

The Shul
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September 23, 2017

Ha'azinu – Shabbat Shuva – Yom Kippur

3 Tishrei, 5778

What is Yom Kippur ?

An Eternal Bond

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.

Jonah Swallowed By The Fish

The Haftorah that is read on the afternoon of Yom Kippur tells the story of how G-d commanded the prophet Jonah to go to the city of Ninveh and warn the people there to repent, lest G-d destroy their city.

Jonah did not want to fulfill this mission and ran away on a ship. G-d caused a terrible storm to occur and eventually the sailors threw Jonah off the ship - as the only way to make the storm abate.



G-d caused a great fish to swallow up Jonah. Eventually Jonah was saved from the fish and went to do G-d's bidding in Ninveh.

Why was this story chosen to be read on the holiest day of the year? And why did Jonah "run away" from G-d rather than carry out his mission? To teach us how much our love of our fellow Jew needs to be.

Jonah knew that if he went to Ninveh the people there would repent. He also knew that the Jewish people had not repented in spite of all the chastising the prophets had given them.

Rather than make the Jewish people appear bad in G-d's eyes, Jonah chose to "run away." This lesson is so important that we read it every year on Yom Kippur.

(from <http://www.lchaimweekly.org/>)

Sensitivity Training

Just hours before his death, Moshe teaches the Jewish Nation a song with his final words of motivation and praises of G-d. It begins, "The Rock, perfect is His work, for all His ways are justice; a G-d of faith, without iniquity, righteous and fair is He." (Devarim/Deuteronomy 32:4) Rashi explains the term "of faith", which connotes being trusted to fulfill a promise, refers to G-d's trustworthiness to pay the righteous for their righteousness in the World to Come. The seemingly superfluous statement of "without iniquity" refers to the reality that even the wicked are given reward for their righteousness, but their payment is in this world.

This does not appear balanced. If rewards in this world are indeed comparable to rewards in the next, should not the righteous be allotted some physical rewards for their good deeds as are the wicked? If the rewards are not comparable, why should the wicked people be denied full payment for the few good deeds they did?

Our Sages teach us (Pirkei Avos/Ethics of the Fathers 4:22) that one hour of spiritual bliss in the World to Come is better than an entire life of pleasure in this world. The righteous are not rewarded for fulfilling mitzvos (G-d's commands) in this world is because any reward in this world would be substandard. Why then do such rewards suffice for the non-righteous?

(continued on the other side)

Rabbi Eliyahu Dessler (1) explains that when a person dies, his soul, imbued with all the values and character with which it lived, returns to G-d's realm – a "world" where all experiences, including all rewards, are exclusively spiritual. A person whose focus in life was physical and temporal pleasures would find this situation the greatest torture. He would find himself in a realm in which he cannot have the things he truly wants, and he never developed the tools to appreciate the spiritual treasures he does have. He does not value this cache for the reward it truly is, so how can G-d reward him for the mitzvos he did do? He gives this person the physical currencies he DOES value – wealth, honor, luxuries – the remuneration of this temporal world. While such compensation is comparatively insignificant, it is the reward he has chosen for himself. But the person who focused on striving to connect to the Divine, developing his character and G-d consciousness with Torah study and mitzvah fulfillment, the physical necessities of this world are a hindrance. With the demise of the physical body, those limitations are removed and the soul can connect with G-d, fully able to experience and enjoy the ultimate pleasure.

The development of that relationship, the genesis of that G-d consciousness, is the product of the sensitivity training we choose to utilize during our physical lives in this world. Throughout Yom Kippur we often proclaimed, "For we are Your people and You are our G-d, we are Your Children and You are our Father. we are Your people and You are our King, we are your designated and You are our Designated." Now, we need to live it!

(by Rabbi Shlomo Jarcaig from Project Genesis at www.torah.org)

Yahrzeits This Week:

Howard Elbaum 7 Tishrei - Tuesday night / Wednesday for father Avraham Menachem ben Yitzchak Yehudah



Thank you to **Mr. Mitch and Mrs. Liz Mayer** for sponsoring the flowers on Rosh Hashanah.
 Thank you to **Mr. Larry and Mrs. Helen London** for sponsoring the flowers on Yom Kipper.
 Thank you to **Mr. Chaim and Mrs. Este Kahn** for sponsoring the flowers for Succot.

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Davening and Shiurim Schedule

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.

Shabbat — Shabbat Shuva, 9/23 — 3 Tishrei

Shacharit — 9:00 a.m.
 Sof Z'man Kriat Shema — 9:55 a.m.
 Shabbat Shuva Drasha — 5:30
 Minchah — 6:30 p.m.
 Ma'ariv — 7:45 p.m.

Sunday — Tzom Gedalia, 9/24 — 4 Tishrei

Fast Begins — 5:32 a.m.
 Shacharit — 8:00 a.m.
 Minchah / Ma'ariv — 6:25 p.m.
 Fast Ends — 7:27 p.m.

Monday, 9/25 — 5 Tishrei

Shacharit — 6:50 a.m.
 Minchah / Ma'ariv — 6:35 p.m.

Tuesday, 9/26 — 6 Tishrei

Shacharit — 7:00 a.m.
 Minchah / Ma'ariv — 6:35 p.m.

Wednesday, 9/27 — 7 Tishrei

Shacharit — 7:00 a.m.
 Minchah / Ma'ariv — 6:35 p.m.

Thursday, 9/28 — 8 Tishrei

Shacharit — 6:50 a.m.
 Minchah / Ma'ariv — 6:35 p.m.

Friday — Erev Yom Kippur, 9/29 — 9 Tishrei

Shacharit — 7:00 a.m.
 Minchah — 3:00 p.m.
 Kol Nidre — 6:35 p.m.
 Candles & Fast Begins — 6:33 p.m.

Shabbat — Yom Kippur, 9/30 — 10 Tishrei

Shacharit — 9:00 a.m.
 Sof Z'man Kriat Shema — 9:57 a.m.
 Yizkor — approximately 11:45 a.m.
 Mincha & Ne'ila — 4:30 p.m.
 Fast Ends — 7:30 p.m.
 Ma'ariv — 7:30 p.m.