



ב"ה

**Parshas Nitzavim-Vayelech**  
**in a Nutshell**  
*(Deuteronomy 29:9–31:30)*

**\*\* Selichos \*\***  
**A Community Event**  
**Please join us Saturday**  
**night, Sept 12, for a**  
**Pre-slichos Farbrengen**  
**at 11:30 pm and**  
**Selichos at 12:55 am.**

**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 – Sep 11 / Elul 22**

Candle Lighting.....6:53 pm  
Mincha .....6:55 pm

**Shabbos Day – Sep 12 / Elul 23**

Shacharis..... 10:00 am\*  
Torah Reading ..... 10:55 am  
Rabbi Neubort’s Drasha..... 11:30 am  
Kiddush ..... Postponed  
Mincha .....6:50 pm  
Rabbi’s Drasha.....7:15 pm  
Shabbos Ends .....7:51 pm

*\*Latest morning Shema is now 9:41 AM. Be sure to recite the Shema at or before that time (even if at home).*

**Weekday Schedule (not on a holiday):**

**Minyan**

Slichos (Mon-Fri) ..... 5:55 am  
Shacharis (Mon-Fri) ..... 6:15 am  
Shacharis (Sunday) ..... 9:00 am  
Mincha / Maariv ..... 8:15 pm

**Classes**

Chassidus, Mon-Fri ..... Postponed  
Halachah, Mon-Fri ..... Postponed  
Monday Torah Studies..... Online only  
Tuesday Talmud ..... Online only  
Wednesday Mishna ..... Online only  
Thursday B’lyun.....9:30-10:00 pm

The Parshah of Nitzavim includes some of the most fundamental principles of the Jewish faith:

The unity of Israel: “You stand today, all of you, before the L-rd your G-d: your heads, your tribes, your elders, your officers, and every Israelite man; your young ones, your wives, the stranger in your gate; from your wood-hewer to your water-drawer.”

The future redemption: Moses warns of the exile and desolation of the Land that will result if Israel abandons G-d’s laws, but then he prophesies that in the end, “You will return to the L-rd your G-d . . . If your outcasts shall be at the ends of the heavens, from there will the L-rd your G-d gather you . . . and bring you into the Land which your fathers have possessed.”

The practicality of Torah: “For the mitzvah which I command you this day, it is not beyond you, nor is it remote from you. It is not in heaven . . . It is not across the sea . . . Rather, it is very close to you, in your mouth, in your heart, that you may do it.”

Freedom of choice: “I have set before you life and goodness, and death and evil: in that I command you this day to love G-d, to walk in His ways and to keep His commandments . . . Life and death I have set before you, blessing and curse. And you shall choose life.”

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.”

***(continued next column)***

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 Hakhel (“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.

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.”

**Halachic Zmanim**  
**Shabbos, September 12**  
**Eastern Daylight Time**  
Earliest Tallis ..... 5:37 AM  
Latest Morning Shema .... 9:41 AM  
Earliest Mincha (Gedola) ..1:24 PM  
Plag Hamincha .....5:55 PM  
Earliest Evening Shema ....7:38 PM

## Chassidic Masters

### “Standing Before G-d”

by Eli Touger

#### Who Blesses the New Month?

In explaining the custom not to recite the traditional blessing for the new month on the Shabbos before Tishrei, the Alter Rebbe relates:

When I was in Mezeritch, I heard the following teaching from my master, the Maggid, in the name of his master, the Baal Shem Tov:

The seventh month is the first of the months of the year [to come]. [In contrast to the other months,] the Holy One, blessed be He, Himself blesses this month on... the last Shabbos of the month of Elul. And with the strength [imparted by this blessing], the Jews bless the 11 [coming] months.

It is written: Atem nitzavim hayom, “You are standing today.” “Today” refers to the day of Rosh HaShanah, the day of judgment ... “You are standing,” triumphant in the judgment.

On the Shabbos before Rosh HaShanah, we read the portion Atem Nitzavim. This is the blessing of the Holy One, blessed be He, on the Shabbos on which the seventh month is blessed. It is a month which is satiated and which satiates all of Israel with manifold goodness for the entire [coming] year.

#### With Unchanging Strength

More particularly, the word nitzavim the core of the blessing given by G-d does not mean merely “standing.” It implies standing with

power and strength, as reflected in the phrase: nitzav melech, “the deputy serving as king,” i.e., G-d’s blessing is that our stature will reflect the strength and confidence possessed by a king’s deputy.

This blessing enables us to proceed through each new year with unflinching power; no challenges will budge us from our commitment to the Torah and its mitzvos. On the contrary, we will “proceed from strength to strength” in our endeavor to spread G-dly light throughout the world.

What is the source of this strength? Immutable permanence is a Divine quality. As the prophet proclaims: “I, G-d, have not changed,” and our Rabbis explain that one of the basic tenets of our faith is that the Creator is unchanging; nothing in our world can effect a transition on His part. Nevertheless, G-d has also granted the potential for His unchanging firmness to be reflected in the conduct of mortal beings, for the soul which is granted to every person is “an actual part of G-d.” This inner G-dly core endows every individual with insurmountable resources of strength to continue his Divine service.

#### To Maintain the Connection

Our Torah reading continues, stating that the Jews are “standing the intent of a covenant? When two people feel a powerful attraction to each other, but realize that with the passage of time, that attraction could wane, they establish a covenant. The covenant maintains their

connection even at times when, on a conscious level, there might be reasons for distance and separation.

Each year, on Rosh HaShanah, the covenant between G-d and the Jewish people is renewed. For on Rosh HaShanah, the essential G-dly core which every person possesses rises to the forefront of his consciousness. Thus the fundamental bond between G-d and mankind surfaces, and on this basis a covenant is renewed for the entire year to come, including the inevitable occasions when these feelings of oneness will not be experienced as powerfully.

#### Oneness which is not Insular

The Torah states that this covenant is being established by “all of you,” and proceeds to mention 10 different groupings within the Jewish people. The establishment of a bond of oneness with G-d is also mirrored by bonds of oneness within our people. For the same spiritual potential that motivates our connection to G-d evokes an internal unity which binds our entire people together.

In our prayers, we say: “Bless us, our Father, all as one.” This implies that standing together as one generates a climate fit for blessing.

May our standing before G-d “as one” on Rosh HaShanah lead to a year of blessing for all mankind, in material and spiritual matters, including the ultimate blessing, the coming of Mashiach. ❖

## What is Rosh Hashana?

**What:** It is the birthday of the universe, the day G-d created Adam and Eve, and it's celebrated as the head of the Jewish year.

**When:** The first two days of the Jewish new year, Tishrei 1 and 2, beginning at sundown on the eve of Tishrei 1. Rosh Hashanah 2020 begins at sundown on September 18 and continues through nightfall on September 20.

**How:** Candle lighting in the evenings, festive meals with sweet delicacies during the night and day, prayer services that include the sounding of the ram's horn (shofar) on both mornings, and desisting from creative work. See our calendar for details.

The Jewish New Year, Rosh Hashanah actually means "Head of the Year." Just like the head controls the body, our actions on Rosh Hashanah have a tremendous impact on the rest of the year.

As we read in the Rosh Hashanah prayers, each year on this day "all inhabitants of the world pass before G-d like a flock of sheep," and it is decreed in the heavenly court "who shall live, and who shall die ... who shall be impoverished and who shall be enriched; who shall fall and who shall rise."

It is a day of prayer, a time to ask the Almighty to grant us a year of peace, prosperity and blessing. But it is also a joyous day when we proclaim G-d King of the Universe. The Kabbalists teach that the continued existence of the universe depends on G-d's desire for a world, a desire that is renewed when we accept His kingship anew each year on Rosh Hashanah.

### What's It Called?

- The most common name for this holiday is Rosh Hashanah, the name used in the eponymous tractate of Talmud devoted to the holiday.
- The Torah refers to this day as Yom Teruah (Day of Shofar Blowing).
- In our prayers, we often call it Yom Hazikaron (Day of Remembrance) and Yom Hadin (Day of Judgement) since this is the day when G-d recalls all of His creations and determines their fate for the year ahead.
- Together with Yom Kippur (which follows 10 days later), it is part of the Yamim Nora'im (Days of Awe, or High Holidays).

### First Priority: Hear the Shofar

The central observance of Rosh Hashanah is the sounding of the shofar, the ram's horn, on both days of the holiday (except if the first day is Shabbat, in which case we blow the shofar only on the second day).

The first 30 blasts of the shofar are blown following the Torah reading during morning services, and as many as 70 additional are blown during (and immediately after) the Musaf service, adding up to 100 blasts over the course of the Rosh Hashanah morning services (some communities sound another round of 30 blasts after services as well). For someone who cannot come to synagogue, the shofar may be heard the rest of the day.

The shofar blowing contains a series of three types of blasts: tekiah, a long sob-like blast; shevarim, a series of three short wails; and teruah, at least nine piercing staccato bursts.

The blowing of the shofar represents the trumpet blast that is sounded at a king's coronation. Its plaintive cry also serves as a call to repentance. The shofar itself recalls the Binding of Isaac, an event that occurred on Rosh Hashanah in which a ram took Isaac's place as an offering to G-d.

*(continued on next page)*

## What is Rosh Hashana? *(continued)*

### Other Rosh Hashanah Observances

**Greetings:** On the first night of Rosh Hashanah, wish a male, “Leshanah tovah tikatev vetichatem;” for a female say, “Leshanah tovah tikatevee vetichatemee” (“May you be inscribed and sealed for a good year”). At other times, wish them a “Gemar chatimah tovah” (“A good inscription and sealing [in the Book of Life]”).

**Candles:** As with every major Jewish holiday, women and girls light candles on each evening of Rosh Hashanah and recite the appropriate blessings. On the second night, make sure to use an existing flame and think about a new fruit that you will be eating (or garment that you are wearing) while you say the Shehechyanu blessing.

**Tashlich:** On the first afternoon of Rosh Hashanah (provided that it is not Shabbat), it is customary to go to a body of water (ocean, river, pond, etc.) and perform the Tashlich ceremony, in which we ceremonially cast our sins into the water. With this tradition we are symbolically evoking the verse, “And You shall cast their sins into the depths of the sea.” The short prayer for this service can be found in your machzor. ❖

*“It would be desirable that you establish the custom of reciting Tehillim — at least a few chapters — in shul during the weekdays as well. Convey to the congregants the words that my revered father-in-law, the Rebbe, related: that reciting Tehillim protects [a person] from many undesirable matters and draws down abundant good for the needs of every single individual.”*

*-- Lubavitcher Rebbe                      16 Iyar, 5711*

## From Our Sages

***You stand upright this day, all of you, before the L-rd your G-d: your heads, your tribes, your elders, your officers and all the men of Israel; your little ones, your wives, and your stranger that is in your camp, from the hewer of your wood to the drawer of your water (Deuteronomy 29:9–10)***

*The Talmud (Pesachim 50a) tells the story of Rav Yosef the son of Rabbi Joshua ben Levi, who fell ill and was at the brink of death when his father’s prayers brought him back to life. When he came to, his father asked him: “My son, what did you see (in heaven)?” Rav Yosef replied: “I saw an upside-down world. Those who are on top here are on the bottom there; and those who are here regarded as lowly are exalted in heaven.”*

*That the leader or the sage is superior to the wood-hewer or the water-carrier is only from our earthbound perspective, which sees a “hierarchy” of roles. But when “you all stand before G-d,” there is no higher and lower—what seems “low” here is no less lofty and significant in G-d’s eyes.*

*-- (Alshich)*

*Like the various organs and limbs of a body, each of which complements, serves and fulfills all the others, so too the Jewish people: the simple “wood-hewer” or “water-carrier” contributes something to each and every one of his fellow Jews, including the most exalted “head.”*

*-- (Rabbi Schneur Zalman of Liadi)*

*Our sages have said: “All Israel are guarantors for each other” (Talmud, Shevuot 39a). But a person cannot serve as a guarantor unless he is more resourceful in some way than the one he is guaranteeing. For example, a poor man obviously would not be accepted as a guarantor for a rich man’s loan. So if the Talmud says that all Jews serve as guarantors to each other, this means that in every Jew there is a quality in which he or she is superior to all others.*

*-- (The Lubavitcher Rebbe) ❖*

## Haftorah in a Nutshell – 7th Shabbos of Consolation

*Isaiah 61:10-63:9*

This week's haftorah is the seventh and final installment of a series of seven "Haftaros of Consolation." These seven haftaros commence on the Shabbat following Tisha b'Av and continue until Rosh Hashanah.

The prophet begins on a high note, describing the great joy that we will experience with the Final Redemption, comparing it to the joy of a newly married couple.

Isaiah then declares his refusal to passively await the Redemption: "For Zion's sake I will not remain silent, and for Jerusalem's sake I will not be still, until her righteousness emerges like shining light..." He implores the stones of Jerusalem not to be silent, day or night, until G-d restores Jerusalem and establishes it in glory.

The haftorah then recounts G-d's oath to eventually redeem Zion, when the Jews will praise G-d in Jerusalem. The haftorah also contains a description of the punishment G-d will mete out to Edom and the enemies of Israel.

Isaiah concludes with the famous statement:

*"In all [Israel's] afflictions, He, too, is afflicted, and the angel of His presence redeemed them..."*

Like a loving father who shares the pain of his child, G-d, too, shares the pain of His people, and awaits the redemption along with them. ❖

**Thank You to:  
Yossi Nigri for reading the Torah  
and to our Security Volunteers**

***By the grace of Hashem, following CDC Guidelines, both  
indoor and outdoor High Holiday services will be offered.***

***Tickets on sale now at:  
<https://www.flchabad.com/congregation/seating/>  
or ask the Rabbi.***

**Good Shabbos to all!**

שבת שלום גוט שבת!

