

The Shul

at the Lubavitch Center

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Bo

6 Shevat, 5780

Ready for Battle

There is a new group of recruits in the army. The soon-to-be soldiers are put through rigorous training, to toughen them up physically, and to prepare them psychologically for the difficulties and dilemmas they may encounter in various aspects of war in Israel.

The training is hard enough, but the greatest test is saved for last. The soldiers can only “graduate” and earn their berets after a grueling three-day survival hike. The group is given a mission to accomplish while covering the most difficult terrain with very few supplies and little support. You can’t imagine how difficult it is unless you’ve done it; it’s almost impossible. When you feel like you have no strength left, you have to dig deeply inside to find hidden resources to keep on going.

Now, obviously, not every soldier is the same. Some are stronger and hardier than others. Some are more resilient and perseverant. There are those, however, who just find it too hard. They begin to lag behind, and if no help is forthcoming, are unlikely to make it to the goal. Is it reasonable to assume that the hardier soldiers forge ahead with no backward glance?

Absolutely not! Each soldier knows that he is part of the whole. If even one of his friends doesn’t make it to the finish line, then no one graduates - no beret for anyone. Consequently every person looks after the next. If a recruit sees someone starting to falter, he stops to help. Perhaps he only needs to give a word of encouragement, or a hand to steady him on a rocky slope. It may be necessary to carry some of the other fellow’s equipment, in addition to his own 60-pound backpack. Sometimes there’s no way the other guy will make it on his own two feet, so his friends just pick him up and carry him. If they are capable, then it’s up to them to make sure everyone gets there, they can’t just think of themselves.

As we mark Yud Shevat, this training technique can help us understand an important facet of the Rebbe’s approach to ensuring the fulfillment of our mission on earth.

While many focus on their community, strengthening their own movement and institutions, the Rebbe alone stood for the notion that we can only graduate if we bring everyone along.

While it would be easier to say, as some do, “We must keep our own people strong. We can not worry about the entire world,” the Rebbe taught everyone to go out of their comfort zone; to seek out their fellow Jews wherever in the world they may be; and to give them the encouragement and support they need to be able to fulfill their potential as Jews.

The Rebbe made it clear that after 2,000 years in exile we are nearly finished with our training course and are now in the final “survival hike.”

We all need to pull our weight - and more! We must dig deeply inside to find the hidden resources to do another mitzva (commandment), to perform acts of kindness, to encourage a friend to join us at a Torah class, to invite another guest to a Shabbat meal, to put an additional coin in a charity box. And if we must, we must carry another person’s burden - or the person himself - on our own shoulders together with our load. For when every Jew makes it to the finish line, by completing his own unique personal mission on earth, we will all receive our “berets” with the revelation of Moshiach and the rebuilding of our Holy Temple, may it be now.

(by Tully Garalnik at Merkos Women, Melbourne, Australia from <http://www.lchaimweekly.org/>)

Rambam Min HaTorah – Minayin? (Where is Maimonides Alluded to in Chumash?)

As we all know, the Rambam played a major role in the development of Klal Yisrael. It is axiomatic that every major development in Jewish history is alluded to in the Torah. The Vilna Gaon was once asked – where is the name of the Rambam alluded to in the Torah? The Vilna Gaon cited a pasuk in Parshas Bo: “Hashem said to Moshe, ‘Pharaoh will not listen to you, in order to increase My wonders in the land of Egypt (Revos Mofsai B’eretz Mitrayim).’” [Shmos 11:9]. The beginning letters of the words Revos Mofsai B’eretz Mitrayim are Reish Mem Beis Mem – Rambam.

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This is amazing because the Rambam was in fact a “wonder” in the land of Egypt. He lived a great part of his life in Eretz Mitzrayim because he was persecuted in his home country of Spain. He ran away to Egypt where he lived in Alexandria and became the court physician. He literally became a “mofes” [wonder] in the Sultan’s court. He writes that lines of patients waited hours to see him. Despite all this, he authored his major works of Jewish scholarship that made a lasting impression on all subsequent Rabbinic literature. This is a Wonder. Thus, the Gaon pointed out that the words Revos Mofsai B’eretz Mitzrayim allude to Rabbi Moshe Ben Maimon, both in terms of their meaning and in terms of the acronym.

(by Rabbi Yissocher Frand from Project Genesis at www.torah.org)


This Week in Jewish History


The sixth Lubavitcher Rebbe, **Rabbi Yosef Yitzchak Schneersohn**, passed away on Shabbat morning, the 10th of Shevat, of the year 5710 from creation (1950)

Passing of the Rashash (1777). **Rabbi Shalom Sharabi**, known by his name's acronym, the *RaShaSH*, was born in Yemen, and as a young man immigrated to Israel. He authored many works, mostly based on the teachings of the great kabbalist, Rabbi Isaac Luria, the Ari. Rabbi Sharabi's most famous work is a commentary on the prayerbook, replete with kabbalistic meditations.

Passing of Rebbetzin Rivkah (1914). **Rebbetzin Rivkah Schneerson** was born in Lubavitch in 1833; her maternal grandfather was Rabbi DovBer.

(from www.chabad.org)

	<p>‘The Rav’s Friday Night Hashkafa Q&A Shiur for Men’</p> <p>will take place next Friday night (Beshalach, February 7th) at 8:00 p.m. and will be held at the home of Mr. & Mrs. Yossi Kelmer, 6217 Green Meadow Way. Questions can be submitted in advance to rabbikaplan@chabadmd.com or anonymously in the shul mailbox.</p>
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<p>Kiddush this week is in honor of our outgoing Youth Group Leader, Rivky Goldenberg, and our new Youth Group Leader, Kira Klein. We thank Rivky for her years of selfless dedication to our children and wish Kira much hatzlacha as she assumes this role!</p>	
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Yahrzeits This Week:			
Larry Ziffer	9 Shevat - Monday night / Tuesday	for mother	Rochel bas Meir Yehuda Leib HaKohen
Liz Mayer	9 Shevat - Monday night / Tuesday	for father	Yekusiel Shmuel ben Michal

DAVENING AND SHIURIM SCHEDULE	
<p>Friday, 1/31 — 5 Shevat Shacharit — 7:00 a.m. Candles — 5:07 p.m. Minchah / Ma’ariv — 5:10 p.m. Father and Son Learning — 7:45 to 8:30 p.m.</p> <p>Shabbat, 2/1 — 6 Shevat Shacharit — 9:00 a.m. Sof Z’man Kriat Shema — 9:45 a.m. Beitzah Gemora Shiur — 4:25 p.m. Minchah & Seudah Shilishit — 4:55 p.m. Ma’ariv — 6:08 p.m.</p> <p>Sunday, 2/2 — 7 Shevat Shacharit — 8:00 a.m. Minchah / Ma’ariv — 5:15 p.m.</p> <p>Monday, 2/3 — 8 Shevat Shacharit — 6:50 a.m. Kerisus Gemora Shiur — 7:45 p.m. Ma’ariv — 8:15 p.m.</p>	<p>Tuesday, 2/4 — 9 Shevat Shacharit — 7:00 a.m. Kerisus Gemora Shiur — 7:45 p.m. Ma’ariv — 8:15 p.m.</p> <p>Wednesday, 2/5 — 10 Shevat Shacharit — 7:00 a.m. Kerisus Gemora Shiur — 7:45 p.m. Ma’ariv — 8:15 p.m.</p> <p>Thursday, 2/6 — 11 Shevat Shacharit — 6:50 a.m. Kerisus Gemora Shiur — 7:45 p.m. Ma’ariv — 8:15 p.m.</p> <p>Friday, 2/7 — 12 Shevat Shacharit — 7:00 a.m. Candles — 5:16 p.m. Minchah / Ma’ariv — 5:15 p.m.</p>