

The Shul
at the Lubavitch Center
6701 Old Pimlico Road
Baltimore, MD 21209
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December 22, 2018

VaYechi

14 Tevet, 5779

You're Invited

Who doesn't love a wedding? The music, the flowers, the food, the beautiful bride, the father blessing his daughter, the chupa (marriage canopy), breaking the glass and shouting "Mazal Tov!"

For the bride, the groom and the immediate family, there is a constant build-up of excitement, anticipation and preparation. The bride and groom, in particular, are living with the wedding and the wedding plans: eating, breathing, and even sleeping, every detail of the awesome event. For others, the level of involvement is far less intense.

An acquaintance need only be aware of the approaching date of the wedding. A quick check of the calendar ensures that there are no conflicting plans. A few days before the wedding you'll go out and buy a present, and a few hours before you'll get ready to go. But until you actually arrive at the wedding, the myriad details have little reality for you. You have to see them to get truly excited.

A close relative or friend gets more involved in the preparations, perhaps even talking about it to colleagues who don't know the bride or groom. The excitement is more concrete. Weeks in advance you think about what you'll wear. You'll go back and forth in your mind over what would be just the right gift, and maybe you'll be involved in planning pre- or post-wedding celebrations. The wedding, with all of its details, is much more real to you than to the acquaintance who shows up at the right time.

And what if you were the bride or groom, or parents of the couple? Even months before the wedding it would be very real to you because you would be busily immersed in every detail of the big event. The excitement, anticipation and longing for that day would be tangible.

It's not hard to realize that the more one is involved in the actual, wedding plans, whether you're family, friends, or hired professionals, the more of a reality the wedding is to you.

This scenario is similar to the revelation of Moshiach and the Final Redemption. For, certainly, the Redemption has been likened to a wedding, specifically the consummation of the wedding between G-d and the Jewish people that took place at Mount Sinai.

The more we are involved in this ultimate wedding - the more we participate in practical deeds and suitable activities relating to the Redemption - the more excited we will automatically become and the more of a reality it will be in our own lives.

The Rebbe taught that we should study more about Moshiach and the Redemption as a preparation for the once-in-a-lifetime event. In addition, we should engage in practical deeds and suitable activities which will further prepare us for this ultimate wedding, mitzvot that will help hasten the Redemption and accustom us to what it will be like living in the Messianic Era.

It can be as simple as another good deed, another kind act, to prepare us for a world where G-d's goodness and kindness will be clearly evident and where people's innate positive qualities will shine brightly to create a peaceful, healthy and benevolent world.

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

"Yisrael extended his right hand and laid it on Ephraim's head, though he was the younger, and his left hand on Menashe's head. 'Sikail' / He maneuvered his hands, for Menashe was the firstborn." (48:14)

The Aramaic translation, Onkelos, relates the word "sikail" to "seichel"/ "intelligence," i.e., Yaakov's hands behaved with intelligence.

This requires explanation, notes R' Moshe Yehoshua Hager z"l (1916-2012; Vizhnitzer Rebbe), for how can one attribute intelligence to a body part? It would seem that intelligence is in the brain, and the hands are merely tools for implementing the brain's will!

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He explains: We read (Bereishit 22:10), "Avraham sent out his hand, and took the knife to slaughter his son." Why did Avraham have to "send out" his hand, implying that a specific act of will was required? The answer is that Avraham had purified himself to such an extent that his body automatically did G-d's Will, which, in this case, was to not slaughter Yitzhak. Thus, Avraham, who did not know that, needed a conscious act of will to override his hand's "intelligence," in order to pick up the knife.

This is alluded to in our verse as well: Yaakov, also, purified himself to the extent that his hands had their own intelligence, i.e., they knew that G-d's Will was to give the primary blessing to the younger son, Ephraim, not to the older son, Menashe.

How can a person in our times aspire to such a level, asks the Vizhnitzer Rebbe? By studying works of mussar such as Chovot Ha'levavot and Reishit Chochmah. Unfortunately, he adds, the yetzer ha'ra also knows this and therefore encourages us not to study such works. (Yeshuot Moshe: Ma'adanei Shulchan)

(by Rabbi Shlomo Katz from Project Genesis at www.torah.org)



We wish a Mazel Tov to **Mendy Siff** on the occasion of his **Bar Mitzvah**.

We also wish a hearty Mazel Tov to Mendy's parents - **Ephraim and Brochi Siff**, Mendys Grandparents - **Rabbi and Mrs. Azriel Siff**, and **Rebbetzin Ruth Felder**, and all of Mendy's **Aunt, Uncles, Cousins** who are here with us celebrating this Simcha.

Ephraim and Brochi Siff are sponsoring a kiddush after davening this Shabbat in honor of **Mendy's Bar Mitzvah**.

Seudah Shlishit סעודה שלישית

Mr. Ephraim and Mrs. Brochi Siff are sponsoring Seudah Shlishit this Shabbat in honor of the Bar Mitzva of their son, **Mendy**.

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

will take place **next** Friday night (Shemot, December 28) at 8:00 p.m. and will be held at

the home of **Mr. & Mrs. Chaim Kahn**, 2325 Blackberry Road (corner of Sweet Meadow in Beazer North).

Questions can be submitted in advance to rabbikaplan@chabadmd.com or anonymously in the shul mailbox.

Davening and Shiurim Schedule

Friday, 12/21 — 13 Tevet

Shacharit — 7:00 a.m.
Candles — 4:28 p.m.
Minchah / Ma'ariv — 4:30 p.m.
Father & Son Learning (& Chollent) — 7:45 p.m.

Shabbat, 12/22 — 14 Tevet

Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 9:42 a.m.
Berachot Gemora Shiur — 3:45 p.m.
Minchah & Seudah Shilishit — 4:15 p.m.
Ma'ariv — 5:30 p.m.

Sunday, 12/23 — 15 Tevet

Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 4:30 p.m.

Monday, 12/24 — 16 Tevet

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

Tuesday, 12/25 — 17 Tevet

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

Wednesday, 12/26 — 18 Tevet

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

Thursday, 12/27 — 19 Tevet

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

Friday, 12/28 — 20 Tevet

Shacharit — 7:00 a.m.
Candles — 4:33 p.m.
Minchah / Ma'ariv — 4:35 p.m.
Father & Son Learning (& Chollent) — 7:45 p.m.