

The Shul

at the Lubavitch Center

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June 4, 2016

Bechukotai – Shabbat M'vorchim

27 Iyar, 5776

Soul Power

The soul descends from its pristine, spiritual abode into a dirty world of half-truths and outright lies, where slight-of-hand magicians and con artists rule by virtue of their mastery of the art of illusion. Transcendental consciousness is replaced by confusion. Perfect unity is exchanged for a fragmented, chaotic existence. And throughout it all, the soul is forced to endure the most humiliating indignations imaginable, to eat and breath and sleep like an animal, to be held prisoner by a physical body and an animal soul, trapped within our natural, earthly tendencies.

In spite of all this, the soul wants to come here. Though this may be the world of lies, it is also the world of purpose. Though it may be a world of illusions, it is also the world of action. The soul's purpose is to refine the pit into which it is thrown, and make a beautiful castle out of it. For the soul to remain spiritual is hardly a great feat. For the animalistic within us to be boorish is obviously pointless. In either case, we do not achieve anything worthy of the soul's descent. Our job is to transcend both and live in a state in which they are one - we are to become trans metaphysical. To live on a level in which the animal and the spiritual within us work together, like a horse and rider, to pursue the same agenda.

The Israelites of ancient Egypt left the most powerful and advanced civilization of their time to faithfully follow G-d and Moses into a desolate, blistering desert full of snakes and scorpions. Imagine a North American today choosing to give up the comfort and security we enjoy to go live in a war-ravaged, disease-infested nightmare of a country for the purpose of spiritual enlightenment. And this act is perceived as the defining moment that marks the foundation of the Jewish nation, emblematic of our capacity to overcome the trappings of materialism and connect to G-d - even if it means you have to do something a little outrageous.

This is our spiritual inheritance, our gift to humanity and our mission in life: To embody the loftiest of spiritual experiences within a material reality and to disregard the status quo - or create a new one; not to divest from worldly realities or to fight against them, but to transform them, to rebel with them against the prevailing structure, and create a new world order.

The counting of the Omer, marking the days between Passover and Shavuot, is a period of introspective stocktaking. Each day represents one of the soul's unique faculties, making it an opportune time to get to know the soul, its powers and how to draw on them to fulfill our mission of making ourselves and this world into a spiritual abode.

Perhaps all that it takes is for one person to become truly trans metaphysical, to grab the bull by the horns and actually live as if the material and spiritual are one, and teach the rest of us how. Maybe it could be you.

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

We extend a special **Thank You**
to our generous sponsors of the hugely successful Lag B'Omer Event:

**Anonymous, Akiva & Rosa Gross, Nechemia & Alysa Gertner, Ariel & Esty Goodman,
Shoie & Devora Grunwald, Marvin & Sara Itzkowitz, Yitzchak and Frannie Jakobi,
Chaim & Esther Kahn, Howard & Marsha Kaplon, Steven Kaplon,
Larry & Helen London, Aaron & Laurie Margolies and Yechiel and Rochelle Rubin.**

We also want to thank those who gave of their time and energy
to help make this event enjoyable for everyone:

**The Belinsky Family, Penina Bendet, Moshe and Rikki Berry, The Buchwalter Family,
Ben Gutman, Yaakov Kaplan, The Kaplan Kids, Rami London,
Yechiel Rubin and Shalom Zirkind.**

And we especially thank **Shmuel Tarshish** for coordinating the event
and working tirelessly before, during and after to make it the tremendous success it was.

I Do, Therefore I Am

"When you make a sale to your fellow..." (25:14)

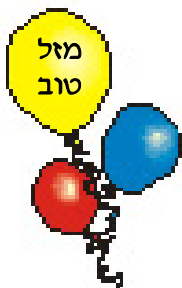
Based upon the sequence of the verses, the Talmud teaches how severe is the impact of violating the prohibition of buying and selling the produce of Shevi'is, the Sabbatical year. Due to a loss of income, the violator will be forced to sell off his moveable objects, and if he persists with this violation, he will be forced to sell his ancestral land. The consequences of his actions escalate in severity until he is forced to sell himself into the service of a temple of idol worship. The Talmud notes that the reason why the consequences become more severe is that the deeper entrenched the violator becomes in the prohibition, the less likely that he will feel remorse for his transgression. This follows the Talmudic dictum that "once a person has repeated an offense, he views it as a permissible act". Why is this universal truth delivered within the context of the laws of Shevi'is?

In order to answer the aforementioned question, we must first examine the motivations of a person who violates the laws of Shevi'is. If Hashem promises abundance to those who abide by the Shevi'is laws, what drives a person to transgress them?

The Torah tells us that "adam le'amal yulad" – "man was created to work"; man's fulfillment comes through his efforts and as such, he defines himself by those actions through which he seeks fulfillment. In a perfect situation man receives this fulfillment through his efforts in the service of Hashem. However, very often man seeks fulfillment through his own work product. If a person defines himself through his work, allowing the land to rest is an undesirable option. Since a person who violates the Shevi'is laws views his actions as the source of his fulfillment and the definition of who he is, violating the Shevi'is can only be palatable if he can rationalize that what he is doing is permissible. If he cannot rationalize his actions as permissible, he will be defining himself as a transgressor. Therefore, the laws of Shevi'is are the ideal setting for teaching the dictum that the repeat offender views his act as permissible.

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

Thank you to **Reuven Frank** for getting the breakfast for the Memorial Day Shiur "Six Remembrances."



A Hearty Mazel Tov to:
Mr. Jay and Mrs. Dina Bernstein and Family
on the **marriage of their daughter**
Atara
to
Benny Herskovitz
of Teaneck, New Jersey.

Mazel Tov also to the entire Herskovitz family.

Yahrzeits This Week:

Joseph Zakar

4 Sivan - Thursday night/Friday

for father

Emanuel ben Shabsi

Davening and Shiurim Schedule

Friday, 6/3 – 26 Iyar

Shacharit – 7:00 a.m.

Parshat HaShavua Shiur – 7:45 a.m.

Minchah / Ma'ariv – 7:00 p.m.

Shabbat, 6/4 – 27 Iyar

Shacharit – 8:40 a.m.

Sof Z'man Kriat Shema – 9:21 a.m.

Berachot Gemora Shiur – 7:00 p.m.

Minchah & Seudah Shilishit – 8:00 p.m.

Ma'ariv – 9:13 p.m.

Sunday, 6/5 – 28 Iyar

Shacharit – 8:00 a.m.

Shulchan Aruch Shiur – 8:45 a.m.

Minchah / Ma'ariv – 8:15 p.m.

Monday, 6/6 – 29 Iyar

Shacharit – 6:50 a.m.

Parshat HaShavua Shiur – 7:45 a.m.

Minchah / Ma'ariv – 8:15 p.m.

Tuesday – Rosh Chodesh Sivan, 6/7 – 1 Sivan

Shacharit – 6:40 a.m.

Parshat HaShavua Shiur – 7:45 a.m.

Minchah / Ma'ariv – 8:15 p.m.

Wednesday, 6/8 – 2 Sivan

Shacharit – 7:00 a.m.

Parshat HaShavua Shiur – 7:45 a.m.

Minchah / Ma'ariv – 8:15 p.m.

Thursday, 6/9 – 3 Sivan

Shacharit – 6:50 a.m.

Parshat HaShavua Shiur – 7:45 a.m.

Minchah / Ma'ariv – 8:15 p.m.

Tanya Shiur – 9:00 p.m.

Friday, 6/10 – 4 Sivan

Shacharit – 7:00 a.m.

Parshat HaShavua Shiur – 7:45 a.m.

Candles – 8:15 p.m.

Minchah / Ma'ariv – 7:00 p.m.