

THE Chabad WEEKLY

Vol. 4, # 47

Chabad of North Beverly Hills, 409 Foothill Rd. Beverly Hills, 90210

beverlyhillshabad.com

Rabbi Yosef Shusterman 310-271-9063

Vayelech means 'he walked' or 'he went'. It begins with the verse "And Moshe went and spoke these things to all of Israel" (Devarim 31/1). On the phrase, "And Moshe went", the Ibn Ezra explains that Moshe went from tribe to tribe informing them of his impending passing, but that this should not be a source of fear because "The L-rd your G-d is going with you (31/6). Yesod Ha'avodah says that Moshe 'went' into the hearts of the Jews; that each and every Jew from then on has a spark of Moshe in his heart. Ilna Dechaya explains that Moshe 'went' to illuminate in every generation. The Ba'al Toldos brings that Moshe is characterized as being zealous and quick to do G-d's will. The phrase here emphasizes Moshe's continued holy haste even in his last hour. The Noam Megidim explains that a person may rise in levels of spirituality only if his or her actions are selflessly directed at benefiting all of the Jewish people. This verse demonstrates how Moshe 'went'-spiritual elevation-due to his selfless behavior for the sake of 'all of Israel.' We have much to learn from Moshe.

This Shabbat is also known as Shabbat Shuva-Shabbat of Return. This connects to the parsha "Vayelech" which denotes walking. What is the connection? The Arizal explains that each of the seven days between Rosh Hashanah and Yom Kippur correspond to each of the seven weekdays of the previous year which require tshuva, and to each of the seven weekdays of the new year which through our efforts and prayers should be blessed. Therefore, the Shabbat that falls within this week is a crucial one regarding two years of our life. If we make this Shabbat special it will affect all of the future Shabbats throughout the entire year. The 'walking' of Vayelech is seen in that Shabbat escorts-walks-the rest of the days of the following week from one spiritual rung to another higher one as we are constantly working to rise in holiness. Each individual Shabbat is the day which blesses all the days of the coming week. So this Shabbat blesses all of the new year's Shabbats which in turn bless all of the weekdays of the year. This especially make sense because Shabbat is on a higher spiritual level than the holidays-even higher than Rosh Hashanah. So be on best behavior this Shabbat! Ktiva V'Chatima Tova! (By Rabbi Shaul Yosef Leiter, www.ascent.org.il)

The Rebbe Writes

In the Ten Days of Teshuva, 5736 [1975]

...Inasmuch as we are now in the propitious days of Aseres Yemei Teshuva (Ten Days of Return), it is well to remember that this is the time of the year which our Sages identify with the verse, "Seek G-d when He is found, call on Him when He is near." This "nearness" is described as the "nearness of the Source of Light to its spark." May G-d grant that this be reflected in the daily life throughout the whole year, in all aspects, both spiritual as well as material.

Indeed, since all expressions used by our Sages, as all words of Torah, are exact, the said expression, "nearness of the Source of Light to its spark," is particularly meaningful. For, the proximity of the Source of Light increase the spark's flame and power, and so in the spiritual realm, where the nearness of G-d, the Source of Light and Source of Blessing, sets the Jew's heart and mind aglow with love of G-d and awe of G-d, stimulating him (and her) to observe and the channels and vessels to receive G-d's blessings in all needs, materially and spiritually.

With the blessing of Chasimo uGmar Chasimo Toivo [be fully sealed for good] and good things in all above. (From: L'chaim #586, www.l'chaimweekly.org)

One of the students of the Ba'al Shem Tov once travelled to his Rebbe for Yom Kippur. On the day before Yom Kippur, since he did not get to buy hay for the horses the day before, and they had not eaten the whole previous day, they needed to stand outside the city in the forest to graze.

In the middle of all this the chassid sat down to rest a bit and fell asleep, and when he got up he saw that the stars had already come out. Since he was a parsah distant from the city, the chassid was forced to stay outside the city and to observe Yom Kippur there. The chassid was greatly distressed about this, and he prayed in a heartbroken manner.

On Motza'ei Yom Kippur the chassid travelled to the city to the Ba'al Shem Tov, who received him with a smiling countenance and great joy, and said to him: "You should know that your prayer elevated all the prayers of the 'people of the fields.'" (Keter Shem Tov, ch. 317)(Excerpted from: Days Of Awe, Days Of Joy, chabadonline.com)

Though these Days of Awe, as they are often called, are solemn, they are not sad. In fact, Yom Kippur is, in a subtle way, one of the happiest days of the year. For on Yom Kippur we receive what is perhaps G-d's most sublime gift: His forgiveness. When one person forgives another, it is because of a deep sense of friendship and love that overrides the effect of whatever wrong was done. Similarly, G-d's forgiveness is an expression of His eternal, unconditional love.

Though we may have transgressed His will, our essence, our soul, remains G-dly and pure. Yom Kippur is the one day each year when G-d reveals most clearly that our essence and His essence are one. Moreover, on the level of the soul, the Jewish people are all truly equal and indivisible. The more fully we demonstrate our essential unity by acting with love and friendship amongst ourselves, the more fully G-d's love will be revealed to us. (From: Living with Moshiach, www.moshiach.net)

6th of Tishrei - Yartzheit of the Rebbe's mother - Rebbetzin Chana: Two stories recounted by the Rebbe at gatherings in honor of his mother's yahrtzeit illustrate a fundamental concept. The first anecdote took place when the Rebbe's father, Rabbi Levi Yitzchok, was in exile. Rebbetzin Chana ingeniously managed to produce different color inks from wild plants for Rabbi Levi Yitzchok to use in writing his Torah innovations, as he was not even afforded ink with which to write. The second incident related by the Rebbe took place after Rabbi Levi Yitzchok's passing. Rebbetzin Chana miraculously succeeded in smuggling Rabbi Levi Yitzchok's writings out of Communist Russia.

The Rebbe explained that these two incidents teach us that when, by Divine Providence, a mission is given to an individual--even if that mission seems utterly futile or impossible--one's efforts will ultimately be crowned with success. Though one must work within the confines of nature, one must not be constricted by nature, for it is the infinite and supernatural G-d who has presented one with this mission.

As our Divinely appointed mission in these last moments of exile is to hasten the Redemption's arrival and prepare ourselves for the long-awaited Messianic Era, we can look to the prophetess Chana and her namesake, the Rebbetzin Chana, for inspiration. And, as the Rebbe concluded a letter written on Rebbetzin Chana's yahrtzeit: "May G-d grant that everyone actively strive for the above, in accordance with the prayer of the prophetess Chana: 'My heart rejoices in G-d, my strength is uplifted through G-d... I rejoice in His help... and He will raise the horn of His Anointed one (Moshiach).'" (From: Living with Moshiach 5760, www.moshiach.net)

A RESUME OF THE SECOND METHOD: SH: - SHIVITI..., "I HAVE SET G-D (HAVAYEH) BEFORE ME ALWAYS." (1)
HAVAYEH INDICATES THE CREATION OF THE UNIVERSE AND CREATURES. BRINGING ALL OF CREATION INTO BEING
AND SUSTAINING IT IS ACCOMPLISHED BY BRIDGING AN INFINITE GAP - FROM AYIN (NON-BEING, NIHILO) TO YESH
(BEING). THIS FORM OF THE AVODA (SERVICE) OF TESHUVA RESULTS FROM ONE'S CONSTANT AWARENESS (2) OF
THE WAY IN WHICH THE UNIVERSE AND ALL THAT IS IN IT, IS (CONSTANTLY) BROUGHT INTO BEING.
FOOTNOTES: 1. TEHILLIM 16:8. 2. "I HAVE SET...BEFORE ME ALWAYS ETC..." (FROM REBBE'S HAYOM YOM, TISHREI 5)

Getting Ahead With Failure

There is only one thing that can put you further ahead than success, and that is surviving failure.

When you are successful, you are whole and complete. That is wonderful, but you cannot break out beyond your own universe.

When you fail, you are broken. You look at the pieces of yourself lying on the ground and say, "This is worthless".

Now you can escape. The shell is broken, the shell of a created being. Now you can grow to join the Infinite.

-The Chabad online weekly magazine