

The Shul

at the Lubavitch Center

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July 11, 2020

Pinchas

19 Tammuz, 5780

Heat Wave

It's hot! Temperatures in the 90s, in many places humidity in the 90s. Heat index over a hundred degrees. It's step-outside-to-get-the-mail-or-newspaper-and-you're-drenched-with-sweat hot.

There are many things we do to try to escape the heat. And we have to be careful, because with all the fun and excitement and chances for adventure the summer brings, the heat of summer poses serious dangers. Our bodies inside and out are bombarded during the summer. Too much sun can cause sunburn, or worse. The heat can drain us, and we can become dehydrated.

And then there's what the heat can do to our minds and tempers. On the one hand, it can make us lethargic, almost slow-witted. On the other, it can inflame our passions, making it easier to get angry. The heat puts us on edge, and people can be touchy about the trivial.

That's why it's especially important in the summer to stay cool, stay hydrated, and adequately protect ourselves from the harshness of the sun.

There's a parallel in the spiritual realm as well. In Tanya, the basic book of Chabad Chasidic philosophy, Rabbi Shneur Zalman explains that "anger and pride emanate from the element of Fire, which rises upward." And fire, as we know, consumes itself. Thus, just as we can be physically consumed by the heat of summer - sunburn or dehydration - so can we be spiritually consumed by the heat of our anger and pride.

We can see why it's no coincidence that people are more short-tempered during the summer or why they think less clearly - for anger and pride (the heating of the mind) dulls the mind's ability to reason. Reason requires coolness.

And we can therefore also learn the precautions to take spiritually from the precautions we take physically. In the simplest terms, we need the spiritual equivalent of sunscreen and proper clothing, and the spiritual equivalent of lots of water.

What constitutes "spiritual sunscreen"? How do we protect ourselves against anger and pride? Well, just as sunscreen creates a barrier between our skin and the harsh rays, so an awareness of one's boundaries and limitations can create a barrier against excess pride or anger. Indeed, we need to go further, and have "bitul," a sense of self-negation.

We need proper clothing too. Chasidic philosophy tells us that mitzvot (commandment) are the garments of the soul. The more mitzvot we do - the more layers of spiritual clothing we wear - the more protected we are from pride and anger. It's not just that we're too busy doing mitzvot to get angry; it's that a mitzva, properly performed, is a humbling experience.

Of course it's no coincidence that two of the most important ways to protect ourselves from the sun are to cover our heads and shield our eyes - be aware of G-d's Presence over us (anti-anger) and be careful what we see (anti-pride).

There's a way to prevent getting dehydrated as well; drink lots of water beforehand. Spiritually, that means studying Torah. The more Torah we study, the more our minds prevail over our emotions - in this case, particularly anger and pride. Our reason, cool reason, rules the heart. Thus we can more readily understand why the Torah is often compared to water.

And if we didn't take enough precautions? The cure is the same - more protective clothing and soothing skin creams, more water; spiritually, more mitzvot, more ego-nullification, more Torah study.

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



Mrs. Ethel Fischer has moved to Eretz Yisroel this week. We wish her much **בהצלחה** and **נחת** from her family. We will miss seeing you and your family here in Baltimore. Hopefully, we all will be together in Israel soon.

Ethel expresses her sincere gratitude to the Rav, Rebbetzin and the entire Kehilla for all their warmth, support and friendship over these many years.

Truth, Kindness, and Harmony

At the beginning of this week's Parashah, Hashem states that Pinchas' reward for killing Zimri, the prince of the tribe of Shimon, will be "My covenant of peace." At first glance, Pinchas' actions seem to be the opposite of peaceful. Why should his reward be Hashem's covenant of peace?

R' Chaim Zaichyk z"l (1906-1989; Rosh Yeshiva of Yeshivat Bet Yosef-Novardok in Buchach, Poland; later in Israel) answers: From here we see how wrong is the widely-held view that Emet / truth and Shalom / peace, or Emet and Chesed / Kindness, or Emet and Ahavah / love are incompatible. Emet, many believe, means strict adherence to law and justice, with no room for compromise, while Shalom, Chesed and Ahavah, they believe, require overlooking truth for the sake of peace, harmony and brotherly love. In fact, writes R' Zaichyk, this understanding is superficial and absolutely incorrect.

He explains: There is only one Creator and He created only one world. At first glance, there are forces in our world that are antagonistic and incompatible; in fact, there is no greater joy than when those seeming opposites are unified and harmonized. Marriage between a man and a woman is the most obvious example of this. The ultimate Emet, the ultimate expression of the "truth" that there is only one G-d and one creation, is when opposing forces are able to unite in Shalom. Thus we read (Zechariah 8:19), "Love Emet and Shalom!"

We tend to think of Moshe Rabbeinu as the ultimate man of truth and justice ("Moshe is Emet and his Torah is Emet"), while we picture Aharon as a man of peace and love ("One who loves peace and pursues peace, loves the creations . . .") Yet, the Gemara (Menachot 65b) refers to Moshe as "Oheiv / the one who loves Yisrael." Moshe dedicated his entire adult life to the welfare of the Jewish People. His "toughness" came from his concern lest even one beloved Jew fail to earn his eternal reward.

Conversely, the prophet Malachi (2:6) says about Aharon, "The Torah of Emet was in mouth." Human nature is that a person who is dedicated to a task may cut corners to reach the desired end. Not so Aharon—for all of his love of the Jewish People, he never deviated or allowed others to deviate one iota from the Torah's true demands. For both Moshe and Aharon—and the latter's grandson, Pinchas—Emet and Shalom were not in conflict, but rather, in perfect harmony. (Torat Ha'nefesh)

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

Yahrzeits This Week:

Ariel Goodman	22 Tamuz - Monday night / Tuesday	for father	Kalman Chaim ben Avraham
Rabbi Shalom Zirkind	24 Tamuz - Wednesday night / Thursday	for father	Harav Simcha Yerachmiel ben Mordechai Shachna

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DAVENING AND SHIURIM SCHEDULE

Friday 7/10 — 18 Tammuz

Shacharit — 7:00 a.m.
 Candles — 8:16 p.m.
 Mincha / Ma'ariv — 7:00 p.m.

Shabbat, 7/11 — 19 Tammuz

Shacharit — 9:00 a.m.
 Sof Z'man Kriat Shema — 9:28 a.m.
 Beitzah Gemora Shiur — 7:05 p.m.
 Minchah — 8:05 p.m.
 Ma'ariv — 9:19 p.m.

Sunday, 7/12 — 20 Tammuz

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

Monday, 7/13 — 21 Tammuz

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

Tuesday, 7/14 — 22 Tammuz

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

Wednesday, 7/15 — 23 Tammuz

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

Thursday, 7/16— 24 Tammuz

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

Friday, 7/17 — 25 Tammuz

Shacharit — 7:00 a.m.
 Candles — 8:12 p.m.
 Mincha / Ma'ariv — 7:00 p.m.