

The Shul
at the Lubavitch Center
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February 16, 2019

Tezaveh

11 Adar א, 5779

How to Avoid Becoming Grumpy in the Golden Years

It almost felt like paradise on earth. In the dead of winter, we were spending a few glorious days surrounded by lush greenery and towering palm trees. A relative who owned a condo in Florida offered us a short getaway. It was a dream come true to escape the snow and luxuriate in the heat for a while.

Of the thousands of people in this 55-plus community, some were snowbirds who worked in colder climates but were able to visit for a few weeks; others resided there year-round.

The premises were beautiful. We swam in one of the many pools dotting the grounds and took long walks along the scenic routes. The community center on the premises offered reading clubs, craft-making activities, game rooms and movie nights.

What an ideal place to relax, where your only worry was whether to play tennis or paint ceramics. So, why were we meeting a disproportionate number of people who looked sad or grumpy? One woman wore a T-shirt with the words, "Living the dream!" But her face read, "Living a nightmare."

This week's Torah portion begins with G-d commanding Moses about lighting the menorah.

*"And you shall command the children of Israel, and they shall take pure olive oil, **crushed** for the light, to kindle the lamps **continually** ... Aaron and his sons shall set it up before the L-rd **from evening to morning**; an **everlasting** statute for their generations ... "* (Ex. 27:20-21)

The light of the candelabra is also a metaphor for the light every soul brings into our world. Every mitzvah we accomplish, every helpful act we do, every positive goal we achieve brings everlasting spiritual light into our environment.

To light the menorah, we need "crushed oil."

The Talmud teaches: "Just as the olive yields light only when it is pounded, so are man's greatest potentials realized only under the pressure of adversity."

In order to bring light into our lives, we need some pressure and challenge. While none of us wants to be "crushed," when we have that "impossible" deadline, when we embark on a goal that seems "unreachable," when we push ourselves "beyond" our limits, we discover untapped reservoirs—and we discover our light.

Many of us dream of the day that we can retire and do nothing. But in reality, goals, pressures and even some crushing responsibilities can help us discover our strength and creativity. When time hangs heavily on our shoulders, when our days revolve around finding ways to fill our moments, we feel useless, and our energy becomes focused on the negativity in our lives.

Want to generate light? Create new spiritual goals. No matter what stage of life, from "morning to night"—from our youth till even our very old age—continue aspiring to reach higher.

Rest, vacation and relaxing in the sun may be necessary breaks. But to generate light, pressure yourself to keep contributing.

And that's something I'll need to keep in mind when my alarms rings next Monday morning.

(by Chana Weinberg from <http://www.chabad.org/>)

Community Information of Interest

February 16: Lecture by Rabbi Dovid Katz. **Democracy, Peace, and its Discontents: The State of Israel and the Jewish World in the late 1970s.** *It Finally Sinks In: The Image of the Holocaust in the Late Seventies.* This lecture will begin at **8:00 p.m.** and be held at the Congregation Shomrei Emunah.

“Into the Choshen Ha’mishpat / Breastplate of Judgment shall you place the Urim and the Tumim, and they shall be on Aharon’s heart when he comes before Hashem; and Aharon shall bear the judgment of the Bnei Yisrael on his heart constantly before Hashem.” (28:30)

R’ Yosef Bechor Shor z”l (France; 12th century) writes: “Urim” means “provinces,” as in (Yeshayah 24:15), “Honor Hashem in the Urim / provinces,” and (Bereishit 11:31), “Ur / the province of Kasdim.”

He continues: “Tumim” means “boundaries,” from the word “Tam,” which means “to reach the end.” It follows that what was placed into the Choshen Ha’mishpat was a description of how Eretz Yisrael would be divided among the tribes. Each tribe’s boundaries were written down and the paper or parchment was placed inside the Choshen opposite the gem that corresponded to that tribe. That would have the effect of preventing litigation among the tribes; therefore it is called, “The judgment of Bnei Yisrael.” (Bechor Shor)

R’ Yaakov Zvi Mecklenburg z”l (1785-1865; rabbi of Koenigsberg, Germany) writes: It is perplexing that Rambam z”l makes no mention of the Urim V’tumim when codifying the laws of the priestly garments. It appears, R’ Mecklenburg writes, that Rambam understands the Urim V’tumim to be the gems of the Choshen, which he does mention. The word “Urim” refers to the fact that the gems light up (“ohr”) to answer the Kohen Gadol’s questions. “Tumim” refers to the fact that person can trust (“Tamim”) the Choshen’s answers. (Ha’ktav Ve’hakabbalah)

R’ Shlomo Kluger z”l (1785-1869; rabbi of Brody, Galicia) explains how the Urim V’tumim are connected with the “judgment of Bnei Yisrael.”

Our Sages teach that there are two ways that the Jewish People can succeed in judgment. One way is by observing the Torah, while the second is by being unified. If Bnei Yisrael are unified, then, even if they are idolators, they will be acquitted in judgment, the Midrash Rabbah says.

R’ Kluger continues: “Urim” represents the Torah, as in the phrase (Mishlei 6:23), “Torah ohr” / “The Torah is light.” “Tumim” represents unity, as in (Bereishit 25:24), “T’omim” / “twins,” and (Shmot 36:29) “Tamim” / “paired.” Thus the Urim V’tumim allude to the two ways in which Bnei Yisrael can succeed in judgment. (Chochmat Ha’Torah p.184)

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

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Davening and Shiurim Schedule

Friday, 2/15 — 10 Adar א
 Shacharit — 7:00 a.m.
 Candles — 5:25 p.m.
 Minchah / Ma’ariv — 5:25 p.m.

Shabbat, 2/16 — 11 Adar א
 Shacharit — 9:00 a.m.
 Sof Z’man Kriat Shema — 9:37 a.m.
 Berachot Gemora Shiur — 4:45 p.m.
 Minchah & Seudah Shilishit — 5:15 p.m.
 Ma’ariv — 6:26 p.m.

Sunday, 2/17 — 12 Adar א
 Shacharit — 8:00 a.m.
 Minchah / Ma’ariv — 5:30 p.m.

Monday, 2/18 — 13 Adar א
 Shacharit — 6:50 a.m.
 Ma’ariv — 8:15 p.m.

Tuesday — Purim Katan, 2/19 — 14 Adar א
 Shacharit — 7:00 a.m.
 Ma’ariv — 8:15 p.m.

Wednesday – Shushan Purim Katan, 2/20 — 15 Adar א
 Shacharit — 7:00 a.m.
 Ma’ariv — 8:15 p.m.

Thursday, 2/21 – 16 Adar א
 Shacharit — 6:50 a.m.
 Ma’ariv — 8:15 p.m.

Friday, 2/22 — 17 Adar א
 Shacharit — 7:00 a.m.
 Candles — 5:33 p.m.
 Minchah / Ma’ariv — 5:35 p.m.