

The Shul

at the Lubavitch Center

6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



January 28, 2023

Bo

6 Shevat, 5783

Create Wings and Fly!

Seventy-two years ago this week, in January 1951, the Lubavitcher Rebbe officially took over the leadership of the Chabad-Lubavitch movement. It was at a “farbrengen” marking the one year anniversary of the passing of his father-in-law, the previous Rebbe, after a year of resisting to officially take the position.

In his remarks at the event, the Rebbe implied why he was initially reluctant; he did not want people to rely on him for their productivity or for their spirituality. He explained that he expected every single member of the community to be active and play a role in rebuilding the Jewish world that had been so decimated in the recent Holocaust. The Rebbe also wanted each person to be responsible for his and her own spiritual growth rather than depend entirely on him (as was the norm in other Chassidic circles to that point).

He used a common Yiddish idiom, “Leigt zich nisht arain kein feigelach in buzem,” literally meaning, “Do not place birds in your bosom.”

Some research into the background of this phrase led me to an interesting anecdote in the history of aviation. For many years, before the invention of an airplane by the Wright Brothers, people attempted various methods to be able to fly. One such method was to put a bird - a natural aviator - in your shirt, and then to walk off a cliff, expecting to fly. The obvious absurdity of this experiment was clearly lost on these people, for if we are going to fly, it would require actual avionics, not just keeping a bird in our pocket.

With this reminder, the Rebbe set the standard for Chabad into the future. As part of his mission statement, he declared that while it's important to have a spiritual leader for guidance, if you want to see progress, you need to go out and achieve it yourself. Don't put birds in your pocket and expect to fly. Don't expect the Rebbe to do everything for you; that's not how it works.

The Rebbe's ability to empower others is legendary. Thousands of The Rebbe's emissaries and tens of thousands of followers and admirers around the world have been energized and inspired to affect and influence the world around us; to enhance Jewish life wherever it may be; to reach out to fellow Jews and all people, offering spiritual and material assistance.

And we accomplish this by creating our own wings and taking off.

(by Rabbi Eliezer Zalmanov from <http://www.lchaimweekly.org/>)

Petter Chamor: Drop the Dead Donkey

The Mitzvah: The Torah commands an Israelite to redeem the first issue of his donkey with a lamb or kid. The owner “redeems” his animal by giving a lamb in lieu of his donkey, or the monetary equivalent, to the priest. The owner cannot gain any benefit from this animal. If the donkey is not redeemed, it has to be killed by axing the back of its neck (Exodus 13:13).

The sanctity of a firstborn relates to the precursor to the Exodus: the Tenth Plague that struck the Egyptians. All the firstborns were killed on that fateful night with the exception of the Jewish firstborns. As a result, the firstborns – both man and kosher animal – were sanctified before G-d.

Curiously, the only non-kosher animal subject to the laws of a firstborn is the donkey.

The promiscuous climate of Egypt is synonymous with that of the donkey; in the words of the prophet, “whose flesh is the flesh of donkeys” (Ezekiel 23:20). The word chamor, donkey is symbol of chomor, materialism, of unbridled indulgence in animalistic, physical desires unchecked or governed by the intellect to give it direction, form and purpose.

The donkey is a non-kosher, lowly animal. And the Jewish nation in Egypt descended to a spiritual low – down to the forty-ninth level of spiritual impurity. Almost at the point of no return, nevertheless they were not “irredeemable”. This is in line with the principle that a person should never despair from achieving divine mercy. With repentance, the penitent is able to catapult himself onto a higher echelon than the complete righteous (Talmud, Berachos 34).

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The juxtaposition of this mitzvah to the Exodus recalls the Death of the Firstborn. This mitzvah symbolically captures the transformation of the Jewish people in the run up to their redemption.

The "Egyptian" donkey is redeemed by the lamb, a kosher animal that is an analogy for Israel tendered by their Heavenly Shepherd (Ezekiel 34: 31; ibid 36: 37-38). Their sanctity came to the fore in their "redemption" from Egypt wherein they revoked their "materialistic" donkey-like status upon becoming the chosen nation – with a new "form" living with Torah and mitzvos acknowledging "G-d is My Shepherd" (Psalms 23).

Should the owner refuse to redeem his animal, the donkey is to be axed from the back of the neck, the nape. Noam HaMitzvos explains that this symbolizes the wicked that are "stiff-necked" (see e.g. Exodus 33:3: "you are a stiff-necked people) and their unwillingness to repent from their misdeeds. The wicked are "dead" from a spiritual perspective even when still alive (See Talmud Berachos 18). In the same way that it is forbidden to stare at an evil man (Talmud Megillah 27), accordingly, the irredeemable donkey that will not be transferred into a sheep, is killed from behind making it unnecessary to see its face.

One cannot just "drop the dead donkey". Every one of us has the ability to draw away from our past sins, to sanctify ourselves as the holy firstborn – the Jewish nation itself called G-d's Firstborn (Exodus 4:22). However low we may have fallen, we are never irredeemable. With repentance and the transition, we sanctify ourselves and await the future impending redemption from our present exile.

(by Rabbi Osher Chaim Levene from Project Genesis at www.torah.org)

R'Matisyahu Herrera and Family

are sponsoring Kiddush this Shabbat.



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.

We extend our heartfelt sympathy and condolences to **Yehudah Buchwalter** on the loss of his father, **Usher Zelig Buchwalter**.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

Shiva will be at 6503 Park Heights Avenue, #1K, Baltimore, MD 21215

Yahrzeits This Week:

Larry Ziffer	9 Shevat - Monday night/ Tuesday	for mother	Rochel bas Meir Yehuda Leib HaKohen
Dovid & Atara Ziffer	9 Shevat - Monday night / Tuesday	for grandmother	Rochel bas Meir Yehuda Leib HaKohen
Liz Mayer	9 Shevat - Monday night / Tuesday	for father	Yekusiel Shmuel ben Michal

DAVENING AND SHIURIM SCHEDULE

Friday, 1/27 — 5 Shevat

Shacharit — 7:00 a.m.
Shabbat Candles — 5:02 p.m.
Minchah / Ma'ariv — 5:05 p.m.

Shabbat, 1/28 — 6 Shevat

Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 9:46 a.m.
Minchah — 4:50 p.m.
Shiur: *Overcoming Folly* — after Minchah
Ma'ariv — 6:04 p.m.

Sunday, 1/29 — 7 Shevat

Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 5:10 p.m.

Monday, 1/30 — 8 Shevat

Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 5:10 p.m.

Tuesday, 1/31 — 9 Shevat

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 5:10 p.m.

Wednesday, 2/1 — 10 Shevat

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 5:10 p.m.

Thursday, 2/2 — 11 Shevat

Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 5:10 p.m.

Friday, 2/3 — 12 Shevat

Shacharit — 7:00 a.m.
Shabbat Candles — 5:11 p.m.
Minchah / Ma'ariv — 5:15 p.m.