

The Shul

at the Lubavitch Center
6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



March 7, 2026

Ki Tisa— Parshat Parah

18 Adar, 5786

Traveling Blues

Only after suffering the exile can we truly return.

This Torah reading mentions the building of the Tabernacle in the desert. This tent was the symbol of the closeness of G-d to His people, and this glorious period was in many ways a taste of the ultimate redemption. Rebbe Yossi and Rebbe Chiya were traveling and discussing Torah and dwelt on this topic, as well the long Exile the Jewish people are still in.

Rabbi Yossi said [to Rabbi Chiya that] all that you have said [about how extended the period of Exile will be] is correct. Nevertheless, what will enable Israel to endure this exile? It is all those promises that the Holy One Blessed be He has promised them. We have learned that that when they enter synagogues and study halls and see all those words of comfort [of the prophets], this gladdens their hearts and will enable them to bear all the suffering that is coming to them.



Rabbi Chiya agreed saying, "Certainly this is the case, but everything depends on returning to the spiritual source/teshuva. Now if you say that right now we can arouse all Israel as one to do teshuva [and thereby bring forward the ultimate redemption] we can not. What is the reason that we can't? It is because it is written: And it shall come to pass, when all these things have come upon you, the blessing and the curse, which I have set before you, you shall call them to mind [while] among all the nations, where G-d your Lord has driven you. And you will return to G-d, and shall obey His voice. (Deut. 30:1). And then it is written: "If your outcasts have been driven out to the farthest parts of heaven, from there will the Lord your G-d gather you, and from there He will fetch you." (Ibid. 4). Until all these things come to pass, they will not be able to arouse themselves to do teshuva.

Rabbi Yossi said, "How blocked are all the roads and paths [leading to teshuva] for all the sons of exile. They have not been left an opening [to quicken the redemption], and if so they will be in exile as they were in each and every generation. They want neither to suffer the yoke of the exile, nor [to wait for] its reward. They abandoned the laws of the Torah and assimilated with the other nations."

[Rabbi Yossi] opened his explanation [of this phenomenon] with the verse: "Like a pregnant woman who draws near to the time of her delivery is in pain and cries out in her birth pangs, so have we been in your sight G-d." (Isaiah 26:17). Why [are we likened to] a pregnant woman? It is normal for a pregnant woman to give birth after a full nine months. There are nevertheless those in the world who give birth within one or two days of reaching their ninth month. Now all of the contractions and [related] sufferings of a pregnant woman are in the ninth month, and even if only one day of the ninth month has passed, she is regarded as having had a full nine-month pregnancy. In the same way Israel, because they tasted the flavor of exile, if they return in teshuva, it would be counted for them as though they had suffered all of those reproofs that are written in the Torah. How much more so after so much suffering that has overtaken them from the day that the exile started.

In the light of the sufferings generated upon the Jewish people in their exile, teshuva would certainly bring the redemption quickly.

(from the teachings of Rabbi Shimon bar Yochai from www.chabad.org)

The Torah's Will

In this week's Parashah, Moshe Rabbeinu descends from Har Sinai with the Luchot, only to break them when he sees Bnei Yisrael dancing before the Golden Calf. Moshe's action was not impulsive. Rather, the Gemara (Shabbat 87a) explains that Moshe reasoned as follows: The Torah (Shmot 12:43) says that an apostate may not eat from the Korban Pesach, which is only one of the Mitzvot. Certainly, then / Kal va'chomer, Bnei Yisrael are presently unworthy of receiving the Luchot, which represent all of the Mitzvot! [Until here from the Gemara]

(continued on the other side)

R' Aharon David Goldberg shlita (Rosh Hayeshiva of the Telshe Yeshiva in Cleveland, Ohio) writes: A "Kal va'chomer" is one of the tools that Hashem has given us with which to interpret the Torah. Thus, if a Kal va'chomer led Moshe to conclude that he had to break the Luchot, that means that it was the Torah's will that he do so. Indeed, the Gemara records that Hashem complimented Moshe on his decision. Moshe could have pondered all the negative consequences that would result from breaking the Luchot, but he did not do so. Instead, he nullified his own judgment and did what he understood the Torah to require.

We read in Melachim II (ch.20) that the righteous king Chizkiyah was told by the prophet that he deserved to die because he failed to marry and have children. Chizkiyah defended himself, saying that he saw through Ruach Ha'kodesh that he would have a son who was wicked, and he did not wish to have such a son. R' Goldberg observes: Chizkiyah was right; he did ultimately have a son, King Menashe, whose wickedness sealed the fate of the Bet Hamikdash. Nevertheless, the prophet teaches, that was none of Chizkiyah's business. His job was to observe the Mitzvot without question, including the Mitzvah to marry and procreate. (U'vacharta Va'chaim Al Nefesh Ha'chaim p.390)

(by Rabbi Shlomo Katz from Project Genesis at www.torah.org)

Dedication of plaques on the Shul board which is prominently located in the hall at the entrance to the Shul is an appropriate means of Tzedakah and supports the Shul as well. Below is the list of items available. Please contact Howard Kaplon at hkaplon@towson.edu for more information.

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|--------------------------------|---------------------------|
| 1. Top (large) Plaques \$5,400 | 2. Medium Plaques \$3,600 |
| 3. Small Plaques \$1,000 | 4. Simcha Leaf \$250 |

Yahrzeit Plaques on the Shul's Memorial board are available. Each yahrzeit plaque is \$360.

**Additionally, Renovation contributions are encouraged.
In the words of the early Americans; "Contributions without taxation."**

Yahrzeits This Week:

Allan Genut	19 Adar - Saturday night / Sunday	for mother	Mamtze Fruma Nechama bas Avrohom Laib
Chaim Eisenberg	21 Adar - Monday night / Tuesday	for father	Avrohom Kopel ben Aryeh Lev HaCohen

SHUL DIRECTORY

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DAVENING AND SHIURIM SCHEDULE

Friday, 3/6 – 17 Adar
 Shacharit – 7:00 a.m.
 Shabbat Candles – 5:46 p.m.
 Minchah / Ma'ariv – 5:45 p.m.

Shabbat, 3/7 – 18 Adar
 Shacharit 9:00 a.m.
 Sof Z'man Kriat Shema – 9:22 a.m.
 Minchah – 5:35 p.m.
 Shiur – after Minchah
 Shkiah – 6:06 p.m.
 Ma'ariv – 6:48 p.m.



Sunday, 3/8 – 19 Adar
 Shacharit – 8:00 a.m. **Eastern Daylight Time**
 Minchah / Ma'ariv – 6:50 p.m.

Monday, 3/9 – 20 Adar
 Shacharit – 6:50 a.m.
 Minchah / Ma'ariv – 6:50 p.m.

Tuesday, 3/10 – 21 Adar
 Shacharit – 7:00 a.m.
 Minchah / Ma'ariv – 6:50 p.m.

Wednesday, 3 11– 22 Adar
 Shacharit – 7:00 a.m.
 Minchah / Ma'ariv – 6:50 p.m.
 Tanya Shiur: 2nd part of Tanya Shaar HaYichud
 V'Emunah which deals w/the nature of creation
 and the unity of Hashem.

Thursday, 3/12 – 23 Adar
 Shacharit – 6:50 a.m.
 Minchah / Ma'ariv – 6:50 p.m.

Friday, 3/13 – 24 Adar
 Shacharit – 7:00 a.m.
 Shabbat Candles – 6:53 p.m.
 Minchah / Ma'ariv – 6:55 p.m.