

The Shul

at the Lubavitch Center

6701 Old Pimlico Road

Baltimore, MD 21209

www.chabadshul.org



December 7, 2024

VaYeitzei

6 Kislev, 5785

Two Against One

When Rabbi DovBer of Lubavitch was but a young man of sixteen, his father entrusted him with the task of serving as a mashpia (spiritual guide and mentor) to the young men in the Chabad community.

Rabbi DovBer strongly encouraged his disciples to gather together in informal farbrengens to inspire, rebuke, and consult with one another in matters concerning the refinement of their character and their service of G-d. "Look at it this way," said Rabbi DovBer. "When two Jews get together and one tells the other what ails his heart, the result is two G-dly souls taking on a single animal soul."

(As Rabbi DovBer's father elaborates in the chassidic classic, Tanya, there are two distinct souls animating the body: an "animal soul" and a "G-dly soul." The animal soul is driven by the self-centered aspirations of physical life; the G-dly soul, by the selfless quest to serve the Almighty. But the animal soul, which is utterly self-oriented, has no interest in the triumph of her fellow animal soul. Not so the G-dly soul, whose only desire is that the will of her Creator be fulfilled. When a person grapples alone with his spiritual ills, what we have is a one-on-one struggle of his two selves. But when two people get together, the animal soul of each is overwhelmed by a double onslaught of the divine essence of man.)

Birth & Passing of R. Dovber of Lubavitch (1773; 1827)

Kislev 9 is both the birthday and day of passing of Rabbi DovBer of Lubavitch, son of and successor to the founder of Chabad Chassidism, Rabbi Schneur Zalman of Liadi. Rabbi DovBer was known for his unique style of "broadening rivers" -- his teachings were the intellectual rivers to his father's wellspring, lending breadth and depth to the principles set down by Rabbi Schneur Zalman.

Born in Liozna, White Russia in 1773, Rabbi DovBer was named after Rabbi Schneur Zalman's mentor and teacher, Rabbi DovBer of Mezeritch, who had passed away on Kislev 19 of the previous year. Rabbi DovBer assumed the leadership of Chabad upon his father's passing in 1812. In 1813 he settled in the town of Lubavitch, which was to serve as the movement's headquarters for the next 102 years. In 1826, he was arrested on charges that his teachings threatened the imperial authority of the Czar, but was subsequently exonerated.

Rabbi DovBer passed away on his 54th birthday in 1827, a day before the first anniversary of his liberation.

Liberation of R. DovBer (1826)

In 1826, Rabbi DovBer of Lubavitch was arrested on charges that his teachings threatened the imperial authority of the Czar, but was subsequently exonerated. The date of his release, Kislev 10, is celebrated amongst Chabad Chassidim as a "festival of liberation." Tachnun (confession of sins) is omitted from the day's prayers, farbrengens are held, and Rabbi DovBer's teachings are studied.

(from www.chabad.com/)

Being The Vav

The ladder spanned Heaven and Earth, and angels went up and down it. According to the Midrash, the dream foretold of four future exiles that the descendants of Ya'akov would have to endure, Babylonia, Median, Greek, and Roman.

But as frightening a dream as that may have been for the fleeing Ya'akov Avinu as he was entered his own personal exile, it wasn't that part that left the greatest impression on him. This was:

"Ya'akov woke up from his sleep and said, 'God is in this place, and I did not know [it]!' He was frightened and said, 'How awesome is this place! This is none other than the house of God, and this is the gate of Heaven!'" (Bereishis 28: 18-19).

(continued on the other side)

This is surprising because Ya'akov's being there seems to have been predicated on his knowledge that Har HaBayis is a special place. He had already gone as far Charan and turned around to return to the place to doven because he knew that it was the best place in the world to pray, especially since his zaidy named the place, "'God will see,' as it is said to this day: 'On the mountain, God will be seen'" (Bereishis 22:14). So what was the big surprise?

The big surprise was, though he knew Har HaBayis was a house of God, he hadn't known until his dream that it was the only House of God on Earth. In other words, he found out that the only opening to Heaven is over Eretz Yisroel, and especially over Har HaBayis, which completely changed the nature of his exile out of the land, as I have discussed many times in the past, and in several books as well.

But that's not the point I want to focus on here. Instead, I want to use this idea to help explain another one that has to do with the final redemption, since the dream was about that as well, what Chazal really mean that all other redemptions will pale next to the final one (Brochos 12b). Does it really mean when they tell us that God will perform even greater wonders than the plagues and the splitting of the sea, or something more profound?

Obviously if I am asking that question that answer must be the latter. But what is more profound than God turning nature on its head for the sake of the Jewish people, and showing complete mastery over it and all mankind?

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



The Shul has two Sifrei Torah that are undergoing restoration. Also, The Shul's HVAC system is over 25 years old, has failed twice last summer, and is on its last half-of-leg.

The cost of these two projects is approximately \$46,000.

Please donate to these projects as best as you can. You may send a check to the Shul, or give your donation directly to the Rav or to Michael Frank – Shul Treasurer.

Kol Hanaarim – every Friday evening during the winter at **7:15 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.

SHUL DIRECTORY

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DAVENING AND SHIURIM SCHEDULE

Friday, 12/6 — 5 Kislev
 Shacharit — 7:00 a.m.
 Candles — 4:25 p.m.
 Minchah / Ma'ariv — 4:25 p.m.

Shabbat, 12/7 — 6 Kislev
 Shacharit — 9:00 a.m.
 Sof Z'man Kriat Shema — 9:33 a.m.
 Minchah — 4:15 p.m.
 Shiur — after Minchah
 Shkiah — 4:43 p.m.
 Ma'ariv — 5:27 p.m.

Sunday, 12/8 — 7 Kislev
 Shacharit — 8:00 a.m.
 Minchah / Maariv — 4:30 p.m.

Monday, 12/9 — 8 Kislev
 Shacharit — 6:50 a.m.
 Minchah / Ma'ariv — 4:30 p.m.

Tuesday, 12/10 — 9 Kislev
 Shacharit — 7:00 a.m..
 Minchah / Ma'ariv — 4:30 p.m.

Wednesday, 12/11 — 10 Kislev
 Shacharit — 7:00 a.m.
 Minchah / Ma'ariv — 4:30 p.m.
 Tanya Shiur: 2nd part of Tanya Shaar HaYichud
 V'Emunah which deals w/the nature of creation and
 the unity of Hashem — 8:00 p.m.

Thursday, 12/12 — 11 Kislev
 Shacharit — 6:50 a.m.
 Minchah / Ma'ariv — 4:30 p.m.

Friday, 12/13 — 12 Kislev
 Shacharit — 7:00 a.m.
 Candles — 4:25 p.m.
 Minchah / Ma'ariv — 4:25 p.m.