



ב"ה

Shabbat Chol Hamoed
Torah Reading
in a Nutshell
(Exodus 33:12-34:26)

G-d agrees to Moses' request that His presence only dwell amongst the Jews. Moses requests to be shown G-d's glory. G-d agrees, but informs Moses that he will only be shown G-d's "back," not G-d's "face."

G-d tells Moses to carve new tablets upon which G-d will engrave the Ten Commandments. Moses takes the new tablets up to Mt. Sinai, where G-d reveals His glory to Moses while proclaiming His Thirteen Attributes of Mercy.

G-d seals a covenant with Moses, assuring him again that His presence will only dwell with the Jews. G-d informs the Jewish people that He will drive the Canaanites from before them. He instructs them to destroy all vestiges of idolatry from the land, not to make molten gods, to refrain from making any covenants with its current inhabitants, to sanctify male firstborn humans and cattle, and not to cook meat together with milk.

(continued next column)

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The lulav, hadas, aravah and esrog are bound together, reiterating the underlying oneness of a diverse people. Whatever may divide the scholarly from the ignorant and the more observant from the less so, Sukkot is a time when all are held together in the single hand of Jewish identity. -- *The Rebbe*

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The Jews are commanded to observe the three festivals — including the holiday of Sukkot, "the festival of the ingathering, at the turn of the year." All males are commanded to make pilgrimage to "be seen by G-d" during these three festivals.

The maftir, from the Book of Numbers, discusses the public offerings brought in the Temple on this day of Sukkot. ❖

Shmini Atzeres/Simchas Torah

Sunday, October 16

5:56 PM Candle Lighting
6:00 PM Mincha / Maariv
6:45 PM Hakofos

Monday, October 17

9:30 AM Shachris
10:35 AM Krias Ha-Torah
11:15 AM Yizkor
12:00 PM Kiddush in Sukkah
6:00 PM Mincha / Maariv
After 6:54 PM Candle Lighting
7:40 PM Hakofos

Tuesday, October 11

9:30 AM Shachris
11:15 AM Hakofos
11:50 AM Krias Ha-Torah
12:50 PM Seudas Yom Tov
5:15 PM Mincha/Farbrengr
6:52 PM Yom Tov ends

Halachic Zmanim

Shabbos, Oct 15, 2022

Daylight Savings Time

Earliest Tallis..... 6:11 AM
Latest Morning Shema 9:52 AM
Earliest Mincha (Gedola).. 1:11 PM
Plag Hamincha..... 5:10 PM
Earliest Evening Shema 6:44 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 – Oct 14 / Tishrei 19

Candle Lighting 5:59 pm
Mincha/Kabolas Shabbos 6:00 pm

Shabbos Day – Oct 15 / Tishrei 20

Shacharis..... 9:30 am*
Torah Reading..... 10:30 am
Kiddush 12:00 pm

Mincha 6:00 pm
Rabbi's Drasha 6:20 pm
Maariv / Shabbos Ends 6:57 pm

**Latest morning Shema is now 9:52 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

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Chassidic Masters

At Home With G-d

*Based on the teachings of
the Lubavitcher Rebbe*

To be Surrounded by a Mitzvah

The Torah commands, "For seven days you shall dwell in sukkos." In defining this mitzvah, our Sages state, "You must live [in the sukkah] just as you live [in your home]." For the seven days of the holiday, all of the daily routines of our life must be carried out in the sukkah. As our Sages explain: "For all of these seven days, one should consider the sukkah as one's permanent dwelling, and one's home as temporary.... A person should eat, drink, relax... and study in the sukkah."

Our Sages point out that "the mitzvos were given for the sole purpose of refining the created beings": by observing a mitzvah a person elevates himself and his surrounding environment. Most mitzvos are focused only on limited aspects of our being and limited dimensions of our environment. When putting on tefillin one elevates one's head, heart, and arm, as well as the actual leather artifacts involved. When, by contrast, a person lives in a sukkah, his entire body is enveloped by the mitzvah: even the most mundane aspects of his life become means of connection to G-d.

The message of the mitzvah of sukkah is not self-contained; it influences our conduct throughout the entire year to come. The Torah simply tells us to "know Him in all your ways"; and our Sages com-

ment, "This is a short verse upon which all the fundamentals of the Torah depend." For G-dliness is present not merely in the synagogue or in the house of study, but in every dimension and corner of our lives. This concept is made tangible by the mitzvah of dwelling in a sukkah.

Infusing Spirituality into Our Material World

Whenever one fulfills a mitzvah with material objects, a connection is established between them and the spiritual import of the mitzvah. From that time on, they are known as *tashmishei mitzvah* ("objects used for a mitzvah"). Since their connection with spirituality remains, an object that has been used in performing a mitzvah should not later be used for unrefined purposes.

There is an even deeper connection between the building materials used for the sukkah and the spiritual influences associated with it. Thus our Sages say, "Just as the sacrifices become consecrated for the sake of heaven,... so too, the sukkah becomes consecrated for the sake of heaven."

The sukkah represents a deeper fusion between materiality and spirituality than that which is achieved through the performance of many other mitzvos. In most instances, the connection between the material object and the spiritual effect established through the observance of a mitzvah does not permeate the material entity entirely. Therefore, though we are required to treat them with respect, these objects are not considered

holy: they are not totally united with spirituality. Consecration implies that the physical entity becomes suffused with holiness, and this deeper bond is achieved through the mitzvah of dwelling in the sukkah.

"Your Sukkah of Peace"

Our Sages associate the mitzvah of sukkah with unity, as may be seen by the phrase, "Your sukkah of peace," and in our Sages' statement that "All Israel are fit to dwell in one sukkah."

Why is the sukkah associated with peace and unity? Chassidic thought explains that observing the mitzvah of sukkah draws down to this world a transcendent spiritual light whose revelation erases all differences between men and establishes a fundamental equality among them. Our world is characterized by differentiation. The mitzvah of sukkah is intended to suffuse the world with a G-dly state of oneness that is, essentially, uncharacteristic of this diverse world.

In another sense, the unity established by this mitzvah resolves the differences that exist between spirituality and material existence. From the perspective of the world, the two appear to be opposites. From G-d's perspective, however, both the material and the spiritual are expressions of Himself and can be fused together harmoniously.

(Continued next page)

The Ultimate Sukkah

Our Rabbis explain that through dwelling in the sukkah we will merit the rebuilding of the Beis HaMikdash, as is implied by the verse, "And His sukkah will be in [Jeru]salem."

The ultimate fusion between the material and the spiritual will take place in the Era of the Redemption and in particular, in the Beis HaMikdash, where the Divine Presence will be openly revealed. May this take place in the immediate future. ❖

From Our Sages

The festival of Shemini Atzeret does not have special rituals as do the other festivals, except for one: extraordinary simchah (rejoicing). The mitzvah of simchah on this day is ordained by the Torah in the verse "you shall be only joyful" (Parshas Re'ei 16:15).

Commentators note that this verse is not only a precept but also a promise: "if you will fulfill the mitzvah of simchah, you are assured that you will be joyful forever."

The concept of simchah is central in Judaism, and especially in the teachings of Chassidism. Chassidism explains its significance in terms of the maxim that "simchah breaks through barriers." By means of simchah one is able to transcend all kinds of barriers and obstacles to attain sublime goals, especially in spiritual matters.

We can draw an analogy between this maxim and the fact that Moshiach, too, is referred to as "The one who breaks through" (Michah 2:13). This comes to teach us that simchah, joyfulness, has the power to break through the walls-the barriers and obstacles-of the galut and hasten the coming of Moshiach!

The story is told of a renowned saint who, as a little boy, asked his father for an apple but was refused. The precocious youngster then quickly recited the appropriate blessing for an apple. His pious father did not want his son to be guilty of having recited in vain a blessing with G-d's Name, and promptly handed him an apple.

The same may be applied to our present condition:

If we shall now already rejoice in the Messianic redemption, with absolute faith that G-d will speedily send us Moshiach, this joy in itself will (as it were) "compel" our Father in Heaven to fulfill His children's fervent wish and speedily redeem us!

Needless to say, this is not a case of an illegitimate "forcing" the advent of the "end of days," for here we are not dealing with "practical Kabbalah," an adjuration of angels, and the like. We speak simply of serving G-d with extraordinary joy.

Our present rejoicing in the Messianic redemption will effect a reciprocal fulfillment of the Messianic prophecy that "The redeemed of G-d shall return, they shall come unto Zion with singing, and everlasting joy shall be upon their heads. They shall obtain gladness and joy, and sorrow and sighing shall flee away" (Isaiah 35:10). ❖

Hoshana Rabbah

The seventh day of Sukkot is called Hoshana Rabbah, and is considered the final day of the divine “judgment” in which the fate of the new year is determined. It is the day when the verdict that was issued on Rosh Hashanah and Yom Kippur is finalized.

The Midrash tells us that G-d told Abraham: “If atonement is not granted to your children on Rosh Hashanah, I will grant it on Yom Kippur; if they do not attain atonement on Yom Kippur, it will be given on Hoshana Rabbah.”

Isaiah says, “They seek Me day [after] day.” The Talmud explains that these two “days” refer to the day when the shofar is sounded (Rosh Hashanah) and the day when we take the willow (Hoshana Rabbah) — i.e., the day when the heavenly judgment begins, and the day when it concludes.

In addition, on Sukkot we are judged regarding how much rain will fall in the upcoming year. Thus, on Hoshana Rabbah, the final day of Sukkot, this judgment is finalized. Considering how much our wellbeing and economy depend on bountiful rainfall, it is clear how important this day is.

The Day of the Willow

The primary observance of Hoshana Rabbah is “the taking of the willow.” In addition to the Four Kinds taken every day of Sukkot, it is a tradition, dating back to the times of the prophets, to take an additional willow on the seventh day of Sukkot. This commemorates the willow ceremony in the Holy Temple, where large eighteen-foot willow branches were set around the altar every day of Sukkot. Every day of Sukkot the altar was circled once, to the sounds of supplications for divine assistance; on Hoshana Rabbah, the altar was circled seven times.

Today, during the course of the Hoshana Rabbah morning services, all the Torah scrolls are taken out of the Ark and are held by people standing around the bimah (Torah reading table). The congregation then makes seven circuits around the bimah (instead of the one circuit done the other days of Sukkot) while reciting the Hoshaanot prayers, with the Four Kinds in hand. At the conclusion of the Hoshaanot we take a bundle of five willows (available for a nominal fee at most synagogues), and with it we strike the ground five times, symbolizing the “tempering of the five measures of harshness.”

It is customary for all—men, women, and even small children—to perform this ritual. One should not use a willow bundle already used by another; a bundle should be purchased for every family member. After the bundle is used, many have the custom of throwing it onto the top of the Ark.

Festive Meal

A festive meal is eaten in the sukkah. We dip the bread in honey for the last time. Many have the custom to eat kreplach—dough filled with ground beef or chicken, folded into triangles—on this day. [Click here for a recipe.](#)

Hoshana Rabbah is also the last occasion on which we recite the special blessing for eating in the sukkah, since the biblical commandment to dwell in the sukkah is only for seven days (though it is the practice of many communities—and such is the Chabad custom—that outside of the Land of Israel, we eat in the sukkah also on the eighth day, Shemini Atzeret).. ❖

Shemini Atzeres/Simchas Torah

What: The holiday of Sukkot is followed by an independent holiday called Shemini Atzeret. In Israel, this is a one-day holiday; in the Diaspora it is a two-day holiday, and the second day is known as Simchat Torah. This holiday is characterized by utterly unbridled joy, which reaches its climax on Simchat Torah, when we celebrate the conclusion—and restart—of the annual Torah-reading cycle.

How: These two days constitute a major holiday (yom tov), when most forms of work are prohibited. On the preceding nights, women and girls light candles, reciting the appropriate blessings, and we enjoy nightly and daily festive meals, accompanied by kiddush. We don't go to work, drive, write, or switch on or off electric devices. We are permitted to cook and to carry outdoors (unless it is also Shabbat).

The first day, Shemini Atzeret, features the prayer for rain, officially commemorating the start of the Mediterranean (i.e., Israeli) rainy season, and the Yizkor prayer (supplicating G-d to remember the souls of the departed).

We no longer take the Four Kinds, and we no longer mention Sukkot in the day's prayers; in the Diaspora, however, we do still eat in the sukkah (but without reciting the blessing on it).

In some communities, it is customary that those who will be reciting Yizkor on Shemini Atzeret (i.e., anyone with a deceased parent) light a 24-hour yahrtzeit candle before the onset of the holiday.

The highlight of the second day, Simchat Torah ("The Joy of the Torah"), is the hakafot, held on both the eve and the morning of Simchat Torah, in which we march and dance with the Torah scrolls around the reading table in the synagogue. (In many synagogues, hakafot are conducted also on the eve of Shemini Atzeret.)

On this joyous day when we conclude the Torah, it is customary for every man to take part in the celebration by receiving an aliyah. The children, too, receive an aliyah!

After the final aliyah of the Torah, we immediately begin a new cycle from the beginning of Genesis (from a second Torah scroll); this is because as soon as we conclude studying the Torah, G-d's infinite wisdom, on one level, we immediately start again, this time to discover new and loftier interpretations.

(In the Land of Israel, the celebration and customs of these two days are compressed into one day.) ❖

For more information, please go to:

https://www.chabad.org/library/article_cdo/aid/4464/jewish/What-Is-Shemini-Atzeret-Simchat-Torah.htm



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Shabbat Chol Hamo'ed Sukkos Haftorah in a nutshell

Ezekiel 38:18-39:16

The subject of the haftorah of this Shabbat is the war of Gog and Magog that will precede the Final Redemption. Its connection to the holiday of Sukkot is that according to tradition the war will take place during the month of Tishrei, the month when the holiday of Sukkot falls. In addition, this war is identical to the one described in the fourteenth chapter of Zachariah, the haftorah read on the first day of Sukkot, which concludes by saying that the gentile survivors of this war will be required to go to Jerusalem every year on the holiday of Sukkot to pay homage to G-d.

The prophet describes Gog's war against Israel and G-d's furious response. G-d will send an earthquake, pestilence, great floods and hailstones and fire—utterly destroying Gog's armies.

"And I will reveal Myself in My greatness and in My holiness and will be recognized in the eyes of many nations, and they will know that I am the Lord. . . . I will make known My Holy Name in the midst of My people Israel, and I will no longer cause My Holy Name to be profaned, and the nations will know that I, the Lord, am holy in Israel."

The haftorah concludes by saying that the weaponry of the defeated armies of Gog will provide fuel for fire for seven years! The Jews "shall carry no wood from the fields nor cut down any from the forests, for they shall make fires from the weapons." ❖

Sukkot Minyanim at The Paterson Shul

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 for additional info.

For more info visit The Paterson Shul on Facebook. ❖

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Good Shabbos and Chag Sahmay'ach to all!