

The Shul
at the Lubavitch Center
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November 11, 2017

Chayei Sarah

22 Cheshvan, 5778

Good for Good

Jewish mystical teachings explain that evil has no permanence. Only good exists eternally and every good deed endures forever.

The way to fight evil, then, is with good, with everlasting and incessant good.

How much can you or I do to eradicate evil from the face of the earth, to wipe out terror, eliminate violence, eradicate racism and prejudice? Realistically speaking, how much of an impact can any one, single individual have on the entire world?

The Rebbe addressed precisely this question in a letter addressed to Jews around the world.

One single individual has the capacity to bring the whole of creation to fulfillment, as was the case with the first person, Adam

Our Sages teach us that the first person, Adam, was the prototype and example for each and every individual to follow: For this reason was man created as an individual in order to each you "one person equals a whole world," our Sages declared in the Mishna.

This means that every Jew, regardless of time and place and personal status, has the fullest capacity, hence also duty, to rise and attain the highest degree of fulfillment, and accomplish the same for the creation as a whole.

This disproves the contentions of those who do not fulfill their duty with the excuse that it is impossible to change the world; of that their parents had not given them the necessary education and preparation; or that the world is so huge, and one is so puny-how can one hope to accomplish anything?

There were times when the aforesaid idea, namely, the ability of a single individual to 'transform' the world, met with skepticism, and demanded proof.

However, precisely in our generation, we unfortunately do not have to seek far to be convinced that one person could have such impact. We have seen how one individual brought the world to the brink of destruction, but for the mercies of the King of the Universe, Who ordained that "the earth shall stand firm; shall not fall.

If such is the case in the realm of evil, surely one's potential is much greater in the realm of good. For, in truth, creation is essentially good, and therefore more inclined toward the good than its opposite.

So what can I do to fight evil? What contribution can I make in the war against terrorism? What is my memorial to the thousands who perished last month and the millions before them? I can be good, I can do good, I can think good. And so can you.

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

The Passing Of The Torch

"Yitzchak went out to pray in the field towards evening"(24:63)

Rashi translates "lasu'ach" as "to pray". This follows the Talmudic tradition that Yitzchak established the Mincha prayer. The Baalei Hatosafos point out an apparent contradiction. The Talmud in Tractate Yoma refers to the afternoon prayer as "Tsilusa d'Avraham" – "the prayer of Avraham". If Yitzchak established the Mincha prayer, why is it referred to as "the prayer of Avraham"? The Baalei Hatosafos answer that after Yitzchak established the prayer, Avraham accepted it into his daily regimen, and therefore, it is referred to as "the prayer of Avraham". This answer needs clarification, for even though Avraham recited the afternoon prayer, it was Yitzchak who established it. Why should it not be referred to as Yitzchak's prayer?

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In order to answer the aforementioned question, we must understand why it is that the Patriarchs and Matriarchs disappear from the Torah without any record of the latter portions of their lives.

Generally, we perceive that an "Av" – Patriarch is a title which, once conferred, remains with the individual for the duration of his life. However, this is not correct. Having the title of Av means that the individual's actions have an impact on the formation and propensities of Klal Yisroel, but this appellation does not last for the duration of the individual's life. When Yitzchak became the Av, Avraham ceased to function as an Av. The impact for the future was then decided by Yitzchak. Nearly no information concerning the last forty years of Avraham's life is recorded in the Torah, for at that point, Yitzchak had already become the Av.

The Talmud is teaching us that Yitzchak established the afternoon prayer with the power of an Av. The proof of this is that even Avraham was required to follow his son's institution. Referring to the afternoon prayer as "the prayer of Avraham" emphasizes that Yitzchak becoming the Av impacted not only on the future generations, but on Avraham as well who was affected by the institution of his son.

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



We happily wish Mazel Tov to **Mr. & Mrs. Chaim Rabenstein** on the **Birth of a Son**.
The Shalom Zachor will take place at their home this Friday evening.



Kol Hanaarim (formerly known as Avos Ubanim), will resume this Friday evening at 7:45 p.m. in The Shul. Chulent is provided by O'Fishel Catering! If anyone is interested in sponsoring cookies and drinks, or have any other questions, please see Rabbi Itzkowitz.

"The Rav's Friday Night Hashkafa Q&A Shiur for Men"
will take place **this** Friday night – parsha Chayei Sarah
at 8:00 p.m. and will be held at the home of Mr. & Mrs. Moshe Roth, 6503 Hal Court.

Yahrzeits The Next Three Weeks:

Mitch Mayer 25 Cheshvan - Monday night / Tuesday for mother Freda bat Avraham

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Davening and Shiurim Schedule

Friday, 11/10 – 21 Cheshvan
Shacharit — 7:00
Candles — 4:37 p.m.
Minchah / Ma'ariv — 4:40 p.m.

Shabbat, 11/11 – 22 Cheshvan
Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 10:07 a.m.
Berachot Gemora Shiur — 3:55 p.m.
Minchah & Seudah Shilishit — 4:25 p.m.
Ma'ariv — 5:38 p.m.

Sunday, 11/12 – 23 Cheshvan
Shacharit — 8:00 a.m.
Ma'ariv — 8:15 p.m.

Monday, 11/13 – 24 Cheshvan
Shacharit — 6:50 a.m.
Ma'ariv — 8:15 p.m.

Tuesday, 11/14 – 25 Cheshvan
Shacharit — 7:00 a.m.
Ma'ariv — 8:15 p.m.

Wednesday, 11/15 – 26 Cheshvan
Shacharit — 7:00 a.m.
Ma'ariv — 8:15 p.m.

Thursday, 11/16 – 27 Cheshvan
Shacharit — 6:50 a.m.
Ma'ariv — 8:15 p.m.

Friday, 11/17 – 28 Cheshvan
Shacharit — 7:00
Candles — 4:31 p.m.
Mincha / Ma'ariv — 4:30 p.m.