

# The Shul

at the Lubavitch Center

6701 Old Pimlico Road

Baltimore, MD 21209

410-486-2666

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



December 2, 2017

VaYishlach

14 Kislev, 5778

## Hide and Seek

Do you remember playing "Hide-'n-Go-Seek" as a child? Where was your favorite place to hide? The bathtub? Under the bed in your parents' room? Behind the coats in the hall closet?

Were you ever "it" and couldn't find anyone and called out in exasperation, "Come out, come out, where ever you are. Where is everybody?"

"Where are you?"

" 'Where are you?' G-d asked Adam and Eve after they sinned. Did G-d not know their exact whereabouts?" questioned a Russian official, a Biblical scholar, during the imprisonment and interrogation of Rabbi Shneur Zalman.

Rabbi Shneur Zalman, founder of the Chabad movement explained, "The question of 'where are you?' is G-d's eternal call to each one of us, everyday. Where are we? Where do we stand? How far have we advanced toward achieving our soul's mission in life?"

Are we playing hide-n-seek with G-d, with ourselves? Are we the one hiding or are we "it," in search of our true essence?

Once, while walking in the forest, though deep in thought and meditation, the holy Baal Shem Tov heard a child crying. Following the cry, the Baal Shem Tov finally found a little boy, frightened and shivering in the dark.

"Why are you here in the forest all by yourself?" he asked the child gently.

Looking into the man's kindly face, the child was calmed. "I was playing hide-n-seek with my friends. I waited and waited for them to find my hiding place but none of them discovered it. Now it is dark and they have all gone home! And I am alone and frightened." With that, the boy began to sob sorrowfully once more.

"Do not cry, little boy, I will bring you home," comforted the Baal Shem Tov.

The Baal Shem Tov explained that this incident is truly a metaphor for G-d and the Jews. Since our beginnings as a people, we have actively searched for G-d and sought out a meaningful relationship with Him. Even when we were exiled from our land and G-d was forced to "hide" Himself, we still sincerely searched for Him.

But now, G-d, like the small lost child cries out to us, "I wait and wait for you to look for Me, to find the inherent G-dliness and holiness in everything you do. But it seems you have tired of the search. In the darkness of today's world, in the confusion of the forest of your mundane lives and material aspiration, you have all gone home and I am alone."

Ultimately, when Moshiach comes - may it be very soon - we will be reunited with G-d. No longer will we play games like hide-n-seek, be involved in Trivial Pursuits, or put ours and our children's souls in Jeopardy. But until then, we must remember that a G-d is calling to us, begging us, beseeching us to look for Him. All we need to do is take the initial step, for His fervent cry of pain and loneliness will lead us to Him.

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

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

will take place next Friday night (Vayeshev, December 8<sup>th</sup>) at 8:00 p.m. and will be held at the home of Dr. & Mrs. Moshe Silver, 2317 Farringdon Road.

Questions can be submitted in advance to [rabbikaplan@chabamd.com](mailto:rabbikaplan@chabamd.com) or anonymously in the shul mailbox.

## 19 Kislev — The “New Year” of Chassidism

The 19th day of the Hebrew month of Kislev is celebrated as the “Rosh Hashanah of Chassidism.” It was on this date, in the year 1798, that the founder of Chabad Chassidism, Rabbi Schneur Zalman of Liadi (1745–1812), was freed from his imprisonment in czarist Russia. More than a personal liberation, this was a watershed event in the history of Chassidism, heralding a new era in the revelation of the “inner soul” of Torah.

The public dissemination of the teachings of Chassidism had in fact begun two generations earlier. The founder of the chassidic movement, Rabbi Israel Baal Shem Tov (1698–1760), revealed to his disciples gleanings from the mystical soul of Torah which had previously been the sole province of select Kabbalists in each generation. This work was continued by the Baal Shem Tov’s disciple, Rabbi DovBer, the “Maggid of Mezeritch”—who is also deeply connected with the date of “19 Kislev”: on this day in 1772, 26 years before Rabbi Schneur Zalman’s release from prison, the Maggid returned his soul to his Maker. Before his passing, he said to his disciple, Rabbi Schneur Zalman: “This day is our yom tov (festival).”

Rabbi Schneur Zalman went much farther than his predecessors, bringing these teachings to broader segments of the Jewish population of Eastern Europe. More significantly, Rabbi Schneur Zalman founded the “Chabad” approach—a philosophy and system of study, meditation, and character refinement that made these abstract concepts rationally comprehensible and practically applicable in daily life.

In the fall of 1798, Rabbi Schneur Zalman was arrested on charges that his teachings and activities threatened the imperial authority of the czar, and was imprisoned in an island fortress in the Neva River in Petersburg. In his interrogations, he was compelled to present to the czar’s ministers the basic tenets of Judaism and explain various points of chassidic philosophy and practice. After 53 days, he was exonerated of all charges and released.

Rabbi Schneur Zalman saw these events as a reflection of what was transpiring Above. He regarded his arrest as but the earthly echo of a heavenly indictment against his revelation of the most intimate secrets of the Torah. And he saw his release as signifying his vindication in the heavenly court. Following his liberation on 19 Kislev, he redoubled his efforts, disseminating his teachings on a far broader scale, and with more detailed and “down-to-earth” explanations, than before.

The nineteenth of Kislev therefore marks the “birth” of Chassidism: the point at which it was allowed to emerge from the womb of “mysticism” into the light of day, to grow and develop as an integral part of Torah and Jewish life.

*(from [www.chabad.org](http://www.chabad.org))*

We happily wish Mazel Tov to **Drs. Avi and Aryela Rosenberg**  
on the **Birth of a Son.**

The Shalom Zachor will take place in their home at  
2208 Sugarcone Road (in Greengate) after 8:30 p.m.

The Bris will, IYH, be at The Shul at The Lubavitch Center following Shacharit  
on Tuesday 17<sup>th</sup> of Kislev at approximately 7:40 am.



Kol Hanaarim this Friday evening at 7:45 p.m. in The Shul. Chulent is provided by O’Fishe! Catering! If anyone is interested in sponsoring cookies and drinks, or have any other questions, please see Rabbi Itzkowitz.

### Davening and Shiurim Schedule

**Friday, 12/1 — 13 Kislev**

Shacharit — 7:00  
Candles — 4:25 p.m.  
Mincha / Ma’ariv — 4:25 p.m.

**Shabbat, 12/2 — 14 Kislev**

Shacharit — 9:00 a.m.  
Sof Z’man Kriat Shema — 9:30 a.m.  
Berachot Gemora Shiur — 3:45 p.m.  
Minchah & Seudah Shilishit — 4:15 p.m.  
Ma’ariv — 5:27 p.m.

**Sunday, 12/3 — 15 Kislev**

Shacharit — 8:00 a.m.  
Minchah / Ma’ariv — 4:25 p.m.

**Monday, 12/4 — 16 Kislev**

Shacharit — 6:50 a.m.  
Ma’ariv — 8:15 p.m. **ותן טל ומטר** starts tonight

**Tuesday, 12/5 — 17 Kislev**

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

**Wednesday, 12/6 — 18 Kislev**

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

**Thursday, 12/7 — 19 Kislev**

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

**Friday, 12/8 — 20 Kislev**

Shacharit — 7:00  
Candles — 4:25 p.m.  
Mincha / Ma’ariv — 4:25 p.m.