

# The Shul

at the Lubavitch Center

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Yitro

20 Shevat, 5776

## The Purpose of Creation

The Rebbe's wife, Rebbetzin Chaya Mushka, was a very private woman and few people had the opportunity of knowing her, but those who did were struck by her elegant and noble bearing. Her life was characterized by simplicity, but her character overwhelmed everyone who knew her.

To give a simple example: Once she was being driven through a Jewish neighborhood in New York and saw a family being evicted from their home. She asked the rabbi driving her to stop and inquire how much they owed. When she heard the sum, she wrote out a check for the entire amount on the spot.

When asked why she did that, she explained: "I don't usually pass through this area. If I did and I saw such a sight, it was obviously a directive for me to act."

From the first anniversary of her passing onward, the Rebbe shifted the emphasis from the commemoration of her life to the celebration of the unique power of Jewish women and their connection to the Redemption.

The Talmud states, "In the merit of righteous women, the Jews were redeemed from Egypt." To understand the role of Jewish women in preparing for redemption, we have to begin with a fundamental concept: The woman creates the spiritual atmosphere of the home. Women have a greater sensitivity to spiritual truth. A woman arrives at knowledge by establishing a personal bond with the idea she wants to discover. She makes it part of herself instead of treating it as merely an abstract concept.

Because her knowledge is internalized and personally relevant, she can share it with others more easily and in this way, upgrade the moods of her husband, children and the others around her. She looks beyond the immediacies of her present situation and sees a higher and deeper purpose. In this way, she can motivate the people around her to greater growth and development.

That is why the women played - and play - such an important role as catalysts of redemption. When the women in Egypt contemplated their situation; they did not focus on the slavery and hardship. They understood that exile was merely temporary. They had heard Moses' promise of redemption and did not regard it merely as a promise of the future; it was a real factor in their lives. And because it was real for them, it was real to their husbands and children and ultimately, it became a top to bottom reality within the world.

The prophet Mica says: "As in the days of your exodus from Egypt, I will show [the people] wonders," indicating that the future redemption will follow the same paradigm as the exodus from Egypt. Thus in the present age as well, the women are the primary catalysts of Redemption, enabling us to see Moshiach's coming as a real element of our lives.

One of the prophecies of the Messianic era is Ezekiel's promise: "I will remove the heart of stone from their flesh and give them a heart of flesh." The prophet is telling us that a sensitive heart, one that responds to what the mind knows is the key to the change in our feelings that will take place when Moshiach comes.

We do not have to wait for Moshiach to begin developing such sensitivity. Indeed, by following "women's ways of knowing," we can start removing hardness from our hearts now. Sensitizing our lives in the present is the most direct path to making the Redemption actual reality, for such knowledge spreads to others almost effortlessly. Thus throughout the world, people will start thinking about the Redemption in this manner and moreover, applying those insights in life.

*(by Rabbi Eli Touger from <http://www.lchaimweekly.org/>)*

## No Free Lunch

*And the name of the other was Eliezer, for 'the G-d of my father came to my aid, and He saved me from the sword of Pharaoh' (18:4)*

The Torah recounts that Moshe had two sons. He named the oldest Gershom because Moshe was a "ger" - "stranger" in a strange land, reflecting his exile in the land of Midyan after fleeing from Mitzrayim. His second son he named Eliezer to commemorate his miraculous salvation from the executioner's sword in Mitzrayim. Both of Moshe's sons were born prior to his return to Mitzrayim. Why does the Torah wait until Bnei Yisroel leave Mitzrayim to reveal the name of Moshe's second son? Furthermore, Moshe's salvation from the executioner's sword occurred prior to his exile in Midyan. Why did he give the name "Gershom" before the name "Eliezer"?

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When a person is miraculously saved his immediate reaction must be that Hashem spared him for a higher purpose. Until that purpose is discovered the full extent of the miracle cannot be realized. Moshe understood that his salvation must be viewed as part of Hashem's master plan, but upon the birth of his first son he was still not aware of the specifics of this plan. Consequently, Moshe's named his child Gershom reflecting his sense of detachment from his people.

At the site of the burning bush Hashem revealed to Moshe that he was saved from Pharaoh so that he may lead the Jewish people out of exile. At this juncture his second son was born whom Moshe named Eliezer, for the full purpose of the miracle had been revealed to him. The Torah waits until Bnei Yisroel are standing at Har Sinai to receive Hashem's commandments to relate the name of Moshe's second son, for it is at this point that the full impact of Moshe's deliverance is felt. The message that the Torah is imparting is that if Hashem reveals Himself to an individual through a miracle it can only be because this individual will be instrumental in bringing about a greater revelation and the sanctification of Hashem's name.

(by Rabbi Yochanan Zweig from Project Genesis at [www.torah.org](http://www.torah.org))

### Community Information of Interest

**January 2: The Last Years of the Old Order: Israel and the Jews 1962-1966. Lecture by Rabbi Dovid Katz.** *Exodus, Goodbye Columbus, and Fiddler on the Roof: Secular Jewish Culture in the Sixties in all its Judaic Illiteracy.* This lecture will begin at 8:00 p.m. and be held at the Congregation Shomrei Emunah.

### "The Rav's Friday Night Hashkafa Q&A Shiur for Men"

The next shiur will take place **this** Friday night (Parshat Yitro – January 29<sup>th</sup>) at 8:15 p.m. and will be held the home of Mr. & Mrs. Chaim Kahn, 2325 Blackberry (in Beazer NORTH; Pebble Brooke to left on Sweet Meadow to right on Blackberry).

### Yahrzeits This Week:

Arnie Gittleson 21 Shevat - Saturday night/Sunday for father Yitzchok ben Refoel Reuven Hakohen

### SHUL DIRECTORY

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### Davening and Shiurim Schedule

#### Friday, 1/29 — 19 Shevat

Shacharit — 7:00 a.m.  
 Parshat HaShavua Shiur — 7:45 a.m.  
 Candles — 5:05 p.m.  
 Minchah / Ma'ariv — 5:05 p.m.

#### Shabbat, 1/30 — 20 Shevat

Shacharit — 8:40 a.m.  
 Sof Z'man Kriat Shema — 9:48 a.m.  
 Berachot Gemara Shiur — 4:25 p.m.  
 Minchah & Seudah Shilshit — 4:55 p.m.  
 Ma'ariv — 6:06 p.m.

#### Sunday, 1/31 — 21 Shevat

Shacharit — 8:00 a.m.  
 Shulchan Aruch Shiur — 8:45 a.m.  
 Minchah / Ma'ariv — 5:05 p.m.

#### Monday, 2/1 — 22 Shevat

Shacharit — 6:50 a.m.  
 Parshat HaShavua Shiur — 7:45 a.m.  
 Ma'ariv — 8:50 p.m.

#### Tuesday, 2/2 — 23 Shevat

Shacharit — 7:00 a.m.  
 Parshat HaShavua Shiur — 7:45 a.m.  
 Ma'ariv — 8:50 p.m.

#### Wednesday, 2/3 — 24 Shevat

Shacharit — 7:00 a.m.  
 Parshat HaShavua Shiur — 7:45 a.m.  
 Ma'ariv — 8:50 p.m.

#### Thursday, 2/4 — 25 Shevat

Shacharit — 6:50 a.m.  
 Parshat HaShavua Shiur — 7:45 a.m.  
 Ma'ariv — 8:50 p.m.  
 Tanya Shiur — 9:00 p.m.

#### Friday, 2/5 — 26 Shevat

Shacharit — 7:00  
 Parshat HaShavua Shiur — 7:45 a.m.  
 Candles — 5:13 p.m.  
 Minchah / Ma'ariv — 5:15 p.m.