

The Shul

at the Lubavitch Center

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Lech Lecha

11 Cheshvan, 5776

A Limitless Treasure

The disciples of the Maggid of Mezeritch had begged their master many times to show them Elijah the Prophet. Their persistence paid off; when a gathering of poritzim, wealthy Polish landowners, was being held the Maggid acceded to their request.

The Maggid instructed his disciples to stand in a certain location and watch the poritzim ride by. The third poritz they would see, he informed them, would be Elijah the Prophet. "And if you are worthy," the Maggid added, "you will even merit to hear words of Torah from his lips."

The disciples followed the Maggid's instructions. They stood and waited in the exact spot the Maggid had indicated. When the third poritz rode by they hesitantly approached his carriage. True, he looked like an ordinary Polish poritz, but hadn't the Maggid declared that he was none other than Elijah the prophet?

Addressing him in Polish, they deferentially asked if they could speak with his lordship as they had a very important matter to discuss. To their surprise the "poritz" responded by flinging sharp insults and curses at them, after which he rode off to join the other landowners.

The bewildered and heartbroken disciples returned to the Maggid and related what had happened. They told him that they had seen Elijah the Prophet, for they didn't doubt for a moment that the poritz was, in truth, the prophet. But when they asked to speak with him he responded with a barrage of deprecations.

The Maggid's response was unexpected. "You rightly deserved the treatment he gave you! You knew for certain, for I gave you all the signs, that you were standing in the very presence of Elijah the Prophet. You should have addressed him in the holy tongue! You should have said to him 'Bless us!' instead of speaking to him in Polish and timidly asking the 'poritz' for an audience. If you could still relate to him as a poritz after I told you that he is Elijah the Prophet, you deserve the treatment you received!"

The Torah (in Deuteronomy) states, "You are a holy people to G-d your G-d." Every Jew is holy. Every Jew is, as the Baal Shem Tov taught, a trove of unlimited treasures.

But it's not enough to know in our heads that a fellow Jew is holy, that he has a wealth of goodness and G-dliness within him. It's insufficient to believe with absolutely certainty that what the Torah and great Jewish teachers of all generations have said about the worth of every Jew is true.

We have to relate to our brother or sister not according to what appearances tell us. From the beginning our entire interaction has to be in accordance with his or her true, goodly and holy nature.

Then, surely, we will merit to see Elijah the Prophet - the harbinger of the Messianic Era - and ask of him, "Bless us."

Some Additional Thoughts

The sigh of a Jew over the suffering of another Jew breaks all the barriers of the Accusers, and the joy with which one rejoices in another's happiness and blesses him, is as acceptable by G-d as the prayer of the High Priest in the Holy of Holies on Yom Kippur.

Reb Elimelech of Linznisk related a teaching from the Maggid of Mezeritch: "Do you know what they say in Heaven? Love of a fellow Jew means loving the absolutely wicked like the perfectly saintly."

"G-d foregoes love of G-d in favor of love of the Jewish people," Rabbi Shneur Zalman declared.

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

This Shabbat we welcome back our esteemed cholent maker, **Mr. Louis Leder**. We are happy to see that his recovery from broken bones in his foot is progressing well. We also want to thank **Mr. Reuven Frank** for making the cholent while Louis was unable to do so.



PLEASE NOTE: This Shabbat - Parshat Lech Lecha - Shacharit will begin at **8:40 a.m.** שוכן עד at **9:20 a.m.**

Jewish History

Great Flood Begins (2105 BCE)

The rains began to fall on the 17th of Cheshvan of the year 1656 from creation (2105), flooding the earth and rising above the highest mountains. Only Noah and his family survived, in the ark built to that end by Divine command, and a pair of each animal species, who entered with him into the ark.

The following is a chronology of the Flood, as indicated by the dates and time periods given in the Torah's account and calculated by Rashi:

Cheshvan 17: Noah enters ark; rains begin.

Kislev 27: Forty days of rain end; begin 150 days of water's swelling and churning, during which the water reaches a height of 15 cubits above the mountain peaks.

Sivan 1: Water calms and begins to subside at the rate of one cubit every four days.

Sivan 17: The bottom of the ark, submerged 11 cubits beneath the surface, touches down on the top of Mount Ararat.

Av 1: The mountain peaks break the water's surface.

Elul 10: Forty days after the mountain peaks become visible, Noah opens the ark's window and dispatches a raven.

Elul 17: Noah sends the dove for the first time.

Elul 23: The dove is sent a second time, and returns with an olive leaf in its beak.

Tishrei 1: Dove's third mission. Water completely drained.

Cheshvan 27: Ground fully dried. Noah exits ark.

(This chronology follows the opinion of the Talmudic sage Rabbi Eliezer; according to Rabbi Joshua's interpretation, the Flood began on Iyar 17, and all above dates should be moved ahead six months.)

Total time that Noah spent in the ark: 365 days (one solar year; one year and 11 days on the lunar calendar).

(from www.chabad.org)

We extend our heartfelt sympathy and condolences to **Alan Auerbach**
on the loss of his father, **Hy Auerbach**.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

Yahrzeits This Week:

Allan Berman

17 Cheshvan - Thursday night/Friday

for father

Hillel ben Shmuel

Davening and Shiurim Schedule

Friday, 10/23 — 10 Cheshvan

Shacharit — 7:00 a.m.

Parshat HaShavua Shiur — 7:45 a.m.

Candles — 5:58 p.m.

Minchah / Ma'ariv — 6:00 p.m.

Shabbat, 10/24 — 11 Cheshvan

Shacharit — 8:40 a.m.

Sof Z'man Kriat Shema — 10:08 a.m.

Berachot Gemara Shiur — 4:45 p.m.

Minchah & Seudah Shilishit — 5:45 p.m.

Ma'ariv — 6:59 p.m.

Sunday, 10/25 — 12 Cheshvan

Shacharit — 8:00 a.m.

Shulchan Aruch Shiur — 8:45 a.m.

Minchah / Ma'ariv — 5:55 p.m.

Monday, 10/26 — 13 Cheshvan

Shacharit — 6:50 a.m.

Parshat HaShavua Shiur — 7:45 a.m.

Minchah / Ma'ariv — 5:55 p.m.

Tuesday, 10/27 — 14 Cheshvan

Shacharit — 7:00 a.m.

Parshat HaShavua Shiur — 7:45 a.m.

Minchah / Ma'ariv — 5:55 p.m.

Wednesday, 10/28 — 15 Cheshvan

Shacharit — 7:00 a.m.

Parshat HaShavua Shiur — 7:45 a.m.

Minchah / Ma'ariv — 5:55 p.m.

Thursday, 10/29 — 16 Cheshvan

Shacharit — 6:50 a.m.

Parshat HaShavua Shiur — 7:45 a.m.

Tanya Shiur — 9:00 p.m.

Minchah / Ma'ariv — 5:55 p.m.

Friday, 10/30 — 17 Cheshvan

Shacharit — 7:00 a.m.

Parshat HaShavua Shiur — 7:45 a.m.

Candles — 5:49 p.m.

Minchah / Ma'ariv — 5:50 p.m.