



What's in a Name

What's so important about a name, particularly the one a person was given by his parents?

If we take a look at nicknames, furnished by friends or family, we recognize affectionate aliases, descriptive designations, or epitaphs of esteem. But "ye olde" standard name?

According to Jewish teachings, the Jewish name given to a child by his/her parents (a boy at his brit mila, a girl during the Torah reading service) constitutes the soul and life force of the person. Thus, calling someone by his Jewish name stimulates his soul. Calling someone by his full name arouses the entire soul, whereas calling one by a descriptive name motivates individual powers of the soul ("Smarty" arouses her intelligence, "Sweety" arouses his kindness, etc.).

Many of our Sages make reference to the fact that a person's name indicates something about the person and can teach us about him.

If this is true for each of us, how much more so is it true for someone like Rebbetzin Chaya Mushka Schneerson (the wife of the Rebbe), whose yartzeit is commemorated on the 22nd of Shevat. In fact, the Rebbetzin's name teaches us not only about her holy life, but about our lives as well.

On the Rebbetzin's first yartzeit, the Rebbe spoke about her name, as well as the significance to us of the date of her passing:

"Chaya" means "life." The Rebbetzin's life was filled with mitzvot and acts of goodness and kindness. But her deeds did not remain in the realm of the spirit and were not for a select few. Her deeds affected even the lowest points of this world as indicated by her second name, "Mushka" - a name in a foreign language. This indicates that the Rebbetzin brought holiness into the world, even into the lowliest parts of this world.

The numerical equivalent of the Rebbetzin's name is 470, which is also the numerical equivalent of the Hebrew word 'ait' - time. Time is limited, except when it becomes permeated with spirituality and G-dliness through the study of Torah, prayers, and acts of kindness and charity.

The 22nd of Shevat is the day of the Rebbetzin's passing. The number 22 alludes to the 22 letters of the Hebrew alphabet. Jewish teachings state that G-d created the world using these letters. These 22 letters, in their myriad combinations, contain the essence of all bounty and good. The intent is to reveal in all matters of the universe the letters of the Torah which are inherent in the created world.

From the Rebbetzin's name and from the date of her passing we can take one combined lesson for ourselves and our lives. We should fill our days with acts of goodness, kindness, and charity that are not merely surface or peripheral but that permeate and penetrate even the lowest parts of this world.

With each individual working toward this end, we will soon see that G-dliness truly permeates this world with the revelation of Moshiach and the commencement of the long-awaited Redemption.

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

"The seventh day is Shabbat to Hashem, your Elokim; you shall not do any work." (20:10)

R' Shmuel Abohav z"l (1610-1694; rabbi and Rosh Yeshiva in Venice, Italy) writes: In common speech, "work" connotes exertion—in particular, carrying objects from one place to another. Yet, a person may carry furniture around his house to set places for guests, and he may carry large trays of food from the kitchen to the dining room, and he does not desecrate the Shabbat. How then do we define "work"?

R' Abohav explains: We read (Devarim 5:12), "Safeguard the Sabbath day to sanctify it, as Hashem, your Elokim, has commanded you." This teaches us that what is permitted or forbidden on Shabbat is known to us only through the Oral Law—"as Hashem, your Elokim, has commanded you." This is similar to how our Sages interpret the verse (Devarim 12:21), "You may slaughter from your cattle and your flocks ... as I have commanded you." Where does Hashem command us how to perform Shechitah? Only in the Oral Law. (Sefer Ha'zichronot 10:6)

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

Dedication of plaques on the Shul board which is prominently located in the hall at the entrance to the Shul is an appropriate means of Tzedakah and supports the Shul as well. Below is the list of items available. Please contact Howard Kaplon at hkaplon@towson.edu for more information.

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|--------------------------------|---------------------------|
| 1. Top (large) Plaques \$5,400 | 2. Medium Plaques \$3,600 |
| 3. Small Plaques \$1,000 | 4. Simcha Leaf \$250 |

Yahrzeit Plaques on the Shul's Memorial board are available. Each yahrzeit plaque is \$360.

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



We wish Mazel Tov to **Major Michael and Lisette Young** on the **engagement of their daughter**
Rosalynd Esther Bayla

to
Akiva Meir Ayala

of Silver Spring, Maryland.

We wish both of you much mazel, simcha and a long life together.

Kiddush this Shabbat is being sponsored by **Rabbi Gavriel and Mrs. Tamar Newman** in memory of Rabbi Newman's, **mother, Zelda bas Rav Aharon Reuven, Z"L** and his **father, Harav Yisrael Yaakov ben Zeev Yehuda, Z"T"L**.



We extend our heartfelt sympathy and condolences to **Rabbi Shmuel Kaplan** on the loss of his wife,

רחל בת פרץ ז"ל
(Rebbetzin Rochel Kaplan Z"L).

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

Yahrzeits This Week:

Rabbi Gavriel Newman	25 Shevat - Saturday night / Sunday	for father	Harav Yisrael Yaakov ben Zeev Yehuda
Dr. 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

DAVENING AND SHIURIM SCHEDULE

Friday, 2/2 — 23 Shevat

Shacharit — 7:00 a.m.
Candles — 5:09 p.m.
Minchah / Ma'ariv — 5:10 p.m.

Shabbat, 2/3 — 24 Shevat

Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 9:44 a.m.
Minchah — 4:55 p.m.
Shiur — after Minchah
Ma'ariv — 6:11 p.m.

Sunday, 2/4 — 25 Shevat

Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 5:15 p.m.

Monday, 2/5 — 26 Shevat

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

Tuesday, 2/6 — 27 Shevat

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 5:15 p.m.

Wednesday, 2/7 — 28 Shevat

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 5:15 p.m.

Thursday, 2/8 — 29 Shevat

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

Friday — Rosh Chodesh Adar א, 2/9 — 30 Shevat

Shacharit — 6:40 a.m.
Candles — 5:17 p.m.
Minchah / Ma'ariv — 5:20 p.m.