

The Shul
at the Lubavitch Center
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VaYeitzei

9 Kislev, 5779

The School Children

Over the years, there has been much talk and research and study in the international Jewish community as to what can be done to inspire Jewish kids to grow up to be committed, active, involved Jewish adults.

One simple line from the Talmud (Shabbat 119b) really says it all: "We do not disrupt the Torah learning of school children even for the building of the [Third] Holy Temple."

Much has been written about the centrality in Judaism of the belief in Moshiach and the Redemption of the world. Our prayers, meant to express our most intimate and profound feelings and give voice to our heartfelt pleas to G-d, contain dozens of references to Moshiach. In fact, Moshiach and related concepts, such as the rebuilding of the Temple in Jerusalem, is mentioned about 60 times in the daily prayers. In the course of a year, one who prays the three daily prayers speaks of Moshiach and the Redemption over 20,000 times!

Despite or perhaps because of the importance of Moshiach and the Redemption, we do not disturb the Torah study of children even for the building of the Holy Temple. In fact, so important is it for Jewish children to receive a Torah education that our Sages say that Jerusalem and the Holy Temple were destroyed only because the Torah education of children was neglected! As proof, the Talmud brings the words of the prophet Jeremiah, "Pour it out [G-d's wrath] because of the children in the street." Why, the Talmud explains, did G-d pour out His wrath? Because the children were in the streets, as no Torah institutions had been organized for them.

The Talmud also states that "The world endures only for the sake of the breath of school children." A discussion between two Sages as to whether it is more accurate to say that the world exists because of the breath (as they study the words of Torah) of the children or of the learned and righteous Sages themselves concludes that it is because of the children.

So what are we all waiting for? If we have children and are not yet providing them with a solid Jewish education, let's do it. If our children are already receiving a Jewish education, certainly things can be done to enhance it. If we don't have school-age children, then we should be helping to make sure that the children are not "in the streets" by supporting Jewish education in whatever way we can.

If we do our part, the children will do their part and G-d will certainly do His part and bring about the era of peace, G-dliness, knowledge and goodness which will mark the Redemption.

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

This Week in Jewish History

Birth & Passing of R. Dovber of Lubavitch (1773; 1827): *Kislev 9* is both the birthday and day of passing of Rabbi DovBer of Lubavitch, son of and successor to the founder of Chabad Chassidism, Rabbi Schneur Zalman of Liadi. Rabbi DovBer was known for his unique style of "broadening rivers" – his teachings were the intellectual rivers to his father's wellspring, lending breadth and depth to the principles set down by Rabbi Schneur Zalman.

Born in Liozna, White Russia in 1773, Rabbi DovBer was named after Rabbi Schneur Zalman's mentor and teacher, Rabbi DovBer of Mezeritch, who had passed away on Kislev 19 of the previous year. Rabbi DovBer assumed the leadership of Chabad upon his father's passing in 1812. In 1813 he settled in the town of Lubavitch, which was to serve as the movement's headquarters for the next 102 years. In 1826, he was arrested on charges that his teachings threatened the imperial authority of the Czar, but was subsequently exonerated. Rabbi DovBer passed away on his 54th birthday in 1827, a day before the first anniversary of his liberation

Liberation of R. DovBer (1826): *Kislev 10* – In 1826, Rabbi DovBer of Lubavitch was arrested on charges that his teachings threatened the imperial authority of the Czar, but was subsequently exonerated. The date of his release, Kislev 10, is celebrated amongst Chabad Chassidim as a "festival of liberation." Tachnun (confession of sins) is omitted from the day's prayers, farbrengens are held, and Rabbi DovBer's teachings are studied.

(from www.chabad.org)

A Torah Tour of the Holy Land

*"How awesome is this place! This is none other than the abode of Elokim,
and this is the gate to the Heavens." (27:17)*

R' Yaakov Emden z"l (died 1776) writes: Know and understand that, although the Shechinah is found in every place, prayers do not ascend in a straight line [from every place]. Rather, they must be sent to Eretz Yisrael and Yerushalayim, to the place of the Bet Hamikdash, where the "gate to the Heavens" is found, as Yaakov saw expressly in his dream. We find this repeated in the Nevi'im / Prophets (Melachim I 8:48), "They will pray to You by way of their Land that you gave to their forefathers, and [by way of] the city that You have chosen and [through] the Temple that I built for Your Name," and in the Ketuvim / Writings (Daniel 6:11), "He had windows open in his upper story, facing Yerushalayim, and three times a day he fell to his knees and gave thanks before his G-d." Everyone agrees that prayers ascend only through that place. Therefore, do not let these words slip from before your eyes; rather, gaze towards the city that Hashem chose as His abode, for even in its desolation it retains its holiness, and imagine yourself as if you are standing in the house of Elokim before the Ark of Hashem.

R' Emden writes further: The obligation to face toward Yerushalayim in prayer is stated expressly and repeatedly in Tanach. However, this intention [to pray through Yerushalayim] is not adequate unless one is unavoidably prevented [from actually praying in Yerushalayim]. Therefore, writes R' Emden, every Jew must make a firm commitment to make aliyah to Eretz Yisrael if he will have sustenance there, either through performing labor, engaging in business or through necessary support from abroad. One should desire to pray before the palace of the King, for even though it is in ruins, the Shechinah has not departed from there. Therefore, listen to me, my brothers who are living on land which is not ours, on impure land! Remember this and awaken yourselves! Remember Hashem and place Yerushalayim on your hearts! . . . The sin of our early ancestors [the generation of the Exodus] which caused tears to be cried throughout history was that they rejected the Beloved Land . . . Now Yerushalayim also sighs, for she is abandoned. (Siddur Bet Yaakov: Sulam Bet El)

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

Yahrzeits This Week:

Jeffrey London	11 Kislev - Sunday night / Monday	for father	Yaakov ben Yoseph
Lawrence London	11 Kislev - Sunday night / Monday	for father	Yaakov ben Yoseph

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Davening and Shiurim Schedule

Friday, 11/16 — 8 Kislev

Shacharit — 7:00 a.m.
 Candles — 4:32 p.m.
 Minchah / Ma'ariv — 4:35 p.m.

Shabbat, 11/17 — 9 Kislev

Shacharit — 9:00 a.m.
 Sof Z'man Kriat Shema — 9:19 a.m.
 Berachot Gemora Shiur — cancelled this week
 Minchah & Seudah Shilishit — 4:20 p.m.
 Ma'ariv — 5:36 p.m.

Sunday, 11/18 — 10 Kislev

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

Monday, 11/19 — 11 Kislev

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

Tuesday, 11/20 — 12 Kislev

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

Wednesday, 11/21 — 13 Kislev

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

Thursday — Thanksgiving, 11/22 — 14 Kislev

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

Friday, 11/23 — 15 Kislev

Shacharit — 7:00 a.m.
 Candles — 4:28 p.m.
 Minchah / Ma'ariv — 4:30 p.m.