

The Shul
at the Lubavitch Center
6701 Old Pimlico Road
Baltimore, MD 21209
410-486-2666
www.chabadshul.org



March 19, 2016

VaYikra — Parshat Zachor

9 Adar II, 5776

Purim Points to Ponder

Although the hamantash has been around for years, it was considered a moot point in higher academic circles. Scientists found nothing in the hamantash but poppy, prune and other kinds of jam. Unfortunately, the hamantash's association with Purim prevented it from being studied seriously.

New research, however, has recently discovered heretofore unknown angles of the hamantash. A comparative study on Food Design showed that there was no point at all in eating many of the foods around. Eggs, falafel, latkas, matza balls, burgers and meat balls are all round. If there is no point in eating, the appetites of four point two billion people on earth would be affected.

The quest of the proper food pointed researchers in the direction of the hamantash. It surpassed all of their expectations. Not only did the hamantash have a point, it has a 200% increase of points-all at no extra cost. Three for the price of one! Among all food known to man, only the hamantash is endowed with this unique configuration.

There is more than one side to the hamantash, but let's not go off on a tangent.

Psychologists have found that life is one long series of appointments and disappointments. Disappointments in turn, are caused by going around in circles, the result of which is that people fail to see any point in life. Without a point in life, people wander aimlessly. This in turn leads some to contemplate points of no return.

The hamantash poignantly demonstrates that there is a point to life. It points us toward a definite aim and goal. It drives the point home, providing us with a sense of purpose and direction. Then there is also a very fine point, which psychologists refer to as the point of pointlessness. As the Talmud points out, "A person should rejoice on Purim to the point of not knowing the difference between Haman and Mordechai."

You might be wondering, "So, what is the point of all this nonsense? Isn't this stretching the point a little far?"

You have a very good point there. But we are not here just to score points. The primary point of this treatise is to point out the main point of hamantashen - to use them in the Purim observance of "Mishloach Manot" - sending food gifts to friends. This is such an important mitzva, that we have no alternative but to stress the point over and over again.

So without belaboring the point any further, let us give it to you point blank: Share the holiday spirit and promote Jewish unity by sending a food gift of at least two edibles, preferably including a hamantash, on the day of Purim.

(by Rabbi Yisroel Rubin from <http://www.lchaimweekly.org/>)

A Small Voice

God calls out to Moshe from the inner sanctuary of the Mishkan. Yet, as Rashi points out to us, the sound of God's voice, so to speak, was loud and strong. However it was limited to the area within the Mishkan. Those who were outside of that sanctuary heard nothing. The message imparted here is a clear and simple one. Not everyone hears God's voice nor can it be heard everywhere.

There was a long period of time in English and American society that those who entered the clergy were said to have responded to a "calling." In our jaded, materialistic, dysfunctional world of today a "calling" is something to be mocked at as being naive and impractical. Yet the Torah emphasizes here that Moshe responded to such a "calling" and that in fact this became the name and title of one of the five books of Moshe.

Leading and teaching the Jewish people can certainly be viewed as a profession and a career. But if that is all it is then it is deficient in its spiritual potential and its ultimate chance of success. Unless one hears, so to speak, the voice of God calling one to public service and Torah teaching, the soul of the matter will always be compromised.

Moshe is able to be the incomparable Moshe that he is because he hears the Lord calling out to him even if no one else apparently does so as well. All of his life he responds to that call and remains faithful to the task and challenge that leading the Jewish people poses for him.

Midrash teaches us that Moshe first heard the voice of God, so to speak, at the encounter at the burning bush. There the Lord called out to him in the voice and tone of his father Amram and Moshe therefore was able to hear it without being overwhelmed. Much later in Jewish history, the Lord told the prophet Eliyahu that he could hear His call in the still small voice that reverberates within all of our consciences.

(continued on the other side)

God is heard, so to speak, in the voice of our ancestors, of Jewish tradition and family bonds. Many Jews today are completely unaware of their own family heritage and certainly of the greater heritage of Israel as a whole. And very few of us are strong enough psychologically and spiritually to hearken to our inner voice, still and small as it is.

So we wander through life seeking direction and guidance and turn to others to help us find ourselves. First we should look inward for the Godly GPS implanted within us. That is our Mishkan, the place where God's voice can be heard. Searching for it elsewhere, in the voices of strangers, outside of our Mishkan will be frustrating and fruitless.

Since the voice of God, no matter how powerful and strong it may be, is still described as being a small voice, it is obvious that one has to pay attention and strain to hear it. This effort always characterized Moshe's life, the loyal servant of God, who was attuned to hear the calling that guided him, and through him, all of Israel and humankind as well.

(by Rabbi Berel Wein from Project Genesis at www.torah.org)

Community Information of Interest

March 19: The Last Years of the Old Order: Israel and the Jews 1962-1966. Lecture by Rabbi Dovid Katz. *Then and Now: Reflections on How the Events of 1962-66 Affect Us Today.* This is the last lecture in this series. This lecture will begin at **9:00 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.

The price for Matzah this year will be \$22 per pound for regular and whole-wheat hand baked Shmura Matzah. Orders for Matzah **MUST** be submitted online at www.chabadshul.org and the deadline for ordering is April 3, 2016. Sale of Chometz Forms will be in the bin in the Lobby and available online at the Shul's website within the week.



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.



SHUL DIRECTORY

Rabbi: Shmuel Kaplan . rabbikaplan@chabadmd.com
Treasurer: Michael Frank . . . shul.chabad@gmail.com
Membership: Jay Bernstein . . . bernstein1@msn.com
Kiddush: Reuven Frank rfrank82@gmail.com
Bulletin: Howard Kaplon hkaplon@towson.edu

Website: Shoshana Zakar sue.zakar@gmail.com
Gabbaim:
 Yehudah Buchwalter . . . judahbuchwalter@verizon.net
 Allan Genut agenut@gmail.com
 Ephraim Siff

Davening and Shiurim Schedule

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.

Shabbat — Parshat Zachor, 3/19 — 9 Adar II

Shacharit — 8:40 a.m.
 Sof Z'man Kriat Shema — 10:10 a.m.
 Berachot Gemara Shiur — 5:45 p.m.
 Minchah & Seudah Shilishit — 6:45 p.m.
 Ma'ariv — 8:00 p.m.

Sunday, 3/20 — 10 Adar II

Shacharit — 8:00 a.m.
 Shulchan Aruch Shiur — 8:45 a.m.
 Minchah / Ma'ariv — 7:05 p.m.

Monday, 3/21 — 11 Adar II

Shacharit — 6:50 a.m.
 Parshat HaShavua Shiur — 7:45 a.m.
 Minchah / Ma'ariv — 7:05 p.m.

Tuesday, 3/22 — 12 Adar II

Shacharit — 7:00 a.m.
 Parshat HaShavua Shiur — 7:45 a.m.
 Minchah / Ma'ariv — 7:05 p.m.

Wednesday — Tannis Esther, 3/23 — 13 Adar II

Fast begins — 5:40 a.m.
 Shacharit — 6:35 a.m.
 Parshat HaShavua Shiur — 7:45 a.m.
 Minchah — 6:45 p.m.
 Fast Ends — 7:49 p.m.
 Ma'ariv and Megillah — 7:50 p.m.

Thursday — Purim, 3/24 — 14 Adar II

Shacharit and Megillah — 6:15 a.m. and 8:00 a.m.
 Parshat HaShavua Shiur — cancelled today
 Minchah — 5:00 p.m.
 Ma'ariv — T.B.A
 Tanya Shiur — cancelled today

Friday — Shushan Purim, 3/25— 15 Adar II

Shacharit — 7:00 a.m.
 Parshat HaShavua Shiur — 7:45 a.m.
 Candles — 7:06 p.m.
 Minchah / Ma'ariv — 7:00 p.m.