

CONGREGATION AGUDATH JACOB

March Adar I/Adar II 5779

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From the Desk of Rabbi Ben-Zion Lanxner

This is one of the latest discoveries reported by the United Synagogue for Conservative Judaism (USCJ).

Three times daily a Jew recites this Torah commandment from Deuteronomy 6:8 - “Bind them as a sign upon your hand, and they shall be for a reminder between your eyes.”



Jewish men who perform **Tefillin**—binding the boxes and straps onto their head and upper arm during prayer—may be doing more than creating a bond between the God who commands and the man who performs the powerful *mitzvah*. It could be good for the heart, too, says [a study](#) by researchers at the University of Cincinnati.

The study indicates that the act of tightly wrapping the leather straps of **Tefillin** around

the arm on an almost daily basis could help blood flow and lower the risk of a heart attack.

“We found people who wear **Tefillin** in either the short or long-term recorded a measurable, positive effect on their blood flow. That has been associated with better outcomes in heart disease,” explains Dr. Jack Rubinstein, a cardiologist and associate professor at the University of Cincinnati, who co-authored the study.

In the study, researchers looked at Jewish men living in or around Cincinnati, including half who wear **Tefillin** daily and half who don't. The subjects were measured before and after wearing them for 30 minutes each day. Measuring participants' vital signs, blood for analysis of circulating cytokines and monocyte function and blood flow in the arm not wrapped with **Tefillin** indicated that blood flow was higher for men who wore **Tefillin** daily. They also had fewer circulating cytokines, which are signaling molecules that can cause inflammation and negatively impact the heart.

So how does this happen? Dr. Rubinstein says the binding of the arm and discomfort users often report may serve as a form of preconditioning and offer a substantial degree of protection against “acute ischemic reperfusion injury” where a part of the heart is deprived of oxygen during a heart attack and then damaged by re-oxygenation. “One of the

ways that protection occurs is through pain,” says Dr. Rubinstein. “Feeling pain is actually a preconditioning stimulus. It is almost impossible to precondition someone unless they are willing to do something daily to themselves.” *Tefillin* users, in fact, may be unintentionally doing just that.

Results of the study were published late last year in the [American Journal of Physiology Heart and Circulatory Physiology](#) and could explain previous Israeli studies that found religious men suffered fewer heart attacks than the general population.

Prayer has been shown to have many other physical and emotional benefits, too. Better moods, more self-control, stronger personal beliefs, inspiration in hardship, healthier interpersonal relationships and increased creativity are among the ways people have been known to benefit from prayer.

SO, WHAT ARE YOU WAITING FOR???
HURRY & COME AND JOIN OUR SUNDAY
MORNING MINYAN @ 9:30 a.m. with
breakfast following! (*Bring your Tefillin, if you don't have a pair, we will provide one for you to use*)

Now that we are all aware of this unique medical discovery, let me give you some deeper spiritual information which might add in re-enforcing your decision making to perform this daily Mitzvah.

“Just like an audiovisual device can work through a single antenna that receives waves from the atmosphere transmitting its content into a broadcasting device, Tefillin operate in a similar way within the soul of man, as they receive the Divine light from the spiritual realm, infusing it into the depths of the soul”.



Contrary to the Tallit that cloaks a person's entire body, the mitzvah of Tefillin focuses on the head and the heart, as it says in the Torah, “Bind them as a sign upon your arm and let them be ornaments between your eyes.” (*Devarim 6:8. & Shulchan Aruch, Orach Chaim 25:5*).

The *Shulchan Aruch* explains: When a person wears Tefillin he must remember that G-d commanded us to strap these four Torah passages containing the oneness of His Name and the exodus from Egypt on the arm, which corresponds to the heart, and on the head, which corresponds to the brain. This is to be done so we remember the miracles that G-d performed for us and His oneness that he displayed to us—demonstrating His supreme power and control over the upper as well as the lower worlds. And man must subject his soul to G-d, which is located in the brain as well as the heart—the main areas of our thoughts and desires.

The Tefillin contain four passages from the Torah. The Tefillin of the hand includes all passages in one box, and the Tefillin of the head contain the passages in four separate chambers. The Tefillin of the head have a three-pronged *Shin* engraved on one side and a four-pronged *Shin* on the other. The way the straps are tied form the shape of the letters *Dalet* and *Yud*. Together they enwrap and connect a person to the holy Name of protection, *Sha-dai*.

The four head chambers contain the Torah passages corresponding to the four parts of the brain. When a person places them on the part of the head known as a baby's "soft spot," and ensures that they do not slip downward toward the forehead (but rather they remain at the hairline), he is placing them at the physical "gate" of the soul that rests within the brain. This allows the soul to connect to the eternal light, which infuses it with illumination. Conversely, the Tefillin of the arm, which rest upon the bicep muscle angled toward the heart, transmit their light to the spirit that resides within the heart (the spirit is the source of emotion while the soul is the source of thought and logic). A person who wears Tefillin every morning will be able to start his workday with a more illuminated soul and spirit. As a result, he will make fewer mistakes at work and will have an easier time overcoming resentments and other negative emotions. After all, the tefillin have done their job for the day.



The Illuminating Effect of the Tefillin

The following is an excerpt from the words of the Ramchal in *The Way of G-d*:

"For G-d wants us to be awash with the light of His holiness from head to toe, to irradiate that out to the rest of the world, and to thus allow for a great deal of rectification..."

We're taught that our soul most especially exhibits itself in our heart and brain. The head

Tefillin allow the holiness we spoke of before to infuse the brain, and the arm tefillin allow it to infuse the heart. Thus, both our brain and heart—and the whole of our being, accordingly—are rectified in the process, awash in G-d's holiness, and thus sanctified".

Indeed, according to studies conducted on auras, when a person wears Tefillin, his spiritual level rises, as discussed at length in *The Coming Revolution*. (The Aura of Man and the Tefillin, p.268).

Just like an audiovisual device can work through a single antenna that receives waves from the atmosphere transmitting its content into a broadcasting device, tefillin operate in a similar way within the soul of man, as they receive the Divine light from the spiritual realm, infusing it into the depths of the soul.

However, to the layman, the Tefillin give the appearance of meaningless black boxes attached to black straps. This is perhaps the same way a forest dweller would perceive an antenna and a satellite dish sitting on a rooftop. He'd say that the antenna is a useless rod and the satellite is a worthless metal plate that surely could have been put to better use. But a knowledgeable person understands that the shapes of these devices is what enables them to receive special waves and transfuse them into receivers, connecting a person to all that is happening in the world.

The Coming Revolution also discusses the findings of Dr. Steven Schram, an expert in acupuncture and chiropractic medicine. He proved in an article published in 2002 in the *British Journal of Chinese Medicine* that the areas of the body that the head and hand tefillin come into contact with precisely overlap the acupuncture points responsible for spiritual elevation and clarity of thought, according to Chinese medical theory.

However, to us it is clear that these matters are much more profound.

What follows is for people who are interested in more Kabbalistic insights. The *Zohar* teaches that the four chambers of the Tefillin correlate to the four *heichalot* (sanctuaries)(*Zohar Chadash*). The *Heichal* corresponds to the Name *Ado-nai*, as they both contain the same numerological value, and to the Name *Havaya*, whose four letters correspond to the four Torah passages contained inside the tefillin chambers.

When a person binds the Tefillin straps, they act as ropes that restrain the forces of the *Sitra Achra* from harming him. The straps also inhibit the effect of the evil forces and guard him from becoming a harmful person.

The *Zohar* continues that when a person wears Tefillin he achieves the likeness of G-d by virtually transforming into the Name *Havaya* (*Yud, Hey, Vav, and Hey*). How does this occur? His head and neck form the letter *Yud*, the five fingers of his two hands correspond to the two *Heys*, while his body is shaped like the letter *Vav*—this configuration gives the person the form *Havaya*. The only thing missing is the prong of the letter *Yud*. This prong contains the secret that connects the entire physical and spiritual universe to the eternal light. When a person wears tefillin, he is essentially completing the shape of the Name *Havaya* by placing the prong of the *Yud* on his head. This is the channel that connects him to the eternal light and infuses him with the illumination of the Creator.

When a Jewish man wakes up in the morning and wraps himself in a cloak called a tallit and dons a crown called tefillin, he receives a high level of spiritual and physical protection, and thus connects to the upper networks that give him an eternal illumination of the Holy One, blessed be He. However, this is only if he's consistently mindful of the fact that he's the son of a King and must therefore dress in the royal garb before starting his day. Although it's true that during the course of the day he works to make a living like any average person, he must always remember to act like royalty. He may not eat the same foods that non-Jews eat, (as we discussed last Shabbat in Parasht Ki Tisa's Torah

discussion the reason of keeping Kosher, to be ממלכת כוהנים וגוי קדוש "A Kingdom of Priests and a Holy People" (Kadosh also means separated, like different from the other people), he must not allow random images to enter his mind by seeing forbidden images, he must also be careful and respectful when handling other people's money, and so on.

Now that we studied more in depth the reasons for the practicing Conservative Jew to wrap the Tefillin, let us make an effort to add this important Mitzvah to our daily morning prayers.

If anyone is interested, I am always available to show you how to don/wrap the Tefillin, just make an appointment by calling our office, it will always be my pleasure.

See you this Shabbat, March 2, 2019 for our next

"ShowUpForShabbatMevarchim"

Rabbi Ben-Zion Laxner

Adar I or Adar II?

Halachic insight.

Are you confused as to when to recite Kaddish for a loved one's Yahrzeit? I have been consulted on this subject, time and time again.

Let me clear the confusion....

The Code of Laws, the *Shulchan Aruch* rules that if one's parent passed away in a standard Adar, (not a leap year), his Yahrzeit should be observed in Adar Sheini, Adar II.

(Yet, there are some discussions between other Sages [no part of the Code of Laws] who maintain that the Yahrzeit should be observed in Adar Rishon, Adar I).

Nevertheless, in any doubt situation, it is advised to refer to your Rabbi. Although, I feel totally in line with the Code of Laws, there is nothing majorly wrong if you would rather say Kaddish on both Adar I and Adar II.

March Service Schedule

<p style="text-align: center;"><u>Friday, March 1</u></p> <p>Kabbalat Shabbat 6:00 p.m. Candle Lighting 6:09 p.m.</p> <p style="text-align: center;"><u>Saturday, March 2</u></p> <p>Shacharit 9:30 a.m. Shabbat Ends 7:04 p.m.</p> <p style="text-align: center;"><u>Friday, March 8</u></p> <p>Kabbalat Shabbat 6:00 p.m. Candle Lighting 6:14 p.m.</p> <p style="text-align: center;"><u>Saturday, March 9</u></p> <p>Shacharit 9:30 a.m. Shabbat Ends 7:09 p.m.</p> <p style="text-align: center;"><u>Friday, March 15</u></p> <p>Kabbalat Shabbat 6:00 p.m. Candle Lighting 7:19 p.m.</p>	<p style="text-align: center;"><u>Saturday, March 16</u></p> <p>Shacharit 9:30 a.m. Shabbat Ends 8:13 p.m.</p> <p style="text-align: center;"><u>Friday, March 22</u></p> <p>Kabbalat Shabbat 6:00 p.m. Candle Lighting 7:24 p.m.</p> <p style="text-align: center;"><u>Saturday, March 23</u></p> <p>Shacharit 9:30 a.m. Shabbat Ends 8:18 p.m.</p> <p style="text-align: center;"><u>Friday, March 29</u></p> <p>Kabbalat Shabbat 6:00 p.m. Candle Lighting 7:28 p.m.</p> <p style="text-align: center;"><u>Saturday, March 30</u></p> <p>Shacharit 9:30 a.m. Shabbat Ends 8:23 p.m.</p>	
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HAPPY BIRTHDAY!

March 8

Nancy Weissman

March 15

Gerald Bonneville

Luke McNabb

March 16

Bobbye Brickman

March 18

Joie McNabb

March 27

Susan Silver

March 29

Deana Stupak

HAPPY ANNIVERSARY

March 21

Larry & Joie McNabb

March 22

Abbye & Susan Silver

Caritas

FOOD FROM THE FAITHFUL

We will bring cereals & pastas on an on-going basis. Please bring packages throughout the year and Susan Silver will see that they are delivered to Caritas.



February

Food Sponsors:

Rabbi Lanxner
Joseph Settle
James & Gabrielle Howle
Jim & Morasha Stuckey

Special Donations

Laynie Miller

Shabbat Donations:

February 2

Judy Hersh
Jeff Levin
Chava Kamenetsky
George & Kathleen Keller

February 16

Judy Hersh
James & Gabrielle Howle
Abbye & Susan Silver
Gloria Yoder

February 9

Judy Hersh
Javis Howeth
Jim & Morasha Stuckey
Gloria Yoder

February 23

George & Kathleen Keller
Jim & Morasha Stuckey

In Loving Memory



Tama Settle

Joseph Settle

Bessie Offman

Naman & Esther
Lipinsky

Thelma Lipinsky

Naman & Esther
Lipinsky

William Beville

deMerville

Brent & Dianne
deMerville

Naomi Levy

Mr. & Mrs. Morris
Zoblotsky

Mark & Esther Wolf

Anniversary

Jeff Wolf & Family

Anna Gulman

Jeff Levin

Ann Chodorow

The Chodorow Family

Bessie Zoblotsky

Morris Zoblotsky

Larry (Leibel) Harelik

Harry Harelik

Sara Lebowitz

Shirley & Hy Warshaw

Dr. Stanley Hersh

Joseph Settle

Pat Keen

Florence Hersh

Anna Hersh

Florence Hersh

Ruth Budin

Florence Hersh

HOW TO OBSERVE THE YAHRZEIT

It is traditional to kindle a Yahrzeit Candle in the home on the evening Yahrzeit begins. It should remain lighted until sunset the next day. Possible prayer before lighting a Yahrzeit candle: Eternal God, I/we light this candle in memory of (name) _____, my/our beloved (relationship) _____. The light of the flame rekindles all the warm memories of the moment we shared together, and reassures me /us that a piece of his/her soul dwells in my/our heart(s) forever. May his/her soul be bound up with the bonds of eternal life. Amen. Candles are available at the Gift Shop. Every effort should be made to say Kaddish at congregational services. It is meritorious to perform some Mitzvah or to contribute to the synagogue in commemoration of the deceased.

Kaddish will be read on March 1

*Adar1 24 Ilena Spelvo
Mrs. Harry Brodkey
Adar1 26 Esther Rubinsky
Adar1 29 Secil Chazanow
Ethel Cecile Israel
Dorothy Taub
Pamela Powell
Bessie Katz
Greg McNabb (McNabb)*

Kaddish will be read on March 8

*Adarll 1 Tama Settle (J. Settle)
Adarll 3 Ruth Budin (F. Hersh)
Adarll 4 Cecelia Dreyfus
William Ruttenberg
Adarll 5 Emma Podrizki
Celia Zelen
Adarll 7 Esther Isaac Aronson
Mrs. A. Ray Lowich
Seymour Neuwirth (C.
Neuwirth)
Harry Siegel*

Kaddish will be read on March 15

*Adarll 8 Chaym D. Silevitch
Adarll 10 Rachel Stein
Adarll 11 Goldey Reich
Adarll 12 Lou Belove
Rose Patlis
Shmuel Tzvi Lanxner (Rabbi
Lanxner)
Adarll 14 Annie Adams
Max Levy
Louis G. Paley*

Kaddish will be read on March 22

*Adarll 15 Isidor Sacks
Adarll 16 Mrs. J. Englander
Max Jortner (B. Jortner)
Dora Peasachovitz
Adarll 19 Mrs. I. Chodorow
Esther Harris
Anna Jacobson
Adarll 20 Eli Hoffman
Norma Norat*

Kaddish will be read on March 29

*Adarll 24 Dave Wizig (D. Novy)
Adarll 29 Sherwin Fischman
Sophia Rubenstein*

PURIM

2019 Purim Party & Megillah Reading

*Join us at Temple Rodef Shalom at 6:00 p.m.
on Wednesday, March 20th for pizza, hamantaschen,
and a chance to boo Haman.*

*Congregation Agudath Jacob and Temple Rodef Shalom
will be celebrating together. COME IN COSTUME
and prepare for a fun time.*

*Please RSVP to Karen Eason at:
cjassistant@grandecom.net or call 254-772-1451*



NEFESH MOUNTAIN

Brought by the Jewish Federation of Waco

Bluegrass band Nefesh Mountain, led by singer Doni Zasloff and her multi-instrumentalist husband Eric Lindberg, perform old-time Appalachian mountain music yet also weave their shared Jewish heritage into their material, singing some lyrics in Hebrew. Like a blanket passed down as a family heirloom, the results are warm and comfortable, and their 21st century approach never overshadows those old-world traditions. -- Rolling Stone

Kabbalat Shabbat Service, Friday March 22, 6:00 pm
Congregation Agudath Jacob Free to the Waco Jewish Community

Concert, Saturday, March 23, 8:00 pm
Common Grounds \$20.00 per person

Educational Session, Sunday, March 24, 10:00 am
Congregation Agudath Jacob Free to the Waco Jewish Community

March 2019

24 Adar I 5779 - 24 Adar II 5779

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
					1 6:57AM/6:19PM ij6:01PM Kabbalat Shabbat 6:00 p.m. 24 Adar I Chullin 94	2 6:56AM/6:20PM §7:05PM #showupforshabbatMev archim 25 Adar I Chullin 95
3 6:54AM/6:21PM NO CLASSES 26 Adar I Chullin 96	4 6:53AM/6:22PM 27 Adar I Chullin 97	5 6:51AM/6:23PM 28 Adar I Chullin 98	6 6:50AM/6:25PM NO SCHOOL 29 Adar I Chullin 99	7 6:48AM/6:26PM Rosh Hodesh I 30 Adar I Chullin 100	8 6:46AM/6:27PM ij6:09PM Rosh Hodesh II Kabbalat Shabbat 6:00 p.m. 1 Adar II Chullin 101	9 6:45AM/6:28PM §7:13PM Shacharit 9:30 a.m. 2 Adar II Chullin 102
10 6:43AM/6:29PM Minyan & Classes 9:30 a.m. - 1:00 p.m. Habitat for Humanity Building on Faith 9:00 a.m.-4:00 p.m. 3 Adar II Chullin 103	11 6:42AM/6:30PM 4 Adar II Chullin 104	12 6:40AM/6:31PM 5 Adar II Chullin 105	13 6:38AM/6:32PM SPRING BREAK 6 Adar II Chullin 106	14 6:37AM/6:33PM 7 Adar II Chullin 107	15 6:35AM/6:34PM ij6:16PM Kabbalat Shabbat 6:00 p.m. 8 Adar II Chullin 108	16 6:33AM/6:36PM §7:21PM Shacharit 9:30 a.m. 9 Adar II Chullin 109
17 6:32AM/6:37PM Minyan & Classes 9:30 a.m. - 1:00 p.m. 10 Adar II Chullin 110	18 6:30AM/6:38PM 11 Adar II Chullin 111	19 6:28AM/6:39PM 12 Adar II Chullin 112	20 6:27AM/6:40PM §7:25PM Fast of Esther Religious School 4:15 p.m. Purim 6:00 p.m. Temple Rodef Shalom 13 Adar II Chullin 113	21 6:25AM/6:41PM §7:26PM Purim 14 Adar II Chullin 114	22 6:23AM/6:42PM §7:27PM/ij6:24PM Shushan Purim Kabbalat Shabbat 6:00 p.m. with Nefesh Mountain 15 Adar II Chullin 115	23 6:22AM/6:43PM §7:28PM Shacharit 9:30 a.m. Nefesh Mountain at Common Grounds 8:00 p.m. 16 Adar II Chullin 116
24 6:20AM/6:44PM Nefesh Mountain 10:00 a.m. 17 Adar II Chullin 117	25 6:18AM/6:45PM 18 Adar II Chullin 118	26 6:17AM/6:46PM 19 Adar II Chullin 119	27 6:15AM/6:47PM Religious School 4:15 pm 20 Adar II Chullin 120	28 6:13AM/6:48PM 21 Adar II Chullin 121	29 6:12AM/6:49PM ij6:31PM Kabbalat Shabbat 6:00 p.m. 22 Adar II Chullin 122	30 6:10AM/6:50PM §7:35PM #showupforshabbatMev archim 23 Adar II Chullin 123
31 6:09AM/6:51PM Minyan & Classes 9:30 a.m. - 1:00 p.m. 24 Adar II Chullin 124						