

The Shul
at the Lubavitch Center
6701 Old Pimlico Road
Baltimore, MD 21209
410-486-2666
www.chabadshul.org



May 3, 2019

Acharei Mos – Shabbos Mevorchim

28 Nissan, 5779

“Oh look, everyone,” Blumie called out one Saturday night, as she brought in the mail which had arrived on Shabbos. “Cousin Yankie’s Bar Mitzvah invitation. It’s in Baltimore. Are we going?”

“We’re planning to,” replied her mother. “Please, Blumie, would you jot down the date on the kitchen calendar?”

Later, Blumie asked her father: “Tatti, I noticed that on Yankie’s invitation it said he would be called to the Torah on Parshas Acharei Mos. But on our calendar the name of the parshah that week is Acharei. Why is it different?”

“Not everyone calls this parshah by the same name,” replied her father, “and there’s a lesson in that. Acharei means ‘After,’ while Acharei Mos means ‘After the death of.’ Do you know who died?”

“Yes,” Blumie answered. “We learned about it two weeks ago. On the day the Mishkan was dedicated, Aharon’s two sons, Nadav and Avihu, brought an offering to HaShem that they were not commanded to bring, and they died.”

“Blumie,” her father replied with a smile, “I’m happy to see that you keep up with the parshah. Why did Nadav and Avihu die? They felt a very deep love for HaShem and wanted to come very close to Him. Their neshamos had such a strong longing to be with HaShem that they did not want to continue living in their bodies. The Torah calls this eish zorah - ‘a strange fire,’ because it was different and new; no one had ever expressed such a fiery love for HaShem before. And about this, the Torah tells us asher lo tziva osam - ‘HaShem had not commanded it.’ For HaShem does not command us to give up our lives for love of Him.

“Nadav and Avihu’s fiery love for HaShem was more than HaShem commanded. Yet even though they died, the love for HaShem which they showed had positive effects afterwards. It gave the Jewish people the power to have mesirus nefesh and give up their lives al kiddush HaShem - in order to sanctify HaShem’s name.

“That was one thing that came Acharei, after the deaths of Nadav and Avihu. The other thing was that afterwards, as our parshah tells us, Aharon was commanded to carry out the Yom Kippur service in the Mishkan. The mesirus nefesh of Nadav and Avihu as they came close to HaShem gave Aharon the power to enter the holiest place on earth, the Holy of Holies. There he came very close to HaShem, and served Him on behalf of the entire Jewish people.

“By showing such powerful love for HaShem, Aharon’s sons made it possible for there to be Jews who would come very close to HaShem, but whose neshamos would still be able to remain within their bodies.

“Now, if we would call the parshah Acharei Mos, we would be emphasizing the death of Nadav and Avihu. By saying only Acharei, we are stressing that this episode did not end with their passing away, but that its effects are felt afterwards.”

(adapted from Sichos Acharei-Kedoshim, 5750)

Time is of the Essence

Honking horns, the Gulfstream jet, paying bills on-line, fancy watches in every shape, size and color. These are just a few examples that illustrate just how important and precious time is to most of us. Convenience stores and neighborhood groceries abound because we’d rather waste a little money than a lot of time.

For forty-nine days, seven weeks between the holiday of Passover and Shavuot, we are reminded just how valuable time is. Starting on the second night of Passover and continuing through the day preceding Shavuot, we “count the omer[1].” Each evening, we state that it is a certain number of days since the bringing of the omer. In addition, we preface the count by saying a blessing for this mitzva (commandment).

If by chance, one forgot to “count the omer” for an entire day, he may continue counting once he remembers, but without the blessing. “What’s the big deal?” one might ask, “by forgetting to count one day out of forty-nine, a person forfeits the opportunity to say the blessing for all the remaining days!” True, it might seem a bit harsh, but it teaches a powerful lesson: time is priceless and irreplaceable.

Counting the Omer instills within us the understanding that time should not and must not be wasted. The story is told of a famous rabbi who could literally account for every minute of his day. He knew exactly what he did when. He never “lost” time. He, like many others, viewed his every hour, every minute, as a precious gift from G-d. Just as one wouldn’t use an expensive bottle of wine for cooking, or give fine imported chocolates to a three-year-old, so, too, time should be used to its fullest and spent on the more important aspects of life. There’s another “timely” idea that we can learn from counting the Omer. Each day influences the

next day. If, unfortunately, we forget to count one day, all of the rest of the days are effected by our forgetfulness. If, however, we remember to count every day, we are able to bless each subsequent day, and that blessing impacts future days positively.

Chasidic philosophy explains an added dimension of the seven-week countdown. These seven weeks correspond to the seven character aspects (or emotions) of G-d and of man (because man is made in G-d's image) and through this commandment we can link our personalities to that of the Creator. As the Midrash (Vayikra Rabba 28:3) puts it: Said Rabbi Chiah: "When are these 'seven complete weeks' really complete? When the Jews do the will of G-d."

The Lubavitcher Rebbe explained: Rabbi Chiah is implying that Jewish service of G-d can and should be with total emotional and intellectual involvement. But this is not yet complete. The goal of counting the Omer is to rise to even more complete and meaningful involvement. So, whether you wear a Rolex or a Timex, try to keep in mind just how precious time is, how it can be used to connect with Infinite timelessness, and make a point of scheduling in time for really important things, like learning more about your 4,000 year old heritage.
(from <http://www.lchaimweekly.org/>)

Mazel tov to Yehudah and Bracha Buchwalter and family

On the birth and bris of a grandson – Eliezer to their children Nachum and Leah Rivka Mond

Yahrzeits This Week:

Daniel Schechter	29 Nissan - Friday night / Shabbat	for Father	Moshe ben Yehuda Tzvi
Judy Elbaum	30 Nissan – Saturday night/ Sunday	for Father	Shlomo Yaakov ben Mordechai Tzvi



Our annual Lag B'Omer family event will take place on Thursday, May 23 from 5:00 to 9:00pm. As in past years, we will have BBQ food for sale as well as free moon-bounces, balloons, magic show, and music, followed by a bonfire. **We will need HELP from adults and children, before/during/after with table setup, grilling, selling tickets, serving food, running attractions, cleanup, etc.** Sponsorships are available at \$250. To sponsor or volunteer please contact Shmuel Tarshish at Samuel.A.Tarshish@leidos.com

SHUL DIRECTORY

Rabbi: Shmuel Kaplan . rabbikaplan@chabadmd.com
Treasurer: Michael Frank . . . shul.chabad@gmail.com
Security: Jay Bernstein . . . jaybernsteinesq@gmail.com
Kiddush: Reuven Frank rfrank82@gmail.com
Bulletin: Howard Kaplon hkaplon@towson.edu
Website: Shoshana Zakar sue.zakar@gmail.com

Gabbaim:

Yehudah Buchwalter . . . judahbuchwalter@verizon.net
 Allan Genut. agenut@gmail.com
 Ephraim Siff
Mikvah Mei Menachem 410-415-5113
Aleph Learning Institute . Mrs. Rochel Kaplan, Director
www.alephlearninginstitute.org / email: alephji@gmail.com

Davening and Shiurim Schedule

Friday – 5/3 - 28 Nissan

Shacharit – 7:00 a.m.
 Candles – 7:44 p.m.
 Minchah / Ma'ariv – 7:00 p.m.

Shabbat - 5/4 - 29 Nissan

Shacharit – 9:00 a.m.
 Sof Z'man Kriat Shema – 9:32 a.m.
 Gemora Shiur – 6:15 p.m.
 Minchah – 7:15 p.m.
 Ma'ariv – 8:47 p.m.

Sunday - 5/5 – 30 Nissan – Rosh Chodesh Iyaar

Shacharit – 8:00 a.m.
 Mincha/Ma'ariv – 7:45 p.m.

Monday – 5/6 – 1 Iyaar – Rosh Chodesh Iyaar

Shacharit – 6:40 a.m.
 Mincha/Ma'ariv – 7:45 p.m.

Tuesday - 5/7 - 2 Iyaar

Shacharit – 7:00 a.m.
 Mincha/Ma'ariv – 7:45 p.m.

Wednesday 5/8 - 3 Iyaar

Shacharit – 7:00 a.m.
 Mincha/Ma'ariv – 7:45 p.m.

Thursday - 5/9 – 4 Iyaar

Shacharit – 6:50 a.m.
 Mincha/Ma'ariv – 7:45 p.m.

Friday 5/10 - 5 Iyaar

Shacharit – 7:00 a.m.
 Candles – 7:51 p.m.
 Minchah / Ma'ariv – 7:00 p.m.