Tovah to all!