

THE CHABAD WEEKLY

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

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This Shabbat is known by two names: Shabbat Shuva and Shabbat Teshuva.

The name Shabbat Shuva is taken from the opening words of this week's haftora, "Shuva Yisrael - Return, O Israel." The second name, Shabbat Teshuva, is derived from the fact that this Shabbat falls out in the middle of the Aseret Yemei Teshuva, the Ten Days of Repentance. This name is also associated with the haftora, as its central theme is returning to G-d.

The two names of this Shabbat reveal a timely lesson.

The phrase "Shuva - Return" is grammatically a command. G-d commands us to return to Him in repentance.

Teshuva, by contrast, is a noun denoting the action itself, the actual return to G-d.

The word "Shuva" relates more to the One who issues the command than the person being addressed. It implies a situation in which the command has already been issued, but not yet carried out. The command itself imparts a certain measure of strength, but does not ensure that it will necessarily be fulfilled in the future.

"Teshuva," on the other hand, implies that the action has already been taken, i.e., that the teshuva has already been done. But if that were the case, why would we continue to refer to this Shabbat as Shabbat Teshuva?

The answer is that the act of teshuva consists of both the command to return to G-d and its subsequent implementation.

Shuva teaches us that even after a Jew has done teshuva, he still needs to work on himself. No matter how much teshuva a person has done, it is always possible to rise higher; hence the directive, "Return, O Israel unto the L-rd your G-d." Thus it is understood that there is always room for improvement, for an even deeper and more infinite level of teshuva, as G-d Himself is Infinite and without limitations.

This, then, is the lesson of Shabbat Shuva: A Jew must never content himself with whatever spiritual accomplishments he has already attained. He must never think that, because he has worked on himself a whole week, he is now entitled to "rest" because it is Shabbat. No, today is Shabbat Shuva! Even after one has done teshuva, more work is required. For the service of teshuva is continual and without end. (Adapted from Hitva'aduyot 5744, Volume 1LChaim 5760, #586) - lchaimweekly.org

"Of the Rock that bore you were you unmindful, and you forgot the G-d Who bore you." (32:10) When G-d created man He gave him the gift of being "unmindful"--the ability to forget and allow time to heal the wounds which would befall him in this world. But, G-d claims, what did you do with this gift? You misused it, and forgot about Me! Rabbi Menachem Mendel of Kotzk (from L'Chaim #181)

The Cantonists' Minyan

Reb Mordechai, a follower of the third Rebbe of Chabad, Rabbi Menachem Mendel of Lubavitch (1789-1866) had been dispatched by his Rebbe to wander the countryside of Russia, journeying from town to town, and inspire the Jews scattered there with the teachings of Chassidism.

But one day -- it was the day before Yom Kippur -- he arrived at some town in the middle of nowhere, only to hear that all its Jews, about one hundred altogether, had left the day before to the city of Vitebsk to pray in the large synagogue there on the Day of Atonement. Suddenly he found himself, but a few hours away from the holiest day of the year, without a minyan -- the quorum of ten Jews required for communal prayer.

"You won't find any Jews here, Rabbi!" one of the townspeople told him. "But about two hours away there's a small village of Cantonists. They're a strange bunch, but that's the closest thing to Jews you'll find around here now!"

(The Cantonists were Jews who, by decree of Czar Nicholas I, had been snatched from their families when they were young children for a 25-year term of "service" in the Czar's army, where every cruel means had been employed to force them to abandon Judaism. The few that survived were so emotionally and psychologically destroyed when they left the army decades later, that they were never able to live normal lives. So they lived together in little villages, apart from the rest of the world.)

Immediately Reb Mordechai started walking, but after over an hour he still saw nothing. No... wait! There seemed to be something on the horizon.

Sure enough, there it was. There were only a few old wooden houses, but this must be the village he was looking for.

The first resident that saw the rabbi enter the village called everyone else, and in no time they were all lined up with shining faces, taking turns shaking the newcomer's hand.

They were overjoyed. Such an honor to have a real rabbi as their guest!

Suddenly they stepped back, formed a sort of huddle, and began whispering to one another. Then they fell silent, looked again at the rabbi, and one of them stepped forward in great humility, cleared his throat and announced:

"Excuse me, Rabbi, but we would be very honored if his excellency the Rabbi would please honor us with leading the prayers of Yom Kippur."

All the others stood staring at the Rabbi with wide pleading eyes nodding their heads beseechingly. Reb Mordechai nodded in agreement, and the joyous hand-shaking ritual was repeated once again.

"We only have one stipulation," the man continued. "That one of us leads the closing prayer of the holy day, Ne'ilah!"

An hour later they were all seated in the solemn atmosphere of Yom Kippur in their little shul (synagogue) listening to the beautiful heartfelt prayers of the Chassidic rabbi, Reb Mordechai.

A very special feeling overcame Reb Mordechai. He had never quite experienced a Yom Kippur like this. He had never been in such a minyan; comprised of Jews each of whom had been through hell, things that he could never even dream of experiencing, only for the sake of G-d. And although he knew all the books and they knew nothing, he felt dwarfed by these simple folk.

His soul flowed into the prayers, and it seemed to him that he had never sung so beautifully in his life. First Kol Nidrei, then the evening prayer, then on the following day he prayed the other three prayers, and read twice from the Torah.

But finally at the end of the day came their turn; it was time for Ne'ilah.

Reb Mordechai stepped back, took a seat in the small shul with everyone else, and waited to see what was going to happen. Why did they want this prayer for themselves?

One of the Cantonists rose from his chair, took a few steps forward and stood at the podium, his back to the crowd.

Suddenly, before he began to lead the prayers, he started unbuttoning and then removing his shirt.

Reb Mordechai was about to say something, to protest: You can't take your shirt off in the synagogue!

But as the shirt fell from the man's shoulders, it revealed hundreds of scars; years upon years of deep scars.... each one because the man refused to forsake the G-d of Israel.

Reb Mordechai gasped and tears ran from his eyes. The Cantonist then raised his hands to G-d and said in a loud voice.

"G-d...Send us Moshiach! Redeem the Jewish people now!"

"I'm not asking for the sake of our families, because we don't have any families.

"I'm not asking for the sake of our futures, because we have no futures.

"I'm not asking for the sake of our livelihoods or our comfort, or our children, or our reputations, because we don't have any of those things either.

"We're just asking: Assey l'maan shemecha – Do it for Your sake!"

And then he put on his shirt and began the prayer. (Told by Rabbi Tuvia Bolton, of Yeshiva Ohr Tmimim, Kfar Chabad, Israel. Rabbi Bolton's weekly Parshah story and commentary can be found at www.ohrtmimim.org/torah By Tuvia Bolton) chabad.org

A resume of the fifth method: H - Hatznei'a..., "Walk discreetly with your Gd," (1). One must take care not to be conspicuous or ostentatious in the slightest. It is said "Man should always be artful in piety." (2) The artfulness lies in seeing that his piety not be noticed at all. We know that a number of the early Chassidim concealed their true selves, and when discovered were sincerely distressed. This is the Avoda of Teshuva that comes from Hatznei'a Lechet, being discreet (From Rebbe's Hayom yom Tishrei 8).

Just as the Kohein Gadol prayed for all Jews, so too, the prayer of each individual Jew on Yom Kippur, dressed in white garments – a pure heart, and sincere devotional thoughts, arouses divine compassion for a good sweet year both spiritually and materially, not only for himself and his family, but for all Jews – because
“All of Israel are responsible for each other.”

-The Rebbe

YOM KIPPUR SCHEDULE

Sunday, Erev Yom Kippur, September 15

Shacharis	9:00 AM
Mincha	3:30 PM
Candlelighting	6:42 PM
Kol Nidrei	6:55 PM

Monday, September 16

Shacharis	9:00 AM
Torah Reading	11:00 AM
Yizkor	11:30 AM
Mincha	5:10 PM
FAST ENDS	7:42PM

SHABBOS PARSHAS HA'AZINU

*Shabbos Shuvah
 September 14, 2002*

Candlelighting:	6:46 PM
Friday Mincha:	7:00 PM

SHABBAT MORNING

LATEST TIME FOR SHEMA 9:41

- Tanya 8:45 AM
- Shacharit 9:30 AM followed by Kiddush & Cholent
- Shabbos Shuvah 5:45 PM
Talk
- Mincha 6:30 PM followed by Seuda Shlishit
- Shabbat ends 7:46 PM

There will be no classes this week.

DAILY MINYONIM:

Shacharit: Mon-Fri 6:00 AM and 7:30 AM
Sunday 9:00 AM
Mincha/Maariv: 6:55 PM

GOOD SHABBOS!
CHESIVA VE CHASIMA TOVA!

Kiddush this week is being sponsored by Mr. & Mrs. Dovid Sochaczewski in memory of his mother and brother's yartzheit.

Happy Birthday to Paul Mandel, Robert Mandel, Shalom Ben-Levy, Moishe Lipsker, Sharon Lein.

Yartzeits: Chaya and Mordechai Sochaczewski - Tishrei 10, Philip Eisenberg - Tishrei 10, Leah Ben-Levy - Tishrei 12, Yeta Staub - Tishrei 13.

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The Shul extends its condolences to the Dauer Family on the loss of Michla's mother, Ruth Ruja Fineberg.

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