



ב"ה

**Parshas Vayelech**  
**in a Nutshell**  
(Deuteronomy 31:1–30)

The Parshah of Vayelech (“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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Vayelech, 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. This concept is reflected in the narrative which begins the reading. The subject of the verb Vayelech is Moses. At this point in time, Moses was 120 years old and had attained the highest peaks of Divine understanding. He knew that this was to be the last day of his life. Nevertheless, he was not prepared to “rest on his laurels.” Instead, he understood the imperative for continued progress, and even on this day, he strove to reach new horizons.

-- The Rebbe

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Vayelech 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.”



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**Shabbos Schedule**

**Erev Shabbos – Sep 30 / Tishrei 5**

Candle Lighting ..... 6:22 pm

Mincha ..... 6:25 pm

**Shabbos Day – Oct 1 / Tishrei 6**

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

Torah Reading..... 10:30 am

Kiddush ..... 12:00 pm

Mincha ..... 6:20 pm

Rabbi’s Drasha ..... 6:40 pm

Shabbos Ends..... 7:19 pm

*\*Latest morning Shema is now 9:47 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

**Bulletin**

*This week’s Bulletin*

*is sponsored by*

*The Shul.*

**Yom Kippur Schedule**

**Monday, October 3**

6:00 – 8:00 PM Kaporos

**Tuesday, October 4**

6:15 AM Shachris

1:45 PM Mincha

6:10 PM Kol Nidre

8:10 PM Tehillim

**Wednesday, October 5**

9:30 AM Shachris

10:55 AM Krias Ha-Torah

11:30 PM Yizkor

11:40 PM Musaf

4:50 PM Mincha

5:50 PM Neilah and Maariv

7:12 PM Break the Fast

Refreshments

**Wishing all**  
**an easy fast.**

**Halachic Zmanim**

Shabbos, Oct 1, 2022

Daylight Savings Time

Earliest Tallis..... 5:57 AM

Latest Morning Shema ..... 9:47 AM

Earliest Mincha (Gedola).. 1:16 PM

Plag Hamincha..... 5:29 PM

Earliest Evening Shema .... 7:06 PM

## 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."

### From the Rebbe's "Keeping in Touch"

*Based on the teachings of  
the Lubavitcher Rebbe*

Once the vintage chassid, Reb Peretz Chein, was sitting together at a chassidic gathering with several colleagues. To hide what was then an illegal gathering, they were meeting in a cellar.

Their candles had burnt out and the only light was a faint glimmer from the lanterns in the street.

The chassidim didn't mind. Their light and warmth was internal. The fellowship they were sharing, the concepts they were discussing, and the songs they were singing were powerful beacons.

A chassid passing by on the street heard the sounds of their singing and asked to join. When he was given permission, he opened the door and began to make his way to the cellar. But after the first few steps, he stopped. The darkness was so powerful he could not see where he was going.

"Why aren't you coming?" the chassidim called to him. "It's too dark," the chassid replied. "Just wait," one of the voices called out. "Soon your eyes will get used to the darkness and you'll be able to see."

Reb Peretz took this as an analogy. "That's precisely the problem with us, he told his colleagues. "We get used to darkness and then it isn't so difficult to bear!"

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. ❖

The Shabbat between  
Rosh Hashanah and Yom  
Kippur is known as  
Shabbat Shuva.

# 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.* ❖

**For Complete High Holiday Prayer Schedule, see:**

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

## From Our Sages – Vayelech

### **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."*

*(Midrash Tanchuma)*

### **And I shall hide my face from them (Deuteronomy 31:18)**

*There are times when G-d hides His face. But then there are times when G-d hides His face and we don't even realize that His face is hidden; we dwell in darkness, and think it is light. This is a double galut, a concealment within a concealment.*

*(The Chassidic Masters)*

### **So that this song may be a witness for Me . . . and this song shall testify as a witness for them (Deuteronomy 31:19, 21)**

*Thus the prediction that the people of Israel will abandon the Torah and will be punished for their sins serves as a "witness" both for the people and for G-d. For the people, that they have been forewarned of the consequences of their deeds. And for G-d, that He should not be too harsh on them, since He Himself foresaw it all and said, "For I know their inclination, and what they do, even now, before I have brought them into the land of which I promised . . ."*

*(Malbim) ❖*



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## Haftorah for Parshas Vayelech (Shabbat Shuvah) 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. ❖

**This week's Kiddush is sponsored by:  
Rachel and Jerry Schranz in honor of  
their son Daniel's Bar Mitzvah.  
He will be reading from the Torah this Shabbat, Parshat  
Vayelech (October 1).**

## Yom Kippur Minyanim at The Paterson Shul

The Paterson Shul @Seniors Tower of Paterson located at 510 E. 27th Street/Paterson will 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](mailto: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 G'Mar Chasima Tovah**