

The Shul

at the Lubavitch Center

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www.chabadshul.org



June 27, 2020

Korach

5 Tammuz, 5780

In case you haven't heard, our Shul is now opened. We have all the necessary soap, sanitizer, wipes etc, along with keeping all the doors opened and windows opened for ventilation purposes, while the A/C is running. When you first come in, please wash your hands. Wearing a mask is mandatory, and keeping the 6 feet social distance. Between the Shul and the Kiddush room, we have plenty of room inside to keep the 6 feet social distance.

Record and Playback

Have you ever made an audio recording? I've recently made some audio recordings (more about that later) and done some processing of the recordings, and have discovered an amazing concept about a Jew's interaction with G-d and with the world.

These are the major steps in sound recording and playback: A person speaks into a microphone. The microphone records the sound and electronically stores it as some type of waveform in a storage medium, e.g. a computer. For example, here is the waveform resulting from my saying the words, "Good morning! How are you today?"

To play back the sound in an audible form, feed this waveform into a speaker, and the speaker transforms the waveform into a replica of the sound that was originally recorded, so that you can hear my voice saying, "Good morning! How are you today?" That's audio recording and playback in a nutshell.

When G-d created the world, He did it by "speaking", as it were. He made statements such as "Let there be light", and so on. The result of His statements is the physical world that we inhabit. In our lives, we use the physical objects in this world to perform mitzvot (commandments).

This Torah-mitzvot paradigm is analogous to the record-playback procedure. G-d's creation of the world is analogous to the recording process - He records His statements, and the world is the storage medium. When we perform a mitzva using the objects in the world, we are playing back G-d's thoughts and statements. To the right is a diagram that illustrates the analogy.

Let's look a little closer at the world-waveform analogy. This physical world is analogous to the waveform shown above. Looking at that waveform, you might say it shows some structure, or even that it exhibits intelligence. However, a skeptic could say that it's a random waveform, and just by looking at the waveform, this argument cannot be conclusively resolved. Similarly, to our human eyes, the physical world seems to exhibit vast intelligence, though some skeptics argue that it's random.

The real answer is given by the playback. If you feed the waveform into a speaker, you can hear someone saying, "Good morning! How are you today?" Even a skeptic who listens to this sound would have to agree that it exhibits some intelligence. However, the only way to discern the intelligence behind the waveform is to use the right kind of speaker. Just looking at the waveform with your eyes will not do it. Similarly, it is only by performing mitzvot that we can "play back" and truly "hear" the profound messages that G-d has embedded within the creation.

In the audio domain, there are low quality speakers and high fidelity speakers, and all of them play the same message but with varying sound quality. Similarly, our performance of mitzvot can be done with varying quality. When we perform mitzvot with great love and fear of G-d, then the "played back" message will have a very beautiful "sound."

Ultimately, all of the mitzvot performed by all Jews will combine into a glorious orchestral rendition of the "shir chadash" - the new song that will be sung when the true and complete redemption materializes, speedily in our days!

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

The Wise of the Women

The fourteenth chapter of Mishlei/Proverbs opens, "The wise among women builds her home; the fool destroys it with her hands." This verse is generally explained to refer to the acumen of the female head of household to master the possessions of the home. The wise woman utilizes common sense and insight to keep the household operating smoothly and maintain control of the household chattel; the foolish woman is lackadaisical in her responsibilities and is considered an active participant in the unraveling of the home.

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But Rashi understands the verse slightly differently. He explains that the foolish woman who contributes to the destruction of her household is akin to the wife of Korach, the woman who encouraged her husband to challenge Moshe and Aaron for the leadership of the Jewish people. The wise woman who preserves the integrity of the home is represented by the wife of Oan ben Peles, a lieutenant of Korach whose wife devised a plan to get him out of Korach's hopeless scheme.

Rashi is referring to the complete story of Oan, whose name appears at the beginning of the Torah's narrative (Bamidbar/Numbers 16:1) but mysteriously never reappears, as told in the Talmud (Tractate Sanhedrin 109b) and Medrash Raba (Bamidbar 18:15). His wife elucidated to him that he was destined to be a follower. With Aaron in the position of Kohen Gadol (High Priest) Oan was just a follower and if Korach became Kohen Gadol Oan would continue to be just a follower; Oan stood to gain nothing from his participation in this high risk venture. Oan replied that he had contractually obligated himself to participate in this gamble and feared they would entice him to follow through. So she hatched a plot. First, she would get him drunk, so that he could not respond to their appeals from outside his tent. Furthermore, appreciating Korach's position that "the entire assembly – all of them - are holy and G-d is among them," (16:3) and trusting that Korach and his followers were sincerely motivated G-d fearing people whose clear thinking was tainted by their jealousy of Moshe and Aaron, she positioned herself just inside the tent's doorway, not appropriately dressed, secure with the knowledge anyone who would come in with the intent of physically removing Oan would quickly scurry out upon seeing her. The plot was executed flawlessly. In the interim, Korach moved forward with his challenge, the earth miraculously opened and swallowed him, his followers and their families ... and Oan slept through it all, thanks to his wife.

This, according to the Medrash and Talmud, is the paradigm of "the wise among women builds her home." It is much greater than expending effort for the maintenance of the possessions of the household. The ultimate builder of the home is the one who builds the members of the home, the selfless spouse and parent who realizes that a strong home is one where the family is safe, secure and intact. Insuring this safety may well involve weathering great discomfort – even significant humiliation. Ultimately, though, this is the family that survives – together, unbroken and unharmed.

(by Rabbi Pinchas Avruch from Project Genesis at www.torah.org)

We extend our heartfelt sympathy and condolences to **Shira London**
on the loss of her father, **Harry Rashbaum**.

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

Yahrzeits This Week:

Lawrence Ziffer 9 Tammuz - Tuesday night / Wednesday for father Pinchas ben Yosef Elimelech

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DAVENING AND SHIURIM SCHEDULE

Friday, 6/26 – 4 Tammuz
 Shacharit — 7:00 a.m.
 Candles — 8:19 p.m.
 Mincha / Ma'ariv — 7:00 p.m.

Shabbat, 6/27 – 5 Tammuz
 Shacharit – 9:00 a.m.
 Sof Z'man Kriat Shema — 9:23 a.m.
 Beitzah Gemora Shiur — 7:05 p.m.
 Minchah — 8:05 p.m.
 Ma'ariv — 9:22 p.m.

Sunday, 6/28 – 6 Tammuz
 Shacharit — 8:00 a.m.
 Minchah / Ma'ariv — 8:25 p.m.

Monday, 6/29 – 7 Tammuz
 Shacharit — 6:50 a.m.
 Mincha / Ma'ariv — 8:25 p.m.

Tuesday, 6/30 – 8 Tammuz
 Shacharit — 7:00 a.m.
 Mincha / Ma'ariv — 8:25 p.m.

Wednesday, 7/1 – 9 Tammuz
 Shacharit — 7:00 a.m.
 Mincha / Ma'ariv — 8:25 p.m.

Thursday, 7/2– 10 Tammuz
 Shacharit — 6:50 a.m.
 Mincha / Ma'ariv — 8:25 p.m.

Friday, 7/3 – 11 Tammuz
 Shacharit — 7:00 a.m.
 Candles — 8:18 p.m.
 Mincha / Ma'ariv — 7:00 p.m.