

SHAILOS L'CHAZARA

Review Questions

Likkutei Sichos Vol. 2

לקוטי שיחות · חלק ב

Shabbos Teshuvah

שבת שובה

2 sichas in this booklet

Sicha 1: Not Just "Sorry": Coming Home · Shabbos Teshuvah, p. 409, §§5–10

Sicha 2: Gold Garments and White Garments · Shabbos Teshuvah, p. 411, §§11–18

TEACHER'S EDITION

Answers are printed in italics on the answer lines, with the section (§) of the sicha.

★ easy ★★ medium ★★★ harder

Each sicha has questions, a true chassidishe story, and a lesson for you.

Not Just “Sorry”: Coming Home

תשובה תפלה וצדקה

Likkutei Sichos vol. 2, Shabbos Teshuvah, p. 409 (Hebrew edition pp. 112–114), sections 5–10. From the sicha of 6 Tishrei 5713 (1952).

The point: *Jews are confident that on Rosh Hashanah Hashem surely gave them a good and sweet year, for themselves and their families, in children, life and plentiful food. But good has no limit. So Hashem gave the days between Rosh Hashanah and Yom Kippur, the Aseres Yemei Teshuvah, and through their avodah we can get Hashem to give even more on Yom Kippur, from His full and wide hand. What is the avodah? We say in the machzor: teshuvah, tefillah and tzedakah. (§5) On the surface, the nations also have these three: “repentance, prayer and charity”. But there is a basic difference, and it shows in the words themselves. (§6) TESHUVAH: The exact translation of “repentance” is “charatah”, regret. But a Jew’s is called “teshuvah”, return. Charatah means something NEW: he regrets the bad and wants to start a new path. Teshuvah means going BACK. A Jew is good in his essence and wants to do good; for different reasons, not his fault or only partly his fault, he did something not good, but in his essence he is good. Teshuvah means returning to his root, his inner “I”, and revealing it until it rules his life. That is why teshuvah applies to everyone: a tzaddik always strives to reach and reveal his inner “I”, and even a rasha, however low he fell, can always do teshuvah, because he doesn’t need to create something new, only to return to his inner “I”. (§7) TEFILLAH: The exact translation of “prayer” is “bakashah”, a request. But a Jew’s is called “tefillah”, which means connecting. A request asks Hashem to give, from above to below, what is missing; if nothing is missing, there is no request. Tefillah is connecting with Hashem, from below to above, and that belongs to everyone, always. Every Jew’s soul is connected to Hashem, but in the body it must deal with eating, drinking and the like, and its connection weakens. So there are set times every day to renew and strengthen the connection. That is why even someone who lacks nothing must daven with full force. (§8) TZEDAKAH: The exact translation of “charity” is “chesed”, kindness: the other doesn’t deserve anything, and I give only from my good heart. But a Jew’s is called “tzedakah”, from “tzedek”, justice, in two ways. First, he MUST give: it isn’t his; Hashem gave it to him as a deposit to give to others. Second, since he needs Hashem to give to him, and Hashem certainly owes him nothing, he must act measure for measure and give even what he doesn’t owe. Then he awakens Above that Hashem gives him more than he deserves, since he gave beyond his means. Especially tzedakah for the public, and most of all for Torah institutions, where every student will build a Jewish home and be a guide to those around him. Such a giver may say before Hashem: “I gave more than I could for Your ‘business’; You too, give more than I deserve for my needs.” (§9) These three, teshuvah, tefillah and tzedakah, bring a good final sealing: returning to the inner “I”, connecting to Hashem, and giving tzedakah as “tzedek”. Then, as much good as Hashem gave on Rosh Hashanah, He gives even more on Yom Kippur. (§10)*

QUESTIONS ★ easy ★★ medium ★★★ harder

- ★ Why did Hashem give the Aseres Yemei Teshuvah, if He already gave a good year on Rosh Hashanah?

Because good has no limit; through the avodah of these days Hashem gives even more on Yom Kippur.

(§5)

- ★ What three things does the machzor say are the avodah of these days?

Teshuvah, tefillah and tzedakah. (§5)

3. ★★ What is the difference between “charatah” and “teshuvah”?

Charatah (regret) means starting something new. Teshuvah means returning to what you already are, your inner good “I”. (§7)

4. ★★★ Why can both a tzaddik and a rasha do teshuvah?

A tzaddik always strives to reveal his inner “I”. A rasha doesn’t need to create anything new, only to return to his inner “I”, which is good. (§7)

5. ★★ What is the difference between “bakashah” and “tefillah”?

A bakashah asks for what is missing, from above to below. Tefillah is connecting with Hashem, from below to above. (§8)

6. ★★ Why must even someone who lacks nothing daven every day?

The soul’s connection weakens while it deals with the body (eating, drinking), so set times renew and strengthen it. (§8)

7. ★★ What is the difference between “chesed” and “tzedakah”?

Chesed: giving from a good heart what the other doesn’t deserve. Tzedakah: justice, an obligation. (§9)

8. ★★★ Give the two reasons why tzedakah is “tzedek”, justice.

1) It isn’t his; Hashem gave it as a deposit to give to others. 2) He needs Hashem to give him what Hashem doesn’t owe, so he must act measure for measure. (§9)

9. ★★ Why is tzedakah for Torah institutions special?

Every student there will build a Jewish home and be a guide to those around him. (§9)

10. ★★ What may someone who gave beyond his means say to Hashem?

“I gave more than I could for Your ‘business’; You too, give more than I deserve for my needs.” (§9)

11. ★ What do teshuvah, tefillah and tzedakah bring on Yom Kippur?

A good final sealing: Hashem gives even more than on Rosh Hashanah. (§10)

A CHASSIDISHE STORY

The Candlesticks on Top of the Cabinet

A woman in Brooklyn sent a letter asking for the Shabbos candle holders that the Rebbe's Shabbos candle campaign was giving out. By mistake she addressed it to the Rebbe himself. The Rebbe got it in the Friday mail, and right away had his secretary call Mrs. Esther Sternberg, who ran the campaign: make sure this woman can light Shabbos candles THIS Friday.

With 45 minutes left before Shabbos, Mrs. Sternberg and two daughters rushed to the address. No one answered. A neighbor explained: she's elderly and hard of hearing. They all knocked hard, and finally an elderly Jewish lady opened the door, so happy to see them.

Mrs. Sternberg wondered: why hadn't she lit until now? "Of course I have Shabbos candlesticks!" said the woman, and showed her a big silver candelabra on top of a kitchen cabinet. When her children moved her, they put it up there, and no one could reach it.

One of the girls climbed up and brought it down, and that Friday the woman lit Shabbos candles in her very own candelabra.

Source: "A Jewish Background" (chabad.org Magazine)

Think: The woman didn't need NEW candlesticks; hers were just out of reach. How is this like the sicha's difference between "charatah" and "teshuvah"?

Charatah means starting something new; teshuvah means returning to what you already have (§7). A

Jew's inner good "I" is always there, sometimes just "up on the cabinet"; teshuvah brings it down

and lets it shine.

THE LESSON FOR YOU

During the Aseres Yemei Teshuvah, remember: you're not becoming someone new. You're coming home to the good "you" that was always there. Daven to connect, and give tzedakah because it's right.

For example: You got into a bad habit of answering back. Instead of thinking "I'm just like that", say: "That's not the real me." Apologize, daven Shacharis with a little more feeling, and put your own money in the pushka before Yom Kippur.

Gold Garments and White Garments

בגדי זהב ובגדי לבן

Likkutei Sichos vol. 2, Shabbos Teshuvah, p. 411 (Hebrew edition pp. 114–117), sections 11–18. From the sicha of 7 Tishrei 5717 (1956).

The point: *The “Ten Days of Teshuvah” include the two days of Rosh Hashanah and Yom Kippur, since only seven days are in between. Calling them by one name shows they are one unit, beginning on Rosh Hashanah and ending on Yom Kippur, so from the first moment of Rosh Hashanah the preparation for Yom Kippur begins. The mitzvah of Rosh Hashanah is the shofar; the main point of Yom Kippur is the avodah of the Kohen Gadol, who had to do ALL the avodah himself. He did it in two kinds of garments: the gold garments for the avodah in the Azarah and Heichal, and white linen garments for the avodah in the Kodesh HaKodashim. (§11) Only the physical Beis HaMikdash was destroyed. The spiritual Beis HaMikdash inside every Jew’s soul remains whole; no one can destroy it. As the Frierdiker Rebbe said (3 Tammuz 5687), only our bodies were given into galus, not our souls. In this inner Beis HaMikdash there are all the Yamim Tovim, and on Yom Kippur every Jew is the Kohen Gadol of his own Beis HaMikdash, who must do all the avodah himself and not rely on others, in white garments in the Kodesh HaKodashim and gold garments for the rest. (§12) Why gold? The Rambam writes that in holiness one should use the best and most beautiful things. But then why WHITE in the Kodesh HaKodashim, where the holiness is greatest? Because everyone must serve Hashem with all his powers. When a rich man is asked for tzedakah, he can’t say he has done his part with Torah, tefillah and learning Chassidus; he must know the Beis HaMikdash needs gold garments. On the other hand, he can’t be done just by supporting yeshivos (“gold”); he needs “white garments” too: clean, spiritual matters free of gashmiyus. Gold was created mainly for the Beis HaMikdash (Midrash), so use it there. But in the Kodesh HaKodashim of every Jew’s soul, gold doesn’t enter: there the rich man is equal to everyone. (§13) The Ten Days begin with the shofar: an animal’s horn, and its sounds are not “musical tones” but simple sounds, tekiah, shevarim, teruah. Standing before Hashem there is no place for cleverness; the connection is a simple cry from the heart, a son crying to his Father for a good and sweet year. They end with the Kohen Gadol’s avodah in both kinds of garments: a person must not hide in “white garments” (“I’m too holy for money”) when the poor man, the yeshivah and the shul need gold; but in the Kodesh HaKodashim he is equal to all, in clean white. In the Kodesh HaKodashim there was nothing, not even the holy Lechem HaPanim, only Hashem, the Torah (the Aron and luchos) and the Kohen Gadol. (§14) The lesson: the beginning of life, of avodah and of the year must be a simple cry to Hashem, above reason; then a person must do the avodah himself, in gold and in white. Then gashmiyus and ruchniyus go together, just as the Kohen Gadol switched back and forth: gold, white, gold, white, gold. For Jews, gashmiyus and ruchniyus are not separate. (§15) On Yom Kippur a Jew prepares to enter the Kodesh HaKodashim inside him: the place of the luchos, the Torah engraved in him. “How can I enter, when I am not adorned at all?” No gold or decorations are needed, only white, clean garments: a pure heart and a pure mind, which every Jew reaches after the mikveh on Erev Yom Kippur. (§§16–17) And just as the Kohen Gadol, after all his avodah, said a short prayer and won a good year for himself, his tribe and all Yisrael, so every Jew in the Kodesh HaKodashim inside him, with a few words, brings happiness for the whole year, not only for himself but for all of Yisrael, since all Jews are responsible for each other. (§18)*

QUESTIONS ★ easy ★★ medium ★★★ harder

1. ★★ How do we know that Rosh Hashanah and Yom Kippur are part of the “Ten Days of Teshuvah”? What does this teach?

There are only seven days in between. It shows all ten days are one unit, so preparing for Yom

Kippur starts from the first moment of Rosh Hashanah. (§11)

2. ★ Which garments did the Kohen Gadol wear, and where?

Gold garments for the avodah in the Azarah and Heichal; white linen garments in the Kodesh

HaKodashim. (§11)

3. ★★ Which Beis HaMikdash was never destroyed? What did the Frierdiker Rebbe say?

The spiritual Beis HaMikdash in every Jew's soul. Only our bodies were given into galus, not our

souls. (§12)

4. ★★ Who is the Kohen Gadol of your inner Beis HaMikdash on Yom Kippur?

Every Jew himself. He must do all the avodah himself, not rely on others. (§12)

5. ★★★ Why does the rich man need “gold garments”, and why also “white garments”?

Gold: he must give money; he can't say Torah and tefillah are enough. White: he can't be done with

supporting yeshivos; he needs pure ruchniyus too. (§13)

6. ★★★ Why was the avodah in the Kodesh HaKodashim done in WHITE, even though it is the holiest place?

In the Kodesh HaKodashim of the soul, gold (wealth) doesn't enter. There the rich man is equal to

everyone. (§§13–14)

7. ★★ Why is the shofar a simple horn with simple sounds?

Before Hashem there is no place for cleverness; the connection is a simple cry from the heart, a

son to his Father. (§14)

8. ★★ What does it mean to “hide in white garments”?

To say “I'm holy and pure” to avoid giving money, when the poor man, the yeshivah and the shul

need gold. (§14)

9. ★★ What was in the Kodesh HaKodashim?

Nothing, not even the Lechem HaPanim; only Hashem, the Torah (Aron and luchos) and the Kohen Gadol. (§14)

10. ★★★ Why did the Kohen Gadol switch back and forth between gold and white garments?

To show that for Jews gashmiyus and ruchniyus are not separate; they go together. (§15)

11. ★★ “How can I enter the Kodesh HaKodashim when I’m not adorned?” What is the answer?

No gold is needed, only white clean garments: a pure heart and mind, which every Jew reaches after the mikveh on Erev Yom Kippur. (§17)

12. ★★ How is every Jew’s Yom Kippur davening like the Kohen Gadol’s short prayer?

With a few words he brings a good year, not only for himself but for all Yisrael, since all Jews are responsible for each other. (§18)

A CHASSIDISHE STORY

“Cock-a-Doodle-Doo! Hashem, Have Mercy!”

Once, during Ne'ilah, the Baal Shem Tov cried and pleaded more than usual. His talmidim understood that something serious was happening in Heaven, and they cried too, and soon the whole shul was crying.

A young villager had come for the Yamim Nora'im. He couldn't read, so he had stood all day silently watching the chazzan. In his village he knew every animal's sound, and he loved the rooster's crow best. When he heard the whole shul crying, his heart broke too, and he cried out loudly: “Cock-a-doodle-doo! Hashem, have mercy!”

People were shocked and tried to quiet him and even throw him out. “I am also a Jew!” he protested. Then the Baal Shem Tov's face shone, and he finished Ne'ilah with a special niggun.

After Yom Kippur he told his talmidim: there was a harsh accusation in Heaven against a whole community. But the sincere cry of the village boy was heard in Heaven, gave great pleasure Above, and cancelled all the accusations.

Source: *From the writings of the Frierdiker Rebbe, “The Boy Who Crowed Like a Rooster and Saved a City” (chabad.org)*

Think: The boy had no “gold garments”: no learning, no fancy words. How does his cry fit the shofar and the “white garments” of the Kodesh HaKodashim?

Before Hashem there's no place for cleverness, only a simple cry from the heart, like the shofar

(§14). In the Kodesh HaKodashim all are equal in white (§13), and like the Kohen Gadol's short

prayer, his few words helped a whole community (§18).

THE LESSON FOR YOU

Serve Hashem in “gold” (give generously, use the best for mitzvos) AND in “white” (a pure heart, where everyone is equal). And on Yom Kippur, a simple cry from the heart reaches the highest place.

For example: You're proud that you gave the biggest donation in class to the yeshivah campaign. That's “gold”, great! But at Ne'ilah, don't stand there feeling important. Close your eyes and say simply: “Tatte, I want to be good. Please give a good year to me and to all of Klal Yisrael.”