

# The Shul

at the Lubavitch Center

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February 3, 2018

Yitro

18 Shevat, 5778

## Light Keeps Growing

A Shabbat candle illuminates the room. Nowadays, electricity brightens the house, turning night into day at any time. But we've all been in a darkened room and lit a candle. The effect is, each time, eye-opening. Everything changes because of the candle's light. And have you noticed that, even nowadays, with the incandescent, fluorescent or led lights burning or glowing, the Shabbat candles still attract us? They still inspire us and create an atmosphere. In a brightly lit room, the Shabbat candles still illuminate.

Maybe that's because the light of the Shabbat candle is more than a physical light. When a woman or a girl lights the Shabbat candle and makes a blessing, thus ushering Shabbat into the home, she is illuminating the house - and through it the neighborhood and, in a change reaction of illumination, the whole world - with "the candle is a mitzva and Torah, light." That is, the Shabbat candle illuminates not just with an external, physical light, but also with an internal, spiritual light. For lighting Shabbat candles is a mitzva and doing so bring holiness into the home, and by extension - since light continues to spread forth - into the whole world.

In other words, when a Jewish woman or girl lights a Shabbat candle, it fills the room, and all within it, with holiness. Part of the uniqueness of the mitzva lies in this. For other mitzvot remain separate one from another. Each mitzva does its thing, so to speak, but doesn't spread holiness by its very nature. The mere presence of the Shabbat candle - merely being in the presence of the Shabbos candle - fulfills a mitzva and fills one with holiness.

Simply put, lighting candles initiates Shabbat. And Shabbat, as the Torah tells us, is a special sign of the relationship between G-d and the Jewish people.

The gematria (the numerical value of the Hebrew letters) of "candle" alludes to the effect of the private on the public. The Hebrew word for candle is "ner," which has the numerical value of 250. "Ner" is equal to the 248 positive commandments permeated by and enacted with love and fear.

Rebbetzin Chaya Mushka, the wife of the Lubavitcher Rebbe, whose passing (22 Shevat 5748 (1988) we commemorate, illuminated her surroundings. Though very much a private individual, she had a universal influence. Through her, holiness spread forth and penetrated the world. Because of her, the Jewish people received the teachings of the Rebbe.

What a tribute it would be to the Rebbetzin for all of us to increase in areas connected to Shabbat candles: to increase the love and fear of G-d, to influence others light Shabbat candles, to be more receptive to the holiness ushered in through candle lighting.

For light - like Torah, like mitzvot, like love for a fellow Jew - is one thing that never diminishes by giving itself to another.

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

### ANNUAL MATZOH BAKING TRIP

The Shul's annual matzah baking trip will be on Presidents Day, which falls out on Monday, February 19<sup>th</sup>. Since this is a legal holiday, you can take this opportunity of being off from work and join us on this trip. If you are interested in joining us on this trip, please email Yehudah Buchwalter at [judahbuchwalter@verizon.net](mailto:judahbuchwalter@verizon.net) and let us know how many people will be coming and whether you are able to drive and have room for passengers.



### Community Information of Interest

**February 3: Hubris and Atonement: The State of Israel and the Jewish People 1972-75. Lecture by Rabbi Dovid Katz.** *The State of Israel and the Jewish Religion 1972-75.*

This lecture will begin at 8:00 p.m. and be held at the Congregation Shomrei Emunah.

***“The entire people saw the thunder and the flames . . . ;  
the people saw and trembled and stood from afar.” (20:15)***

How is it possible to see thunder? And, why did the people tremble?

R' Yosef Tzarfati z"l (early 17th century; Adrianople, Turkey) explains: People are more affected by what they see than by what they hear; for example, seeing a person drowning makes a different impression on a bystander than just hearing that someone drowned. And, people tend to believe what they see more than what hear; thus, we read (Esther 3:4-5), “They told Haman, to see whether Mordechai’s words would hold-up; for he had told them that he was a Jew. When Haman, himself, saw that Mordechai did not bow down and prostrate himself before him, then Haman was filled with rage.” But, when Haman only heard, he was not filled with rage.

Ordinarily, we see lightning before we hear the associated thunder. However, in preparation for giving the Torah, Hashem “upgraded” Bnei Yisrael’s sense of hearing so that it was more sensitive than their sight. He did this so that their hearing the Torah would be make the desired impression on them. Thus, “The entire people saw the thunder and the flames”—first the thunder, then the flames. This new experience alarmed the people, and that is why they trembled and stepped back. (Yad Yosef: Yitro, Drush 1)

*(by Rabbi Shlomo Katz from Project Genesis at www.torah.org)*



**“The Rav’s Friday Night Hashkafa Q&A Shiur for Men”**

will take place at 8:15 p.m. this Friday night (Yitro, February 2, 2018)  
and will be held at the home of Rabbi and Mrs Larry Ziffer at 2530 Farringdon Road.

Kol Hanaarim this Friday evening at 8:00 p.m. in The Shul. Cholent is provided by O’Fishe! Catering!

We extend our heartfelt sympathy and condolences to **Ethel Fischer and Family**  
on the loss of her husband, **Yaakov (Eugene) ben Harav Zev Yehudah Fischer.**

**המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים**

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**Davening and Shiurim Schedule**

**Friday, 2/02 — 17 Shevat**  
Shacharit — 7:00 a.m.  
Candles — 5:10 p.m.  
Minchah / Ma’ariv — 5:10 p.m.

**Shabbat, 2/03 — 18 Shevat**  
Shacharit — 9:00 a.m.  
Sof Z’man Kriat Shema — 9:44 a.m.  
Berachot Gemora Shiur — 4:30 p.m.  
Minchah & Seudah Shilishit — 5:00 p.m.  
Ma’ariv — 6:11 p.m.

**Sunday, 2/04 — 19 Shevat**  
Shacharit — 8:00 a.m.  
Minchah / Ma’ariv — 5:15 p.m.

**Monday, 2/05— 20 Shevat**  
Shacharit — 6:50 a.m.  
Ma’ariv — 8:15 p.m.

**Tuesday, 2/06— 21 Shevat**  
Shacharit — 7:00 a.m.  
Ma’ariv — 8:15 p.m.

**Wednesday, 2/07 — 22 Shevat**  
Shacharit — 7:00 a.m.  
Ma’ariv — 8:15 p.m.

**Thursday, 2/08 — 23 Shevat**  
Shacharit — 6:50 a.m.  
Ma’ariv — 8:15 p.m.

**Friday, 2/09 — 24 Shevat**  
Shacharit — 7:00 a.m.  
Candles — 5:19 p.m.  
Minchah / Ma’ariv — 5:20 p.m.