

The Shul

at the Lubavitch Center

6701 Old Pimlico Road

Baltimore, MD 21209

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www.chabadshul.org



October 21, 2017

Noach — Rosh Chodesh Cheshvan

1 Cheshvan, 5778

We are now at the close of what the Torah calls 'Chodesh Hasheviei' (the seventh month). The word sheviei can also be read as seviei meaning "satiated." This is the month that is filled with kedusha and the performance of special mitzvos. I trust that each one of us will now carry forward this inspiration that we received throughout the coming year.

I believe we can agree that the all the Tefilos and kiddushim in our Shul during the month proceeded in an orderly and successful manner. Since we are a relatively small Shul all of these arrangements are made by a group dedicated volunteers. I therefore want to take this first opportunity to express a special 'yasher koach' to the following individuals who made it all happen:

Gabboiyim: Alan Genut, Ephraim Siff and Yehuda Buchwalter.

Kiddushim: Reuven Frank

General: Shmuel Tarshish, Sholom Zirkind, Michael Frank, Howard Kaplon, Yechiel Rubin, Shaul Allen, Josh Volosov and Wes Wilson.

May Hashem repay them in kind.

Rabbi Shmuel Kaplan

Eyes that See

In the past 120 years we've gained a lot of insights about our health and lifestyle because we're able to see inside the body. It began in 1895 when Wilhelm Roentgen discovered that "x-rays" could take "pictures" of the bones. Suddenly doctors could see from the outset what and where the problem was; even the initial incisions were more efficient, not to mention the increased effectiveness of the whole surgical procedure.

Still, X-rays were only able to give the outline of bones and the larger organs. But there have been a lot of refinements. Sonograms, for instance, reveal a lot of the body's internal dynamics.

Other devices let scientists and doctors stare into the deepest layers of our existence. CT scans and magnetic resonance imaging reveal how the blood flows, how the brain reacts. They reveal small problems, G-d forbid, before they begin to enlarge. With these devices doctors can not only see inside bones, the heart and the lungs, they can see inside blood vessels and operate "in miniature" on veins and nerves.

Is such seeing artificial? No more so than microscopes, telescopes - or glasses. X-rays, CT scans, MRIs allow us to see an inner reality. They extend our vision, giving us a deeper perception of the magnitude, the complexity, the order and beauty of the world. When we look through their lenses, what we see is truly there. We have gained new insight.

Our spiritual vision can also be extended. As we mature, experience the world, encounter goodness, kindness, holiness and wisdom, our insight into the nature of nature and of humankind expands, changes and deepens. We see relationships and inter-relationships, causes and effects, interactions and catalysts in a whole new "light."

When looking through a CT scan or an MRI we can see how tenuous are the barriers between a cell wall and the bloodstream, between a nerve cell and its muscle. That which is distinct on one level, at one magnification, becomes blurred and interwoven on the next. Discrete entities become auras or fields, interchanging elements at the edges.

So, too, when we become more spiritually sensitive we recognize an interdependence with others that transcends individual significance or accomplishment.

The advent of modern technology parallels and foreshadows Isaiah's pro-phony that "Is it not a little while ... and the eyes of the blind shall see?" (29:17-18). After all, the physical simply reflects and expresses the spiritual, as words express thoughts and our external appearance reflects the complex of motions, systems and biochemical reactions that compose our true, invisible selves.

Is it not a little while until the "technology" of Torah and mitzvot (commandments), of acts of goodness and kindness will enable us to see truly, to perceive the inner G-dliness within ourselves, within each other, indeed, within all of existence? For when Moshiach comes, we won't need CT scans or MRIs because "then the eyes of the blind shall be opened" (Isaiah 35:5) when (as we pray thrice daily) "our eyes behold Your return to Zion in mercy."

(by Rabbi David Y.B. Kaufmann from <http://www.lchaimweekly.org/>)

Community Information of Interest

Join the Conversation: A Monthly Course for Women by the Rosh Chodesh Society

November 1: Pause & Affect – A Shabbat Outlook – Session 1 of 7. Register for our lively round table discussion about Senator Lieberman’s book on the Sabbath as our cherished spiritual inheritance. Choose 1- a.m. or 8 p.m. \$18 per class. RSVP online at www.alephlearninginstitute.org or mail a check to the Aleph Learning Institute at 6701 Old Pimlico Road, Baltimore, MD 21209 by October 25.

The **Rashbaum and London Families** have made a contribution to the shul in gratitude to **Rabbi Kaplan and Rabbi Wolowik**.

Also, we wish a hearty Mazel Tov to **Betty and Harry Rashbaum** on the **birth of a great granddaughter** in Yerushalayim, **born to their grandchildren Tzipora and Menachem Feld**.



We happily wish Mazel Tov to **Eliyahu and Leana Schwartz** on the **Birth of a Son** this past Sunday. Mazel Tov also to all of the brothers and sisters and the entire Schwartz Family. The Shalom Zachor will take place at their home 6713 Baythorne Road beginning at 9:00 p.m. Everyone is invited.

Dr. Allan and Mrs. Kate Genut are sponsoring a Kiddush after davening this Shabbat in observance of the upcoming **yahrzeit** of Allan’s father, **Israel Genut – Yisroel ben Boruch**.



Yahrzeits The Next Three Weeks:

Dr. Allan Genut 6 Cheshvan - Wednesday night / Thursday for father Yisroel ben Boruch

SHUL DIRECTORY

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Davening and Shiurim Schedule

Friday - Rosh Chodesh Cheshvan, 10/20 – 30 Tishrei
 Shacharit — 6:40 a.m.
 Candles — 6:01 p.m.
 Minchah / Ma’ariv — 6:01 p.m.

Shabbat – Rosh Chodesh Cheshvan, 10/21 – 1 Cheshvan
 Shacharit – 9:00 a.m.
 Sof Z’man Kriat Shema — 10:04 a.m.
 Minchah & Seudah Shilishit — 5:50 p.m.
 Ma’ariv — 7:02 p.m.

Sunday, 10/22 – 2 Cheshvan
 Shacharit — 8:00 a.m.
 Minchah / Ma’ariv — 5:55 p.m.

Monday, 10/23 – 3 Cheshvan
 Shacharit — 6:50 a.m.
 Minchah / Ma’ariv — 5:55 p.m.

Tuesday, 10/24 – 4 Cheshvan
 Shacharit — 7:00 a.m.
 Minchah / Ma’ariv — 5:55 p.m.

Wednesday, 10/25 – 5 Cheshvan
 Shacharit — 7:00 a.m.
 Minchah / Ma’ariv — 5:55 p.m.

Thursday, 10/26 – 6 Cheshvan
 Shacharit — 6:50 a.m.
 Minchah / Ma’ariv — 5:55 p.m.

Friday, 10/27 – 7 Cheshvan
 Shacharit — 7:00
 Candles — 5:52 p.m.
 Minchah / Ma’ariv — 5:55 p.m.