

# The Shul

at the Lubavitch Center

6701 Old Pimlico Road  
Baltimore, MD 21209

[www.chabadshul.org](http://www.chabadshul.org)



September 11, 2021

VaYeLech – Yom Kippur

5 Tishrei, 5782

## Backing Out of Yom Kippur

One day, Rebbetzin Chana, the mother of the Rebbe, told one of the Chasidim: When my son comes to visit me, after we spend some time together and he prepares to leave back to his office, I notice how he makes his way to the door in a peculiar way. As he goes, he straightens a chair here, rearranges something there, all on his way to the door. He does this in such a way so that without being obvious about it, he never shows me his back. He thinks I don't notice but I do.

Rebbetzin Chana passed away on Shabbat Shuva, 6 Tishrei, 1964. On the "Shabbat of Return" she returned her soul to her Maker. She is celebrated and remembered at this time of the year, in the days between Rosh Hashana and Yom Kippur.

The timing of this remarkable woman's passing has its own meaning. What can we glean from this story that she told to polish our own Shabbat Shuva and Yom Kippur experiences? Here's a thought.

What is the significance of not showing your mother your back? Is there something terrible about the back? The sight of someone's back means that they're leaving. And a person should never leave his mother. It's disrespectful. After everything a mother does for her baby, then her toddler, then her adolescent, then her teenager, then her adult child, how could he simply walk away from her? She never once walked away from him; the chutzpa of him to walk away from her!

But as G-d would have it, people have an obligation to live their lives. Eventually a man has to leave his mother and go make a life for himself. In fact, the very act of leaving and becoming independent brings the mother great pleasure. And in that way, leaving mom is all part of honoring her.

Despite all that, leaving your mother is still not okay. Even though it's something we all have to do, remembering that it's not okay is also something we all have to do. Even as we leave to build our own lives, we reverently back out, careful not to show our backs, careful to avoid a thoughtless or careless departure. Because in truth, we should stay. We cannot, but we should.

When we leave with the feeling that we would much prefer to stay, when we "back out," we are saying, "I don't want to go and I know I shouldn't go, but I have to."

Backing out announces to Mother that her son is leaving only to go forth and live his life in the way she taught him to.

Mere mortals will remember this truth from time, on special occasions. The Rebbe, a man of truth, lived truth and moved with truth. A man like that cannot turn his back on his mother, figuratively or literally.

On Yom Kippur morning, synagogues everywhere will fill up to capacity. More men and women will arrive in droves for the Yizkor service. The souls of their dearly departed parents or grandparents will beckon them to shul and on the day that we ask to be inscribed for life, the children will remember those who gave them life.

And then, they will leave. The question is though, should they? If Yizkor is truly about spending time in the company of departed parents, at what point can someone say, "Okay, that's enough, nice spending time with you, see you next Yom Kippur"?

But can a person spend the rest of his life in shul? Would that even make his parents happy? But how do we walk out on Mother?

The answer, once again, is to back out. Yes, Yizkor ends; Yom Kippur ends. And the child must leave and return to "real life." But the son or daughter leaves only to go forth and live his or her life in the way Mom taught.

With Yizkor, one generation reassures the previous one that Am Yisrael Chai, we are still Jews, still Yom Kippur people, still tzedaka (charity) givers, still proud Jews. Walking out after Yizkor must not be the end of that reassurance. By backing out, the message is, I talked the talk, now I will walk the walk. Watch me and be proud.

*(by Rabbi Eli Friedman from <http://www.lchaimweekly.org/>)*

## Admission

“Did that great doctor I sent you to figure out your problem?”

“When he told me to undress, I was a little embarrassed, so I just showed him a splinter in my finger that he took out.”

Yom Kippur is the special time of year that we must atone for our sins. (We shouldn't wait only for Yom Kippur; it is always good to repent!!) If we can't admit to G-d and ourselves our misdeeds, we'll never be able to fix them. (Based on a talk of Rav Ben Zion Brook zt"l)

*(by Rabbi Chaim Flom from Project Genesis at [www.torah.org](http://www.torah.org))*

Dedication of plaques on the Shul board which is prominently located in the hall at the entrance to the Shul is an appropriate means of Tzedakah and support the Shul as well. Below is the list of items available. Please contact Rabbi Kaplan for more information.

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|--------------------------------|---------------------------|
| 1. Top (large) Plaques \$5,400 | 2. Medium Plaques \$3,600 |
| 3. Small Plaques \$1,000       | 4. Simcha Leaf \$180      |

The flowers on the bima for Yom Kippur were generously sponsored by an anonymous donor.

**Thank you !!**



### Yahrzeits This Week:

Howard Elbaum 7 Tishrei - Sunday night / Monday for father Avraham Menachem ben Yitzchak Yehudah

### SHUL DIRECTORY

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### DAVENING AND SHIURIM SCHEDULE

**Friday 9/10 — 4 Tishrei**

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

**Shabbat, 9/11 — 5 Tishrei**

Shacharit — 9:00 a.m.  
 Sof Z'man Kriat Shema — 9:51 a.m.  
 Shabbat Shuva Drasha — 5:30 p.m.  
 Minchah — 6:45 p.m.  
 Ma'ariv— 8:04 p.m.

**Sunday, 9/12— 6 Tishrei**

Shacharit — 8:00 a.m.  
 Minchah / Ma'ariv — 7:00 p.m.

**Monday, 9/13 — 7 Tishrei**

Shacharit — 6:50 a.m.  
 Minchah / Ma'ariv — 7:00 p.m.

**Tuesday, 9/14 — 8 Tishrei**

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

**Wednesday — Erev Yom Kippur, 9/15 — 9 Tishrei**

Shacharit — 7:00 a.m.  
 Minchah — 3:00 p.m.  
 Candles — 6:56 p.m.  
 Fast Begins — 6:57 p.m.  
 Kol Nidre — 6:45 p.m.

**Thursday — Yom Kippur, 9/16 — 10 Tishrei**

Shacharit — 9:00 a.m.  
 Sof Z'man Kriat Shema — 9:53 a.m.  
 Yizkor — After 11:00 a.m.  
 Minchah and Ne'elah— 5:15 p.m.  
 Fast Ends — 7:53 p.m.  
 Ma'ariv and Shofer — 7:53 p.m.

**Friday, 9/17 — 11 Tishrei**

Shacharit — 7:00 a.m.  
 Shabbat Candles — 6:53 p.m.  
 Minchah / Ma'ariv — 6:55 p.m.