

The Shul
at the Lubavitch Center
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June 18, 2016

Naso

12 Sivan, 5776

Judgment Call

The dictionary defines judgment as, "The forming of an opinion, estimate, notion, or conclusion, as from circumstances presented to the mind." Forming judgments is basic to the very fabric of human existence. We are called upon to "judge" or evaluate people and situations every day. And yet, aphorisms abound about how unwise it is to judge our fellow man. We are told: "Don't be judgmental," "Don't judge a man until you have walked a mile in his shoes," "Don't judge a book by its cover."

Who could imagine that judging another favorably brings great benefit to the "judge"?

The Talmud teaches that "He who judges his fellow man favorably, is himself judged favorably." (Shabbat 127b) This means that on a Divine level, G-d will also judge the person in a favorable manner.

In connection to this concept is a Jewish teaching that explains that after 120 years, when a person enters the World of Truth, he is shown a "video" (on youtube? vimeo? break?) of the deeds and actions of another person and is told to pass judgment. Then, he is shown a "video" of his own life. Voila, he realizes that he performed the same deeds and actions committed in the first "video"; the judgment previously passed on the other person is his own.

Judaism does not tell us to be non-judgmental. We are encouraged to BE judgmental, but to judge favorably. At every opportunity we should judge - favorably. Rabbi S.R. Hirsch declared: "Better that a hundred should be judged too favorably than that one should be wronged in judgment."

The famous codifier of Jewish law, Rabbi Moses Maimonides, goes one step further. He states: "If there is a person you do not know to be either righteous or wicked, and you see him doing or saying something which might be interpreted either favorably or unfavorably, interpret his action favorably and do not suspect him of evil."

Though coming to these types of conclusions might seem more than a little difficult, our Sages offer us practical advice on how to implement this plan of positive action. "Judge every person - kol adam - on the scale of merit," the Mishna (Avot 1:6) teaches.

"Kol Adam" can be interpreted also as "the whole person" i.e., "Judge the whole person on the scale of merit." Do not see only his faults, but look at the whole person and you will surely find good in him to judge him favorably. (Sfat Emet)

When confronted with another person's seeming reprehensible action or deed, consider the entire person. Certainly he has redeeming qualities; assuredly there is a reason for this lapse; or possibly it is not a faux pas after all, but rather the observer's lack of omniscience.

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

Relationship of Domestic Harmony to National Peace

The discussion of the Sotah [suspected adulteress wife] does not seem to fit into the basic topics of the opening chapters of the book of Bamidbar, which primarily deal with the topics of national import, primarily the size, roles and position of the respective Shevatim [the Tribes of Israel] in the Jewish nation at this point in history.

The Mikdash Mordechai explains that there is a very strong connection between the matter of the Sotah and the matter of the Shevatim: The linking factor is the concept of "Limishpechosam l'beis avosam" [according to their families, according to their father's homes]. Here is a great nation, consisting of over 600,000 males of military age — and yet the Torah keeps on stressing over and over again the idea of "L'mishpechosam l'beis avosam" — that this nation and these tribes are all composed of family units. The idea is that Klal Yisroel as a whole is not stronger than those individual families. That is why the portion of Sotah is inserted here. The Torah is teaching us that when the basic family unit breaks down, eventually Klal Yisroel as a great nation breaks down as well. If there is not a secure family unit, then the result will be a suspected adulteress wife, and eventually the whole structure will collapse, since there is no L'mishpechosam l'beis avosam.

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Using this concept, the Mikdash Mordechai then explains an interesting dispute we find in the Sifre [Halachic Midrash on the Books of Bamidbar & Devorim]. In the Torah, Sotah and Nazir are followed by Birkas Kohanim [the Priestly Blessing], which ends with the blessing "...v'yasem lecha Shalom" [...and He shall grant you Peace]. There is a dispute as to what this is referring to; Rav Chanina Segan haKohanim says this refers to peace in the home (Shalom Bayis). Rav Natan says this refers to peace on a national level (Shalom Malchus Beis Dovid). This seems to be a strange dispute with totally disparate opinions as to the nature of the Priestly Blessing.

The Mikdash Mordechai reconciles the two opinions and shows that the two sages are not arguing! Everyone agrees that the concern is for national peace — peace for Klal Yisroel. But in order to have peace for Klal Yisroel, two types of peace are necessary; peace with enemies on the borders, and peace at a national level. However, in order to achieve national peace, peace in the individual home is also a must. This huge, tremendous, Klal Yisroel is nothing more than a collection of family units and if the family unit is not secure, peace on a national level is not secure either.

(by Rabbi Yissocher Frand from Project Genesis at www.torah.org)

Today in Jewish History: Noah's Ark on Mt. Ararat (2105 BCE). Seven months after the beginning of the Great Flood, and 17 days after the waters covering the earth began to subside, the Ark sheltering Noah, his family, and members of all animal species came to rest on the (still submerged) summit of Mount Ararat.

(from www.chabad.org)

<p>The Frank, Friedman and Weingot Families are sponsoring Kiddush this Shabbat in honor of the special birthday of Mrs. Sally Friedman.</p>	
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<p>Bikur Cholim of Baltimore will be hosting its third annual "Biker Cholim Event" a men's bike a thon on Sunday, July 17th, 2016 with the start/finish line at Beth Tfiloh. 3 route options- 10, 25, or 50 miles (25 & 50 miles- brand new routes!!). Family Fun and BBQ lunch following the ride. To register and/or join a team, or details about our father/son special pricing, and incentive prizes, log on to www.bikercholim.org or email bike4bikur@gmail.com for additional information.</p>
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Yahrzeits This Week:			
Kate Genut	16 Sivan - Tuesday night/Wednesday	for mother	Sarah bas Yaakov

SHUL DIRECTORY	
<p>Rabbi: Shmuel Kaplan . . . rabbikaplan@chabadmd.com Treasurer: Michael Frank . . . shul.chabad@gmail.com Membership: Jay Bernstein . . . bernstein1@msn.com Kiddush: Reuven Frank rfrank82@gmail.com Bulletin: Howard Kaplon hkaplon@towson.edu</p>	<p>Website: Shoshana Zakar sue.zakar@gmail.com Gabbaim: Yehudah Buchwalter . . . judahbuchwalter@verizon.net Allan Genut agenut@gmail.com Ephraim Siff</p>

Davening and Shiurim Schedule	
<p>Friday, 6/17 — 11 Sivan Shacharit — 7:00 a.m. Parshat HaShavua Shiur — 7:45 a.m. Minchah / Ma'ariv — 7:00 p.m.</p> <p>Shabbat, 6/18 — 12 Sivan Shacharit — 8:40 a.m. Sof Z'man Kriat Shema — 9:21 a.m. Berachot Gemora Shiur — 7:05 p.m. Minchah & Seudah Shilishit — 8:05 p.m. Ma'ariv — 9:20 p.m.</p> <p>Sunday, 6/19 — 13 Sivan Shacharit — 8:00 a.m. Shulchan Aruch Shiur — 8:45 a.m. Minchah / Ma'ariv — 8:20 p.m.</p> <p>Monday, 6/20 — 14 Sivan Shacharit — 6:50 a.m. Parshat HaShavua Shiur — 7:45 a.m. Minchah / Ma'ariv — 8:20 p.m.</p>	<p>Tuesday, 6/21 — 15 Sivan Shacharit — 7:00 a.m. Parshat HaShavua Shiur — 7:45 a.m. Minchah / Ma'ariv — 8:20 p.m.</p> <p>Wednesday, 6/22 — 16 Sivan Shacharit — 7:00 a.m. Parshat HaShavua Shiur — 7:45 a.m. Minchah / Ma'ariv — 8:20 p.m.</p> <p>Thursday, 6/23 — 17 Sivan Shacharit — 6:50 a.m. Parshat HaShavua Shiur — 7:45 a.m. Minchah / Ma'ariv — 8:20 p.m. Tanya Shiur — 9:00 p.m.</p> <p>Friday, 6/24 — 18 Sivan Shacharit — 7:00 a.m. Parshat HaShavua Shiur — 7:45 a.m. Candles — 8:19 p.m. Minchah / Ma'ariv — 7:00 p.m.</p>