

The Shul
at the Lubavitch Center
6701 Old Pimlico Road
Baltimore, MD 21209
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August 25, 2018

Ki Tetze

14 Elul, 5778

When purchasing a major appliance, it's not enough to shop around for the best price, read all of the reviews on-line, check it out in Consumer Reports, and to talk to people who already own the item in question.

We often want to know what kind of warranty the appliance has, what is covered and for how long. Once we've considered all the pros and cons and we've actually decided to buy the item, we have to decide whether to invest in an "extended warranty."

Extended warranties are offered by the manufacturers, private companies, and even credit card companies.

What you're getting for those extra dollars is more coverage and insurance.

Judaism has its own extended warranty policy, and it's called a mezuzah.

"Mezuzah" is actually the Hebrew word for lintel - the side of the doorpost. But colloquially it refers to the small piece of parchment upon which a scribe writes by hand the "Shema" prayer found in the Torah and the verses immediately following it.

One of the functions of the mezuzah is to actually guard our comings and goings.

It offers us an "extended warranty," not simply guarding the home itself, but also providing coverage for the people living in the home and is not in effect only when they're at home, but even when they go out. And the "guarantee" never expires! Now that's what you call extended coverage!

In fact, the mezuzah's job is actually hinted to in the Hebrew letter "shin" found on most mezuzah covers.

Shin is the first letter of one of G-d's names, "Sha-dai," an acronym for the words "Guardian of the Doors of Israel."

The great Torah commentator Onkelos once explained G-d's coverage of His people via the mezuzah as follows:

"In the world of men the king sits inside his palace, while his servants stand on guard outside. With G-d, however, the opposite is true. His servants sit inside, and He alone protects them round about."

A similar sentiment was expressed by Rabbi Judah the Nasi.

The King of Persia once sent a valuable jewel to honor the great Rabbi Yehuda. As was the custom in those days, a suitable gift of worth was expected to be sent in return. After much thought, Rabbi Yehuda sent a mezuzah to the king.

The king was offended by the small gift, to his eye nothing more than a piece of parchment covered with strange writing.

Rabbi Yehuda, however, explained to the king: "The jewel you gave me has to be guarded night and day from being stolen. But the mezuzah itself guards its owner, even while he sleeps, for G-d never sleeps, as it says, "The Guardian of Israel neither slumbers nor sleeps."

The Jewish extended warranty policy does, however, have some stipulations and small print.

One clause is that the mezuzah parchments need to be checked twice every seven years.

Another specification is that particularly in the month of Elul, our current month (which precedes the High Holidays) we show our interest in being more conscientious with mitzvot by having our mezuzot checked by a reliable scribe.

(This inspection is necessary as a mezuzah can become invalid if even one of the letters is faded or cracked.)

Extend your Jewish extended warranty by having your mezuzot inspected by a knowledgeable scribe and by affixing mezuzot to doorways in your home that require them.

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

Close Only Counts in Horse-Shoes

"All of the men of his city shall stone him and he shall die; and you shall remove the evil from your midst; and all of Israel shall hear and they shall fear" (21:21)

The Torah instructs us how to deal appropriately with a "ben sorer u'moreh" – a wayward and rebellious son. If the child fits all of the criteria required to be labeled as a ben sorer u'moreh, he is executed. The Talmud comments that because of the many detailed requirements which are necessary, the occurrence of a ben sorer u'moreh is impossible. The Talmud cites a conflicting opinion, that of Rabbi Yonasan, who states that he sat upon the grave of a ben sorer u'moreh. Some commentaries explain that Rabbi Yonasan's words should not be taken literally, rather that Rabbi Yonasan is stating that he knew a situation where a child met almost all of the requirements needed to be labeled a ben sorer u'moreh. As a proof, they cite the fact that Rabbi Yonasan was a Kohein, and therefore, his words cannot be taken literally, for a Kohein is prohibited to come into contact with a grave. What requires explanation is: If Rabbi Yonasan found a child who met almost all the necessary requirements, how can Chazal be sure that such a case will never happen?

The Talmud teaches that there are four capitul cases in the Torah in which, after the execution of the guilty party, "hachraza" – "a public announcement" is required, stating the person's name and the crime for which he was executed. The stated purpose for these announcements is to instill fear into the populace, thereby preventing a repeat occurrence of the transgression. On three out of the four occasions that the Torah describes the "hachraza" process, the verse concludes "velo yosifu la'asos" or "velo y'zidun od" – "so that this will never happen again". The lone case where this statement is not recorded is that of "ben sorer umoreh". It is from this omission that the Talmud derives the impossibility of an actual case. There is no need to comment that this will never happen again, for it could never have happened the first time.

(by Rabbi Yochnan Zweig from Project Genesis at www.torah.org)

This Summer, **Join ladies of our community** for weekly Shabbat afternoon Torah Learning and Refreshments.
Presented by **Mrs. Rochel Kaplan** at 6509 Deancroft Road (corner of Hanway Rd)
from 5:30 to 6:30 p.m. RSVP 410-486-1959
לעילוי נשמת חיה יוטא בת חנוך הענוך הכהן ה.ב.צ.ג.ת

Yomim Noraim forms are now available on the shul website at www.chabadshul.org, and there will be a few printed versions available in the vestibule of the Shul. Please fill out and submit all forms at least 10 days before Rosh Hashanah; i.e. by the end of August.



Sponsorships are available for two flower displays on the Bima during Succot. Please consider sponsoring the flowers in honor or in memory of someone. Please email Allan Genut at agenut@gmail.com to make arrangements.

Yahrzeits This Week:

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|------------------|----------------------------------|------------|-----------------|
| Marvin Pazornick | 17 Elul - Monday night / Tuesday | for mother | Zelda Pazornick |
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Davening and Shiurim Schedule

Friday, 8/24 — 13 Elul

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 7:00 p.m.

Shabbat, 8/25 — 14 Elul

Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 9:46 a.m.
Berachot Gemara Shiur — 6:20 p.m.
Minchah & Seudah Shilishit — 7:20 p.m.
Ma'ariv — 8:31 p.m.

Sunday, 8/26 — 15 Elul

Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 7:30 p.m.

Monday, 8/27 — 16 Elul

Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 7:25 p.m.

Tuesday, 8/28 — 17 Elul

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 7:25 p.m.

Wednesday, 8/29 — 18 Elul

Birthdate of Rabbi Israel Baal Shem Tov (1698)
and **Rabbi Schneur Zalman of Liadi (1745)**
Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 7:25 p.m.

Thursday, 8/30 — 19 Elul

Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 7:25 p.m.

Friday, 8/31 — 20 Elul

Shacharit — 7:00 a.m.
Candles — 7:20 p.m.
Minchah / Ma'ariv — 7:00 p.m.