

The Shul

at the Lubavitch Center

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Beshalach

17 Shevat, 5781

The Collective Soul

When the Jewish people arrived at the sea following the Exodus from Egypt, the sea split into 12 different paths, so that each tribe could go through its own specific lane, corresponding to one of the 12 different paths or approaches in their spiritual missions. And each tribe traveled through the desert led by its own spiritual leader and tzadik, who was the head of that tribe, and could guide them in the spiritual path that was unique to them.

Nevertheless, there was one person who was the leader of the entire generation, of all the Jewish people, and that was Moses.

Moses, one individual, was equivalent to the entire Jewish nation, explains Rashi. Moses was unique in that his soul did not just contain those souls that resonated with his particular path. Rather, it contained every soul of the entire Jewish nation at that time, within it.

Just as in Moses' times, the same is true in every generation. At all times, there are many tzadikim, who are spiritual leaders and guides to all the souls who are connected to him. In addition, there is a tzadik who is the Nasi, the leader and collective soul, whose soul includes within it all the souls of his entire generation.

Jewish mysticism explains: "The soul of Moses included the souls of all 600,000 Jews of his generation; the same applies to the collective souls of future generations, all of whom are an extension of Moses."

The Lubavitcher Rebbe, the collective soul of our generation, established thousands of Chabad Houses, Centers and schools in almost every country in the world. The Rebbe instituted additional outreach efforts by sending yeshiva students each summer to places in the world even more remote, to touch the lives of Jews in even these most distant places. And the many volumes of the Rebbe's letters that have been published reveal a glimpse of an enormous volume of personal communication that the rebbe conducted with Jews from every corner of the globe on every subject imaginable.

As the collective soul, the Rebbe's efforts concern every Jew in every corner of the world. But the connection of a collective soul with every Jew is more. A collective soul feels the pain (and joy) of each individual in a real and tangible way. A young woman once told the Rebbe that she questioned his saying that he felt the pain of a particular tragedy she had undergone. He replied that one day, when she would get married and have a child, her child would begin teething. In the same way that she would feel the pain of her child teething, the Rebbe felt the pain of her particular struggle.

Although a tzadik radiates spiritual light to the world, one can't truly absorb or benefit from this light unless he or she is receptive to it. Sunlight is brilliant, but if the curtains are closed, the house won't be illuminated by its light. Similarly, one must be connected and open to be affected by the Rebbe's light. Actively connecting to the Rebbe opens the curtains to allow that to happen.

How is the connection made? By studying the Rebbe's teachings, requesting his blessings, relating stories about the Rebbe, and fulfilling his directives.

Of all the Rebbe's directives, the one closest to his heart and soul was that everyone should do his or her part to hasten Moshiach's coming by learning about Moshiach, strengthening their belief in Moshiach, adding in Torah study and observing more mitzvot (commandments), increasing acts of goodness and kindness, and publicizing this message to others.

The Rebbe has told us that the coming of Moshiach - the ultimate collective soul of the Jews of all times - is imminent and that any single act can "tip the scale" to bring Moshiach, ushering in a time when evil will be completely eradicated, and there will be no wars, hate, or poverty.

(by Rabbi Shloma Majeski from <http://www.lchaimweekly.org/>)

Keep Singing

"I sing to G-d, for He is exalted..." (Exodus 15:1) After Moshe (Moses) and the Jewish People saw the great miracle of the splitting of the sea, their salvation from the oncoming chariots of Pharaoh and the Egyptian army, and the total destruction of that army, they broke out in song. These events were enough to make anyone, even the most stoic — or tone-deaf — among us, sing the praises of the Al-mighty. Their sudden, miraculous salvation from death could hardly be ignored.

Yet, there are events in life that the Talmud (Pesachim 118, Sotah 2) teaches are just as miraculous, but do not usually trigger the same response: when a couple is joined in marriage, or even finding a job, shows the Divine Hand at work.

Even something as "mundane" as the body's ability to perform normal functions, says the Talmud, is as profound a miracle as the splitting of the sea. Dr. Kenneth Prager of Columbia University Medical Center wrote how he came to appreciate Judaism's special "Asher Yatzar" prayer said after using the bathroom "after seeing patients whose lives revolved around their dialysis machines, and others with colostomies and urinary catheters." See his moving story in its entirety at <https://www.israelnationalnews.com/Articles/Article.aspx/9804>.

We all enjoy expressing our positive feelings, or "singing" — whether in the form of actual song, sharing good news with other people, or cheering for our home team. This natural ability and inclination could also be channeled, from time to time, to sing about the common miracles of everyday life. Instead of saying the "Asher Yatzar" prayer as a simple recitation, we can invest it with feeling and meaning. We can also, of course, look out for and journal about the miracles we witness each day of our lives. Every day we could sing to G-d, recognizing His daily miracles and thanking Him for another moment of life. We can do so privately, or join good friends to sing about our everyday miracles. Why shouldn't we? (Based on Tiferes Shimshon, Rabbi Shimshon Pincus zt"l).

May we all find that we have many opportunities and reasons to sing!

(by Rabbi Yaakov Menken from Project Genesis at www.torah.org)

	<p>Rabbi Kaplan is holding a weekly Thursday evening (8:30pm) online shiur on the Shaar HaBitachon section of Chovos Halivavos. Shaar HaBitachon has been effective in giving strength and encouragement to people facing difficult and challenging situations in everyday life. What a perfect topic, presented by a gifted teacher, for these times. This online shiur is open to anyone who would like to attend and can be joined at: https://cutt.ly/join-shiur</p>
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SHUL DIRECTORY

<p>Rabbi: Shmuel Kaplan . . . rabbikaplan@chabadmd.com Treasurer: Michael Frank . . . shul.chabad@gmail.com Security: Jay Bernstein . . . jaybernsteinesq@gmail.com Kiddush: Reuven Frank rfrank82@gmail.com Bulletin: Howard Kaplon hkaplon@towson.edu Website: Shoshana Zakar sue.zakar@gmail.com</p>	<p>Gabbaim: Yehudah Buchwalter . . . judahbuchwalter@verizon.net Allan Genut agenut@gmail.com Ephraim Siff Mikvah Mei Menachem 410-415-5113 Aleph Learning Institute . Mrs. Rochel Kaplan, Director www.alephlearninginstitute.org / email: alephjli@gmail.com</p>
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DAVENING AND SHIURIM SCHEDULE 322996

<p>Friday, 1/29 — 16 Shevat Shacharit — 7:00 a.m. Shabbat Candles — 5:06 p.m. Minchah / Ma'ariv — 5:05 p.m.</p> <p>Shabbat, 1/30 — 17 Shevat Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 9:45 a.m. Beitzah Gemora Shiur — 4:25 p.m. Minchah — 4:55 p.m. Ma'ariv — 6:07 p.m.</p> <p>Sunday, 1/31 — 18 Shevat Shacharit — 8:00 a.m. Minchah / Ma'ariv — 5:15 p.m.</p> <p>Monday, 2/1 — 19 Shevat Shacharit — 6:50 a.m. Minchah / Ma'ariv — 5:15 p.m.</p>	<p>Tuesday, 2/2 — 20 Shevat Shacharit — 7:00 a.m. Minchah / Ma'ariv — 5:15 p.m.</p> <p>Wednesday, 2/3 — 21 Shevat Shacharit — 7:00 a.m. Minchah / Ma'ariv — 5:15 p.m.</p> <p>Thursday, 2/4 — 22 Shevat Shacharit — 6:50 a.m. Minchah / Ma'ariv — 5:15 p.m.</p> <p>Friday, 2/5 — 23 Shevat Shacharit — 7:00 a.m. Shabbat Candles — 5:14 p.m. Minchah / Ma'ariv — 5:15 p.m.</p>
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