

The Shul
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December 19, 2020

Miketz

4 Tevet, 5781

Finding Your Passion

It's fascinating to read about people and their passions. For example, there is a woman named Evelyn Hayes who has a passion for the tomb of our Matriarch Rachel (Kever Rachel). Her heart and soul are devoted to Israel, particularly to Keve Rachel. She bought property nearby, does fundraisers for Keve Rachel, writes poetry about it, etc. I wonder where this comes from! I wonder, who was she in a previous incarnation?!

Former president Kim of South Korea asked Stephen Covey (of the "Seven Habits" fame), "Do you really believe the things you teach?"

Covey: I was taken aback by this question and sobered by it. After a short pause I said, "Yes, I do."

He then asked me, "How do you know you do?"

Covey: I answered, "I try to live by these teachings. I know I fall short, falter a lot, but I keep coming back to them. I believe in them and am inspired by them and I keep returning to them."

Kim said, "That's not good enough for me. Are you prepared to die for them?"

Kim went on to tell his story of many, many years of banishment, of being exiled, of being imprisoned, of several assassination attempts, pressure to cooperate, threats that he'd be killed if he didn't cooperate. He told them, "Then kill me, because if you kill me I'll only die once, but if I cooperate with you, I will die 100 times every day for the rest of my life."

Now THAT'S passion!

And it reminds me of Chana and her seven sons. Despite the enticements and the threats, they were all willing to die for their beliefs.

Because Chana had taught her sons to love G-d and the Torah more than life itself.

The Antiochus' soldiers tried to convince Chana to save herself and her sons: "Foolish woman. Tell your sons to bow down to the idol so that they may live," the soldiers told her. But Chana knew that her definition of life was different from that of the pagan soldier. Her sons would die in this world sanctifying G-d's name, but they would live forever in the World to Come. She whispered encouragement to each son. "Remember that the L-rd is one, there is no other." Not one son bowed to the idol.

When they brought the youngest son, a boy of just seven, to the king - after having witnessed the cruel torture and brutal murder of his six older brothers - the king offered him gold and silver if he would do his will. The seven-year-old boy displayed the same courage as his brothers and taunted the king to carry out his threats.

"Who are you seeking to overpower with your words and enticements? I laugh at your foolishness. I believe in the Torah and in G-d Whom you blaspheme. You will remain an abomination upon all mankind, loathsome and far from G-d."

As the soldiers took her youngest son away to murder him like his brothers, Chana begged to kiss him one last time. As if speaking to all seven children, Chana said, "My children, tell your ancestor Abraham, 'You bound only one son upon an altar, but I bound seven.'"

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

"Then Pharaoh sent and called Yosef, and they hurried him out of the dungeon. But he shaved himself and changed his clothes, and he came to Pharaoh." (41:14)

R' Samson Raphael Hirsch z"l (see back page) writes: We should pay attention to all the little points which show us Yosef's character. The court officials wanted to rush him to the king. It was a question of soothing the king, whereas Yosef was only a despised imprisoned slave. But, Yosef took his time; first he shaved and put on

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respectable clothing. Only once elsewhere (Shmuel II 12:20), notes R' Hirsch, do we find the expression, "He changed his clothes," in this grammatical form ("Piel"). There, too, it occurred under the protest, or at least the disapproval, of those who stood about the speaker (i.e., King David).

Also, Yosef did not "hurry" to Pharaoh; he "came" to Pharaoh. He was quite conscious of his own personality and of his mission. It was just this quality that made him into a Chacham / wise man — that he understood how to grasp the special character of every circumstance, every person, and every position. (The Pentateuch: Translation and Commentary)

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



Rebbetzin Rochelle Kaplan has recently published a book of poetry titled, "**G-d in the Details.**"

It is obtainable for a check of \$16.95 made out to Chabad of Maryland and picked up from Rebbetzin Kaplan.



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>

Yahrzeits This Week:

Allan Berman	9 Tevet - Wednesday night / Thursday	for mother	Malka bas Avraham
Michael Frank	9 Tevet - Wednesday night / Thursday	for father	Ephraim Mordechai ben Shlomo
Rabbi Shmuel Kaplan	10 Tevet - Thursday night / Friday	for mother	Sara bas Reb Nochum Yitzchock Pinson

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DAVENING AND SHIURIM SCHEDULE

Friday – Chanukah, 12/18 — 3 Tevet

Shacharit — 6:45 a.m.
 Shabbat Candles — 4:27 p.m.
 Minchah / Ma'ariv — 4:30 p.m.

Shabbat, 12/19 — 4 Tevet

Shacharit — 9:00 a.m.
 Sof Z'man Kriat Shema — 9:40 a.m.
 Beitzah Gemora Shiur — 3:45 p.m.
 Minchah — 4:15 p.m.
 Ma'ariv — 5:29 p.m.

Sunday, 12/20 — 5 Tevet

Shacharit — 8:00 a.m.
 Minchah / Ma'ariv — 4:35 p.m.

Monday, 12/21 — 6 Tevet

Shacharit — 6:50 a.m.
 Minchah / Ma'ariv — 4:35 p.m.

Tuesday, 12/22 — 7 Tevet

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

Wednesday, 12/23 — 8 Tevet

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

Thursday, 12/24 — 9 Tevet

Shacharit — 6:50 a.m.
 Minchah / Ma'ariv — 4:35 p.m.

Friday — עשרה בטבת, 12/25 — 10 Tevet

Fast Begins — 5:53 a.m.
 Shacharit — 7:00 a.m.
 Shabbat Candles — 4:31 p.m.
 Minchah / Ma'ariv — 4:35 p.m.
 Fast End — 5:20 p.m.