

THE CHABAD WEEKLY

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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 1, From: L'Chaim 5760 #586)

"Were they wise they would comprehend this, they would understand what their end would be." (32:29)

QUESTION: The word "zot" - "this" - is superfluous?

ANSWER: In the prayers on Rosh Hashanah and Yom Kippur we proclaim, "U'teshuvah u'tefillah u'tzedakah ma'avirin et ro'ah hazezeirah" - "Repentance, prayer, and charity avert the severity of the decree." In all machzorim above these words are printed in small letters, "kol, tzom, mamon" - "Voice (of prayer), fasting, money (for charity)." The merit of the Jewish people is determined by how they excel in these three things, and the total numerical value of the three is four hundred and eight, which is also the numerical value of the word "zot".

This pasuk, which is read usually during the High Holiday season, is alluding that "Were they wise they would comprehend 'zot' - the achievements that are derived through - 'kol, tzom, and mamon' - 'voice, fast, and money' " - and "yavinu" - they would understand that it plays an important role - "le'acharitam" - for their future, i.e. through it they will merit to be inscribed in the Book of Life with all the best materially and spiritually.

Hashem challenges the Jewish people, "Ubechanuni na bezot" - "Test Me, if you will, with 'zot' - 'this' " (Malachi 3:10), i.e. perform the three things which add up to "zot" - four hundred and eight - and "[See] if I do not open for you the windows of heaven and pour out upon you blessings without end." Unfortunately, there are people who do not realize or refuse to recognize what can be accomplished through these three things. King David says of such people, "Ukesil lo yavin et zot" - "A fool cannot understand 'zot' - 'this' " (Psalms 92:7), i.e. the importance of 'kol, tzom and mamon' which have the same numerical value (408) as the word 'zot.' (From: VeDibarta Bam by Rabbi Moshe Bogomilsky)

By Example

In a small village in the backwoods of Eastern Europe, many hours' journey from the nearest Jewish community, lived a Jewish family. Once a year, for the holy day of Yom Kippur, they would make the long trip to town in order to pray together with their fellow Jews.

One year, the villager woke bright and early on the day before Yom Kippur and readied himself for the journey. His sons, however, not quite as industrious as he, had slept in. Impatient to get on his way, he said to his family: "Listen, I'm going to set out on foot while you get yourselves together. I'll wait for you at the large oak at the crossroads."

Walking swiftly, the villager soon reached the tree and lay down in its shade to wait for the family wagon. Exhausted from several days of backbreaking labor, he fell asleep. Meanwhile, his

family loaded up the wagon and set out. But in the excitement of the journey, they forgot all about their old father and drove right by the sleeping figure at the crossroads.

When the villager woke, evening had already fallen. Many miles away, the Kol Nidrei prayers were getting underway in the town's synagogue. Lifting his eyes to the heavens, the old man cried:

"Master of the Universe! My children have forgotten me. But they are my children, so I forgive them. You, too, should do the same for those of Your children who have abandoned You...."

Told by the previous Lubavitcher Rebbe's grandmother, Rebbetzin Rivkah Schneersohn (Adapted from the teachings of the Rebbe by Yanki Tauber) — meaningfullife.com

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,
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A resume of the fifth method:

H - Hatznei'a..., "Wal k discreetly with your G-d,"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.)

A common misconception is that teshuvah ("repentance") is simply an antidote to sin, and thus applies only to sinners and lowly people. In truth, teshuvah is the soul's return to and restoration of its original purity, and applies to every soul that has descended into the human state.

- Rabbi Schneur Zalman of Liadi

YOM KIPPUR SCHEDULE

Sunday, Erev Yom Kippur, October 5

Shacharis 9:00 AM
Mincha 3:00 PM
Candlelighting 6:14 PM
Kol Nidrei 6:30 PM

Monday, October 6

Shacharis 9:00 AM
Torah Reading 11:00 AM
Yizkor 11:30 AM
Mincha 4:45 PM
FAST ENDS 7:14 PM

SHABBOS PARSHAS HA'AZINU

Shabbos Shuvah

October 4, 2003

Candlelighting: 6:17 PM
Friday Mincha: 6:35 PM

LATEST TIME FOR SHEMA: 9:45 AM

SHABBOS MORNING

Tanya 8:45 AM

Shacharit 9:30 AM followed by
Kiddush and Cholent

Shabbos Shuvah 5:15 PM followed by
Talk Seuda Shlishit

Mincha 6:00

Shabbos ends 7:17 PM

There will be no classes next week.

DAILY MINYONIM:

Shacharit: Mon-Fri 6:00 AM and 7:30 AM

Sunday: 9:00 AM

Mincha/Maariv: 6:30 PM

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

Seuda shlishit this week is sponsored by the Horowitz family.

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

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

**GOOD SHABBOS AND
 CHESIVA VE CHSIMA TOVA!**