

The Shul

at the Lubavitch Center

6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



March 6, 2021

Ki Tisa — Parshat Parah

22 Adar, 5781

To Be and Not To Be

The Ark, which held the Tablets on which the Ten Commandments were chiseled, was a magical piece of furniture. Though it had definite dimensions, "two and a half cubits its length; and a cubit and a half its width," its presence did not in any way take up any square footage of the room that housed it.

Inside the Ark there were two sets of Tablets: 1) The original Tablets, which Moses shattered when he discovered the Jewish people worshipping the golden calf. 2) And the second set of Tablets, which G-d granted the Jewish people upon their repentance.

An Ark that is both spacious and spaceless. Whole and shattered Tablets positioned side by side. What lesson can we glean from this?

The study of G-d's Torah is a delicate art, requiring a balance of ability and humility.

On the one hand, Torah study requires a degree of personal presence. Unlike the performance of G-d's commandments, which are largely about "doing it," with Torah study, "getting it" is an important requisite. The student must attempt to measure any idea put forward by the Torah against his or her own lifetime of impressions and experience. Only when the idea has successfully taken hold in the student's imagination is the lesson truly complete.

On the other hand, Torah study requires a degree of personal absence. Torah represents the infinite wisdom of an infinite G-d. The best way to bridge the gap between our finite nature and G-d's infinite wisdom is not by attempting to rise to the occasion, but by humbling ourselves before it. "Let my soul be as dust to all," we pray three times a day, in the hope of achieving the conclusion of the sentence, "open my heart to your Torah."

When the Jewish people first received the Tablets, they were more present than absent. Having just been "chosen" by G-d, who proceeded to "elevate" them above all other nations, they were not exactly in the humblest of moods. As a result, the first Tablets were somewhat basic in form, arriving without accompanying commentary. But when Moses descended Mount Sinai, found the Jewish people worshipping the golden calf, and threw the Tablets to the ground, the Jewish national spirit took a drastic tumble. No longer at the top of their game, the nation experienced the absence and openness required to truly receive the Torah. As a result, the new Tablets arrived fully loaded, complete with extensive explanation and interpretation.

Thus the symbolism of whole and shattered Tablets stored side by side within an Ark that defies space. What is the key to Torah study?

To be and not to be.

(by Dovi Scheiner from www.chabad.org)



We wish a Mazel Tov to **Aharon Berry**
on the occasion of his **Bar Mitzvah**.
We also wish a hearty Mazel Tov to
Aharon's parents - **Moshe and Naomi Berry**,
and all of Aharon's **Family and Friends**
who are celebrating this Simcha.

Everyone is invited to a *To-Go Kiddush* following davening
outside of the Berry home at 2307 Baythorne Court.

The Right Order

In this week's Parashah, we read about the incident of the Golden Calf. Following Bnei Yisrael's sin, Hashem taught Moshe Rabbeinu the Yud Gimel Middot Shel Rachamim / Thirteen Attributes of Mercy. We read (34:6-7), "Hashem passed before him and proclaimed, 'Hashem, Hashem, Kel, Compassionate and Gracious, Slow to Anger, and Abundant in Kindness and Truth; Preserver of Kindness for thousands of generations, Forgiver of Iniquity, Willful Sin, and Error, and Who Cleanses — but does not cleanse completely . . .'" Making a play on the phrase, "passed before him," the same phrase the Talmud uses to describe a Sheliach Tzibbur / Chazzan approaching the lectern to lead the prayers, the Gemara (Rosh Hashanah 17b) states: "If not for this verse, we could not say this on our own; the verse teaches that Hashem, so-to-speak, wrapped Himself up as a Sheliach Tzibbur wraps himself [in a Tallit], and taught Moshe how to pray. He told him, 'Whenever Yisrael will sin and then will do this order, I will forgive them'." [Until here from the Gemara]

R' Chaim Zaichyk z"l (1906-1989; Rosh Yeshiva of Yeshivat Bet Yosef-Novardok in Buchach, Poland; later in Israel) encourages us to pay close attention to the order that we are supposed to "do": First, be "slow to anger." Then, be "abundant in kindness." Dispense goodness freely, and do not stand up for your honor. Only then, when you have perfected your good Middot / character traits, then you may be a zealot "who does not cleanse completely." (Ohr Chadash: Elul & R.H. p.56)

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

We happily wish Mazel Tov to
Rabbi Lawrence and Mrs. Flo Ziffer
 on the **Birth of a Grandson**, born to their children
Rabbi Ari and Mrs. Devorah Ziffer.
 Mazel Tov also to the grandparents **Rabbi and Mrs. Yitzchok Cohen**
 of Washington Heights, NY.





Rabbi Kaplan is holding a weekly Thursday evening (8:30pm) online shiur on the Shaar HaBitachon section of Chovos Halivavos. Shaar HaBitachon has been effective in giving strength and encouragement to people facing difficult and challenging situations in everyday life. What a perfect topic, presented by a gifted teacher, for these times. This online shiur is open to anyone who would like to attend and can be joined at: <https://cutt.ly/join-shiur>

Sale of Chometz forms are **ONLY** available online at www.chabadshul.org.
Deadline for giving these filled-in forms to Rabbi Kaplan is **Thursday, March 25, 2021**.
 Purchasing Matzoh can **ONLY** be done online at www.chabadshul.org.
 The price is \$28 per pound and all orders **must be submitted by Sunday, March 7, 2021**.



DAVENING AND SHIURIM SCHEDULE <small>322996</small>	
<p>Friday, 3/5 — 21 Adar Shacharit — 7:00 a.m. Shabbat Candles — 5:45 p.m. Minchah / Ma'ariv — 5:45 p.m.</p> <p>Shabbat, 3/6— 22 Adar Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 9:22 a.m. Beitzah Gemora Shiur — 5:05 p.m. Minchah — 5:35 p.m. Ma'ariv — 6:46 p.m.</p> <p>Sunday, 3/7 — 23 Adar Shacharit — 8:00 a.m. Minchah / Ma'ariv — 5:55 p.m.</p> <p>Monday, 3/8 — 24 Adar Shacharit — 6:50 a.m. Minchah / Ma'ariv — 5:55 p.m.</p>	<p>Tuesday, 3/9 — 25 Adar Shacharit — 7:00 a.m. Minchah / Ma'ariv — 5:55 p.m.</p> <p>Wednesday, 3/10 — 26 Adar Shacharit — 7:00 a.m. Minchah / Ma'ariv — 5:55 p.m.</p> <p>Thursday, 3/11 — 27 Adar Shacharit — 6:50 a.m. Minchah / Ma'ariv — 5:55 p.m.</p> <p>Friday, 3/12 — 28 Adar Shacharit — 7:00 a.m. Shabbat Candles — 5:53 p.m. Minchah / Ma'ariv — 5:55 p.m.</p>