



ב"ה

Shmini Atzeres Torah Readings

Deuteronomy 14:22-16:17;

Numbers 29:35-39

A tenth of all produce is to be eaten in Jerusalem, or else exchanged for money with which food is purchased and eaten there. On certain years this tithe is given to the poor instead. Firstborn cattle and sheep are to be offered in the Temple and their meat eaten by the Kohen (priest).

The mitzvah of charity obligates a Jew to aid a needy fellow with a gift or loan. On the Sabbatical year (occurring every seventh year) all loans are to be forgiven. All indentured servants are to be set free after six years of service.

The portion then mentions the laws of the three pilgrimage festivals — Passover, Shavuot and Sukkot — when all should go to "see and be seen" before G-d in the Holy Temple.

G-d declares that the eighth day will be the festival of Shmini Atzeret, one bullock is offered, together with a ram and seven lambs. With each of the animals is brought the prescribed meal, wine and oil supplements: three tenths of an ephah of fine flour, and half a hin each of wine and oil, per bullock; two tenths of an ephah of flour and a third of a hin of each of the liquids for each ram; and one tenth and one quarter respectively for each lamb. ❖

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If we rejoice in the Torah on Simchat Torah, lifting its holy scrolls into our arms and filling the synagogue with song and dance, the Torah, too, rejoices in us on this day. The Torah, too, wishes to dance, but, lacking the physical apparatus to do so, it employs the body of the Jew. On Simchat Torah, the Jew becomes the dancing feet of the Torah.

-- The Rebbe

**Simchas Torah Readings**

Deuteronomy 33:1-34:12;

V'zos HaBerachah

The Parsha recounts the blessings that Moses gave to each of the twelve tribes of Israel before his death. Echoing Jacob's blessings to his twelve sons five generations earlier, Moses assigns and empowers each tribe with its individual role within the community of Israel.

The Parsha then relates how Moses ascended Mount Nebo from whose summit he saw the Promised Land. "And Moses the servant of G-d died there in the Land of Moab by the mouth of G-d... and no man knows his burial place to this day." The Torah concludes by attesting that "There arose not a prophet since in Israel like Moses, whom G-d knew face to face... and in all the mighty hand and the great awesome things which Moses did before the eyes of all Israel." ❖

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Halachic Zmanim

Shabbos, Oct 7, 2023

Eastern Daylight Savings

Earliest Tallis 6:02 AM
Latest Morning Shema..... 9:49 AM
Earliest Mincha (Gedola) . 1:14 PM
Plag Hamincha..... 5:22 PM
Earliest Evening Shema.... 6:58 PM

Anshei Lubavitch Congregation

Rabbi Levi and Leah Neubort

Adult education:

Rabbi Avrohom and Rivky Bergstein

Youth Outreach:

Rabbi Eli and Ruty Steinhauser

Israeli Division:

Rabbi Yudi and Chana Eisenbach

Shabbos Schedule**Erev Shabbos / Erev Shmini Atzeres**
Oct 6 / Tishrei 21

Candle Lighting 6:13 pm
Mincha 6:15 pm
Hakofos 6:45 pm

Shabbos Day / Shmini Atzeres
Oct 7 / Tishrei 22

Shacharis 9:30 am*
Yizkor 11:15 am
Kiddush in Sukkah 12:10 pm
Mincha 6:15 pm
(Light candles after) 7:11 pm
Hakofos 7:55 pm
Women's Special Program 8:00 pm
Seudas Yom Tov 8:45 pm
Farbrengen 9:30 pm

*Latest morning Shema is now **9:49 AM**. Be sure to recite the Shema at or before that time (even if at home).

Simchas Torah – Oct 8 / Tishrei 23

Shacharis 9:30 am*
Kiddush/Refreshments 10:45 am
Hakofos 11:15 am
Torah Reading..... 11:50 am
Seudas Yom Tov 12:50 pm
Mincha & Farbrengen 5:20 pm
Yom Tov Ends..... 7:08 pm

Chassidic Masters

A Crown of Slippers

*From the writings of
Rabbi Yosef Yitzchak of Lubavitch*

One Simchat Torah, Rabbi Israel Baal Shem told his disciples:

On Simchat Torah everyone sleeps in a little, because of the hakafot and the festivities of the previous evening. The heavenly angels, however, don't say *Ichaim* on Simchat Torah, and they arose for the morning prayers at the usual time. But the angels found themselves with nothing to do: as the Talmud tells us, the angels cannot sing G-d's praises in the heavens until Israel sings G-d's praises on earth. So they decided to do some cleaning up in heaven in the meantime.

They found heaven littered with strange objects: torn slippers and broken heels. The angels are accustomed to finding tzitzit, tefillin, and similar things up there, but they had never come across the likes of these. They decided to ask the angel Michael, the supernal advocate of the Jewish people, if he knew what this was all about.

"Yes," admitted Michael, "this is my merchandise. These are the remains of last night's hakafot, at which Jews danced with the Torah. Michael proceeded to sort the tattered shoes by community: these are from Kaminkeh, these are from Mezeritch, etc.

"The archangel Metat," boasted Michael, referring to the most prestigious angel in the heavenly court, "ties crowns for G-d out of Israel's prayers. Today, I shall fashion an even more glorious crown for the Almighty out of these torn shoes." ❖

"This Is My Torah Scroll"

By Ruth Benjamin

Henryk was very young in 1945, when the War ended and solitary survivors tried frantically to trace their relatives. He had spent what seemed to be most of his life with his nanny, who had hidden him away from the Nazis at his father's request. There was great personal risk involved, but the woman had readily taken it, as she loved the boy.

All the Jews were being killed, and Henryk's nanny did not think for a moment that the father, Joseph Foxman, would survive the infamous destruction of the Vilna Ghetto. He would surely have been transferred to Auschwitz — and everyone knew that nobody ever came back from Auschwitz. She therefore had no scruples about adopting the boy, having him baptized into the Catholic Church and taught catechism by the local priest.

It was Simchat Torah when his father came to take him. The heartbroken nanny had packed all his clothing and his small catechism book, stressing to the father that the boy had become a good Catholic. **Joseph Foxman** took his son by the hand and led him directly to the Great Synagogue of Vilna. On the way, **he told his son that he was a Jew and that his name was Avraham.**

Not far from the house, they passed the church and the boy reverently crossed himself, causing his father great anguish. Just then, a priest emerged who knew the boy, and when **Henryk** rushed over to kiss his hand, the priest spoke to him, reminding him of his Catholic faith.

Everything inside of Joseph wanted to drag his son away from the priest and from the church. But he knew that this was not the way to do things. He nodded to the priest, holding his son more closely. After all, these people had harbored his child and saved the child's life. He had to show his son Judaism, living Judaism, and in this way all these foreign beliefs would be naturally abandoned and forgotten.

They entered the Great Synagogue of Vilna, now a remnant of a past, vibrant Jewish era. There they found some Jewish survivors from Auschwitz who had made their way back to Vilna and were now rebuilding their lives and their Jewish spirits. Amid the stark reality of their suffering and terrible loss, in much diminished numbers, they were singing and dancing with real joy while celebrating Simchat Torah.

Avraham stared wide-eyed around him and picked up a tattered prayer book with a touch of affection. Something deep inside of him responded to the atmosphere, and he was happy to be there with the father he barely knew. He held back, though, from joining the dancing.

A Jewish man wearing a Soviet Army uniform could not take his eyes off the boy, and he came over to **Joseph**. "Is this child... Jewish?" he asked, a touch of awe in his voice.

"This is the first live Jewish child I have come across in all this time..."

The father answered that the boy was Jewish and introduced his son.

(Continued next page)

As the soldier stared at **Henryk-Avraham**, he fought to hold back tears. "Over these four terrible years, I have traveled thousands of miles, and this is the first live Jewish child I have come across in all this time. Would you like to dance with me on my shoulders?" he asked the boy, who was staring back at him, fascinated.

The father nodded permission, and the soldier hoisted the boy high onto his shoulders.

With tears now coursing down his cheeks and a heart full of real joy, the soldier joined in the dancing.

"This is my Torah scroll," he cried.

Abe Foxman, the national director of the Anti-Defamation League — the Avraham in our story — remembers this as his first conscious feeling of connection with Judaism and of being a Jew. ❖

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

When you learn Torah, you're G-d's child, sitting with Him at one small table, discussing with Him His thoughts. -- Tzvi Freeman

Haftorahs in a Nutshell

Day: Shemini Atzeret (I Kings 8:54-66)

The setting for the haftorah for the holiday of Shemini Atzeret is the dedication of the first Holy Temple by King Solomon. The dedication was a seven-day festive affair, which was immediately followed by the seven festive days of the holiday of Sukkot. And then, as we read in this haftorah, on the "eighth day" (i.e., Shemini Atzeret), Solomon sent the people off to their homes.

The reading opens immediately after King Solomon concludes a lengthy public prayer to G-d. He then blesses the assembled Jewish people and encourages them to follow G-d's will and observe the commandments—it is this blessing that occupies the bulk of the reading.

The King then inaugurates the Holy Temple by bringing various offerings: peace offerings, burnt offerings, and meal and fat offerings. And then, "on the eighth day he dismissed the people, and they blessed the King and went to their homes, rejoicing and delighted of heart for all the goodness that G-d had wrought for David His servant and for Israel His people."

Day: Simchas Torah (Joshua 1:1-18)

This Haftorah describes Joshua's succession of his master Moses, whose passing is discussed in the Torah reading.

G-d reveals Himself to Joshua, and appoints him as Moses' successor. G-d encouraged Joshua to lead the Israelites in to the Holy Land. "Every place on which the soles of your feet will tread I have given to you, as I have spoken to Moses. From this desert and Lebanon to the great river, the Euphrates, all the land of the Hittites to the great sea westward shall be your boundary." G-d assures Joshua that He will be with him just as He was with Moses and encourages him to be strong and brave, to study the Torah constantly and keep it close, so that he may succeed in all his endeavors.

Joshua orders his officers to prepare the Jewish people to cross the Jordan River. He then tells the members of the tribes of Reuben, Gad and half the tribe of Manasseh, who had chosen to settle on the eastern bank of the Jordan, to go and assist their brethren in the conquest of the Canaanite mainland, after which they would return to their plot of land. The Jewish people pledge their allegiance to Joshua: "Just as we obeyed Moses in everything, so shall we obey you. Only that the L-rd your G-d be with you as He was with Moses.




SHMINI ATZERET AT THE PATERSON SHUL


The Paterson Shul is located at 510 E. 27th Street/Paterson, just minutes from the Morlot bridge.

Shmini Atzeret – Minyan on Saturday, October 7th beginning at 9:00 a.m. along with a Simchat Torah preview


We have Talaisim and Machzorim in Hebrew/English and Russian.

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




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Good Shabbos and Chag Sa'may'ach to all!