

# The Shul

at the Lubavitch Center

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Nitzavim – VaYeLech – Rosh Hashanah

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## The Ultimate Car Wash

Most of us have been to a car wash at least once in our lives. The ones that are the most fun, for kids and adults alike, are the kind where you remain in the car, shift into neutral and float along on the conveyor belt.

First, there's a spray of water from one side, then the soap hits the car from somewhere else, and for an additional couple bucks you can get some hot wax so that the shine lasts longer.

Finally, big rubber pieces envelope the car and dry it without so much as a scratch. Thirty seconds after this wash cycle has begun, you're driving out in your car that looks like a million bucks. That is, until you realize that the interior of your car still has windows that are smudged from the inside, a few cookie crumbs are on the floor, there's an empty styrofoam container from your most recent cuppa and there are even a few loose coins embedded in the seat.

What can you do to get rid of the mess inside? The only way to clean it is to open up your door and let some guy with a bottle of Windex and a vacuum jump in and do the rest of the job.

On Yom Kippur we all go to the synagogue, sit down, position ourselves in neutral and wait for the conveyor belt to begin moving. The rabbi zaps you from this side, the cantor gets you from the other side, sit down, stand up, sit down. There's a sermon, the Torah reading, and before you know it, there's an announcement of a break and another announcement telling you when the break will be over and when the afternoon services will resume.

Many of us walk out of shul after the shofar blowing signaling the close of Yom Kippur feeling like a million bucks, all clean and shiny and new. But then it hits us. We aren't any cleaner on the inside than when we walked in. All of those faults and bad habits we had promised ourselves we'd change are still with us. And no amount of sitting in the synagogue, no matter how much the seats cost, is going to change us.

How can we change? Unlike our cars, unfortunately, it isn't a matter of letting someone in with rags and cleaning solution. It's much more difficult because we're the only ones who can really make sure that our insides get cleaned. Which isn't to say that change has to be a solitary experience. It certainly is easier when we have help and support from the people around us.

Like a car wash, however, getting our insides clean is intrinsically tied up with "opening up." Once we're open to change we're half way there.

This season of the High Holidays is the time when we contemplate our past behavior, our involvement in Judaism, our goals and values. It is a most appropriate time to begin making the necessary changes in our lives. Open up. Try something new. Attend a Torah study class. Read an edifying Jewish book. Learn the choreography of prayer. Incorporate Jewish teachings and wisdom into your family life, parenting techniques, business relations, charitable endeavors. Add a new mitzva to your repertoire of mitvot. Clean up your insides. Then you'll look and feel like a million bucks.

*(by Rabbi Yitzchak Sapochkinsky from <http://www.lchaimweekly.org/>)*

## HaNiglos Lanu U'Levaneinu: Talking The Talk and Walking The Walk

Parshas Nitzavim provides an important lesson in chinuch [pedagogy]. After very harsh warnings about what will happen to us if we do not keep the Torah, the Torah concludes with the pasuk [verse] "The hidden things are for Hashem, our G-d, (ha'nistaros l'Hashem Elokeinu) but the revealed things (ha'niglos) are for us and for our children forever, to carry out all the words of this Torah." [Devorim 29:28]

I saw a homiletic interpretation of the expression "ha'nistaros l'Hashem Elokeinu" which interprets "the hidden things are for Hashem ..." to refer to the mitzvos that are between man and G-d. There are aveiyros [sins] where "nobody knows the difference" – no one saw you do it, no body heard you doing it; it remains strictly something that happened between you and the Ribono shel olam. For sure, it is something that requires repentance and something for which he will need to give an accounting, but it remains hidden between the sinner and his G-d.

*(continued on the other side)*

However, the “niglos,” which we do in public are “for us and for our children.” They have an influence not only on us, but on our children as well. A person must always realize that how he acts will have an influence on his children. Whether it is how a person acts in shul or how he interacts with his fellow man, his children are watching and learning from this behavior. “Ha’Niglos” [that which is revealed] is “Lanu” [impacts oneself] and “u’levaneinu” [impacts our children as well]! Not only will they have an effect on our children but also the effect will be “ad olam” – it will have an eternal effect on our children and on their descendants forever more!

The job we do raising our children lasts with them and perpetuates throughout future generations, because how we raise them directly influences how they raise their children. Rav Wolbe writes that a person’s biggest motivation to be a baal midos tovos [kind and generous person] is his children. Even if a person knows that he is not the biggest mensch in the world and his natural inclinations would not be to go out of his way to show kindness to a neighbor, nonetheless, everyone wants to have “good children”. The surest way to accomplish that is to “talk the talk and walk the walk.” In that way, the niglos will be “lanu u’levaneinu”.

Someone once posed the following question to the Chazon Ish: He has the option of davening in a shul on Rosh Hashana where he would be able to take his child with him or to daven in a Yeshiva, but since the Yeshiva is so crowded, he would not be able to take his child with him. However, the davening in the Yeshiva is a superior religious experience for the father – it would be a more intense davening and he would have greater kavanah [focus]. The Chazon Ish told him that it is preferable to daven with his child next to him. It is important to show the child how his father cries on the Yomim Noraim [Days of Awe]. This leaves an everlasting impression on the child.

This is precisely the intent of the pasuk. The way we act in private (ha’nistaros) remains strictly between the person and G-d. However, that which is public (ha’niglos) has an impact not only on the person but also on his children and on all future generations of descendants. This should give everyone pause as to how they behave.

*(by Rabbi Yissocher Frand from Project Genesis at www.torah.org)*



Thank you to **Mr. Mitch and Mrs. Liz Mayer** for sponsoring the flowers for Rosh Hashanah. Thank you to **Mr. Larry and Mrs. Helen London** for sponsoring the flowers for Yom Kippur. The Londons and Mayers wish everyone a Happy and Healthy new year.

Sponsorship is available for two flower displays on the Bima during Succot and Shemini Atzeret. Please consider sponsoring the flowers in honor or in memory of someone. Please email Allan Genut at [agenut@gmail.com](mailto:agenut@gmail.com) to make arrangements.

### Seudah Shlishit סעודה שלישיית

**Yossi and Chaya Statman** are sponsoring this week's seudah shlishit to mark the shloshim of Chaya's mother, Mrs. Nechamah Bienenstock.

### Davening and Shiurim Schedule

#### Friday, 9/15 – 24 Elul

Shacharit — 7:00 a.m.  
Candles — 6:55 p.m.  
Minchah / Ma'ariv — 6:55 p.m.

#### Shabbat, 9/16 – 25 Elul

Shacharit — 9:00 a.m.  
Sof Z'man Kriat Shema — 9:53 a.m.  
Berachot Gemara Shiur — 5:45  
Minchah & Seudah Shilishit — 6:45 p.m.  
Ma'ariv — 7:56 p.m.  
Selichot — 1:00 a.m.

#### Sunday, 9/17 – 26 Elul

Shacharit — 8:00 a.m.  
Minchah / Ma'ariv — 6:50 p.m.

#### Monday, 9/18 – 27 Elul

Selichot & Shacharit — 6:20 a.m.  
Minchah / Ma'ariv — 6:50 p.m.

#### Tuesday, 9/19 – 28 Elul

Selichot & Shacharit — 6:30 a.m.  
Minchah / Ma'ariv — 6:50 p.m.

#### Wednesday — Erev Rosh Hashanah, 9/20 – 29 Elul

Selichot & Shacharit — 6:10 a.m.  
Hatoras Nedarim  
Eruv Tavshilin  
Candles — 6:47 p.m.  
Minchah / Ma'ariv — 6:45 p.m.

#### Thursday — Rosh Hashanah, 9/21 – 1 Tishrei

Shacharit — 9:00 a.m.  
Sof Z'man Kriat Shema — 9:53 a.m.  
Shofar — 11:30 a.m.  
Mincha & Tashlich — 5:50 p.m.  
Candles — 7:51 p.m.  
Ma'ariv — 7:51 p.m.

#### Friday — Rosh Hashanah, 9/22 – 2 Tishrei

Shacharit — 9:00 a.m.  
Sof Z'man Kriat Shema — 9:54 a.m.  
Shofar — 11:30 a.m.  
Candles — 6:44 p.m.  
Mincha / Ma'ariv — 6:45 p.m.