



# The Chabad Weekly

Vol. 23 Issue 15

**Parshas Bo**

Friday, Shevat 5, 5780 / Jan. 31, 2020



**Candlelighting**  
(Los Angeles)

**5:03 PM**

**Friday Mincha:**

**5:21 PM**

**LATEST SHEMA: 9:29 AM**

## Shabbat Schedule

- **Tanya** 8:45 AM
- **Shacharit** 9:30 AM  
followed by  
Kiddush,  
Cholent &  
Farbrengen
- **Class** 4:20 PM
- **Mincha** 4:50 PM  
followed by  
Seuda  
Shlishit
- **Shabbat ends** 6:03 PM

## Announcements:

**Kiddush** is sponsored by the Mahtaban family in honor of Melody's birthday.

**Yartzheits:** Daniel Sadeghi - Shevat 7, Shlomo and Lilian Perles - Shevat 9, Sara Sabi - Shevat 9, Riva Salzberg - Shevat 10.

**Happy Birthday** to Melody Tehrani, Simcha Sarah Moradian, Aviv Cohen, Sheina Bracha Mishaël, Yisroel Zakaria and Odellia Abrahams.

**GOOD SHABBOS**

## Egypt Syndrome

After guaranteeing that G-d will skip over and spare the Jewish homes from Makas Bechoros, the Plague of the Firstborn, the Torah adds "and there will be no destructive plague in you." Rashi explains that these additional words address the following query: "What if one of Bnei Yisrael was in an Egyptian's house? I would think that he would be smitten like him. Therefore, the verse states: 'And there will be no destructive plague in you.'"

The Jew who lingered in an Egyptian home on the night of the Exodus was in a shocking spiritual state, one more akin to that of his Egyptian oppressors than to that of his fellow Jews. The Bnei Yisrael suffered miserably at the hands of the Egyptians for many years. Then, everyone witnessed the miraculous plagues with which G-d punished the Egyptians. Finally, the Jews offered the Pesach sacrifice to commemorate their imminent redemption from Egypt, and were commanded "no man shall leave the entrance of his house until morning" (Shemos 12:22). At this point, a Jew who still chose to spend the night in the home of an Egyptian, one could assume "would be smitten like him,"

in Rashi's words.

Yet, out of His love for the Jewish people, G-d Himself descended, as it were, into the homes of the Egyptians in order to single out the Jew who might be among them. "I will go out into the midst of Egypt" (Shemos 11:4), says G-d, to save from Makas Bechoros a Jew who was so spiritually hollow that even on this fateful night he still clung to his Egyptian colleagues.

From here we see the lengths we must go in order to save another Jew spiritually—to draw him nearer to the worship of G-d. Emulating G-d's ways, we must see to reach even the Jew who is so assimilated that engaging him can require compromising (within the guidelines of halachah) our own high spiritual standards. We must descend even to that Jew for whom a holy environment is utterly foreign, who is still "in an Egyptian home," to rescue him and draw his heart to his Father in Heaven. —Likkutei Sichos, vol. 36, pp. 50-51 (From the Daily Lightpoints email, A project of Or Hachassidus)

There will be a  
Shul Group Gathering  
in honor of Yud Shevat  
this Sat. night,  
Feb. 1 - Shevat 6  
at the home of  
Meir & Lida Davidpour  
8:00 PM  
146 S. Almont Dr.

**Topic: "Connecting to the  
Rebbe on a Practical Level"**

Pizza and Refreshments  
will be served.

All Adults are Welcome

**Wednesday, Yud Shevat  
is the day of the passing  
of the Previous Rebbe  
and the day the Rebbe  
assumed leadership.**

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Rabbi Yosef Shusterman

Rabbi Mendel Shusterman

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This coming Wednesday is 10 Shevat, Yud (10) Shevat, the anniversary of the passing of the previous Lubavitcher Rebbe, Rabbi Yosef Yitzchok Schneersohn in 1950, and the ascension to leadership of the Rebbe.

One time when the elder chasid Reb Michel Piekarsky was walking with his grandson Rabbi Mendel Rubin (now an emissary of the Rebbe at CUNY Albany), he told his grandson, "This Rebbe is not like the old Rebbe. If you had a problem, and shared it with the old Rebbe, he would cry along with you. This Rebbe? He would encourage you to do more, to double your efforts, etc."

Mendel asked him, "Which style do you prefer?" Rabbi Piekarsky was a Chassid of both Rebbes. He replied, "Each generation has what it needs."

In the Rebbe's first public talk upon accepting the leadership of Chabad-Lubavitch, on 10 Shevat 1951, the Rebbe set forth his plan. He did this in the Chasidic discourse Basi L'Gani.

The original Basi L'Gani discourse was prepared by the Previous Rebbe to be published on 10 Shvat in honor of his grandmother's yartzheit. It turned out to be the day of his own passing.

The original discourse composed by the Previous Rebbe was 20 chapters. Each year the Rebbe expounded upon one chapter from his father-in-law's discourse.

In the very first year, expounding upon the first chapter, the Rebbe clearly outlined that our generation is different than all previous generations. We are "the last generation of the exile and the first generation of the Redemption. And that the task of our generation is to actually bring Moshiach: "This that we find ourselves in the seventh generation is not just some abstract slogan, but something that should propel us to bring Moshiach down here."

May we witness imminently the culmination of Rebbe's vision with the commencement of the Redemption and the revelation of Moshiach. (From: L'Chaim #1458)

Lchaimweekly.org

## SCHEDULE OF CLASSES

Sunday 8:00 AM

Gemara – Tractate Sanhedrin  
(men)

Monday 8:00 PM

Chumash (men and women)

Tuesday 8:00 PM

Gemara B'Iyun  
Tractate Kesuvos (men)

Wednesday 8:00 PM

Halacha and Tanya (women)

Thursday 10:00 AM

Chassidus (women)

Daily

Chassidus 6:45 AM- 7:15 AM

Halacha Between Mincha  
and Maariv

There will be no class on  
Wed., Feb. 5.

### Daily Minyonim

**Weekday Shacharis:  
6:00 AM & 7:30 AM**

**Sunday Shacharis:  
7:00 AM & 9:00 AM**

**Mincha/Maariv:  
5:20 PM**

#### The Bridge

Animals do not gaze in wonder at the stars and angels are confined to the realm of the spirit, but the human being is G-d's bridge between heaven and earth.

Our bodies are formed from the dust; our souls are of the essence of G-d. We alone can look at a physical world and see spiritual life and beauty.

We who are beyond both heaven and earth, form and matter, spirit and body—we alone can fuse the two.

Likutei Sichot vol. 15, pg. 13ff.

From the wisdom of the Lubavitcher Rebbe, of righteous memory; words and condensation by Rabbi Tzvi Freeman

## ***Story of the Week:***

### **Chicken Fight**

Nearly fifty years ago, a young rabbi was building a Jewish center in New England. As is often the case when someone wants to do something good, he faced powerful opposition, so he headed to New York to consult with the Lubavitcher Rebbe at a private audience.

The Rebbe responded with a story about the famous 18th-century Torah scholar, Rabbi Yonatan Eibenschutz:

Rabbi Yonatan was well respected by the king of Prague, and often advised him on matters of state. Jealous of Rabbi Yonatan's wisdom, members of the court began speaking ill of him to the king. Initially the king refused to believe them, but as time went on, the slander grew and grew until the king was forced to deal with it. An ardent fan of chicken fights, the king suggested a contest to resolve the matter once and for all.

Each contestant had to train a chicken to be quick and vicious. The chickens would then have a race. Participation of all the king's advisers was mandatory. The advisor whose chicken won the race would prove his wisdom and talent, and would become the hero of the king's court. Rabbi Yonatan had no interest in participating and had no idea how to make anything in this world vicious, certainly not a chicken. Nevertheless, he had to participate.

The day of the race arrived. Each contestant brought a chicken that was groomed and trained for the occasion. Rabbi Yonatan brought a chicken too, except that his chicken was thin, weak and not at all aggressive. The contestants took their places and set down their chickens. The race began.

As soon as the race started, the quick and vicious chickens began to fight with one another. Rabbi Yonatan's chicken, however, untrained in such matters, quietly made its way around the brawling birds and crossed the finish line first while the other chickens were still busy tearing one another apart. After emerging as the winner, Rabbi Yonatan's status was never questioned again.

The Rebbe then concluded by telling the young rabbi, "In the end, we will prevail." Amazingly, that very week the rabbi's chief opponent moved out of the city for good. To this day, this Jewish center in New England is flourishing with the same rabbi at the helm.

chabad.org

### **HaYom Yom Shevat 6**

My father wrote that he heard in the name of the Alter Rebbe that all rabbinic authors until and including the Taz and Shach, composed their works with ruach hako-desh, the Divine Spirit. An individual's ruach hako-desh, as explained by Korban Ha'eida in Tractate Sh'kalim (Talmud Yerushalmi), end of ch. 3, means that the mysteries of Torah are revealed to him. This comes from the aspect of chochma in its pre-revelation state.

## **Parsha Insights**

### **Did Darkness Prevail?**

In the ninth plague, the plague of darkness, there were three days of "thick darkness." According to the Midrash, the Egyptians could not see, nor even move. However, for the Jewish people it was different: they had light wherever they lived.<sup>1</sup>

The Sages discuss this idea. Does it mean that the darkness did not affect the specific area where the Jewish people dwelt, the Land of Goshen? Or does it mean, more mysteriously, that for a Jew, even in the Egyptian areas, there was light in the darkness?

As explained by the Rebbe, these two opinions relate to our view of the world. One view is that there is a deep separation between the holy (the Jewish area) and the unholy (the idols of Egypt). In the holy realm it was light; in the unholy realm it was dark.

The second view is that the Jew in Egypt had the power to bring light to the realm of the unholy. Even in the Egyptian areas, where there was frighteningly thick darkness, the Jew could see. Ultimately the Jewish light within the darkness will be visible to all.

This relates to our role in the world. The Jew enters a realm of spiritual darkness, yet he or she has the power to bring light into that darkness, to illuminate the homes of the "Egyptians," of the apparently secular and materialistic world. This freedom is not just for ourselves. We have the power of light in the darkness of Egypt so that we can bring light to the whole world — the light of Redemption. (Based on the Lubavitcher Rebbe's Likutei Sichot, vol. 31 pp. 46-52, By Tali Loewenthal) - chabad.org

### **Daily Miracles**

One of the 613 commandments is to recount the Exodus from Egypt every single day. It is imperative for the success of a Jew's daily mission to live with the consciousness that today he is witnessing G-d's miracles of redemption.

When the Talmud says, "one who experiences a miracle doesn't realize it," it is not referring to rare occasions, but to everyday occurrences: miracles are constantly happening all around you, every single day, both within nature and above it; it only takes an honest moment's reflection to recognize G-d's hand in your life.

The wonders and miracles of the Exodus must be a Jew's everyday conscious reality – that he need not be intimidated by the world around him. The world itself is one enormous expression of Divine Providence leading humanity toward its final Redemption, when G-d's wonders will eclipse even those witnessed in Egypt. - Chabad.org