



ב"ה

**Parshas Ha'azinu**  
**in a Nutshell**  
*(Deuteronomy 32:1-52)*

The greater part of the Torah reading of Haazinu ("Listen In") consists of a 70-line "song" delivered by Moses to the people of Israel on the last day of his earthly life.

Calling heaven and earth as witnesses, Moses exhorts the people, "Remember the days of old / Consider the years of many generations / Ask your father, and he will recount it to you / Your elders, and they will tell you" how G-d "found them in a desert land," made them a people, chose them as His own, and bequeathed them a bountiful land. The song also warns against the pitfalls of plenty—"Yeshurun grew fat and kicked / You have grown fat, thick and rotund / He forsook G-d who made him / And spurned the Rock of his salvation"—and the terrible calamities that would result, which Moses describes as G-d "hiding His face." Yet in the end, he promises, G-d will avenge the blood of His servants, and be reconciled with His people and land.

*(continued next column)*

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We all have an individual destiny. The Torah, the "blueprints into which G-d looked when creating the world," helps us reveal that destiny. Parshas Haazinu includes the entire Torah in capsulized form and thus serves as a prophecy for our people as a whole and for every individual. -- *The Rebbe*

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The Parshah concludes with G-d's instruction to Moses to ascend the summit of Mount Nebo, from which he will behold the Promised Land before dying on the mountain. "For you shall see the land opposite you; but you shall not go there, into the land which I give to the children of Israel." ❖

**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 – Oct 7 / Tishrei 12**

Candle Lighting.....6:11 pm

Mincha/Kabolas Shabbos .....6:10 pm

**Shabbos Day – Oct 8 / Tishrei 13**

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

Torah Reading ..... 10:30 am

Kiddush ..... 12:00 pm

Mincha ..... 6:10 pm

Rabbi's Drasha ..... 6:30 pm

Maariv / Shabbos Ends ..... 7:08 pm

*\*Latest morning Shema is now 9:50 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

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**Bulletin**

*This week's Bulletin*  
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**Sukkos Schedule**

**Sunday, October 9**

9:00 AM Shachris

6:10 PM Mincha / Maariv

**Monday, October 10**

9:30 AM Shachris

10:35 AM Krias Ha-Torah

11:15 Musaf

11:30 AM Birchas Kohanim

12:10 PM Kiddush in Sukkah

6:10 PM Mincha / Maariv

**Tuesday, October 11**

9:30 AM Shachris

10:35 AM Krias Ha-Torah

11:15 Musaf

11:30 AM Birchas Kohanim

12:10 PM Kiddush in Sukkah

6:10 PM Mincha / Maariv

7:03 PM Yom Tov ends

**Halachic Zmanim**

**Shabbos, Oct 8, 2022**

**Daylight Savings Time**

Earliest Tallis ..... 6:04 AM

Latest Morning Shema..... 9:50 AM

Earliest Mincha (Gedola) . 1:13 PM

Plag Hamincha..... 5:19 PM

Earliest Evening Shema.... 6:55 PM

## Chassidic Masters

# Ha'azinu: Teshuvah, Torah, and Mitzvos — Essence, Heaven, and Earth

*Based on the teachings of  
the Lubavitcher Rebbe*

The Torah reading of Ha'azinu opens with Moshe's words: "Listen heaven and I will speak; hear earth the words of my mouth." With these words Moshe called upon heaven and earth to bear witness concerning his admonitions and exhortations in the "Song of Ha'azinu" regarding the Jews' performance of Torah and mitzvos.

Sifri offers the following reasons for Moshe's selection of heaven and earth as witnesses:

a) " 'Listen heaven' — because Torah was given from heaven; 'hear earth' — because upon it the Jewish people stood when they [accepted the Torah and] said 'All that G-d spoke we shall obey and hear.' "

b) " 'Listen heaven' — they did not perform those commandments that are bound up with [the astronomical calculations of] "heaven," namely, adding a leap month and establishing the beginning of new months; 'hear earth' — they did not perform those commandments that are bound up with earth, namely, Gleanings, Forgotten Sheaves...."

c) " 'Listen heaven' — they did not perform any of the commandments that are bound up with "heaven"; 'hear earth' — they did not perform any of the commandments that are bound up with the earth."

Torah and mitzvos were, of course, given by G-d, who is infinitely higher than either heaven or earth. In seeking to encourage a more perfect obedience to G-d's will, it seems logical to stress that Torah and mitzvos were given by Him, rather than focusing on the fact that they are connected to heaven and earth. Why the emphasis on heaven and earth?

A Jew is expected to serve G-d in two opposite ways: on one hand he is expected to serve with pure and simple faith and with acceptance of the Heavenly Yoke — elements that derive from the soul's essence. On the other hand, his service must permeate his intellect and emotions so that they too understand and experience G-dliness.

In practical terms, this means that a Jew is to draw down and connect his soul's essence with his inner powers, so that not only does he serve G-d in thought, word and deed out of simple faith, but he also comprehends G-dliness in his mind and loves and fears Him in his heart.

Moreover, a Jew is expected not only to serve G-d in the general and ongoing manner of regular Torah and mitzvos, but also through repentance, teshuvah. This level of service — a level that emanates from the soul's essence and seeks the innermost aspect of G-dliness — must permeate a person's intellect and emotion as well.

This is why when Moshe desired to rouse the Jews to the service of Torah and mitzvos, the performance of which was to reflect not only pure faith but the inner powers of intellect and emotion, he mentioned that Torah and mitzvos were given through heaven and earth.

He did this in order to arouse within Jews their level of heaven and earth, i.e., their loftier inner powers of intellect and thought which are likened to heaven,<sup>4</sup> and the lesser powers of emotions, speech and action which are likened to earth.

These three levels — the soul's essence, the soul's "heaven," and the soul's "earth" — find general expression in the three manners of teshuvah: (1) an expression of the soul's essence, (2) the service of Torah study — an expression of the soul's intellect, and (3) the performance of mitzvos — an expression of the soul's "earthy" aspect.

It is to these forms of service that the Sifri alludes in its three commentaries. The first comment of the Sifri speaks of service the mainstay of which is intellect and "heaven." The second comment speaks of the performance of mitzvos concerning which we say that "action is what is most important" — the level of "earth." The third comment speaks of teshuvah, for which reason Sifri states: "they did not perform any of the commandments" — a sorry state of affairs that necessitates teshuvah, which emanates from the soul's very essence. ❖



Happy Sukkos !

## Sukkos

*Sukkos is a weeklong Jewish holiday that comes five days after Yom Kippur. Sukkos celebrates the gathering of the harvest and commemorates the miraculous protection G-d provided for the children of Israel when they left Egypt. We celebrate Sukkos by dwelling in a foliage-covered booth (known as a sukkah) and by taking the "Four Kinds" (arba minim), four special species of vegetation.*

*The first two days (sundown on Oct 9 until nightfall on Oct 11 in 2022) of the holiday are yom tov, when work is forbidden, candles are lit in the evening, and festive meals are preceded by Kiddush and include challah dipped in honey. (one day in Israel)*

*The intermediate days (nightfall on Oct 11 until sundown on Oct 16 in 2022) are quasi holidays, known as Chol Hamoed. We dwell in the sukkah and take the Four Kinds every day of Sukkos (except for Shabbat, when we do not take the Four Kinds).*

*The final two days (sundown on Oct 16 until nightfall on Oct 18 in 2022) are a separate holiday (one day in Israel): Shemini Atzeret / Simchat Torah.*

*For seven days and nights, we eat all our meals in the sukkah and otherwise regard it as our home. Located under the open sky, the sukkah is made up of at least three walls and a roof of unprocessed natural vegetation—typically bamboo, pine boughs or palm branches.*

*The goal is to spend as much time as possible in the sukkah, at the very minimum eating all meals in the sukkah—particularly the festive meals on the first two nights of the holiday, when we must eat at least an olive-sized piece of bread or mezonot (grain-based food) in the sukkah. The Chabad practice is to not eat or drink anything outside the sukkah.*

*Another Sukkos observance is the taking of the Four Kinds: an etrog (citron), a lulav (palm frond), three hadassim (myrtle twigs) and two aravot (willow twigs).*

*On each day of the festival (except Shabbat), we take the Four Kinds, recite a blessing over them, bring them together and wave them in all six directions: right, left, forward, up, down and backward. The sages of the Midrash tell us that the Four Kinds represent the various personalities that comprise the community of Israel, whose intrinsic unity we emphasize on Sukkos.*

*Every day of Sukkos 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). More on that next week, Bez"H. ❖*

*For more information, please go to:  
[https://www.chabad.org/library/article\\_cdo/aid/4784/jewish/What-Is-Sukkot.htm](https://www.chabad.org/library/article_cdo/aid/4784/jewish/What-Is-Sukkot.htm)*

## From Our Sages – Ha'azinu

### ***Listen, O heaven.... Hear, O earth (Deuteronomy 32:1)***

*The prophet Isaiah also addressed heaven and earth, but he switched the verbs that Moses associated with them. He said, "Hear, O heavens, and listen, O earth." The Midrash explains that this is because one can ask someone close to him "to listen" but can ask someone far from him only "to hear." Since Moses was closer to heaven than to earth, he asked heaven to "listen" to him and earth to "hear" him. Isaiah, compared to Moses, was closer to earth than to heaven, so he asked earth to "listen" and heaven only to "hear."*

*Moses' consciousness was that of the world of Atzilut; Isaiah's was that of the world of Beriah. Relative to each other, Atzilut is "heaven" and Beriah—the first of the lower three worlds—is "earth." This being the case, why did Moses have to address the earth at all, and conversely, why did Isaiah have to address heaven?*

*They both addressed both heaven and earth in order to harmonize the two. Moses' task was to bring heaven down to earth, which he accomplished by transmitting the Torah to the Jewish people, giving them the guidelines for making the world into God's home. Isaiah's task as a prophet, in contrast, was to elevate the spiritual behavior and stature of the Jewish people, i.e., to bring life on earth back up to the standards of heaven.*

*When we have made life into "heaven on earth," resolving the dichotomy between the two, they both testify how we have fulfilled our mission in life.*

*The practical lesson here is that those who are "closer to heaven than to earth," i.e., Torah scholars, must realize the value of the simple observance of God's commandments and the performance of good deeds. Those who are "closer to earth than to heaven," i.e., who work for their living and therefore focus more on the simple observance of God's commandments and the performance of good deeds, must make sure also to set aside fixed time for Torah study.*

*Nonetheless, there are periods in our lives when we must emphasize one or the other of these two aspects of our relationship with God. During our formative years—or whenever we rise to a new level of Divine consciousness and are still novices at this level—we should give precedence to Torah study. We should feel "closer to heaven than to earth." Once We have settled into spiritual stability, however, we should focus on disseminating this spirituality throughout the world via observing God's commandments and performing good deeds. We should feel "grounded," "closer to earth than to heaven." ❖*



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## Haftorah for Parshas Ha'azinu in a nutshell

*II Samuel 22:1-51*

This week's haftorah describes the song King David composed in his old age, echoing the weekly Torah reading, where Moses delivers his parting words to the Jewish nation in song form.

David's song expresses gratitude to G-d for saving him from all his enemies. He starts with the famous words, "The L-rd is my rock and my fortress." He goes on to describe the pain and hardships he encountered and reiterates that he always turned to G-d in his moments of distress. He recounts G-d's reaction to those who tormented him: "The Lord thundered from heaven; and the Most High gave forth His voice. And He sent out arrows and He scattered them, lightning and He discomfited them. . . I have pursued my enemies and have destroyed them; never turning back until they were consumed."

The King attributes his salvation to his uprightness in following G-d's ways: "The Lord rewarded me according to my righteousness; according to the cleanness of my hands He recompensed me..."

The song ends with David's expression of thankfulness: "Therefore I will give thanks to You, O Lord, among the nations, and to Your name I will sing praises. He gives great salvation to His king, and He performs kindness to His anointed; to David and to his seed, forevermore." ❖

## Sukkot Minyanim at The Paterson Shul

**MONDAY, OCTOBER 10: FIRST DAY OF SUKKOT MINYAN @ THE PATERSON SHUL + Light refreshments in the Sukkah!**

**MONDAY, OCTOBER 17: SHMEINI ATZERET MINYAN @ THE PATERSON SHUL + Yizkor + early Simchat Torah Hakafos!**

The Paterson Shul @Seniors Tower of Paterson located at 510 E. 27th Street/Paterson All Minyanim begin 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.

For more info visit The Paterson Shul on Facebook. ❖

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**Good Shabbos and Chag Sahmay'ach to all!**