

The Shul

at the Lubavitch Center

6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



July 23, 2022

Pinchas — Shabbat M'vorchim

24 Tammuz, 5782

Building Boom

You've been working on the plans for your dream house for years. The architect's renderings are complete, the decisions are made, much of the supplies and materials are ordered. The original house is torn down, not even a reminder of what was. Anyway, that's the past. Now, you're focused on the future. Each day, you look at the artist's rendering of what will be. And as the commencement of the building comes closer, you intensify your involvement and preoccupation with your dream-dwelling.

Okay, so most of us aren't in the financial situation where the above scenario is reality. But don't feel left out! Because each of us can play an active part in making the "dream house" of the Jewish people, the Holy Temple in Jerusalem, a reality!

This past Sunday, we entered the period of time in the Jewish calendar known as the "Three Weeks." These three weeks commemorate the beginning of the breach of the walls around Jerusalem that culminated in the destruction of the Holy Temple on Tisha B'Av, the ninth day of the Hebrew month of Av.

But rather than focus on the destruction, the original house that was torn down, our emphasis should be on actively building the Third Holy Temple, through acts of goodness and kindness, through performing mitzvot (commandments) and by studying the laws regarding the construction of the Third Holy Temple.

When G-d revealed the structural details of the Third Holy Temple to the prophet Ezekial, He told him, "Tell the people of Israel of the House ... and measure its design."

Ezekial replied: "Master of the Universe! Why are You telling me to tell Israel of the form of the House? ... They are now in exile in the land of our enemies. Is there anything they can do? Leave them alone until they return from exile. Then I will go and inform them."

G-d answered: "Should the construction of My House be ignored because My children are in exile? ... The study of the Torah's description of the Holy Temple is deemed equal to its actual construction. Go, tell them to study the form of the Holy Temple. And, as a reward for their study ..., I will consider it as if they had actually built the Holy Temple!"

One of the 613 commandments of the Torah is to build a House of G-d; every Jewish man and woman is obligated to fulfill this mitzva. By studying the laws of the Holy Temple a person fulfills this, for G-d describes this study as "the building of My House."

Just like the person who reviews the plans for his house more often and more eagerly as the anticipated ground-breaking (or completion of the project) comes closer, so too, should we study about the Holy Temple now due to its greater relevance at present. For in the very near future, we will actually participate in building the very structure we are studying.

The studying itself will serve as a catalyst to hasten the fulfillment of the prayer, "Rebuild Your House as in former times and establish Your Sanctuary on its site; let us behold its construction, and cause us to rejoice in its completion." May this take place in the immediate future.

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

Balanced By The Roots

"...The sons of Reuvein: of Chanoch, the family of the Chanochite..." (26:5)

Prior to Bnei Yisroel entering Eretz Yisroel, Hashem commanded Moshe and Elazar to conduct a new census. To all the family names the letter "hey" was added as a prefix and "yud" as a suffix. For example, the family of Chanoch was referred to as "HaChanochi". Rashi cites a Midrash which explains that those letters formed the name of Hashem. The reason for this addition is that the nations of the world cast aspersions in regard to the purity of the Jewish lineage, saying that the Jews' tracing their genealogy according to their tribes was a farce. They claimed that since the Egyptians had had complete control of the Jews, surely they had violated the Jewish women. Therefore, Hashem attached His name to the names of the Jewish families in order to attest to the purity of Jewish ancestry.

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It is difficult to understand how adding two letters to Jewish families' names, deflects the claims of the nations. The only possible answer is that Hashem had no intention of deflecting the claims of the nations. Rather, this was done to assuage the insecurities of Bnei Yisroel themselves. Bnei Yisroel were recovering from a plague that decimated a significant portion of the nation. This plague came as a punishment for their involvement in licentious behavior and acts of depravity, characteristics distinctly attributed to the Egyptian nature. Consequently, these events instilled within Bnei Yisroel the notion that some basis for the claims of the nations of the world did, in fact, exist.

What still needs to be understood is why it is important for Hashem to attest to the purity of Jewish lineage. An important principle is being taught here. Knowing who one's parents are is of the utmost importance. A person who has a strong sense of his roots approaches life with confidence. The reason for this is that we define ourselves by our parents.

A person must focus upon the positive attributes of his parents. Even if he does not approve of the choices his parents have made, he still must recognize and concentrate on their positive potential, for this potential is what he gleans from them. Hopefully, he will couple this potential with the correct decisions.

In today's society there is a trend to place responsibility for all our shortcomings upon our parents. This may offer us short-term consolation, but in the long run, unless we can define ourselves by our parents in a positive light, we will not achieve the balance in life for which we are searching. By attesting to the purity of the Jewish lineage, Hashem is offering Bnei Yisroel the ability to recapture this balance.

(by Rabbi Yochanan Zweig from Project Genesis at www.torah.org)



"The Book of Jewish Knowledge" edited by Rabbi

Shmuel Kaplan is now available to order online at

myjli.com/catalog/product/bojk/

Yahrzeits This Week:

Jeffrey London 27 Tammuz - Monday night / Tuesday for sister Sora Tivka bas Yaakov

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DAVENING AND SHIURIM SCHEDULE

Friday, 7/22 — 23 Tammuz

Shacharit — 7:00 a.m. and 8:00 a.m.

Minchah / Ma'ariv — 7:00 p.m.

Shabbat, 7/23 — 24 Tammuz

Shacharit — 9:00 a.m.

Sof Z'man Kriat Shema — 9:33 a.m.

Minchah — 7:55 p.m.

Shiur: *Overcoming Folly* — after Mincha

Ma'ariv — 9:11 p.m.

Sunday, 7/24 — 25 Tammuz

Shacharit — 8:00 a.m.

Father and Son Learning — 6:00 p.m.

Minchah / Ma'ariv — 8:10 p.m.

Monday, 7/25 — 26 Tammuz

Shacharit — 6:50 a.m, and 8:00 a.m.

Minchah / Ma'ariv — 8:10 p.m.

Tuesday, 7/26 — 27 Tammuz

Shacharit — 7:00 a.m. and 8:00 a.m.

Minchah / Ma'ariv — 8:10 p.m.

Wednesday, 7/27 — 28 Tammuz

Shacharit — 7:00 a.m. and 8:00 a.m.

Minchah / Ma'ariv — 8:10 p.m.

Thursday, 7/28 — 29 Tammuz

Shacharit — 6:50 a.m. and 8:00 a.m.

Minchah / Ma'ariv — 8:10 p.m.

Friday — Rosh Chodesh Av, 7/29 — 1 Av

Shacharit — 6:40 a.m. and 8:00 a.m.

Shabbat Candles — 8:03 p.m.

Minchah / Ma'ariv — 7:00 p.m.