

# The Shul

at the Lubavitch Center

6701 Old Pimlico Road  
Baltimore, MD 21209

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



September 9, 2023

Nitzavim — VaYeLech

23 Elul, 5783

## The Perfect Time

Putting on your shoes. Opening a package of food. Responding to an inquiry about one's health.

These, and many other daily activities, are part of our Divine service.

In small, seemingly insignificant ways that we cannot possibly enumerate comprehensively, we bring the spiritual into the mundane, thereby creating a comfortable place for G-d in this world.

Whenever the Rabbi of Ternigrad visited the Chozeh of Lublin, the Chozeh always made a point of personally attending to his guest's needs in some way, thus fulfilling the mitzva (commandment) of serving on a Torah scholar.

Once, after serving his guest coffee, the Chozeh washed out the cup and returned it to its place.

The rabbi asked why the Chozeh troubled himself with this detail.

The Chozeh replied: "When the High Priest took out the empty incense spoon and the ash pan from the Holy of Holies on Yom Kippur, this too was part of the Divine service of the day."

G-d gives us the incredible opportunity to infuse the most mundane areas of our lives with spirituality.

When putting on shoes, Jewish law instructs us to first put on our right shoe, then our left. Then we are to tie our left shoe followed by our right. "Is the Torah trying to dictate our every action and move, each thought and emotion?" one might wonder.

Not at all! The Torah is giving us the chance to connect with the Divine even when performing a trite, unimportant act.

Incidentally, the order to use when putting on and tying shoes teaches us not to show favoritism, not to select one side over another. Through our interaction with an inanimate object we become habituated to benevolence!

When you open a package of food on Shabbat or a holiday, don't tear through the letters, thereby "erasing" a word. Picayune, inane? No way! We are being sensitized. We are being taught how to bring holiness into every action, every breath, every thought.

When someone asks how you are, you can respond, "Thank G-d, I'm doing just fine." You have just shown gratitude to Your Creator. And, you have reminded yourself and the other person that there is a G-d in the world.

The Talmud states: "The transgressors of Israel are as full of mitzvot as a pomegranate with seeds."

No wonder. It's so simple to do mitzvot. We are infinitely lucky that G-d makes it so easy for us.

The fact is that opportunities to do mitzvot easily and painlessly, are endless: Greet people with a smile; say, "Have a good, sweet new year; drop a coin in a tzedaka (charity) box; give your seat to an elderly person; tie your shoes the "Torah" way; buy the ketchup with the kosher symbol instead of the one without a kosher symbol; check the egg for blood before you cook or bake with it. The list goes on.

When we realize how simple it is to do mitzvot, it entices us to want to do some that require a little spiritual elbow-grease.

Though any day is auspicious, the days before Rosh Hashana are a perfect time to choose a new mitzva to undertake for the upcoming year.

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

## Getting to Teshuvah


Every year, the first ten days of the month of Tishrei are set aside as the "Aseret Yemei Teshuvah" / "Ten Days of Repentance." R' Avraham Halevi Horowitz z"l (16th century; father of the Shelah Hakadosh) explains that this period was designated as the time for Teshuvah because Rosh Hashanah is the anniversary of [man's] creation.

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Our Sages teach that G-d knew at the time of creation that mankind could not be perfect and would sin. Therefore, He created the concept of Teshuvah even before He created the physical world. However, writes R' Horowitz, it would not have been seemly for Rosh Hashanah itself to be the day of forgiveness; after all, that is the Day of Judgment. Therefore, Hashem has given us a period after the Day of Judgment to mitigate the harshness of the judgment through repentance. This is the meaning of the verse (Yeshayah 55:6), "Seek Hashem when He can be found" (which our Sages say is a reference to the Aseret Yemei Teshuvah). When "can He be found"? Only after He shows Himself by creating the world!

Therefore, continues R' Horowitz, on each day of the Ten Days of Repentance, one must turn aside somewhat from his mundane affairs — or even better, at night, when he is in any case free from the interference of other people — to reflect on his sins and confess about them. This should be done with crying, tears and heartbreak as if a close relative had died, as we read in Tehilim (119:136), "My eyes shed streams of tears because they did not keep Your Torah." A repentant person should not underestimate the importance of tears, for our Sages have taught that the "Gates of Tears" are never locked. (Emek Berachah p.200)

(by Rabbi Shlomo Katz from Project Genesis at [www.torah.org](http://www.torah.org))

Kiddushim for Shabbat Parshat Ki Savo and Ki Seitzei were sponsored anonymously in honor of a birthday on 15 Elul and for a needed Refuah Shlaymah. May it happen b'karov. 

Please complete and send to the Shul your: (1) Yomim Noraim Seat Reservation Form, (2) Membership Information Form and (3) Yizkor Form for 5784. All are available on the Shul Website at [www.chabadshul.org](http://www.chabadshul.org)

 Sponsorships are available for two flower displays on the Bima during each of Rosh Hashanah and Yom Kippur. 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.

**Yahrzeits This Week:**  
 Leslie Silverberg      23 Elul - Friday night / Shabbat      for father      Eugene Hettleman

SHUL DIRECTORY	
<b>Rabbi:</b> Shmuel Kaplan . . . rabbikaplan@chabadmd.com	<b>Gabbaim:</b> Yehudah Buchwalter . . . judahbuchwalter@verizon.net Allan Genut . . . . . agenut@gmail.com Ephraim Siff
<b>Treasurer:</b> Michael Frank . . . . shul.chabad@gmail.com	
<b>Kiddush:</b> Reuven Frank . . . . . rfrank82@gmail.com	
<b>Website:</b> Shoshana Zakar . . . . . sue.zakar@gmail.com	<b>Bulletin:</b> Howard Kaplon . . . . . hkaplon@towson.edu

DAVENING AND SHIURIM SCHEDULE	
<p><b>Friday, 9/8 — 22 Elul</b>                      Shacharit — 7:00 a.m.                      Minchah / Ma'ariv — 7:00 p.m.</p> <p><b>Shabbat, 9/9 — 23 Elul</b>                      Shacharit — 9:00 a.m.                      Sof Z'man Kriat Shema — 9:51 a.m.                      Minchah — 6:55 p.m.                      Shiur — after Minchah                      Ma'ariv — 8:09 p.m.                      Selichot — 1:00 a.m. (Sunday)</p> <p><b>Sunday, 9/10 — 24 Elul</b>                      Shacharit — 8:00 a.m.                      Minchah / Ma'ariv — 7:05 p.m.</p> <p><b>Monday, 9/11 — 25 Elul</b>                      Selichot &amp; Shacharit — 6:20 a.m.                      Minchah / Ma'ariv — 7:05 p.m.</p>	<p><b>Tuesday, 9/12 — 26 Elul</b>                      Selichot &amp; Shacharit — 6:30 a.m.                      Minchah / Ma'ariv — 7:05 p.m.</p> <p><b>Wednesday, 9/13 — 27 Elul</b>                      Selichot &amp; Shacharit — 6:30 a.m.                      Minchah / Ma'ariv — 7:05 p.m.</p> <p><b>Thursday, 9/14 — 28 Elul</b>                      Selichot &amp; Shacharit — 6:20 a.m.                      Minchah / Ma'ariv — 7:05 p.m.</p> <p><b>Friday — Erev Rosh Hashana, 9/15 — 29 Elul</b>                      Selichot &amp; Shacharit — 6:10 a.m.                      Hatoras Nedarim                      Candles — 6:57 p.m.                      Minchah / Ma'ariv — 6:55 p.m.</p>