



November 12, 2022

VaYera

18 Cheshvan, 5783

From a New Perspective

You buy a brand new car. Each time before you go for a drive, you carefully make a 360 degree circuit around the car to ascertain that there are no scratches or dents. When you arrive at your destination, you leave your new car in a lone spot, far from the other cars parked like sardines. In this way, no careless motorist will unthinkingly swing his door open into your car.

The baby starts to crawl. Suddenly, a speck on the carpet is no longer innocuous; it might be picked up by the baby and happily popped into her mouth. Loose change becomes a potential enemy when it rolls out of your pocket. You get down on your hands and knees, or perhaps even lower, to peer around from a kids-eye-view, scanning the terrain for anything that the horizontally mobile baby might go for.

Isn't it interesting how the slightest change in circumstances can alter your whole perspective on how you see your surroundings?

This insight answers a frequently asked question about the coming of Moshiach, whose arrival - according to Jewish teachings - we await every day. How is it possible that the world will remain unchanged with all its natural laws and characteristics, and yet, at the same time, we will have a heightened sensitivity to spirituality and be able to perceive the G-dliness in all of creation?

Our examples above can help us understand the answer to this question. The world will remain the same world. It is our perspective that will change. Our new consciousness of and sensitivity to the good and G-dly within ourselves and all of creation will allow us to be aware of and appreciate things we did not even notice before.

Another example: You are on vacation and are touring ancient historical sites. You are impressed by the thought that you are seeing something which has been around for hundreds, or perhaps thousands, of years. You ask your tour guide questions. Back in your hotel room you read a history book you picked up. The book has a detailed account written by an eyewitness to an event that actually occurred in the place that you just visited earlier in the day. You visit the site a second time. But this time, your new perspective literally opens your eyes to an appreciation you could not have imagined before.

And so it will be with the Redemption. Our new-found appreciation of G-dliness and G-d's world will open our eyes and enable us to have a completely different perspective on the world and its real meaning.

The Rebbe told us that we don't have to wait. By learning more Torah in general, and more about Moshiach and the Redemption in particular, we can open our eyes now and enjoy the inherent unity and G-dliness in ourselves, our communities and in the world in anticipation of Moshiach's arrival.

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

The Passion

"And Avraham raised his eyes and saw – behold, a ram – afterwards, caught in the thicket by its horns; so Avraham went and took the ram and offered it up as an offering instead of his son." (Beraishis/Genesis 22:13)

Rashi relates the mishna that teaches that this ram was prepared during the Six Days of Creation for this point in history. What was the great significance of this offering that creation awaited it? And why does the Torah need to inform us of the obvious reality that the ram was "instead of his son"?

Sforno explains "instead of his son: in exchange for that which was in his heart to offer his son, in the realm of maintaining faithfulness to that which he had previously committed in his heart." Rabbi Eliyahu Dessler finds this amazing: G-d gave Avraham the command to bring Yitzchak (Isaac) up on the altar as a test, for just as G-d had

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commanded Avraham to bring him he was commanded to remove him. The “commitment” that Avraham made to bring his son as an offering was in error, a colossal misunderstanding. Nevertheless, notes Rabbi Dessler in Sforno’s words, without an alternative vehicle with which to serve G-d, Avraham would have been disingenuous to his commitment to serve. Indeed, Rashi explains that the ram was “instead of his son” because Avraham literally requested that G-d view each act – from the slaughter through each subsequent step – as if it was performed in his son’s stead. Rabbi Dessler notes that Avraham was correlating every action to his original intent and commitment. That even though he was absolved by nothing less than a Divine decree, Avraham was concerned with fulfilling his “obligation”.

Why such a burning passion? Because Avraham realized that this was not simply some contractual obligation that was now moot because the contract was revoked. This was the ultimate of Avraham’s Divine trials. But these trials did not test Avraham’s G-d consciousness, they FORGED it. This opportunity was presented to Avraham to allow him to transcend his human condition and offer his entire future to G-d in His service. Avraham very keenly appreciated this unparalleled opportunity and knew he was bound to follow through. And G-d agreed, such that He built this parallel chance into Creation. (And Satan was also rather aware of this unique circumstance, for it was he who caught the ram’s horns in the thicket; see Rashi.)

True, we do not have the spiritual fortitude of our patriarch Avraham and our challenges may seem insignificant compared to the Binding of Yitzchak. But G-d imbues all mitzvot (Divine commands) – especially the challenging ones -with the potential to mold our G-d consciousness. And He imbues every Jew with the potential to emulate his grandfather’s passion.

(by Rabbi Pinchas Avruch from Project Genesis at www.torah.org)

We are extremely happy to see Louis Leder back in shul after his recent stay in the hospital. We wish him a speedy and full recovery. And all are eagerly looking forward to enjoying his delicious cholent at kiddush in the near future.

Kol Hanaarim– Father and Son Learning – every Friday evening during the winter at 7:45 to 8:30 p.m. in The Shul. Cholent and other refreshments are served. Each session is ‘topped off’ at the end with a fascinating story. For any questions, please see Rabbi Itzkowitz.

Yahrzeits This Week:

Sara Itzkowitz	20 Cheshvan - Sunday night / Monday	for mother	Toba bas R' Dov Rimler
Rabbi Fred Lewin	20 Cheshvan - Sunday night / Monday	for sister	Rita Miriam bas Shmuel

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DAVENING AND SHIURIM SCHEDULE

Friday, 11/11 — 17 Cheshvan

Shacharit — 7:00 a.m.

Shabbat Candles — 4:36 p.m.

Minchah / Ma'ariv — 4:40 p.m.

Shabbat, 11/12 — 18 Cheshvan

Shacharit — 9:00 a.m.

Sof Z'man Kriat Shema — 9:16 a.m.

Minchah — 4:25 p.m.

Shiur: *Overcoming Folly* — after Minchah

Ma'ariv — 5:37 p.m.

Sunday, 11/13 — 19 Cheshvan

Shacharit — 8:00 a.m.

Minchah / Ma'ariv — 4:35 p.m.

Monday, 11/14 — 20 Cheshvan

Shacharit — 6:50 a.m.

Minchah / Ma'ariv — 4:35 p.m.

Tuesday, 11/15 — 21 Cheshvan

Shacharit — 7:00 a.m.

Minchah / Ma'ariv — 4:35 p.m.

Wednesday, 11/16 — 22 Cheshvan

Shacharit — 7:00 a.m.

Minchah / Ma'ariv — 4:35 p.m.

Thursday, 11/17 — 23 Cheshvan

Shacharit — 6:50 a.m.

Minchah / Ma'ariv — 4:35 p.m.

Friday, 11/18 — 24 Cheshvan

Shacharit — 7:00 a.m.

Shabbat Candles — 4:31 p.m.

Minchah / Ma'ariv — 4:35 p.m.