

The Shul

at the Lubavitch Center

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February 23, 2019

Ki Tisa

18 Adar A, 5779

Heartfelt Logic

"Warning: The Surgeon General has found that cigarette smoking causes..."

We're all used to the warnings and small print about cigarette smoking, alcohol, artificial sweeteners, etc. Even if you don't partake of any of the above-mentioned chemicals, you still see the warnings plastered all over the product, billboards and ads in various types of media.

Rumor has it that more often than not, the very people who are doing the studies which determine the ill effects of these chemicals on our systems themselves smoke, drink (at least socially) and/or use artificial sweeteners.

What's going on here? How can there be cancer specialists who smoke, dieticians who are overweight, people who work in detox centers who imbibe a little too much once in a while? Don't they know the deleterious effects of their behavior from their own studies and work?

In answer to these questions, we might want to define, very briefly, the acronym for the branch of Chasidic philosophy established by the first Chabad Rebbe, Rabbi Shneur Zalman. The word Chabad stands for the three aspects of the intellect: Chochma - wisdom; Bina - knowledge; Da'at - understanding. The difference between wisdom and knowledge - the first two aspects of intellect - and knowledge is that "understanding" is only acquired when one has internalized the wisdom and knowledge.

With all of the studying, thinking, philosophizing, experimenting, and memorizing in the world, one does not truly even acquire the wisdom and knowledge until it goes from the "head" to the "heart" - until one has internalized it and understands it as it applies to oneself and it becomes a part of the person. Therefore, the subject matter that remains in the intellect and does not even begin to become internalized has not really completed the intellectual process.

This is the explanation of how someone who daily reads the X-rays of lung cancer patients can smoke, or how a dietician who has book knowledge of the dangers of obesity can be fat.

The need for intellect to permeate the heart is taught throughout the stories, laws and lessons of the Torah. But a most unique way of emphasizing the importance of joining the mind and the heart is by looking at the last and first letters of the Torah.

The very last letter of the Torah is the lamed in the word "Yisrael" (Israel, i.e., the Jewish people). The very first letter of the Torah is the bet in "Breishit." Combining the two letters gives us the numerical value of 32, and according to Kabala, 32 is the number of different aspects of the intellect. But the letters lamed and bet also spell the Hebrew word "lev" meaning "heart." Even when one studies something using all 32 aspects of the intellect, it is not complete until it has entered the "heart."

(by Rabbi Dr. Nissan Mangel from <http://www.lchaimweekly.org/>)

Shabbat in Speech, Thought & Action

Our Parashah teaches again the Mitzvah of Shabbat, saying: "However, you must guard My Sabbaths" (31:13); "You shall guard the Sabbath" (31:14); and "Bnei Yisrael shall guard the Sabbath" (31:16). Why is Shemirat Shabbat - guarding the Sabbath - mentioned three times in such a short span of verses? Also, why are the first two commands in second person and the third one in third person (referred to in Hebrew as "Lashon Nistar," literally, "hidden language")?

R' Eliyahu Ha'Tzarfati z"l (1715-1805; rabbi of Fez, Morocco) explains: The Torah is teaching us to guard Shabbat in all respects—in speech, action, and thought. Thought is "hidden"; therefore, Lashon Nistar is used. Alternatively, the Mitzvah of Shabbat is repeated again and again to teach us that all sins, even those that apply on weekdays, carry an extra stringency on Shabbat because of the holiness of the day.

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Or, perhaps, the Torah is referring to three specific types of sins. The first group is sins involving speech—for example, Lashon Ha'ra, gossip and profanity. Regarding such sins, the Torah says (verse 13), "You shall speak to Bnei Yisrael, saying—i.e., regarding what they say—'However, you must guard My Sabbaths.'" The second group is sins involving deeds, regarding which the Torah says (verse 14), "You shall observe the Sabbath, for it is holy to you ... for whoever does work on it, that soul shall be cut off from among its people." Lastly, "Bnei Yisrael shall observe the Sabbath" (verse 16), using Lashon Nistar, refers to sins involving thought. (Aderet Eliyahu)

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

Community Information of Interest

February 23: Lecture by Rabbi Dovid Katz. **Democracy, Peace, and its Discontents: The State of Israel and the Jewish World in the late 1970s.** *The State of Israel and the Jewish Religion in the Begin Era.* This lecture will begin at **8:00 p.m.** and be held at the Congregation Shomrei Emunah.

April 3: An Evening of Soul Music for Women with start singer and songwriter Sara Hecht. Sara Hecht is an Australian-born singer and songwriter who has been inspiring women across the globe with her soulful melodies and unique vocal talent. Reservations \$25 - Early Bird By March 20. Entry fee \$36. For RSVP & Information: 410.486.1959 or alephjli@gmail.com or www.alephlearninginstitute.org. Sponsors are welcome, and all proceeds to support the Aleph Learning Institute.

Mr. and Mrs. Shmuel Tarshish are sponsoring Kiddush this Shabbat
in memory of Shmuel's father
Harav Leib Yitzchak ben Harav Elazar Halevi.



Rabbi Kaplan will be leading a trip for Matzah baking in Brooklyn, New York
on Monday, March 18 - 11 Adar א.
Anyone interested in participating should please contact Yehudah Buchwalter.

Yahrzeits This Week:

Allan Genut	19 Adar א-	Saturday night / Sunday	for mother	Mamtze Fruma Nechama bas Avrohom Laib
Chaim Eisenberg	21 Adar א-	Monday night / Tuesday	for father	Avrohom Kopel ben Aryeh Laib HaKohen

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Davening and Shiurim Schedule

Friday, 2/22 — 17 Adar א

Shacharit — 7:00 a.m.
Candles — 5:33 p.m.
Minchah / Ma'ariv — 5:35 p.m.

Shabbat, 2/23 — 18 Adar א

Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 9:32 a.m.
Berachot Gemora Shiur — 4:50 p.m.
Minchah & Seudah Shilishit — 5:20 p.m.
Ma'ariv — 6:34 p.m.

Sunday, 2/24 — 19 Adar א

Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 5:40 p.m.

Monday, 2/25 — 20 Adar א

Shacharit — 6:50 a.m.
Ma'ariv — 8:15 p.m.

Tuesday, 2/26 — 21 Adar א

Shacharit — 7:00 a.m.
Ma'ariv — 8:15 p.m.

Wednesday, 2/27 — 22 Adar א

Shacharit — 7:00 a.m.
Ma'ariv — 8:15 p.m.

Thursday, 2/28 — 23 Adar א

Shacharit — 6:50 a.m.
Ma'ariv — 8:15 p.m.

Friday, 3/1 — 24 Adar א

Shacharit — 7:00 a.m.
Candles — 5:41 p.m.
Minchah / Ma'ariv — 5:40 p.m.