

The Shul

at the Lubavitch Center

6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



July 8, 2023

Pinchas

19 Tamuz, 5783

Songs of Awe, Songs of Joy

We all know the power of song. When we hear a moving song, whether of sadness or joy, it alters our mood. And depending on our feelings, we will seek out a particular song. Indeed, when happy we will spontaneously break out in song. It's as if we literally cannot contain ourselves, and must break out of our limitations.

Let's analyze the two movements, the two ways songs affect - or express - our emotions. The first elevates us. Such a song expresses a longing, a desire, a compulsion to get beyond ourselves. Often such songs are simple - melodies, tunes, wordless refrains. There is a sweetness about them.

Even when there are words, they speak of another, of an absorption of the self in something higher, of an abandonment of ego, the material, of a removal of physical limitations and a realization of the spiritual.

Many Chasidic nigunim (wordless tunes) express this longing of the soul. Jewish songs with words also emphasizes the emotional power of positive, uplifting music; the artists combine words of Psalms, verses from the Torah, or allusions to them, with soul-stirring melodies.

And this leads inevitably to the second type of song. Here there is a bitterness, a recognition that we are not yet united with G-dliness, that we still reside - must reside - in the physical world. These are songs set, for example to the words of Psalm 42: "As the hart cries out in thirst for the springs of water, so does my soul cry out in thirst for You, O G-d. My soul thirsts for G-d, for the living Almighty; when will I come and appear before G-d?"

If one type of song expresses a desire for closeness, a longing for negation of the self in an ecstatic inclusion of the soul within G-dliness, the other recognizes the distance between ourselves and G-d, how immersed in the mundane we truly are, how much the physical demands from us.

But as we all know, we do not remain mired in the bitterness, the sense of distance. Indeed, the anguish itself evokes the longing; the acknowledgment that we are not yet united, our souls are not yet elevated somehow elicits the joy that we can, and ultimately will, experience an attachment to and revelation of G-dliness. We become inspired, and that inspiration inspires us further until

The song cycle reflects the rhythms of time, the moments and movements of the year.

Further, this emotional cycle of ascent and descent and further ascent has a parallel in the soul's journey, and its Divine Service. In Hebrew it is called *ratzo v'shov* - a transcendent elevation and an imminent return. It embodies a fundamental concept, namely that every descent leads to a higher ascent; indeed, the higher ascent cannot be achieved without the descent.

Just as our songs cycle through the bittersweet, from songs of loss and separation to songs of joy and union, so the Jewish people have cycled through stages of occlusion and revelation, of ignorance and knowledge, of exile and redemption. In each mini-cycle the energy of descent fuels a a greater ascent. And ultimately, our songs of loss and separation will energize the ultimate song of joy and union, a celebration of the final Redemption, as it says in Psalms: "Then our mouths will be filled with laughter, and our tongue with joyous song."

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

Return on Investment

In this week's Parashah, we read of the Mussaf sacrifices that were to be brought on Shabbat and each festival. The Torah says (28:10): "Olat Shabbat be'Shabbato" / "The elevation-offering of each Sabbath on its own Sabbath." Literally, this teaches that, if, for any reason, the Korban Mussaf was not brought on one Shabbat, it may not be made up the following week.

(continued on the other side)

R' Moshe Yehoshua Hager z"l (1916-2012; Vizhnitzer Rebbe) writes that this verse alludes, as well, to a lesson about Shabbat observance: "Olat Shabbat be'Shabbato" / "The elevation a person experiences as a result of observing Shabbat is in his Shabbat." What a person gets out of Shabbat depends on what he puts into Shabbat.

The Vizhnitzer Rebbe continues: We say in the Friday night Zemirot, "Whoever sanctifies the seventh day as befits it, his reward is very great, according to his deeds." At first glance, the song appears to contradict itself. Is the reward for Shabbat observance "very great," or is it "according to his deeds"? In reality, there is no contradiction, the Rebbe explains. Imagine an investment with a return of 100% — a "very great" return. Nevertheless, a person's profits will be "according to his deeds." If he invests \$1,000, he will get back \$2,000. But, if he invests only \$100, he will get back only \$200. The same is true of Shabbat. What a person gets out of it depends on what he invests in it—referring, of course, to preparing oneself spiritually and getting a spiritual return. (Yeshuot Moshe: Ma'adenei Ha'shulchan)

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

Community Information of Interest

Three Week Lecture Series 2023 by Rabbi Dovid Katz. *Dancing on Eggs while Holding Back the Flood: Court Jews in Medieval Spain, A Chapter in גלות*. July 5 (Hasdai bn Shaprut - 10th Century); July 10 (Shmuel ha-Negid - 11th Century); July 12 (Joseph Pichon - 14th Century); July 17 Hasdai Crescas - 14th Century); July 19 (Abraham Benveniste - 15th Century) and July 24 (Abarbanel - 15th Century). Each lecture will from 8:00 tp 9:00 p.m. and be held at the Ner Tamid Congregation.

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:

Ariel Goodman	22 Tamuz - Monday night / Tuesday	for father	Kalman Chaim ben Avraham
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SHUL DIRECTORY

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DAVENING AND SHIURIM SCHEDULE

Friday, 7/7 — 18 Tamuz

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 7:00 p.m.

Shabbat, 7/8 — 19 Tamuz

Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 9:27 a.m.
Minchah — 8:05 p.m.
Shiur — after Minchah
Ma'ariv — 9:20 p.m.

Sunday, 7/9 — 20 Tamuz

Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Monday, 7/10 — 21 Tamuz

Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Tuesday, 7/11 — 22 Tamuz

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Wednesday, 7/12 — 23 Tamuz

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Thursday, 7/13 — 24 Tamuz

Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Friday, 7/14 — 25 Tamuz

Shacharit — 7:00 a.m.
Candles — 8:14 p.m.
Minchah / Ma'ariv — 7:00 p.m.