

# The Shul

at the Lubavitch Center

6701 Old Pimlico Road  
Baltimore, MD 21209

www.chabadshul.org



January 29, 2022

Mishpatim — Shabbat M'vorchim

27 Shevat, 5782

## It's on the Money

Do you have any money? No, this isn't a shake-down. But, if you have a U.S. one dollar bill, pull it out before continuing to read this article.

Being such an integral aspect of our lives, there must be something valuable money can teach us!

Turn to the side of the dollar bill that doesn't have the picture of George Washington. The most conspicuous item, you will notice, is the word, "ONE."

"One" is a very prominent concept in Judaism. A basic tenet of our faith is that G-d is one and there is nothing but G-d in the world - the belief that nothing exists but G-d, or that everything exists only because of G-d is ultimate oneness.

Interestingly enough, the word "one" is directly below another major Jewish concept, "In G-d We Trust." The Jewish people's trust and faith in G-d has kept us going throughout the ages. This trust, however, is not limited to the Jewish people as a group, but encompasses our individual lives as well. Kabbala teaches - and the Baal Shem Tov expounds on this teaching - that we are never alone, G-d is always with us. Even in a person's darkest moments, G-d is with him and we can put our trust in Him, because each person is truly one with G-d.

The concept of the oneness of the entire universe is further reflected in the Latin phrase in the eagle's beak, "E Pluribus Unum - From many you make one."

The eagle is holding arrows in one claw and what many horticulturists consider to be an olive branch in the other claw. This suggests the time of peace spoken about by our great prophet Isaiah when we will "beat our swords into plowshares ..."

The number of arrowheads, the number of leaves on the olive branch, the number of stars above the eagle's head, are all 13. Thirteen, certainly, was the number of the original Colonies. But in addition, and perhaps not so coincidentally, it is the numerical equivalent of the Hebrew letters in the word "echad," which means "one."

Also, the stars above the eagle's head, in the shape that has become known as a "Jewish star" and has become a symbol of Judaism, have light emanating from around them. The Jewish people were commanded by G-d to be "a light to the nations."

Let's look for a moment at the other sphere across from the eagle - the one containing the pyramid. Two Latin phrases are in this circle. "Annuit Coeptis," according to the Webster dictionary, means, "He [G-d] has favored our undertaking." The second phrase, "Novus ordo seclorum," means "a new order of the ages," which in yesterday's lingo would be "a new world order" and in today's lingo "the Era of the Redemption."

The pyramid itself - work of human beings - is incomplete. It becomes complete only when joined with the eye, symbolizing most probably G-d's all-seeing Eye. It is only when we connect the work of our own hands with G-d and when we acknowledge G-d's assistance in our own work that we can complete our job. As G-d tells us, "Not through your courage nor through your strength but with My spirit."

Just as the eagle symbolizes the United States, the pyramid is symbolic of a country - though much more ancient than the USA. The pyramid is Egypt - the location of the Jewish people's first exile. It is from Egypt that the first Redeemer, Moses, took us out and brought us to freedom and the Giving of the Torah. And it is from our last place of exile - symbolized by the eagle - that the call has come forth, "The time of our Redemption has arrived. Get ready for the coming of Moshiach."

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

### Community Information of Interest

**January 29: Two Last Years before Oslo: Israel and the Jewish People 1988-1992. Lecture by Rabbi Dovid Katz.** *Cold Peace and Hot Hatred: Israel and the Arab World 1988-1992.* This lecture will begin at 8:00 p.m. and be held at the Congregation Shomrei Emunah. Also this lecture will be available on Rabbi Katz's YouTube site Moitze Shabbat – February 5, 2022.

## We Would Have Legislated Just the Opposite!

The first topic in the parsha is the halacha of the eved ivri (Jewish slave). An eved ivri is a person who stole and cannot afford to pay back his debt. He is sold for six years as a slave to a fellow Jew, and in the seventh year he goes free. There is a mind-boggling halacha associated with an eved ivri, which is that the master is allowed to give him a shifcha Cananis (a gentile maidservant) as a wife. As part of his servitude, he would father children with this shifcha Cananis, who would themselves become slaves to the master.

The pasuk teaches, "If he comes in single, he goes out single" (Im B'Gapo yavo b'Gapo Yeitzei) [Shemos 21:3]. Rashi teaches, based on the Mechilta, that the eved ivri can only be given a shifcha Cananis as a wife if he is already married when he begins his period of slavery. If he enters slavery as a bachelor, the halacha does not allow the master to give him a shifcha Cananis by which to father children.

If we had to write this halacha about the master giving his eved ivri a shifcha Cananis, and we were told that it only applies in one situation—either for a single person or a married person—what would we say makes more sense? Most people would assume, "Okay, if the fellow is single then we can understand that the master gives him a shifcha Cananis. However, if he has a family already – then would we think that his master can give him a shifcha Cananis? This must not do a lot for the Shalom Bayis (domestic tranquility) of this eved ivri!

The Torah legislates just the opposite of what we would have thought to be logical!

I saw in the name of Rav Moshe Shternbach, shlit" a, that the rationale behind this is the following: If a person is married then he knows what marriage is about. He knows that what he is doing with this Shifcha is just a matter of cohabitation for the purpose of fathering children. He fully understands "this is not a wife!" He knows what a wife is. He knows what marriage is. He knows what real family life is about. After six years, when he is given the option – are you going to stay with her (and remain in slavery until the Jubilee year) or are you going to go back to your family, chances are the person would say, "I am going back home. I know what a wife is. I know what a Jewish family is. I know what children are all about."

On the other hand, if an eved ivri who was not married was given a shifcha Cananis to live with he would assume: "Oh, this is what the male female relationship is all about! This is what it is!" We do not want the person to say "I love my master, my wife, and my children. I will not go out free." [Shemos 21:5]. We do not want that to happen! The chances of it NOT happening are increased when the person knows what a wife is supposed to be and what the relationship between a husband and wife is supposed to be. Then, the person will hopefully say, "after six years of this, I am out of here!"

*(by Rabbi Yissocher Frand from Project Genesis at [www.torah.org](http://www.torah.org))*



The Shul is looking to hire a (young) woman to assume responsibility to structure and supervise the children's groups. If you are interested or know of someone, please contact the Rav.

Kol Hanaarim– Father and Son Learning – every Friday evening during the winter at 7:45 to 8:30 p.m. in The Shul. Chulent and other refreshments are served. Each session is 'topped off' at the end with a fascinating story. For any questions, please see Rabbi Itzkowitz.

### DAVENING AND SHIURIM SCHEDULE

#### Friday, 1/28 — 26 Shevat

Shacharit — 7:00 a.m.  
Shabbat Candles — 5:04 p.m.  
Minchah / Ma'ariv — 5:05 p.m.

#### Shabbat, 1/29 — 27 Shevat

Shacharit — 9:00 a.m.  
Sof Z'man Kriat Shema — 9:46 a.m.  
Minchah — 4:50 p.m.  
Ma'ariv — 6:06 p.m.

#### Sunday, 1/30 — 28 Shevat

Shacharit — 8:00 a.m.  
Minchah / Ma'ariv — 5:15 p.m.  
Father and Son Learning — 6:00 p.m.

#### Monday, 1/31 — 29 Shevat

Shacharit — 6:50 a.m.  
Minchah / Ma'ariv — 5:15 p.m.

#### Tuesday — Rosh Chodesh Adar א, 2/1 — 30 Shevat

Shacharit — 6:40 a.m.  
Minchah / Ma'ariv — 5:15 p.m.

#### Wednesday — Rosh Chodesh Adar א, 2/2 — 1 Adar א

Shacharit — 6:40 a.m.  
Minchah / Ma'ariv — 5:15 p.m.

#### Thursday, 2/3 — 2 Adar א

Shacharit — 6:50 a.m.  
Minchah / Ma'ariv — 5:15 p.m.  
Chavrusa Learning with Chabad Yeshiva — 8 to 10 p.m.

#### Friday, 2/4 — 3 Adar א

Shacharit — 7:00 a.m.  
Shabbat Candles — 5:12 p.m.  
Minchah / Ma'ariv — 5:10 p.m.