

# The Shul

at the Lubavitch Center  
6701 Old Pimlico Road  
Baltimore, MD 21209

[www.chabadshul.org](http://www.chabadshul.org)



October 22, 2022

Bereshit — Shabbat M'vorchim

27 Tishrei, 5783

## Pearls and More

Let's try a stream of consciousness. Think of different kinds of materials that can be strung together to make necklaces: Wooden beads... pearls... pumpkin seeds... tiny glass beads a bit bigger than a pin-head... onyx... noodles... gold balls... cherrios... plastic baubles... The list is endless. All a person needs is some patience, creativity or money and the funkiest or most elegant necklace imaginable can be fashioned.

What do all of these "beads" of diverse medium have in common? Not much! They do have, however, one shared trait: they are crafted with a hole or they are pierced, making possible their stringing.

Chasidic philosophy uses the analogy of beads, pearls in particular, to teach an interesting lesson for life.

Pearls (South Sea, cultured, baroque, you choose) are precious. An essential part of making a pearl necklace is the drilling of a hole in the center of the pearl. Once there is a hole, the pearl can be strung together with additional pearls (or mixed with various other stones or beads) until the desired length necklace and effect is attained.

Every Jew is a pearl, truly a gem, precious beyond belief. Each Jew is important as an individual and his/her life should embody the conviction that, as Jewish teachings explain, "The whole world was created for me."

Simultaneously, in his center, in his heart of hearts, there must be a "hole." His core must be void of self-centeredness and egotism.

For, in addition to being a person of worth and value, he is part of the Jewish people. Our success at joining together with others and connecting with them, to becoming a pearl on the illustrious necklace of Klal Yisrael - the Jewish people, requires that we practice selflessness and compassion for others.

When stringing a pearl necklace, a knot is placed on either side of the pearl. In this way, even if the thread was to tear, at most one pearl would be lost. In addition, this allows each pearl to retain its uniqueness and be appreciated as an individual pearl.

So too with every Jew. Piercing our core with the realization that we must care for and reach out to others does not negate our individuality. Rather, it allows us to become part of something that is infinitely grander and more precious than any one of us alone.

This is similar to what the Prophet Isaiah said concerning the Messianic Era. At that time (may it commence immediately) the world will be filled with the knowledge of G-d as the waters cover the ocean. This comprehension of the G-dliness within everything will not turn us into automated robots. Just as the waters of the ocean cover and unite everything within, but all creatures of the ocean retain their identity, so too will we retain our individuality as we unite in these last moments before the coming of Moshiach, and afterwards, as well.

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

### **"The woman whom You gave to be with me—she gave me of the tree, and I ate." (3:12)**

R' Yosef Albo z"l (Spain; 1380-1444) writes: One of the behaviors that prevents a person from doing Teshuvah / repenting is making excuses or blaming others. One who does this will never regret his actions and will never confess. Such a person is called, "One who covers-up his sins," as in the King Shlomo's warning (Mishlei 28:13), "One who covers-up his sins will not succeed." This is what Adam did in our verse, and it did not save him from punishment.

R' Albo continues: Man was given the intelligence to "supervise" his own behavior. This is why even an unintentional sinner is called a sinner, and it is why a person bears some responsibility even for his mistakes, and even when someone else leads him astray. Hashem said to Adam (verse 17), "Because you listened to your wife's voice and ate of the tree about which I commanded you saying, 'You shall not eat of it,' . . ." Adam was not commanded not to listen to his wife, but he was expected to independently evaluate everything his wife or anyone else told him, and to decide on a correct course of action. This is why Adam's excuse —"My wife gave me the fruit"—did not help him. (Sefer Ha'ikkarim IV ch.26)

*(continued on the other side)*

R' Uri Weisblum shlita (Mashgiach Ruchani of Yeshivat Nachalat Ha'levi'im in Haifa, Israel) elaborates: In the Yom Kippur prayers, we recite the description of Hashem's judgment found in the Mishnah (Rosh Hashanah 16a): "All people pass before Him like 'Bnei Maron'." The Gemara and Rashi explain that "Bnei Maron" means: Like sheep that walk single file to be counted for tithing.

What is the significance of walking single file on the Day of Judgment?

As Adam did at the very beginning of history, man has a tendency to dismiss his faults by blaming them on his environment, his friends, his parents, his teachers, or any number of other causes—anyone or anything but himself. But, on the Day of Judgment, each of us stands before Hashem all alone; there is no one but ourselves to blame for our sins.

R' Weisblum continues: There is no denying that a person can be influenced negatively by other people or by his surroundings. However, those negative influences are tests we are meant to struggle with and, ultimately, withstand. If we do not, we are held accountable.

Without this recognition, R' Weisblum adds, there can be no repentance. A person cannot repent if he does not believe he sinned – if he does not acknowledge that a particular action was improper and if he does not accept responsibility. That is the meaning of the first word of Viddui / confession: "Ashamnu"/ "We have been guilty." (He'arat Ha'derech: Mo'adim p.68)

(by Rabbi Shlomo Katz from Project Genesis at [www.torah.org](http://www.torah.org))

### Community Information of Interest

**October 22: Oslo, Immigration, Assassination: The State of Israel and the Jewish People 1992-1996. Lecture by Rabbi Dovid Katz.** *The New Rabon Government and the Oslo Peace Process, Part 1.* This lecture will begin at 8:45 p.m. and be held at the Congregation Shomrei Emunah.

We all enjoyed the Kiddushim on the night and day of Simchas Torah. Please consider making a contribution to help cover the expense (over \$4,000) of the Kiddushim. The suggested contribution is \$150, but, of course, any amount, more or less, is greatly appreciated. Thank you.



### Yahrzeits This Week:

Rebetzin Rochel Kaplan      30 Tishrei - Monday night / Tuesday      for mother      Chaya Yutta bas Chanoch Henech HaKohen

### SHUL DIRECTORY

**Rabbi:** Shmuel Kaplan . . . rabbikaplan@chabadmd.com

**Treasurer:** Michael Frank . . . shul.chabad@gmail.com

**Kiddush:** Reuven Frank . . . . . rfrank82@gmail.com

**Website:** Shoshana Zakar . . . . . sue.zakar@gmail.com

### Gabbaim:

Yehudah Buchwalter . . . judahbuchwalter@verizon.net

Allan Genut . . . . . agenut@gmail.com

Ephraim Siff

**Bulletin:** Howard Kaplon . . . . . hkaplon@towson.edu

### DAVENING AND SHIURIM SCHEDULE

#### Friday, 10/21 — 26 Tishrei

Shacharit — 7:00 a.m.  
Shabbat Candles — 6:01 p.m.  
Minchah / Ma'ariv — 6:00 p.m.

#### Shabbat, 10/22 — 27 Tishrei

Shacharit — 9:00 a.m.  
Sof Z'man Kriat Shema — 10:05 a.m.  
Minchah — 5:50 p.m.  
Shiur: *Overcoming Folly* — after Minchah  
Ma'ariv — 7:01 p.m.

#### Sunday, 10/23 — 28 Tishrei

Shacharit — 8:00 a.m.  
Minchah / Ma'ariv — 6:00 p.m.

#### Monday, 10/24 — 29 Tishrei

Shacharit — 6:50 a.m.  
Minchah / Ma'ariv — 6:00 p.m.

#### Tuesday — Rosh Chodesh Cheshvan, 10/25 — 30 Tishrei

Shacharit — 6:40 a.m.  
Minchah / Ma'ariv — 6:00 p.m.

#### Wednesday — Rosh Chodesh Cheshvan, 10/26 — 1 Cheshvan

Shacharit — 6:40 a.m.  
Minchah / Ma'ariv — 6:00 p.m.

#### Thursday, 10/27 — 2 Cheshvan

Shacharit — 6:50 a.m.  
Minchah / Ma'ariv — 6:00 p.m.

#### Friday, 10/28 — 3 Cheshvan

Shacharit — 7:00 a.m.  
Shabbat Candles — 5:51 p.m.  
Minchah / Ma'ariv — 5:55 p.m.