

The Shul

at the Lubavitch Center
6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



May 30, 2026

Naso

14 Sivan, 5786

How Simple Are the Simple Pleasures?

One of the causes of anxiety and anguish is focusing on what we lack rather than on what we have.

Take a simple glass of water. Is it really so simple? Have you ever stopped to consider what a marvel it represents? What would life — your life — be without access to that glass of water? Have you ever paused to appreciate the wonder of the world's water supply and the perfection of the water cycle — manifested every time it rains, every time you drill into the earth and find crystal-clear water just meters below the surface?

In fact, every time we are about to drink a glass of water, we are invited to pause and reflect on the creation it represents, and, through it, all of creation.



Art by Sefira Lightgstone

Before drinking water, we recite the blessing: Shehakol nihiya bidvaro, "... by Whose world all things came into existence." But there is a condition: the blessing is said only when drinking to quench thirst. It is only then that we can truly taste and appreciate its full value, both physical and spiritual. By appreciating the magnitude and blessing that a simple glass of water represents, we can amplify our gratitude and find wonder in all the other simple and not-so-simple things in life that we are privileged to enjoy.

Gratitude has two dimensions: 1) feeling fortunate for what we have; 2) acknowledging the kindness and love of whoever gave it to us. The second dimension has two further aspects: recognizing the benefactor's goodness, and recognizing that we are loved.

Is it possible to remain bitter and anxious when you truly see yourself as the recipient of such constant care and love?

In this week's reading, Naso, we read about the Nazir—a man or woman who takes a vow of abstinence. One component of the Nazir's vow is the prohibition of consuming grapes and grape products. At the conclusion of the period of his or her vow, the Nazir must bring a sin-offering.

What sin has this person committed—someone for whom the Torah's obligations were not enough, and who sought to add extra ones? "Rabbi Elazar HaKappar says: because he deprived himself of wine." The Talmud derives from this: "If someone who merely abstained from wine is considered to have sinned, how much more so for every other thing from which one withholds enjoyment!"

Why is this a sin? Because by not enjoying the blessings that abound around us, we are, in effect, rejecting the love and generosity of the One who created them for us. By not enjoying them, we are not just depriving ourselves of pleasure—we are depriving G-d of His own pleasure.

Imagine a mother who spends hours preparing a beautiful, nourishing meal for her family. When dinnertime comes and everyone sits down to eat, who enjoys it more? The children eating or the mother watching them eat? The more the children enjoy it, the more the mother delights.

G-d created this extraordinary world with food that is not only nourishing but delicious because He loves us and wants us to enjoy it. He wants us to know how much He loves us. And He wants us to know that He wants us to know.

The tool for this week: Before enjoying something "simple," take a moment to reflect on how incredibly wondrous it is, and how great an expression of love it represents. Shehakol nihiya bidvaro.

(by Rabbi Eliezer Shemtov from www.chabad.org)

Out Of Control

"...Any man whose wife goes astray..." (5:12)

From the juxtaposition of the section discussing the Priestly gifts to the laws of the Sotah, a woman suspected of infidelity, the Talmud derives the following: The consequence of a person refusing to give the Kohein his tithes is that his wife will be suspected of infidelity. He will, thereby, be forced to turn to the Kohein to perform the procedure of the "bitter waters", which will clarify whether he may resume relations with his wife.¹

The Maharal asks: If the message is that one who does not appreciate the Kohein, apparent in the fact that he does not give him his tithes, will eventually need his services, why does this have to manifest itself through the law of Sotah? The same message could be conveyed by any number of services requiring a Kohein.² Furthermore, why do his actions result in his wife being suspected of indiscretion?

We are not discussing an individual who does not keep the tithing laws. The Talmud does not say that he does not separate the tithes, rather that he holds back from giving them to the Kohein. What could be the motivation of one who separates the tithes, but holds back from giving them to the Kohein?

If a person does tithe, but refuses to give it to the Kohein, what he is doing is exerting his control over the Kohein. The Torah is teaching us that a person who feels the need to exert his control over others probably relates to his spouse in the same manner. It is this domination over his wife which either causes her to rebel or results in his uncontrollable jealousy, which makes it necessary for her to drink the "bitter waters". His own wife, over whom he exerts control, becomes prohibited and the only one who can permit him to resume relations with her is the Kohein. He now faces the realization that he has no control over either party.

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

Dedication of plaques on the Shul board which is prominently located in the hall at the entrance to the Shul is an appropriate means of Tzedakah and supports the Shul as well. Below is the list of items available. Please contact Howard Kaplon at hkaplon@towson.edu for more information.

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| 1. Top (large) Plaques \$5,400 | 2. Medium Plaques \$3,600 |
| 3. Small Plaques \$1,000 | 4. Simcha Leaf \$250 |

Yahrzeit Plaques on the Shul's Memorial board are available. Each yahrzeit plaque is \$360.

Yahrzeits This Week:

Kate Genut	16 Sivan - Sunday night / Monday	for mother	Sarah bas Yaakov
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SHUL DIRECTORY

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DAVENING AND SHIURIM SCHEDULE

Friday, 5/29 — 13 Sivan
 Shacharit — 7:00 a.m.
 Minchah / Ma'ariv — 7:00 p.m.

Shabbat, 5/30 — 14 Sivan
 Shacharit 9:00 a.m.
 Sof Z'man Kriat Shema — 9:21 a.m.
 Minchah — 7:55 p.m.
 Shiur — after Minchah
 Shkiah — 8:26 p.m.
 Ma'ariv — 9:14 p.m.

Sunday, 5/31 — 15 Sivan
 Shacharit — 8:00 a.m.
 Minchah / Ma'ariv — 8:15 p.m.

Monday, 6/1 — 16 Sivan
 Shacharit — 6:50 a.m.
 Minchah / Ma'ariv — 8:15 p.m.

Tuesday, 6/2 — 17 Sivan
 Shacharit— 7:00 a.m.
 Minchah / Ma'ariv — 8:15 p.m.

Wednesday, 6/3 — 18 Sivan
 Shacharit — 7:00 a.m.
 Minchah / Ma'ariv — 8:15 p.m.

Thursday, 6/4 — 19 Sivan
 Shacharit — 6:50 a.m.
 Minchah / Ma'ariv — 8:15 p.m.

Friday, 6/5 — 20 Sivan
 Shacharit — 7:00 a.m.
 Shabbat Candles — 8:12 p.m.
 Minchah / Ma'ariv — 7:00 p.m.