

The Shul
at the Lubavitch Center
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March 12, 2016

Pekudei

2 Adar II, 5776

Work in Progress

Family, colleagues, neighbors, salespeople. The list of people with whom we interact daily goes on and on.

When you're in a good mood, the sun is shining and the stock market is up, it's easy to establish and sustain positive interactions. But how do you have a positive attitude when you encounter someone with an "attitude?"

Think of the other person (and yourself) as a "work in progress." None of us are finished products. We are all at some point on our life's journey. And the person with whom you are dealing right now might deserve not only tolerance, but respect, for getting to where he is from where he came.

Cultivating such an approach to others will turn the mitzvas of judging others favorably and loving one's fellow Jew into second nature.

Remember, what we see is only part of the person and not the complete individual.

This can be illustrated as follows: You are on the street and see someone walking past you with a limp and a cane. You could focus on the cane and the clumsy gait. Or, you could imagine that weeks earlier the person was hardly able to hobble along on crutches, but now is mobile and independent.

The same is true for everyone. From the time we are born we all have different qualities, challenges, life experiences; some more positive and some more negative. Through guidance by good role models, and above all through self-improvement if done correctly, the bad traits become weaker. The crutches become unnecessary.

A person must grow throughout his entire life. So it's no wonder that we can meet a person in the middle of his work and still be able to see some of his negative qualities. This is not necessarily because he isn't progressing. Rather, by every measure he has weakened and reduced his negative traits compared to how he was earlier.

The above analogy is based on an answer from the Rebbe about how to achieve the goal which G-d has set up for every person, "that he should be truly happy with his family." The Rebbe explains that we can reach this objective through Torah living. However, we must beware of the nagging voice that might point out to us a person who people believe lives according to Torah yet has many deficiencies. The voice argues that since this is a person who conducts himself according to Torah and has these negative points then it must be that the Torah is not good, G-d forbid.

The Rebbe answers with a story: If a person is walking in the street and meets someone on crutches leaving a medical specialist's office, the passer-by could think that the specialist is not good. After all, this person came to the specialist and is obeying all the doctor's instructions. Yet, he still needs crutches!

Now imagine that it was explained to the passer-by that, before the patient was in the doctor's care, he couldn't move his feet altogether and was completely paralyzed. The doctor reduced the paralysis and strengthened the patient to the point where he is able to use his feet and even to walk. As time goes on, things are improving and it's getting easier to walk. Even though he still needs crutches, there may come a time - if he follows the doctor's advice - that he will get rid of the crutches and be completely healed.

If a person who lives according to the blueprint of the Torah still has negative traits, it is not necessarily because he isn't following the instructions of the "specialist," i.e., the Torah. Rather, like the rest of us, he is a "work in progress."

(from <http://www.lchaimweekly.org/>)

A Special Spirituality

There is another component of Jewish spirituality that makes it different, arguably unique, among the spiritualities of the rest of the world. This component is epitomized by the Tablets, the Edut, which were placed in the Holy Ark, at the very epicenter of the Tabernacle. As we will read this Shabbat, near the very end of this Torah portion and near the very end of the entire book of Exodus: "Moses set up the Tabernacle ... He took and placed the Edut in the Ark...Then he put up the curtain for screening and screened off the Ark of the Edut—just as the Lord had commanded Moses."

In the holiest place on Earth, at the very heart of Jewish life, is to be found—a text! The Edut, the Ten Commandments are a text: a divine text, a sacred text. Spirituality cannot be reduced to spirit. Spirituality must have an actual body, a text at its very center.

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These, then, are two of the distinguishing features of Jewish spirituality. Spirituality only resides within a community, and it requires a revealed text. Absent these two features, and the spiritual experience is deficient, transient, and potentially misleading. With a community and with a text, spirituality is enriched, everlasting, and uplifting.

This Shabbat, we will complete Parashat Pekudei and thereby conclude the entire Book of Exodus. We celebrate this accomplishment by proclaiming, "Chazak, chazak, venitchazek, be strong, be strong, and let us be strengthened!" Let us indeed be strong and strengthened by spirituality which is not only consistent with religion, but which is its very essence.

(by Rabbi Dr. Tzvi Hersh Weinreb from www.ou.org)

Community Information of Interest

March 12: The Last Years of the Old Order: Israel and the Jews 1962-1966. Lecture by Rabbi Dovid Katz. *Modifying the Infallible: The Roman Catholic Church and the Jews 1962-1966.* This lecture will begin at **8:30 p.m.** and be held at the Congregation Shomrei Emunah.

March 16: 11th Annual Simchas Esther Purim Shpiel. "STTR INC" - Shadchanim to the Rescue. The performance will be on Wednesday, March 16th at 8:00 p.m. The pre-event auction doors open at 7:00 p.m. Both events take place at the Bais Yaakov High School. For more information or for tickets go to Hats to Hose.

Remember to set your clocks **AHEAD 1 hour** before going to sleep Saturday night.



Starting this Monday, we have a **daily Minchah / Ma'ariv minyan**. This week will be at 7:00 p.m.



Rabbi Kaplan will be leading a trip for Matzah baking in Brooklyn, New York on Monday, March 21 - 11 Adar II. We will leave from Shul at 4:00 a.m. and return that evening. Anyone interested in participating should please contact Yehudah Buchwalter.

Yahrzeits This Week:

Harry Rashbaum

8 Adar II - Thursday night/Friday

for father

Jacob Rashbaum

SHUL DIRECTORY

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Ephraim Siff

Davening and Shiurim Schedule

Friday – Rosh Chodesh Adar II, 3/11— 1 Adar II

Shacharit — 6:40 a.m.
Parshat HaShavua Shiur — 7:45 a.m.
Candles — 5:52 p.m.
Minchah / Ma'ariv — 5:55 p.m.

Shabbat, 3/12 — 2 Adar II

Shacharit — 8:40 a.m.
Sof Z'man Kriat Shema — 9:17 a.m.
Berachot Gemara Shiur — 5:10 p.m.
Minchah & Seudah Shilishit — 5:40 p.m.
Ma'ariv — 6:53 p.m.

Sunday, 3/13 — 3 Adar II

Shacharit — 8:00 a.m. - **D.S.T.**
Shulchan Aruch Shiur — 8:45 a.m.
Minchah / Ma'ariv — 7:00 p.m.

Monday, 3/14 — 4 Adar II

Shacharit — 6:50 a.m.
Parshat HaShavua Shiur — 7:45 a.m.
Minchah / Ma'ariv — 7:00 p.m.

Tuesday, 3/15 — 5 Adar II

Shacharit — 7:00 a.m.
Parshat HaShavua Shiur — 7:45 a.m.
Minchah / Ma'ariv — 7:00 p.m.

Wednesday, 3/16 — 6 Adar II

Shacharit — 7:00 a.m.
Parshat HaShavua Shiur — 7:45 a.m.
Minchah / Ma'ariv — 7:00 p.m.

Thursday, 3/17 — 7 Adar II

Shacharit — 6:50 a.m.
Parshat HaShavua Shiur — 7:45 a.m.
Minchah / Ma'ariv — 7:00 p.m.
Tanya Shiur — 9:00 p.m.

Friday, 3/18— 8 Adar II

Shacharit — 7:00 a.m.
Parshat HaShavua Shiur — 7:45 a.m.
Candles — 6:59 p.m.
Minchah / Ma'ariv — 7:00 p.m.