

The Shul

at the Lubavitch Center

6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



February 22, 2025

Mishpatim — Shabbat M'vorchim

24 Shevat, 5785

Retiring?

Today, articles abound about retiring early so you can finally do what you want. Among the points often made in these articles is the importance of investing money properly so that you can retire at age 60, 50, or even 40. What if your plans are to work as long as your company allows?

In recent decades, a tendency has developed to view age as a serious handicap. Anyone over 60 is liable to be considered over the hill; family and friends begin to suggest that a person start taking things easier. The "mature" person soon begins to pick up subtle hints that he'd better consider retiring honorably now, before it becomes necessary for others to retire him.

When retirement age finally arrives, the person has come to accept second-class status as a fact of life. The popular view of old people as useless has influenced him to the extent that he himself feels superfluous and a burden to those around him. This has a negative effect psychologically: he gets depressed and resentful, with the resultant harmful effect on his physical health.

Most unfortunate is the fact that society thereby turns its back on the tremendous stock of hard-learned experience older people possess. Such a priceless store of knowledge is acquired only over the course of many years. Here is a person well-qualified to train and advise younger colleagues, who has often dealt with similar problems to those they are now encountering, and who learned how to utilize the situation to its best advantage. By heeding his advice they could avoid costly mistakes.

There is a strong possibility that those who are now young will be called old by the next generation at least ten years earlier than the age at which they now consider their own predecessors old! In fact, this is alluded to in the Fifth Commandment: "Honor your father and mother so that your days may be lengthened upon the earth that the L-rd your G-d gives you." If you want your own days lengthened, in respect and useful contribution to society, then honor and respect your own elders now.

In the Torah, longevity and old age are considered one of the greatest possible blessings.

"Many years bring wisdom," Job says in the Bible. "The older elderly scholars become, the more settled their minds become," states the Talmud. Members of the Sanhedrin (Jewish Supreme Court) typically would have to be at least 70 years old! Furthermore, the Code of Jewish Law enjoins us to rise before people aged 70 or older out of respect for "the trials and tribulations they have undergone."

The concept of retirement does not exist with regard to Torah. From birth till a person's last moment, the Jew is perpetually involved in serving his Maker and cannot resign his post or voluntarily retire.

On the contrary, the years of our lives that are free of the pressure to provide for a growing family and free from the hustle and bustle of the business world are an excellent opportunity for observance of mitzvot (commandments) and Torah study. One can finally make up for lost time!

Instead of burdening one's mind with supervising employees or pleasing higher-ups, instead of racking one's brains for ways to make more money or keep the business afloat, a person can truly be his own boss and devote several hours a day to Torah study and/or a more developed involvement in Jewish communal life and observances.

We should all foster a new approach toward retirement.

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

Help Me Help Myself

"If you see the donkey of someone you hate crouching under its burden...you shall help repeatedly with him" (23:5)


The Torah relates that we are obligated to help a person in a predicament even if we strongly dislike him. The terminology used by the Torah is "azov ta'azov imo" – "you shall help repeatedly with him". The use of the term "azov" to describe the assistance which we are obligated to offer is perplexing, for "azov" is usually translated as "leave", as we find in Sefer Vayikra "la'ani ta'azvenu velo silketenu" – "you shall leave it for the poor, do not gather it". This would lend the opposite interpretation to our verse, i.e. "if you see a person requiring help, you should leave him". Why does the Torah use a word to describe assistance which has the opposite connotation?


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The Torah uses the term “azov” when describing a man leaving his parents’ home to find a mate for himself: “Al kein ya’azov ish es aviv ve’es imo vedavak be’ishto” – “Therefore, a man shall leave his father and mother and cling to his wife”. The reason why marriage is described in terms of leaving the parents’ home is to teach us that marriage requires an individual to separate from his parents and acquire his own independence. Only then is he ready to establish a new home with his wife. The term “azov” does not only mean “take leave”, rather “become independent” as well.

The greatest assistance we can offer to a person in need is to bring him to a point where he no longer requires assistance. In so doing, we are giving him his independence. The Torah is teaching us that when we assist our fellow man, it should be done as an act of “azov”, providing the recipient with the ability to leave us, to no longer need our assistance.

(by Rabbi Yochanan Zweig from Project Genesis at www.torah.org)

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|  | <p>‘The Rav’s Friday Night Hashkafa Q&A Shiur for Men’</p> <p>will take place this Friday night – February 21st at 8:15 p.m. and will be held at the home of Larry and Flo Ziffer, at 2530 Farrington Road.</p> |
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| <p>Mr. Mats Sellei and Family are sponsoring Kiddush this Shabbat in memory of his grandfather, Itzhak ben Moshe, whose yahrzeit is the 26th of Shevat.</p> |  |
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| Yahrzeits This Week: | | | |
|-----------------------------|---------------------------------------|------------|-----------------------------|
| Rabbi Gavriel Newman | 25 Shevat - Saturday Night / Sunday | for father | Rabbi Yaakov Yisrael Newman |
| Bruce Blumenthal | 28 Shevat - Tuesday night / Wednesday | for father | Hillel ben Moshe Halevi |
| Rivka Hain | 28 Shevat - Tuesday night / Wednesday | for father | Yaakov Chaim ben Dovid Tzvi |

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| DAVENING AND SHIURIM SCHEDULE | |
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| <p>Friday, 2/21 – 23 Shevat Shacharit — 7:00 a.m. Shabbat Candles — 5:32 p.m. Minchah / Ma’ariv — 5:35 p.m.</p> <p>Shabbat, 2/22 – 24 Shevat Shacharit — 9:00 a.m. Sof Z’man Kriat Shema — 9:32 a.m. Minchah — 5:20 p.m. Shiur — after Minchah Shkiah — 5:52 p.m. Ma’ariv — 6:34 p.m.</p> <p>Sunday, 2/23 – 25 Shevat Shacharit — 8:00 a.m. Minchah / Maariv — 5:40 p.m.</p> <p>Monday, 2/24 – 26 Shevat Shacharit — 6:50 a.m. Minchah / Ma’ariv — 5:40 p.m.</p> | <p>Tuesday, 2/25 – 27 Shevat Shacharit — 7:00 a.m.. Minchah / Ma’ariv — 5:40 p.m.</p> <p>Wednesday, 2/26 – 28 Shevat Shacharit — 7:00 a.m. Minchah / Ma’ariv — 5:40 p.m. Tanya Shiur: 2nd part of Tanya Shaar HaYichud V’Emunah which deals w/the nature of creation and the unity of Hashem — 8:00 p.m.</p> <p>Thursday, 2/27- – 29 Shevat Shacharit — 6:50 a.m. Minchah / Ma’ariv — 5:40 p.m.</p> <p>Friday – Rosh Chodesh Adar, 2/28 – 30 Shevat Shacharit — 6:40 a.m. Shabbat Candles — 5:40 p.m. Minchah / Ma’ariv — 5:40 p.m.</p> |