



The Name's the Same

How is it possible that, after 210 years of enslavement in an alien environment, the Jews left Egypt as Reuben, Simeon, and Levi, and not as "Rameses" or "Potiphar"? The secret lies in the way they first entered Egypt: "These are the names of the Children of Israel who came to Egypt... Reuben, Simeon, Levi, etc. ..."

When Jews enter Egypt, a land whose way of life and general outlook is the very opposite of their own, the first vital step is to ensure that the children do not forget who they are and who their parents were. They must always know and ever remember that they are the Children of Israel, Jewish children, descendants of Abraham, Isaac and Jacob, of Sarah, Rebecca, Rachel and Leah. They must cling to their Jewish names with pride; their daily conduct must immediately identify them as Jewish children, as a Reuben, a Simeon, a Levi, and a Judah.

Such pride can only be instilled by a deep-rooted Jewish education, which imbues children with the strength of character to remain a separate, unique, distinct people, despite the severest hardships of the Egyptian exile. Such education builds an inner strength and provides the assurance that we will leave Egypt with all our children intact, with our sons and daughters proud, intense, and wholesome Jews.

Eternal Torah proclaims an ever-relevant message for all ages and for all lands — a message of particular pertinence and importance in our day and in this land: The survival of the Jewish people, the unity of the Jewish home, and the guarantee that our children will remain proud and aware Jews, is completely dependent upon a thorough, Torah-true education without compromise and without dilution.

(by Rabbi Yitschak Meir Kagan from www.chabad.org)

Constant Miracles

And Moshe stretched out his hand over the sea, and HASHEM led the sea with the strong east wind all night, and He made the sea into dry land and the waters split. (Shemos 14:21)

The livelihood of a person is as difficult as the splitting of the sea. (Pesachim 118.)

The matching of someone with a mate is as difficult as the splitting of the sea, (Sota 2:)

There is a classic and obvious question here crying out for an answer? "Is anything too wondrous for HASHEM!?" It's a rhetorical question. Affirmatively stated, HASHEM can do anything! So, the question is about these two statements from the Talmud equating the difficulty of splitting the sea with earning livelihood and finding a marriage partner. Nothing is hard for HASHEM! There are many illuminating answers and approaches to this question. I would like to try two on for size.

People have often asked me, "Rabbi, do you really believe that HASHEM split the sea?" My answer is simple. "Yes!" However, the questioner needs an explanation that will first fit into his world view before stretching, challenging his assumptions and shattering his paradigm. What we call nature is really repeating miracles. If something happens one time, we call it miraculous. If it happens repeatedly and predictably, then we call it nature. If a baby was born on the edge of a tree, the world would be astonished. If it is done over and over again on trees across the fruited plain, it would be a nuisance. All that changed was the regularity of the event.

Some events happen once in history, like the splitting of the sea. It was not hard for HASHEM to do. HASHEM can do anything. Other things happen once in a lifetime, like finding a life mate. It is no less miraculous than the splitting of the sea, and even though it happens with so many people, it should not be less astonishing to us. There are some events that happen every day, like making a living. Even though it is going on all the time, we are being told that it is not less wondrous in its enormity and individualized generosity than the splitting of the sea.

What was the reaction of the Jewish People when they were entering into the Land of Israel, at the end of forty years in the desert, and after having lived during that entire time on Mana from Heaven, and then they saw trees with colorful fruits hanging from the branches?! Since it was new to them, they considered it astonishingly miraculous, and more so than the Mana which had become commonplace. For us, trees don't do it, but if Mana fell, we'd be amazed.

(continued on the other side)

Approach number two is much different. My son told me in the name of the Sefas Emes that the Sefas Emes makes a keen observation about this question of things being KASHA—HARD for HASHEM, he says that there is another KASHA – mentioned in the Talmud and no one asks about this matter which is also described as being HARD for HASHEM. When it comes to the end of Sukkos, there is a separate, standalone Yom Tov called Shimini Atzeres. The sages describe the reason for this seeming extension of Sukkos. HASHEM says, “KASHA Alai Predaschem”—“What is hard for Me is your departing!” “I hate to see you go!”.

The Sefas Emes explains that that “KASHA” that it is difficult for HASHEM to have us depart, is the same KASHA in the statements from the sages regarding making a livelihood and finding a match. What makes it KASHA hard for HASHEM, so to speak, and that is that if HASHEM would grant us whatever we need most automatically and without worry and struggle and prayer then there is a concern that right after we get what we seek, we would assume it was natural and we might then abandon HASHEM. That’s the KASHA. HASHEM, like a loving parent desires to shower His children with all good, but too much good or too much of a good thing might spoil us and be the cause for us to forget HASHEM. Asks, the Sefas Emes, so what is the proper response when we are treated to that which we need and desire most? The Sefas Emes answers, the same as when the People of Israel experience the splitting of the sea, they sang in unison SHIRA to HASHEM. Song is the appropriate response for one who realizes that he is the blessing beneficiary of constant miracles.

(by Rabbi Label Lam from Project Genesis at www.torah.org)

Rabbi Yaakov and Rebbetzin Chana Kaplan and the extended Kaplan Family

are sponsoring Kiddush this Shabbat

in memory of **Rebbetzin Rochel Kaplan – Rochel bas HaRav Peretz, a”h,**

whose 2nd yahrzeit is the 19th of Shevat.



Kol Hanaarim – is on Winter Break and is not meeting this week. We will return next Friday night.

Yahrzeits This Week:

Ethel Fischer	15 Shevat - Sunday night / Monday	for husband	Yaakov Mordechai Ben HaRav Zev Yehudah
Hadassah Block	18 Shevat - Wednesday night / Thursday	for mother	Yerusha bas Avraham
Rabbi Yaakov Kaplan	19 Shevat - Thursday night / Friday	for mother	Rochel bas HaRov Peretz

SHUL DIRECTORY

Rabbi: Shmuel Kaplan . . rabbikaplan@chabadmd.com

Treasurer: Michael Frank . . . shul.chabad@gmail.com

Kiddush: Reuven Frank . . reuben.frank@siemens.com

Website: Shoshana Zakar sue.zakar@gmail.com

Gabbaim:

Yehudah Buchwalter . . . judahbuchwalter@verizon.net

Allan Genut agenut@gmail.com

Marvin Pazornick mpazornick@gmail.com

Bulletin: Howard Kaplon hkaplon@towson.edu

DAVENING AND SHIURIM SCHEDULE

Friday, 1/30 — 12 Shevat

Shacharit — 7:00 a.m.

Shabbat Candles — 5:06 p.m.

Minchah / Ma'ariv — 5:05 p.m.

Shabbat, 1/31 — 13 Shevat

Shacharit 9:00 a.m.

Sof Z'man Kriat Shema — 9:45 a.m.

Minchah — 4:55 p.m.

Shiur — after Minchah

Shkiah — 5:26 p.m.

Ma'ariv — 6:08 p.m.

Sunday, 2/1 — 14 Shevat

Shacharit — 8:00 a.m.

Minchah / Ma'ariv — 5:15 p.m.

Monday — Tu B'Shevat, 2/2 — 15 Shevat

Shacharit — 6:50 a.m.

Minchah / Ma'ariv — 5:15 p.m.

Tuesday, 2/3— 16 Shevat

Shacharit — 7:00 a.m.

Minchah / Ma'ariv — 5:15 p.m.

Wednesday, 2/4 — 17 Shevat

Shacharit — 7:00 a.m.

Minchah / Ma'ariv — 5:15 p.m.

Tanya Shiur: 2nd part of Tanya Shaar HaYichud
V'Emunah which deals w/the nature of creation
and the unity of Hashem — 8:30 p.m.

Thursday, 2/5 — 18 Shevat

Shacharit — 6:50 a.m.

Minchah / Ma'ariv — 5:15 p.m.

Friday, 2/6 — 19 Shevat

Shacharit — 7:00 a.m.

Shabbat Candles — 5:15 p.m.

Minchah / Ma'ariv — 5:15 p.m.