

# The Shul

at the Lubavitch Center

6701 Old Pimlico Road  
Baltimore, MD 21209

www.chabadshul.org



August 12, 2023

Re'eh — Shabbat M'vorchim

25 Av, 5783

## Highway Blow-Out

Traveling on the highway at 60, 70 miles per hour. Listening to the radio, maybe eating a cookie. BLOOM. KA-thud-thud-thud. A blow-out. Every driver's nightmare. Initially, panic. Then, control.

After that, the mind can process the Thank G-ds: Thank G-d I didn't lose control. Thank G-d no one hit me. Thank G-d no one was in the other lane. Thank G-d I'm not hurt. Thank G-d it's not the middle of the day. Thank G-d it's not the middle of the night. Thank G-d I had a cell phone. Thank G-d I had a spare. Thank G-d I didn't have to change it on a bridge. Thank G-d the hazard lights work. Thank G-d it's not raining. Thank G-d I'm not in the middle of nowhere. Thank G-d it's not rush hour. Thank G-d I was wearing my seat belt.

In truth, they can be multiplied endlessly. Even as we pull off to the side of the road, wave down a passing highway patrol car, call 911, or do any of the myriad things necessary to stay safe and get home, our minds race through scenarios - not only of what we must do now, but of what might have been.

How thin the line between us and disaster - a little rubber and a lot of air.

But then we begin to question: Why did it happen? How did it happen? The tires were rotated just over a thousand miles ago. I checked the pressure last week - 32 psi, just like the manual says. Plenty of tread left. Did I run over a nail or piece of glass?

And: Why me? Why now? I missed that appointment. There goes half a day's work, waiting in a tire store. I just seem to keep pouring money into this thing, and it's already five years old.

How thin the line between us and our ego - a little rubber and a lot of air.

The first chapter of Tanya (the basic book of Chabad Chasidic philosophy, written by Rabbi Shneur Zalman, founder of Chabad Chasidism) describes the negative characteristics that derive from the element of Air: frivolity and scoffing, boasting and idle talk - "hot air," in the cliché of the idiom. And when we think about it, isn't that what happens when a tire blows out? The friction on the road, like the friction of interacting with the world and those around us, heats the air inside the tire, just like our ego gets inflated by mocking others or bragging about ourselves. When the air gets too hot, or egos too inflated, the rubber coating - the self-flexing and identity-stretching we use to hide from the facts - or truth - on the ground begins to leak. Our steel-belted self-image explodes.

At such a time, when the crisis has passed and we're waiting to have a new tire installed and reconstruct our ego, we need to assess not only what we're paying for - the means to safely transport our souls and their passengers, those who ride with us on life's journey; we also need to assess what we received - the very opportunity to move forward, with a more balanced self-image, ready to roll along the potholes, through the rainstorms and over the snowdrifts of life. Instead of relying on "hot air," and the resultant overcharging of our emotions, we drive on, properly inflated with words of Torah and loving kindness.

(by Dr. David YB Kaufmann a"h from <http://www.lchaimweekly.org/>)

***"When you come to the Land that Hashem, your Elokim, gives you, . . . and you will say, 'I will set a king over myself, like all the nations that are around me.' You shall surely set over yourself a king whom Hashem, your Elokim, shall choose . . ."* (17:14-15)**

Many commentaries ask: From these verses, it seems that there is a Mitzvah to appoint a king over Yisrael. Indeed, the Gemara (Sanhedrin 20b) states this explicitly. Yet, when the Jewish People asked the prophet Shmuel to give them a king, he responded (Shmuel I 10:19), "Today you have rejected your Elokim who delivered you from all your troubles and calamities, and you said to Him, 'Set up a king over us!'"

(continued on the other side)

R' Avraham Yitzchak Hakohen Kook z"l (1865-1935; first Ashkenazic Chief Rabbi of Eretz Yisrael) explains: The Jewish People have both spiritual and material needs, and they require leadership that addresses both areas. In addition to Torah scholars, a great nation such as the Jewish People requires everything that makes a society function: scientists, tradesmen, craftsmen, etc. This brings honor to the Creator, for He is the one who gives man the intelligence to understand and build the world around him.

The question arises, R' Kook continues: Should the Jewish People have only one leader, or should they have two leaders—one to be responsible for their spiritual needs and a second to address their material needs?

He answers: Were Hashem revealed in the world as is meant to be, man would understand that everything in the world exists because of Hashem's Will and solely to serve Him. Then, man would not view his material needs as antagonistic to, or competing with, the Torah, nor as something that needs to be subjugated to man's spiritual life. Rather, in the ideal world, we would recognize that both are one, for nothing exists except His Will. Our physical needs would be full participants in our spiritual lives. In that scenario, we would have only one leader—like Moshe Rabbeinu, who cared for both the spiritual and the physical needs of the nation.

Unfortunately, R' Kook continues, we are not on that level, nor will we be again until the arrival of Mashiach. The Gemara (Sanhedrin 94a) teaches that Hashem wanted to make King Chizkiyah Mashiach, but He did not, because Chizkiyah did not sing Hashem's praises at the downfall of the Assyrian king Sancherev. R' Kook explains: Chizkiyah did not view this physical victory as worthy of spiritual song, and, this failure to see the physical and the spiritual as one disqualified him from being Mashiach.

[The Torah's idea of a king is one like Mashiach, who will teach that all aspects of Creation exist for the service of Hashem, there being no conflict between the physical and the spiritual. In contrast, when the Jewish People asked for a king, they were looking only for a military leader, someone to direct their material lives. That was what angered Shmuel.] (Otzrot Ha'Rayah II p.179)

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

	<p>Sponsorships are available for two flower displays on the Bima during each of Rosh Hashanah, Yom Kippur and Succot. Please consider sponsoring the flowers in honor or in memory of someone. Please email Allan Genut at <a href="mailto:agenut@gmail.com">agenut@gmail.com</a> to make arrangements.</p>
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Yahrzeits This Week:			
Rabbi Fred Lewin	25 Av - Friday night / Shabbat	for father	Shmuel ben Yoel

SHUL DIRECTORY	
<p><b>Rabbi:</b> Shmuel Kaplan . . . <a href="mailto:rabbikaplan@chabadmd.com">rabbikaplan@chabadmd.com</a></p> <p><b>Treasurer:</b> Michael Frank . . . <a href="mailto:shul.chabad@gmail.com">shul.chabad@gmail.com</a></p> <p><b>Kiddush:</b> Reuven Frank . . . . . <a href="mailto:rfrank82@gmail.com">rfrank82@gmail.com</a></p> <p><b>Website:</b> Shoshana Zakar . . . . . <a href="mailto:sue.zakar@gmail.com">sue.zakar@gmail.com</a></p>	<p><b>Gabbaim:</b> Yehudah Buchwalter . . . <a href="mailto:judahbuchwalter@verizon.net">judahbuchwalter@verizon.net</a> Allan Genut . . . . . <a href="mailto:agenut@gmail.com">agenut@gmail.com</a> Ephraim Siff</p> <p><b>Bulletin:</b> Howard Kaplon . . . . . <a href="mailto:hkaplon@towson.edu">hkaplon@towson.edu</a></p>

DAVENING AND SHIURIM SCHEDULE	
<p><b>Friday, 8/11 — 24 Av</b> Shacharit — 7:00 a.m. Minchah / Ma'ariv — 7:00 p.m.</p> <p><b>Shabbat, 8/12 — 25 Av</b> Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 9:41 a.m. Minchah — 7:35 p.m. Shiur — after Minchah Ma'ariv — 8:50 p.m.</p> <p><b>Sunday, 8/13 — 26 Av</b> Shacharit — 8:00 a.m. Minchah / Ma'ariv — 7:45 p.m.</p> <p><b>Monday, 8/14 — 27 Av</b> Shacharit — 6:50 a.m. Minchah / Ma'ariv — 7:45 p.m.</p>	<p><b>Tuesday, 8/15 — 28 Av</b> Shacharit — 7:00 a.m. Minchah / Ma'ariv — 7:45 p.m.</p> <p><b>Wednesday, 8/16 — 29 Av</b> Shacharit — 7:00 a.m. Minchah / Ma'ariv — 7:45 p.m.</p> <p><b>Thursday — Rosh Chodesh Elul, 8/17 — 30 Av</b> Shacharit — 6:40 a.m. Minchah / Ma'ariv — 7:45 p.m.</p> <p><b>Friday — Rosh Chodesh Elul, 8/18 — 1 Elul</b> Shacharit — 6:40 a.m. Candles — 7:40 p.m. Minchah / Ma'ariv — 7:00 p.m.</p>