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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.

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." ❖

Yom Kippur has the power to purify because then the bond between the essence of the soul and G-d's essence is revealed. This bond is not created by human service, but exists naturally: the soul's essence is literally a part of G-d, which "Clings and cleaves to you . . . the one people to affirm Your oneness." Just as this bond is not formed by human service, so, too, it is not weakened or blemished by sin.

-- The Rebbe

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Rabbi Yudi and Chana Eisenbach

Shabbos Schedule

Erev Shabbos – Sep 22/Tishrei 7

Candle Lighting6:36 pm

Mincha6:40 pm

Shabbos Day – Sep 23/Tishrei 8

Shacharis9:30 am*

Torah Reading10:35 am

Mincha6:35 pm

Maariv (Shabbos Ends).....7:33 pm

**Latest morning Shema is now 9:44 AM. Be sure to recite the Shema at or before that time (even if at home).*

Erev Yom Kippurs – Sep 24/Tishrei 9

Candle Lighting6:33 pm

Kol Nidre 6:25 pm

Mincha 6:40 pm

Yom Kippur – Sep 25/Tishrei 10

Shacharis9:30 am*

Torah Reading10:55 am

Yizkor12:00 pm

Musaf12:10 pm

Mincha5:10 pm

Ne'ila & Maariv6:10 pm

Break Fast/Holiday Ends..... 7:43 pm



Yom Kippur is dedicated to introspection, prayer and asking G-d for forgiveness.

Even during the breaks between services, it is appropriate to recite Psalms at every available moment.

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Bulletin

*This week's Bulletin
is sponsored by
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**Thank You to:
The Baal Korei, and
The Security Volunteers**

**Join us each weekday
morning Mon-Fri
as we delve into
the mysteries of
Chassidic concepts.
5:55 am, followed
immediately by
Shacharis.**

Halachic Zmanim

**Shabbos, Sep 23, 2023
Eastern Daylight Savings**

Earliest Tallis..... 5:48 AM
Latest Morning Shema 9:44 AM
Earliest Mincha (Gedola) .. 1:20 PM
Plag Hamincha..... 5:40 PM
Earliest Evening Shema 7:20 PM

Chassidic Masters

Close To The Heavens

By Eli Touger

*Adapted from
Likkutei Sichos, Vol. I, p. 415;
Vol. IX, p. 204; Vol. XX, p. 266*

Two Prophets, Two Modes of Expression

The word *haazinu*, generally translated as “listen,” literally means “give ear.” In that vein, our Sages compare Moshe’s call: “Listen O heavens, and I will speak; earth, hear the words of my mouth,” with Yeshayahu’s prophecy: “Hear O heavens..., listen O earth.”

They explain that Moshe was “close to the heavens, and far from the earth.” Therefore, he was able to address the heavens at close range. Yeshayahu, by contrast, despite the personal growth he had attained, was still “close to the earth, and far from the heavens.” And thus he used wording that reflected his level.

A Reflection of Spiritual Reality

The sages of the Kabbalah explain that there are four spiritual worlds: Atzilus, Beriah, Yetzirah, and Asiyah. Atzilus refers to existence at one with G-d. Although this realm contains entities whose existence is limited and defined, they do not feel separate from Him. Even as they exist as defined entities, they feel themselves as no more than an extension of G-dliness. In the worlds of Beriah, Yetzirah, and Asiyah, by contrast, there is a sense of individual identity and self. Therefore, Atzilus is referred to as the “heavens,” while these other realms are referred to as “earth.”

Moshe Rabbeinu is described as a *neshamah d’Atzilus*, an individual whose perception paralleled that of the world of Atzilus. Even though he existed in a physical body, he perceived everything as an extension of G-dliness. This is possible because the limitations of space do not apply to the spiritual realms, which are separate and removed from our material universe. As one lives in this world, one can feel the direct awareness of G-d and the closeness to Him which characterizes the world of Atzilus. This was Moshe’s spiritual rung; he could speak to the heavens with familiarity, for he was on that level himself.

Yeshayahu, by contrast, saw G-d from afar. The angels whom he describes proclaim: “Holy, Holy, Holy, is the L-rd of Hosts,” and as explained in Chassidus, *kadosh*, “holy” also has the implication: distinct and separate. Within the world of Beriah, even the loftiest angels feel separate from G-d, for they have a sense of self. As such, it was the earth which Yeshayahu addressed from close range.

Fusing the Material and the Spiritual Questions arise: Why did Moshe address the earth as well as the heavens? And why did Yeshayahu address the heavens as well as the earth? Why did they not confine themselves to speaking to the realm closest to them?

The answer to these questions depends on a fundamental tenet of Judaism: we must relate to both earth and heaven. For material and spiritual reality are meant to be connected, instead of being left as skew lines. Judaism involves drawing down spiritual reality until it meshes with worldly experience

(Moshe’s contribution), while elevating worldly experience until a bond with the spiritual is established (Yeshayahu’s contribution).

Indeed, the two initiatives can be seen as phases in a sequence. By revealing the Torah, Moshe endowed every individual with the potential to become “close to the heavens.” Yeshayahu developed the connection further, making it possible for a person to experience being “close to heavens” while “close to the earth” involved in the mundane details of material life.

Two Phases in Time

Parshas Haazinu is always read either on the Shabbos before Yom Kippur, in the Ten Days of Teshuvah, or on the Shabbos following Yom Kippur, before the holiday of Sukkos.

Herein lies a connection to the above concepts. Our Sages describe the days preceding Yom Kippur with the verse: “Seek G-d while He may be found, call upon Him while He is near.” At this time, everyone has the potential to feel close to G-d, and therefore the AriZal says: “If a person does not cry during the Ten Days of Teshuvah, his soul is not complete.” Reading Parshas Haazinu before Yom Kippur highlights the fact that each of us is “close to the heavens.”

After Yom Kippur, our Divine service takes an earthward turn, following the motif alluded to in the verse: “And Yaakov went on his way.” Yaakov symbolizes the entire Jewish people.

(Continued next page)

“Going on his way” refers to tending to personal matters, and in this way fusing spiritual truth with ordinary experience, as in the verse: “Know Him in all your ways.”

In particular, there are two phases to this motif: a) observing mitzvos as they are en clothed in material entities this is the message of Sukkos, and then b) a further stage of descent, when after the holiday season is completed, we return to worldly reality. Reading Parshas Haazinu after Yom Kippur underscores that being “close to the heavens” is only a starting point for our Divine service, which must be continued throughout the coming year.

Two Phases in Development

In a more particular sense, “the heavens” can be seen as an analogy for the Torah. The Torah is G-d’s word, and through its study, a person comes “close to the heavens,” nearer to spiritual truth.

Mitzvos, by contrast, are often associated with the earth, for their observance involves worldly matters.

In the first stage of a person’s spiritual development, he should be “close to heaven,” submerged in Torah study. Afterwards, he must realize that “study is not the essential; deed is.” Each of us must then shoulder our part in the mission of making this world a dwelling for G-d.

These two stages are reflected in the development of mankind as a whole. In the present era, our Sages explain that study takes precedence over deed. In the Era of the Redemption the culmination of our human experience deed will take precedence. For in that era, man’s Divine service will have established a complete connection between heaven and earth, and we will perceive the G-dliness which permeates every element of existence. ❖

Yom Kippur Torah Readings in a Nutshell

What, why and how we mourn on the day after Rosh Hashanah

Leviticus 16:1-34; 18:1-30

The Torah reading for Yom Kippur morning describes the service performed on this day by the Kohen Gadol (high priest) in the Holy Temple in Jerusalem.

A special feature of the Yom Kippur service was the casting of lots over two he-goats — equal in age, size and appearance — to determine which shall be offered to G-d in the Holy Temple, and which shall be dispatched to carry off the sins of Israel to the wilderness.

The climax of the service was when the Kohen Gadol entered the innermost chamber in the Temple, the “Holy of Holies.” Wearing special garments of pure white linen, the Kohen Gadol would enter the sacred place with a pan of burning coals in his right hand, and a ladle containing an exact handful of ketoret in his left. Inside the Holy of Holies, he would place the ketoret over the coals, wait for the room to fill with its aromatic smoke, and hastily retreat from the holy place.

“This shall be an everlasting statute for you,” the Torah reading concludes. “...For on this day He will forgive you, to purify you, that you be cleansed from all your sins before G-d... once a year.”

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During the afternoon **Minchah** service, we read chapter 18 of Leviticus, which details the prohibitions against incest and other deviant sexual behaviors. The Torah reading is followed by a haftarah (reading from the Prophets) which tells the story of Jonah — the prophet who was sent to prophesy the destruction of the sinful city of Ninveh, ran away from G-d, was swallowed by a fish, and learned the power of prayer and repentance to evoke G-d’s mercy and annul the harshest decrees. ❖

Yom Kippur Haftorahs in a Nutshell

Yom Kippur Morning: (Isaiah 57:14-58:14)

The morning haftorah discusses the concepts of repentance and fasting, the theme du jour of Yom Kippur.

The prophecy begins with the words "Pave, pave, clear the way; remove the obstacles from the way of My people." A reference to the Yetzer Hara ("evil inclination") which must be removed to pave the way for sincere repentance. G-d assures that He will not be forever angry at those who repent, and that instead He will heal them and lead them. The wicked, on the other hand, are compared to a turbulent sea: "there is no peace for the wicked."

G-d exhorts the prophet Isaiah to admonish the people regarding their fasting ways which G-d finds reprehensible — a message which resonated to this very day:

"Daily they pretend to seek Me, desiring knowledge of My ways . . . 'Why have we fasted and You did not see?' they ask. 'We have afflicted our soul and You do not know?' Behold, on the day of your fast you pursue your affairs, and from all your debtors you forcibly exact payment. Behold, for quarrel and strife you fast, and to strike with a fist of wickedness. You do not fast in keeping with the spirit of the day, to make your voice heard on high. Is this a fast that I will choose? . . . Is it to bow down his head like a bulrush and spread out sackcloth and ashes beneath him?"

Instead, Isaiah teaches the Jews the proper way to fast:

"Loosen the fetters of wickedness, untie the bands of perverseness, send the oppressed free, and break every oppressive yoke. Offer your bread to the hungry, bring the wandering poor into your home. When you see someone naked, clothe him . . . Then you shall call and the L-rd shall answer, you shall cry and He shall say, 'Here I am.' . . . G-d will always guide you and satiate your soul with radiance; He will strengthen your bones and you will be like a well-watered garden, like a spring whose waters never cease..."

The haftorah concludes with the promise of great rewards for those who honor and take delight in the Shabbat.

Yom Kippur Afternoon: (Book of Jonah; Micha 7:18-20.)

The entire Book of Jonah is read today as it contains an important and timely message on prayer and repentance. [Click here for more on the connection between the Book of Jonah and Yom Kippur.](#)

G-d ordered the prophet Jonah to travel to Nineveh and present its wicked inhabitants with an ultimatum: repent or be destroyed. Jonah refused to comply with this directive, and fled on a boat. Strong winds threatened to destroy the ship, lots were cast among the crew and passengers and the lottery indicated that Jonah was the cause of the turbulent storm. He admitted his guilt and requested to be cast into the sea. Jonah was thrown into the raging sea and the storm abated.

Jonah was swallowed by a big fish, and while in its belly, was moved to repent. The fish regurgitated Jonah.

Jonah proceeded to Nineveh and broadcasted G-d's word that Nineveh would be overturned in forty days. The people fasted and repented and the divine decree was annulled. When Jonah expressed his displeasure with this result, G-d taught him a lesson. As Jonah sat on the outskirts of the city, the kikayon plant which was providing him with shade was destroyed by a worm, and Jonah was very upset. "And G-d said: You took pity on the kikayon, for which you did not toil nor did you make it grow, which one night came into being and the next night perished. Now should I not take pity on Nineveh, the great city, in which there are many more than one hundred twenty thousand people?..."

The haftorah concludes with a portion from the Book of Micah, describing 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. ❖

Paterson Minyan

If any members of the community can attend any of the High Holidays Minyanim benefitting seniors, it would be a great Mitzvah and Chessed opportunity! Help make the Minyan!

The Paterson Shul @Seniors Tower of Paterson located at 510 E. 27th Street/Paterson will have the following High Holiday Minyanim:

Yom Kippur

Night-time Minyan on Sunday, September 24th -- Kol Nidre beginning at 6:45p.m.

Day-time Minyan only for: Shachris & Musaf on Monday, September 25th beginning at 9:00a.m.

We have Talaisim and Machzorim in Hebrew/English and Russian. There is no fee to join, it's a price-less Minyan!

For more information, please email: JerrySchranz@Gmail.com or visit Facebook: The Paterson Shul



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For Complete High Holiday Prayer Schedule, see:

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

שבת שלום גוט שבת!



Good Shabbos to all!