

The Shul

at the Lubavitch Center

6701 Old Pimlico Road

Baltimore, MD 21209

410-486-2666

www.chabadshul.org



November 28, 2020

VaYeitzei

12 Kislev, 5781

Thanks

Take a walk down memory lane. Wasn't it great to be a kid? So few worries, hardly any hassles, almost stress-free living.

But do you remember when, as a child or teen, you did something you weren't supposed to do and you got punished or "grounded"?

"I know you can't appreciate it now, but some day you will thank me for this," your father told you as he took away the keys and said the car was off-limits for a week.

Or maybe it was Mom, who told you that you couldn't have phone privileges for the next two days (before every child had his/her own cell phone).

"But I promised so-and-so that I would call her to study for the big biology test tomorrow," you remonstrated.

"No exceptions!" your mother said, unmoved by your whining. "Some day, when you're a parent, maybe even before then, you'll understand and you might even thank me," your mother added, echoing words that have been used throughout the generations.

"That's ridiculous" you thought. "I'm going to thank you because you were angry with me?" (Of course, you only thought this thought to yourself; but you wouldn't dare say it out loud. We're reminiscing about the "olden days" when children didn't talk back to their parents.)

"I will thank you, G-d, for You were angry with me," the prophet Isaiah foresees we will say in the times of Moshiach. All of the suffering, all of the evil, all of the anguish we have individually and collectively experienced throughout our 2,000 years of exile will be understood at that time. We will be able to appreciate that not only was it for our own good, but that it was actually innately good!

We don't - we can't - have such insight now. And not just because we are like children who will understand it when we become more "mature." For, if we could truly recognize the suffering for its ultimate good, we wouldn't pray, and yearn, and act to bring about the end to the suffering and the long-awaited Redemption. Only in the time of Moshiach will we see the good concealed in the pain itself, like the pain of labor which is transformed into a source of joy upon the birth of a child.

There are, and always have been, those few, unique individuals who have the vision to thank G-d even now for his anger. An example would be the Talmudic Sage Rabbi Akiva. Together with his colleagues near the site of the destroyed Holy Temple, they saw a fox emerging from the now desolate Holy of Holies. While the other great Sages wept, Rabbi Akiva laughed.

"Akiva," they asked in wonder and surprise, "how can you laugh at this mournful sight?"

Rabbi Akiva responded, "Just as the prophecy of Micha that 'Zion shall be plowed like a field' has been realized, the prophecy of Zecharya will also be fulfilled: 'Old men and old women shall yet sit in the streets of Jerusalem,'" he explained to them.

Rabbi Akiva's colleagues told him, "Akiva, you have comforted us."

Judaism teaches us to develop the ability to thank G-d for the bad just as we thank Him for the good. For, ultimately, even the pain and suffering is good. Do we understand how or why? No. But we will when Moshiach comes, may it be now.

(from <http://www.lchaimweekly.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.

Believe in Yourself

Our Parashah relates that Yaakov dreamt of a ladder with angels going up and down it. The Midrash Pesikta D'Rav Kahana teaches that Yaakov saw the Sarim / guardian angels of Bavel, Persia, Greece, and Rome, each in turn, climb up and then descend. Hashem said to Yaakov, "You, too, climb the ladder!" Yaakov replied, "Maybe I, too, will have to descend." Hashem said, "Do not fear, My servant Yaakov. If you go up, you will not descend." Nevertheless, Yaakov did not believe, and he did not go up.

[The Midrash continues:] Rabbi Berachiah lectured in Rabbi Meir's name: The verse (Tehilim 78:32) states, "Nevertheless, they sinned further and did not believe in His wonders." This refers to Yaakov, who did not believe and did not climb the ladder. Hashem said to him, "If you had gone up, you never would have come down. Now that you did not believe and did not go up, your descendants will be subjugated to Four Kingdoms [Bavel, Persia, Greece and Rome] in this world." [Until here from the Midrash]

R' Shlomo Eliasof z"l (1841-1926; leading early 20th century kabbalist) writes: When the Midrash states that Yaakov did not believe in Hashem's wonders, it means that he did not believe himself worthy of His miracles—the same mistake that Bnei Yisrael made in the desert. [Their doubt that Hashem would take care of their needs stemmed from self-doubt.] Being a Yerei Chet / one who fears sin means taking care not to sin; it does not mean worrying that one's future sins will cause him to lose G-d's favor, as Yaakov did when he prepared to meet Esav (see Rashi to 32:10). Our Sages therefore take Yaakov to task for fearing Esav rather than trusting in Hashem's guarantees. (Quoted in Niglot Leshem Shvo V'achlamah)

***"Yaakov awoke from his sleep and said,
'Surely Hashem is present in this place and I did not know!'" (28:16)***

R' Raphael Moshe Luria z"l (Rosh Yeshiva in several Chassidic yeshivot in Israel; died 2009) writes: The message to Yaakov in his dream was that the days when his task was to serve Hashem by sitting in the Yeshiva of Shem and Ever were over. Now he had a new task: to start a family. That is where he would find G-d now. (Bet Genazi: Nisuin p.6)

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

Yahrzeits This Week:

Yossi Statman 16 Kislev - Tuesday night / Wednesday for mother Baila Perel bas Dov Ber

SHUL DIRECTORY

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

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

DAVENING AND SHIURIM SCHEDULE

Friday, 11/27 — 11 Kislev
 Shacharit — 7:00
 Candles — 4:26 p.m.
 Minchah / Ma'ariv — 4:30 p.m.

Shabbat, 11/28 — 12 Kislev
 Shacharit — 9:00 a.m.
 Sof Z'man Kriat Shema — 9:27 a.m.
 Beitzah Gemora Shiur — 3:45 p.m.
 Minchah — 4:15 p.m.
 Ma'ariv — 5:28 p.m.

Sunday, 11/29 — 13 Kislev
 Shacharit — 8:00 a.m.
 Minchah / Ma'ariv — 4:25 p.m.

Monday, 11/30 — 14 Kislev
 Shacharit — 6:50 a.m.
 Minchah / Ma'ariv — 4:25 p.m.

Tuesday, 12/1 — 15 Kislev
 Shacharit — 7:00 a.m.
 Minchah / Ma'ariv — 4:25 p.m.

Wednesday, 12/2 — 16 Kislev
 Shacharit — 7:00a.m.
 Minchah / Ma'ariv — 4:25 p.m.

Thursday, 12/3 — 17 Kislev
 Shacharit — 6:50 a.m.
 Minchah / Ma'ariv — 4:25 p.m.

Friday, 12/4 — 18 Kislev
 Shacharit — 7:00
 Candles — 4:25 p.m.
 Minchah / Ma'ariv — 4:25 p.m.