

**The Shul**  
at the Lubavitch Center  
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June 11, 2016

Bamidbar — Shavuot

5 Sivan, 5776

### Finding Direction

A young man came to his rabbi looking for a wife. The rabbi arranged for the young man to meet several fine young women as potential matches, but he was not satisfied. In each of the women he immediately found a fault that made her undesirable.

"I think you need to focus on becoming more humble," the rabbi counseled the young lad. "Perhaps then you will be more ready to find your match."

So the young man engrossed himself in concentrated learning and prayer in order to become more humble. After several months, he came back to the rabbi for potential matches. The rabbi immediately suggested one of the young women that the young man had previously rejected.

The young man was taken aback. "If she wasn't good enough for me before, how could she be good enough for me now that I have become so humble!?"

If we pay attention, the natural world can teach us the most profound lessons in life. Look at the earth at your feet (you might have to go outside for this one). The dust of the earth is perhaps the lowliest element within all of creation. It is hardly valued. It is trampled on, taken for granted, and altogether disregarded, especially in our increasingly urbanized existence. But one thing is for certain: The earth is the source of life. Everything that lives depends on the nurturing power of the earth to feed it.

This is the way humility operates. On the one hand, it is the subjugation of the ego by the spirit, a feeling of intense meekness betrayed by an unassuming nature. On the other hand, humility is, in a more metaphysical sense, the source of all life. Through humility we can truly love, because only a love stemming from humility can be truly unconditional. Through humility we can experience pure joy without the ego's interference. With humility as the foundation, the recognition that everything comes from Above, the individual can appreciate life and accomplish more with the gifts that she or he is given.

This is, perhaps, the greatest challenge of attaining humility. To admit your greatness without letting it get to your head. Because it's easy to ignore who you are, and assume the identity of some alter ego that is more humble, or, alternatively, to deny the importance of being humble altogether and coast through life completely self-absorbed. In both cases, you miss the point. The challenge is to be yourself and to be humble; to recognize that you are unique (just like everyone else) and acknowledge the Source of that uniqueness. Then the greatness you have is not just a privilege that you can exploit as you see fit, but a responsibility - a mission - that is uniquely yours to fulfill.

This is why the Torah was given on Mount Sinai, the lowest of mountains. The Torah is, among other things, the tool with which we unite the spirit and the matter of our lives. The starting point of this quest must be humility: You are a mountain of an individual, but because your special stature comes from Above, you are a small mountain- but a mountain nonetheless. And it is humility that allows us to appreciate the true nature of our qualities and talents, and those of others, and utilize them for their proper purpose.

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

### Megillas Rus – A Lesson About the Basics

When Boaz met Ruth, he explained to her why he was dealing with her in such a kindly fashion (2:11). He said "*It has been told to me all that you have done for your mother-in-law...and that you left your mother and father and your birthplace and you went to a nation that you did not know.*" The Targum explains that Boaz was also telling Ruth through prophecy that she would merit having the kingship of Israel descend from her on account of these two deeds. The Targum states that Boaz mentioned the deeds in this specific order: First, that she supported her mother-in-law; Second, that she left her idols and parents and converted to a nation she did not know. From the words of the Targum and the order in which these deeds were listed, there seems to be an implication that the first act, the support of Na'omi, is at least equally responsible for Ruth meriting her great reward.

A question that arises upon reading this is how Boaz could equate these two actions. One action was an incredible act of self-sacrifice. Ruth, our Sages tell us, was the daughter of the king of Moav. Ruth, after the death of her husband, did not return to the comfort of the palace life in which she was raised. Instead, she decided to convert and become

(continued on the other side)

part of the Jewish nation! Ruth went from being a princess in a royal court to becoming a pauper, destitute, and dependent upon charity for her very sustenance. The other action of Ruth was an ordinary kindness. It was a daughter-in-law helping her elderly mother-in-law. What was so special about this everyday act that because of it, Ruth would merit to be the mother of Jewish royalty, and even more outstanding, that the act was placed on the same plane as Ruth's extraordinary self-sacrifice in her decision to convert?

The answer is that Boaz is teaching us that even the smallest and seemingly most mundane act, if done with the proper intentions, can be elevated to an act of great self-sacrifice. Ruth, by performing the act of kindness with a pure heart and with every fiber of her being in a desire to do the will of Hashem, raised her small act of kindness above everyone else's similar acts of kindness. Because of this act of kindness, she merited having the monarchy of Israel descend from her. When approaching Shavuot, the day we celebrate the acceptance of the Torah, many of us have lofty goals, ideals, and aspirations which we greatly desire to fulfill. Boaz should remind us that we need to remember the potential greatness in everyday, ordinary acts. When these acts are done properly, we can merit great reward.

*(by Rabbi Aryeh Winter from Project Genesis at www.torah.org)*



The two flower displays on the Bima during Shavuot are being sponsored  
**In Honor of Rabbi and Rebbetzin Kaplan and the Congregation**  
 by **Mr. Wesley Wilson.**

**Notes:** 1) Due to the fact that Shabbos is also Erev Yom Tov, everyone should eat Shalosh Seudos at home before Mincha since it will not be served in Shul. 2) Rolls will be available at the Shabbos morning Kiddush for anyone who would like to wash. 3) First day Shavuot times: Misheyakir (Brachos): 4:55 a.m. Neitz (Sunrise) 5:39 a.m. 4) There will be a parve Kiddush on the Second Day of Shavuot.

**Yahrzeits This Week:**

Marsha Blumberg      8 Sivan - Thur night/Fri      for Father      Nathan Brenner

**SHUL DIRECTORY**

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 Ephraim Siff

**Davening and Shiurim Schedule**

**Friday, 6/10 — 4 Sivan**

Shacharit — 7:00 a.m.  
 Parshat HaShavua Shiur — 7:45 a.m.  
 Minchah / Ma'ariv — 7:00 p.m.

**Shabbat — Erev Shavuot, 6/11 — 5 Sivan**

Shacharit — 8:40 a.m.  
 Sof Z'man Kriat Shema — 9:20 a.m.  
 Berachot Gemora Shiur — 7:00 p.m.  
 Minchah — **BUT NO Seudah Shilishit** — 8:00 p.m.  
 Candles — 9:18 p.m.  
 Ma'ariv — 9:18 p.m.

**Sunday — Shavuot, 6/12 — 6 Sivan**

Shacharit — 4:55 a.m. (Sunrise — 5:39 a.m.) and 8:40 a.m.  
 Sof Z'man Kriat Shema — 9:20 a.m.  
 Mincha — 8:20 p.m.  
 Candles and Ma'ariv — 9:20 p.m.

**Monday — Shavuot, 6/13 — 7 Sivan**

Shacharit — 8:40 a.m.  
 Sof Z'man Kriat Shema — 9:20 a.m.  
 Yiskor — after 10:50 a.m.  
 Mincha — 8:20 p.m.  
 Ma'ariv — 9:21 p.m.

**Tuesday, 6/14 — 8 Sivan**

Shacharit — 7:00 a.m.  
 Parshat HaShavua Shiur — 7:45 a.m.  
 Minchah / Ma'ariv — 8:15 p.m.

**Wednesday, 6/15 — 9 Sivan**

Shacharit — 7:00 a.m.  
 Parshat HaShavua Shiur — 7:45 a.m.  
 Minchah / Ma'ariv — 8:15 p.m.

**Thursday, 6/16 — 10 Sivan**

Shacharit — 6:50 a.m.  
 Parshat HaShavua Shiur — 7:45 a.m.  
 Minchah / Ma'ariv — 8:15 p.m.  
 Tanya Shiur — 9:00 p.m.

**Friday, 6/17 — 11 Sivan**

Shacharit — 7:00 a.m.  
 Parshat HaShavua Shiur — 7:45 a.m.  
 Candles — 8:17 p.m.  
 Minchah / Ma'ariv — 7:00 p.m.