



What Does the Name Rebecca Mean?

Question: What is the meaning of my name, Rebecca?

Answer: Rebecca, or Rivka in Hebrew, was the second matriarch of the Jewish nation. Although she grew up in Padan Aram, amongst pagans, she remained righteous and pure. Our sages applied to her the verse (Song of Songs 2:2): "As a rose among the thorns, so is my beloved among the daughters." She married our patriarch Isaac, and gave birth to Esau and Jacob. It was she who orchestrated Jacob's obtaining Isaac's blessings (as described in Genesis 27).

Most importantly, as one of our matriarchs, her character is part of the spiritual genes that make us who we are.

Although the meaning of her name is not explained in the Written Torah, the Mishnah in tractate Eruvin uses the word revakot, the plural of rivkah, to describe "teams of cattle."

The chassidic masters explain that becoming a "team of cattle" is a very Jewish aspiration, one that we can accomplish only because of the special soul-powers with which Rebecca endowed us all. We all have two distinct souls and consciousnesses animating our bodies: an "animal soul" and a "G-dly soul." The animal soul is driven by self-centeredness; the G-dly soul, by the selfless quest to serve the Almighty.

Each of these souls has its own intellectual and emotional faculties, from creative wisdom to focused concentration, from discipline to loving and generous kindness. The difference is that all the emotional faculties of the G-dly soul are dominated by the mind. As such, notwithstanding their extreme differences, the emotional faculties work together in harmony; they complement each other. Wisdom engenders compromise and cohesion. The animal soul, by contrast, due to its self-centered nature, is dominated by its emotions and impulses. Each one of these emotions operates independently of the others; they do not complement each other to work as a cohesive whole.

This condition, however, is not unchangeable. The mission of the G-dly soul is to channel and focus the animal soul's emotions toward its—the G-dly soul's—interest, the service of G-d. (For more on this topic, see *The Wild Horse*.) When this is achieved, these formerly independent animalistic emotions can now unite, forming a harmony, or in the words of the Mishnah, "a team of cattle."

This ability, writes Rabbi Schneur Zalman of Liadi, founder of Chabad Chassidism, is the gift bequeathed by Matriarch Rebecca to her offspring—every child of the Jewish nation.

The fact that you were given this name indicates that you have tremendous potential, the ability to live up to your namesake. Yes, we all are Rebecca's children, but an individual who carries her name has a greater measure of her unique strength. Start now, by adding one more mitzvah to your daily schedule, transforming darkness to light, divisiveness to unity.

(by Rabbi Baruch Davidson from www.chabad.org)

The Passing Of The Torch

"Yitzchak went out to pray in the field towards evening"(24:63)

Rashi translates "lasu'ach" as "to pray". This follows the Talmudic tradition that Yitzchak established the Mincha prayer. The Baalei Hatosafos point out an apparent contradiction. The Talmud in Tractate Yoma refers to the afternoon prayer as "Tsilusa d'Avraham" – "the prayer of Avraham". If Yitzchak established the Mincha prayer, why is it referred to as "the prayer of Avraham"? The Baalei Hatosafos answer that after Yitzchak established the prayer, Avraham accepted it into his daily regimen, and therefore, it is referred to as "the prayer of Avraham". This answer needs clarification, for even though Avraham recited the afternoon prayer, it was Yitzchak who established it. Why should it not be referred to as Yitzchak's prayer?

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In order to answer the aforementioned question, we must understand why it is that the Patriarchs and Matriarchs disappear from the Torah without any record of the latter portions of their lives.

Generally, we perceive that an “Av” – Patriarch is a title which, once conferred, remains with the individual for the duration of his life. However, this is not correct. Having the title of Av means that the individual's actions have an impact on the formation and propensities of Klal Yisroel, but this appellation does not last for the duration of the individual's life. When Yitzchak became the Av, Avraham ceased to function as an Av. The impact for the future was then decided by Yitzchak. Nearly no information concerning the last forty years of Avraham's life is recorded in the Torah, for at that point, Yitzchak had already become the Av.

The Talmud is teaching us that Yitzchak established the afternoon prayer with the power of an Av. The proof of this is that even Avraham was required to follow his son's institution. Referring to the afternoon prayer as “the prayer of Avraham” emphasizes that Yitzchak becoming the Av impacted not only on the future generations, but on Avraham as well who was affected by the institution of his son.

(by Rabbi Yochanan Zweig from Project Genesis at www.torah.org)

Community Information of Interest

November 15: Prelude to October 7. But Who Knew?! Stroke! The Israeli-POL Conflict after the Departure of Sharon and Arafat. Winter Lecture Series by Rabbi Dovid Katz. These lectures are given on Saturday nights and are held at Congregation Shomrei Emunah. This lecture will begin at 8:00 p.m.



‘The Rav’s First Friday Night Hashkafa Q&A Shiur for Men’

will take place **next Friday night – November 21st**
at 8:00 p.m. and will be held at
the home of **Mr. Chaim and Mrs. Shaina Greenspan**,
at 2434 Forest Green Road.

Questions can be submitted in advance to rabbikaplan@chabadmd.com.

Kol Hanaarim – every Friday evening during the winter at **7:30 p.m. in The Shul**. Cholent and pastries are served. Each session is ‘topped off’ at the end with a fascinating story by Rabbi Eli Itzkowitz. For any questions, please see Rabbi Itzkowitz.

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DAVENING AND SHIURIM SCHEDULE

Friday, 11/14 — 23 Cheshvan

Shacharit — 7:00 a.m.

Shabbat Candles — 4:34 p.m.

Minchah / Ma'ariv — 4:35 p.m.

Shabbat, 11/15 — 24 Cheshvan

Shacharit 9:00 a.m.

Sof Z'man Kriat Shema — 9:18 a.m.

Minchah — 4:20 p.m.

Shiur — after Minchah

Shkiah — 4:52 p.m.

Ma'ariv — 5:34 p.m.

Sunday, 11/16 — 25 Cheshvan

Shacharit — 8:00 a.m.

Minchah / Ma'ariv — 4:35 p.m.

Monday, 11/17 — 26 Cheshvan

Shacharit — 6:50 a.m.

Minchah / Ma'ariv — 4:35 p.m.

Tuesday, 11/18 — 27 Cheshvan

Shacharit — 7:00 a.m.

Minchah / Ma'ariv — 4:35 p.m.

Wednesday, 11/19 — 28 Cheshvan

Shacharit — 7:00 a.m.

Minchah / Ma'ariv — 4:35 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, 11/20 — 29 Cheshvan

Shacharit — 6:50 a.m.

Minchah / Ma'ariv — 4:35 p.m.

Friday — Rosh Chodesh Kislev, 11/21 — 1 Kislev

Shacharit — 6:40 a.m.

Shabbat Candles — 4:29 p.m.

Minchah / Ma'ariv — 4:30 p.m.