

# The Shul

at the Lubavitch Center

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



March 15, 2025

Ki Tisa — Shushan Purim

15 Adar, 5785

## Who Engraved the Second Tablets?

### Question:

After G-d forgave the people of Israel for the sin of the golden calf, we read in the first verse of Exodus 34, "The L-rd said to Moses: 'Hew for yourself two stone tablets ... and I will inscribe upon the tablets the words that were on the first tablets, which you broke.'"

Later, we read in verse 28, "He was there with the L-rd for forty days and forty nights ... and He inscribed upon the tablets the words of the covenant, the Ten Commandments."

How can I reconcile these two verses? Who wrote them, G-d or Moses?

### Answer:

Very good question.

The commentators to verse 28 explain that the verse needs to be broken into two parts. In the first half of the verse, "he" refers to Moses. However, in the second half, where we read about the inscription, "He" (note the capital "H") is a reference to G-d.

However, the question remains. Why is this verse written in such a way that it even appears as if Moses was the one who wrote the tablets, when in fact it was G-d?

Rabbi Meir Simchah of Dvinsk (1843–1926) has a beautiful way of reconciling these verses.

The writing on the first tablets had been engraved through and through. As such, the words, written in Hebrew, were clearly legible on one side and equally visible on the other side as well. Therefore, the centers of the Hebrew letters mem  $\square$  and samech  $\nabla$ , which are closed from all sides, were miraculously suspended in midair.

Rabbi Meir Simchah explains that the actual engraving of the second tablets was done by Moses. And after he had finished doing all that he could humanly do, G-d completed the job and miraculously transformed the engraving into the special writing that had graced the first set of tablets.

Had Israel never sinned and the first tablets never been broken, all our learning would come easy, and there would be neither internal nor external challenges. However, our Torah study today, which entails hard work, constant review, and struggling to understand, is embodied by the second tablets.

When one toils in Torah study, he must first invest his all in an attempt to carve the words of the Torah into his very self, transforming himself into a spiritually sensitive person able to receive the secrets of the Torah. Then, and only then, does G-d assist him and guide him to properly understand the Torah and shield him from distractions and confusion. This is symbolized by the fact that Moses first engraved the tablets to the best of his ability, and then G-d added the miraculous element.

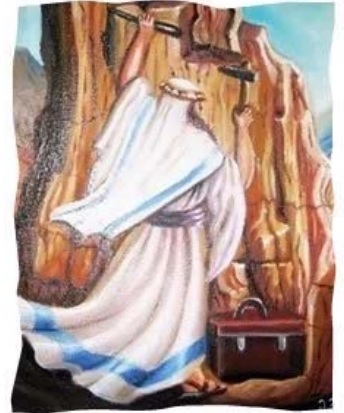
*(by Rabbi Menachem Posner from <http://www.chabad.org/>)*

## The Draw of Shabbos Dinner

*"And the Children of Israel shall guard the Sabbath, to make the Sabbath throughout their generations, an eternal covenant." [31:16]*

In the Talmud [Shabbos 119], Rebbe Yossi the son of Rebbe Yehudah says that when a man returns from the synagogue on Friday night, two angels come along with him — one good, and one evil. If they reach the house and find that the candles are lit, the table is set, and the beds are made (meaning, the house is ready), then the good angel says "may it be His will that it be so for another Shabbos," and the bad angel is forced to answer "Amen."

*(continued on the other side)*



If we look at the verse above, the Hebrew word for “for their generations” is written in its “contracted” form — without those letters (in this case, the letter “vav”) which indicate certain vowels. Thus, as an anonymous source pointed out, “l’dorosam” can also be read “l’dirosam” — “for their homes.” If the candles are lit, the table is set, and the house is prepared, then it is immediately recognizable that this is a Jewish home.

Since October 7<sup>th</sup>, there has been a surge in Jewish practices, even as people feel pressured to hide their Jewish identity. People want to do more, but, when it comes to Shabbos, they may treat it as an “all or nothing” venture — if I’m not willing to observe the Sabbath for 25 hours, then it’s not worthwhile to observe it for 25 minutes, either. The Torah is hinting to us, however, that the opposite is true. There is tremendous value in lighting the candles, setting the table, and sitting down together as a Jewish family, regardless of what happens later. It still creates the mark of a Jewish home, on the inside, even if no one knows on the outside.

Just ask your spouse, your children, your parents, and/or your friends, to join you for two hours each Friday night. Light the candles. Set the table. And, of course, do your best in the kitchen. At this time of year, Shabbos still arrives in the early evening in the Northern Hemisphere — candle-lighting is before 7 across the US. Who can’t set aside six to eight p.m.? No TV, no phone calls, just you and the family, plus the guests who may have joined you.

Try it for a few weeks, and you may never want to go back. You might even want to do a repeat on Shabbos morning...!

*(by Rabbi Yaakov Menken from Project Genesis at www.torah.org)*

**An Anonymous doner** is sponsoring Kiddush this Shabbat

in memory of Arnie Gittelson.



**Yahrzeits This Week:**

Allan Genut	19 Adar - Tuesday night / Wednesday	for mother	Mamtze Fruma Nechama bas Avrohom Laib
Chaim Eisenberg	21 Adar - Thursay night / Friday	for father	Avrohom Kopel ben Aryeh Lev HaCohen

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**DAVENING AND SHIURIM SCHEDUL**

**Friday — Purim, 3/14 — 14 Adar**  
 Shacharit — 6:15 a.m. and 8:00 a.m.  
 Megilla - 6:45 a.m. and 8:30 a.m.  
 Shabbat Candles — 6:54 p.m.  
 Minchah / Ma’ariv — 6:55 p.m.

**Shabbat — Shushan Purim, 3/15 — 15 Adar**  
 Shacharit — 9:00 a.m.  
 Sof Z’man Kriat Shema — 10:14 a.m.  
 Minchah — 6:45 p.m.  
 Shiur — after Minchah  
 Shkiah — 7:14 p.m.  
 Ma’ariv — 7:56 p.m.

**Sunday — Shushan Purim Meshulash, 3/16 — 16 Adar**  
 Shacharit — 8:00  
 Minchah / Maariv — 7:05 p.m.

**Monday, 3/17 — 17 Adar**  
 Shacharit — 6:50 a.m.  
 Minchah / Ma’ariv — 7:05 p.m.

**Tuesday, 3/18 — 18 Adar**  
 Shacharit — 7:00 a.m..  
 Minchah / Ma’ariv — 7:05 p.m.

**Wednesday, 3/19 — 19 Adar**  
 Shacharit — 7:00 a.m.  
 Minchah / Ma’ariv — 7:05 p.m.  
 Tanya Shiur: 2<sup>nd</sup> part of Tanya Shaar HaYichud  
 V’Emunah which deals w/the nature of creation  
 and the unity of Hashem — 8:00 p.m.

**Thursday, 3/20 — 20 Adar**  
 Shacharit — 6:50 a.m.  
 Minchah / Ma’ariv — 7:05 p.m.

**Friday, 3/21 — 21 Adar**  
 Shacharit — 7:00 a.m.  
 Shabbat Candles — 7:01 p.m.  
 Minchah / Ma’ariv — 7:00 p.m.