

The Shul
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December 8, 2018

Miketz — Chanukah — Rosh Chodesh Tevet

30 Kislev, 5779

Listen to the Lights

"Listen to the Chanuka lights," Rabbi Yosef Yitzchak Schneersohn used to tell his chasidim. Each one of Chanuka lights has a unique tale and a profound message.

The Hebrew word "Chanuka" shares the same root as the word chinuch - education. During Chanuka we focus our attention on matters affecting the Jewish education of children. For this reason it is also traditional to give "Chanuka gelt" to children after testing them on Jewish subjects.

Women played an integral role in Chanuka. The heroic stories of Chana and Yehudit are well known. In remembrance of Yehudit's ingenious plot to overcome the enemy general which included the use of dairy, it is customary to eat dairy goods on Chanuka.

"In the beginning, G-d created the Heavens and the earth ... and G-d said, 'Let there be light...' " Light-ohr-is the 25th word in the Torah. The rededication of the Holy Temple and the relighting of the Menora took place on the 25th of the month of Kislev.

The Sanctuary in the desert was completed on the 25th of Kislev, eight months after the Exodus from Egypt. But it was not dedicated until three months later. Jewish teachings explain that the 25th of Kislev was set aside for the future rededication of the Holy Temple by the Maccabees.

One of the greatest miracles of the oil that lasted for eight and not one day was the miracle of Jewish Faith. That the Jews did not despair from lighting the Menora even the first day, though knowing that they would be unable the following day to fulfill the mitzva (commandment) of keeping a perpetual lamp burning, was in itself a great miracle.

Under the circumstances, it was permissible to use the impure oil found after the war to keep the Menora lit. But, the Jews insisted on using only undefiled oil, which was not obtainable for eight days. They were declaring: "We're not interested in the compromises that the Hellenists have been trying to sell us." For the decrees of the Greeks were intended to reduce the emphasis on the holiness and Divinity of the Torah.

Oil, upon which the miracle of Chanuka is based, is an interesting substance. It is not required for our day-to-day existence and is never served alone as a food. It is used to add flavor and is thus associated with pleasure. Oil is a metaphor for the inner teachings of the Torah-Chasidut. Study of Chasidut adds pleasure to our observance of mitzvot. Oil, like Chasidut, has the potential to illuminate. When we light a candle in a room, the contents of the room are revealed. Similarly, studying Chasidut serves to reveal not only more of our own personal potential and energy but also helps to reveal the G-dliness in the world around us.

"In those days at this time." These words, recited on Chanuka, hint at an amazing Jewish mystical concept. The spiritual energy that was evident during a particular event is reinstated in the world on the anniversary of that event. "At this time" we can draw on the energy of "those days." The eight days of Chanuka are an auspicious time to wage spiritual battles against evil, impurity and corruption within and without. And certainly we will be victorious, as in those days.

The light created by G-d on the first day of Creation was not the light of the sun, moon or stars; those heavenly bodies were not created until the fourth day. The light of the first day was a spiritual light, hidden when Adam and Eve sinned and which will be revealed for eternity in the Messianic Era. Within each Jew is a spark of this holy and eternal light which will ultimately be fully revealed within each of us, with the imminent revelation of Moshiach.

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

Community Information of Interest

December 8: Lecture by Rabbi Dovid Katz. **Democracy, Peace, and its Discontents: The State of Israel and the Jewish World in the late 1970s.** *Israel and the Arabs in the late Seventies.* This lecture will begin at **8:00 p.m.** and be held at the Congregation Shomrei Emunah.

Haftorah Summary for Parshas Miketz

The story in this week's Haftorah is among the most famous in all of the Navi. In 2924 – 840b.c.e., Shlomo became king. Shlomo was twelve years old when he ascended the throne of Dovid, and his reign lasted for 40 years. During his reign, the Bais Hamikdash was built and an unprecedented era of peace and scholarship ensued.

The Haftorah begins after Shlomo's fateful dream. During the dream, G-d granted Shlomo anything he desired. Shlomo asked for wisdom and G-d granted his wish. Shlomo's wisdom would earn him the title of, "the wisest of all men."

The very first test of Shlomo's genius was the classic Solomonic resolution of, "Cut the child in half." The nation was awed by his divinely inspired wisdom and recognized their young king as the true heir to the throne of Dovid.

The connection between this story and our Parsha is the relationship between dreams, destiny, success, and international recognition. In both the Parsha and the Haftorah, dreams are divine indicators. Yoseph's interpretations of Pharaoh's dreams are reflections of his divine inspiration and wisdom. Shlomo's insight into the psychology and love of a mother were equally a reflection of divine wisdom.

(by Rabbi Aron Tendler from Project Genesis at www.torah.org)

Chaim and Esty Kahn are sponsoring a Kiddush after davening this Shabbat in memory of the **yahrzeit** of Chaim's father **R' Nachman ben R' Meir**, on this Sunday – the 1st of Tevet. May his neshama have an aliyah!

Thank you to **Rabbi Wolowick** for his involvement and setting up the Menorah.



Yahrzeits This Week:

Chaim Kahn	1 Tevet - Saturday night/Sunday	for father	R' Nachman ben R' Meir
Deborah Eisenberg	1 Tevet - Saturday night/Sunday	for mother	Sheva bas Rav Chaim Elazar
Rebetzin Rochelle Kaplan	3 Tevet - Monday night/Tuesday	for father	Rav Peretz ben Yehoshua

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Davening and Shiurim Schedule

Friday, 12/7 — 29 Kislev
 Shacharit — 6:45 a.m.
 Sixth Chanukah Candle — 4:23 p.m.
 Candles — 4:25 p.m.
 Minchah / Ma'ariv — 4:25 p.m.
 Father & Son Learning (& Chollent) — 7:45 p.m.

Shabbat – Rosh Chodesh Tevet, 12/8 — 30 Kislev
 Shacharit – 9:00 a.m.
 Sof Z'man Kriat Shema — 9:34 a.m.
 Berachot Gemora Shiur — 3:45 p.m.
 Minchah & Seudah Shilishit — 4:15 p.m.
 Ma'ariv — 5:27 p.m.
 Seventh Chanukah Candle — after 5:28 p.m.

Sunday – Rosh Chodesh Tevet, 12/9 — 1 Tevet
 Shacharit — 8:00 a.m.
 Minchah / Ma'ariv — 4:30 p.m.
 Eighth Chanukah Candle — at night

Monday, 12/10 — 2 Tevet
 Shacharit — 6:45 a.m.
 Ma'ariv — 8:15 p.m.

Tuesday, 12/11 — 3 Tevet
 Shacharit — 7:00 a.m.
 Ma'ariv — 8:15 p.m.

Wednesday, 12/12 – 4 Tevet
 Shacharit — 7:00 a.m.
 Ma'ariv — 8:15 p.m.

Thursday, 12/13 – 5 Tevet
 Shacharit — 6:50 a.m.
 Ma'ariv — 8:15 p.m.

Friday, 12/14 — 6 Tevet
 Shacharit — 7:00 a.m.
 Candles — 4:26 p.m.
 Minchah / Ma'ariv — 4:25 p.m.
 Father & Son Learning (& Chollent) — 7:45 p.m.