

The Shul
at the Lubavitch Center
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January 27, 2018

Beshalach — Shabbat Shira

11 Shevat, 5778

Fruit!

Fruit. It's come a long way!

In years gone by we were advised, "An apple a day keeps the doctor away." The latest dietary guidelines call for five to 13 servings of fruits (and vegetables) a day (2½ to 6½ cups per day), depending on one's caloric intake. According to nutrition-and-you.com "Fruits are nature's wonderful medicines packed with vitamins, minerals, anti-oxidants and many phyto-nutrients (Plant derived micronutrients)...."

Fruits provide plenty of soluble dietary fiber..."

So, except for when it's been tampered with by people, fruit is a healthy choice. The numerous varieties of fruit also share two other qualities: they are naturally sweet and delicious and they have seeds.

Jewish teachings refer to mitzvot (commandments) as "fruit."

In order for our mitzvot to be like edible fruit, they too have to be healthy, free of additives, untainted by ego, one-upmanship or a holier-than-thou attitude.

The fact that a fruit contains seeds means that it is able to reproduce. The seeds from a piece of fruit grow into a tree which bears fruit. Those fruits decompose and then the seeds germinate. They grow into saplings and eventually into new, fruit-bearing trees. This chain, the first link of which goes all the way back to the beginning of the world, continues eternally.

Mitzvot must "contain seeds." Our mitzvot should produce other mitzvot - they should inspire within ourselves and within others the desire and the ability to increase in Jewish living.

Moreover, mitzvot are eternal. And, like fruit trees, they link us not only to the future but to the past, as well.

It is not for naught that the first mitzva in the Torah, given to the first people, was "Be fruitful and multiply." For, it is truly a basic and prime mitzva to bring forth another Jew, to create - physically or spiritually - another person who him/herself will do fruit-bearing mitzvot, ad infinitum.

Finally, mitzvot like fruit, are sweet. They satisfy our "craving" for the most delicious things in life - loving kindness, a relationship with G-d, a sense of community, transcending our mundane existence, wisdom.

In the Garden of Eden, all trees bore fruit. The Midrash teaches that in times of Moshiach, when all of creation will return to its perfect state, all trees will once again bear fruit - healthy fruit, sweet and delicious fruit, fruit producing fruit.

There is no "Institute" or "Association" that has set limits to or recommended daily allowances for our mitzvot observance. Surely if we attempt to perform as many mitzvot as possible each day, and even more, we will soon merit to experience the perfection of the world in the final Redemption.

(by Rabbi Yoseph Kahanov from <http://www.lchaimweekly.org/>)

Friday, January 26 – Yud Shevat: 1. Yahrzeit of Rebbetzin Rivkah Schneerson in 1914; 2. Yahrzeit of Rabbi Yosef Yitzchak Schneersohn in 1950; 3. Rabbi Menachem Mendel Schneerson assumed Leadership of the Lubavitch Movement in 1951.

Community Information of Interest

January 27: Hubris and Atonement: The State of Israel and the Jewish People 1972-75. Lecture by Rabbi Dovid Katz. *Oily Friends: Europe and the State of Israel 19782-75.*

This lecture will begin at 8:00 p.m. and be held at the Congregation Shomrei Emunah.

The Best Choice

"Moshe took the bones of Yosef with him..." (13:19)

The Talmud relates that while Bnei Yisroel were preoccupied with obtaining the wealth of the Mitzrim, Moshe was ensuring that the remains of Yosef and his brothers be transported to Eretz Yisroel for burial, thereby fulfilling the oath that Yosef had adjured Bnei Yisroel. The Midrash continues that Hashem proclaimed "Chacham levav yikach mitzvos", "The wise hearted take (for themselves) the mitzvos". The implication of the Talmud is that Moshe concerned himself with the performance of mitzvos whereas the rest of Bnei Yisroel were out satisfying their greed.

In last week's parsha Hashem pleaded with Moshe to urge Bnei Yisroel to take the valuables of the Egyptians prior to departing Mitzrayim so that our Patriarch Avraham would not complain concerning the treatment of his nation. Bnei Yisroel were "borrowing" the Egyptians' valuables to fulfill the commandment of Hashem. Why does the Talmud not view their actions as the performance of a mitzva? Why is Moshe described as "chacham" – "wise" for performing a mitzva and not "tzadik" – "righteous"?

The difference between the mitzva performed by Bnei Yisroel and the one performed by Moshe Rabbeinu is that Moshe was concerned with the performance of a communal responsibility, whereas the rest of the nation engaged in the performance of individual responsibilities. Great objectivity is required in order for a person to choose to perform a mitzva which does not directly benefit him individually, over a mitzva which does. The chacham is defined as one who learns from every man for he has the objectivity to put aside his own perspective and predisposition for those of others. Therefore Moshe is described as "chacham" for his behavior.

Throughout our lives we are faced with choices that pit the benefit of others against those of our own. Both options may even qualify as mitzvos, making the choice more difficult. It is easy to rationalize our actions as appropriate if they qualify as mitzvos. However, the right choice must be concluded objectively, and not based upon our own personal agendas.

(by Rabbi Yochanan Zweig from Project Genesis at www.torah.org)



We happily wish Mazel Tov to **Mr. and Mrs. Shmuel Lyss and family** on the birth of a son. The Shalom Zachor will be starting at 8:00 p.m. at 2449 Forest Green Road.



"The Rav's Friday Night Hashkafa Q&A Shiur for Men"

will take place at 8:15 p.m. next Friday night (Yitro, February 2, 2018) and will be held at the home of Rabbi and Mrs Larry Ziffer at 2530 Farrington Road.

Kol Hanaarim this Friday evening at 7:45 p.m. in The Shul. Cholent is provided by O'Fishel Catering!

Yahrzeits This Week:

David Feierstein 17 Shevat - Thursday night / Friday for father Chaim Mordechai ben Rav Naftoli Hertzel

Davening and Shiurim Schedule

Friday, 1/26 — 10 Shevat

Shacharit — 7:00 a.m.
Candles — 5:02 p.m.
Minchah / Ma'ariv — 5:05 p.m.

Shabbat, 1/27 — 11 Shevat

Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 9:46 a.m.
Berachot Gemora Shiur — 4:20 p.m.
Minchah & Seudah Shilishit — 4:50 p.m.
Ma'ariv — 6:04 p.m.

Sunday, 1/28 — 12 Shevat

Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 5:10 p.m.

Monday, 1/29— 13 Shevat

Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 8:15 p.m.

Tuesday, 1/30— 14 Shevat

Shacharit — 7:00 a.m.
Ma'ariv — 8:15 p.m.

Wednesday — Tu b'Shevat, 1/31 — 15 Shevat

Shacharit — 7:00 a.m.
Ma'ariv — 8:15 p.m.

Thursday, 2/01 — 16 Shevat

Shacharit — 6:50 a.m.
Ma'ariv — 8:15 p.m.

Friday, 2/02 — 17 Shevat

Shacharit — 7:00 a.m.
Candles — 5:10 p.m.
Minchah / Ma'ariv — 5:10 p.m.