

**The Shul**  
at the Lubavitch Center  
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April 2, 2016

Shemini - Parshat Parah - Shabbat M'vorchim

23 Adar II, 5776

## Chemical Reactions

How did you fare in chemistry? Was the thought of memorizing the periodic table enough to make your heart palpitate? Do your palms still sweat when you see diagrams of the molecular structure of water? Or were you a science whiz who loved the smell of sulfuric acid and ammonia, thrilled at the thought of yet another experiment, perceived writing out formulae as an enjoyable challenge?

Whether you loved chemistry or hated it, whether you slept through the experiments or bounded into the chemistry classroom on lab day, there's one type of experiment you undoubtedly remember: how a very small quantity of a particular substance can completely transform a tremendous amount of surrounding matter. Its action is that of a catalyst, effecting change without itself being altered in any way.

If we put this law of science to work in our daily lives, we can infer that applying even minimal effort can sometimes enable a person to have a profound impact on forces that appear to be more powerful or beyond his abilities.

With this in mind, it shouldn't come as a surprise that in the laws of repentance, the great Maimonides wrote: "Every individual should view himself and the world as being perfectly balanced between good and evil. Should he perform one commandment, he will tip the scales in favor of the good and bring salvation and delivery to himself and to the entire world."

The salvation and delivery to which Maimonides referred is the era of personal and global peace, health, and Divine knowledge that will be ushered in by Moshiach. And one mitzva (commandment) can tip the scale.

Are any particular mitzvot weightier, more readily able to tilt the Divine scale?

From chemistry we know that putting certain chemicals together elicits no reaction, while combining other chemicals can create an enormous effect.

While Maimonides did not specify any particular mitzva and we can therefore deduce that the above law applies to all mitzvot, there are specific mitzvot that have long been connected with hastening the Redemption.

"Charity brings the Redemption closer," the Talmud states. A coin in a tzedaka (charity) box or a sandwich for a homeless person, who knows which one might tip the scale?

As the destruction of the Second Holy Temple and our subsequent exile was on account of wanton hatred among Jews, loving every Jew, even when one sees no apparent justification for loving him, can tip the scale. This is true especially today, when so many are indignantly pointing at another, declaring that he is the one who is dividing the Jewish people.

Increasing Torah knowledge in general and studying about Moshiach and the Redemption in particular hastens the Redemption. The Rebbe explained: "This is not only a spiritual means of securing the speedy advent of Moshiach, it is a way of beginning to live one's life in the frame of mind of the Messianic Era, by having one's mind permeated with an understanding of the concept of Moshiach and the Redemption."

One simple kind act or good deed can tip the scale and bring redemption to the entire world. "Moshiach is ready to come now," the Rebbe stated, and continued, "It is only necessary on our part to increase in acts of goodness and kindness."

And that one act might just be mine or yours! Let's do it!

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

## Wearing The Same Robe

*"Do not drink intoxicating wine ..." (10:9)*

The Talmud compares the prohibition for a Kohein to perform the Priestly service after having imbibed wine to the prohibition for a judge or scholar to drink wine before rendering a legal decision. What is the reason for the prohibition? If we are concerned that the judge might be inebriated, which could affect his decision, there would be

*(continued on the other side)*

no need to state that he should not drink prior to ruling, for it is obvious that a person should not render legal decisions while drunk. Furthermore, the prohibition placed upon the Kohein invalidates the service irrespective of whether or not it was performed correctly. How does the law restricting the judge parallel the prohibition placed upon the Kohein if our concern for the judge is that his judgment will be impaired?

There are opinions that the prohibition applies only to drinking wine. If the concern is a lack of sobriety, why should there be a distinction between wine and any other alcoholic beverage?

The service of the Kohein requires an awareness that he is standing before the King. The concern is not that he will be inebriated, rather that, due to wine consumption, he will lose some of the awareness which is required of him when serving his King. Therefore, even if the Kohein successfully performs the service it is disqualified due to his faulty mindset while performing it. Wine is the beverage of royalty and one who consumes it loses the ability to behave in a completely subservient manner. Therefore, particularly wine impedes a person's ability to perform the Priestly service.

The Talmud teaches that when rendering a legal decision the Beis Din is visited by the Divine Presence. The judge is not the creator or source of the law, only its dispenser. He is the conduit for the Divine will. The Talmud is teaching us that when a judge renders a decision, he is also performing a Divine service. Much like the Kohein, he must be keenly aware that he stands before the King. It is therefore prohibited for him to consume wine; although it might not impair his judgment, it will impede upon his awareness of performing a Divine service.

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



**Easy Mitzvah opportunity:** Don't know what to do with all the grape juice bottles you received with Shloch Monos? Sealed bottles of any size may be placed in a Bikur Cholim box to be distributed to patients and hospital pantries. For location see flyer in lobby or call 410-999-3700.

The price for Matzah this year will be \$22 per pound for regular and whole-wheat hand baked Shmura Matzah. Orders for Matzah **MUST** be submitted online at [www.chabadshul.org](http://www.chabadshul.org) and **the deadline for ordering is April 3, 2016**. Sale of Chometz Forms are in the bin in the Lobby and available online at the Shul's website.



### SHUL DIRECTORY

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### Davening and Shiurim Schedule

**Friday 4/1— 22 Adar II**  
 Shacharit — 7:00 a.m.  
 Parshat HaShavua Shiur — 7:45 a.m.  
 Minchah / Ma'ariv — 7:00 p.m.

**Shabbat, 4/2 — 23 Adar II**  
 Shacharit — 8:40 a.m.  
 Sof Z'man Kriat Shema — 9:57 a.m.  
 Berachot Gemara Shiur — 6:00 p.m.  
 Minchah & Seudah Shilishit — 7:00 p.m.  
 Ma'ariv — 8:14 p.m.

**Sunday, 4/3 — 24 Adar II**  
 Shacharit — 8:00 a.m.  
 Shulchan Aruch Shiur — 8:45 a.m.  
 Minchah / Ma'ariv — 7:20 p.m.

**Monday, 4/4 — 25 Adar II**  
 Shacharit — 6:50 a.m.  
 Parshat HaShavua Shiur — 7:45 a.m.  
 Minchah / Ma'ariv — 7:20 p.m.

**Tuesday, 4/5 — 26 Adar II**  
 Shacharit — 7:00 a.m.  
 Parshat HaShavua Shiur — 7:45 a.m.  
 Minchah / Ma'ariv — 7:20 p.m.

**Wednesday, 4/6 — 27 Adar II**  
 Shacharit — 7:00 a.m.  
 Parshat HaShavua Shiur — 7:45 a.m.  
 Minchah / Ma'ariv — 7:20 p.m.

**Thursday, 4/7 — 28 Adar II**  
 Shacharit — 6:50 a.m.  
 Parshat HaShavua Shiur — 7:45 a.m.  
 Minchah / Ma'ariv — 7:20 p.m.  
 Tanya Shiur — 9:00 p.m.

**Friday, 4/8— 29 Adar II**  
 Shacharit — 7:00 a.m.  
 Parshat HaShavua Shiur — 7:45 a.m.  
 Candles — 7:20 p.m.  
 Minchah / Ma'ariv — 7:00 p.m.