

The Shul
at the Lubavitch Center
6701 Old Pimlico Road
Baltimore, MD 21209
410-486-2666
www.chabadshul.org



August 5, 2017

VaEtchanan— Shabbat Nachamu

13 Av, 5777

No Greater, No Lesser

“Moses, our teacher, is very, very great. But he is no greater than a Jew. At the same time, the simplest Jew is very simple, but he is no lesser than a Jew.”

This was a favorite saying of Rabbi Levi Yitzchak Schneerson, Jewish leader, scholar, Kabbalist, whose anniversary of passing occurs next Shabbat.

As certain as Rabbi Levi Yitzchak was that every Jew is equal in G-d's eyes, that is how fearless he was in defending every Jew and the Torah's laws in the face of government or other intimidation.

To illustrate: It was in the early years of the Soviet regime, when all commerce and business throughout the country had already been nationalized.

All of the mills and matza bakeries were run by the government. When it was time to ship the wheat for the matza and they needed a certifying rabbi, the government asked Rabbi Levi Yitzchak as they had in previous years.

However, that year, the government representatives explained that if any of flour would not be allowed because it did not meet his approval, there would be a monetary loss to the government and it would be interpreted as a declaration of war against the state.

Rabbi Levi Yitzchak was unbending. If they allowed him to hire people whose instructions would be strictly obeyed, he would certify the flour. And if not, he would not comply. And not only that, he would make sure to publicize that it was not under his supervision.

The government representatives threatened Rabbi Levi Yitzchak who declared that he was ready to travel to Moscow and meet with the president of the Soviet Union to discuss the matter. But he absolutely refused to put his name on something that did not deserve it, as it was against Jewish law and against G-d.

The matter was referred to the highest authorities. In the end, the government representatives were told that everything Rabbi Levi Yitzchak said must be followed to the letter.

And that is what happened that year, and the next year and the next. In all of the government-sponsored matza bakeries throughout the Soviet Union, only the flour approved by Rabbi Levi Yitzchak was used.

In retelling this story about his father, the Rebbe shared the life-lesson that can be gained from it. “When a Jew stands firm and declares that he cannot act contrary to G-d's command, nor is he willing to do anything against Jewish law, he will ultimately succeed.

“Of course, not everyone can demonstrate such strength. But it is also true that not everyone must oppose an entire government ruling over 200 million people. All that most of us need to do is to take a stand against our own evil inclination.”

May we all have the strength to take a stand wherever and whenever we need to!

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

The Basis for Moshe Being Denied Entry into the Land

The Torah tells us that Moshe supplicated G'd to allow him to enter into the Land; however, G'd did not heed his prayers. Ohr HaChaim HaKadosh explains that the reason G'd did not annul the decree and allow Moshe to enter into the Land was because it would have been a detriment to the Jewish people. Anything in which Moshe had participated in developing and established assumed a permanent and eternal status and could not be destroyed. If Moshe would have entered into the Land, he would have built the Temple. In so doing, it could not have been destroyed. The verse in Prophets tells us that at the time of the destruction of the First Temple, “The Wrath of G'd had been poured out on the wood and stone.” Chazal tell us that if G'd's Wrath had not been expended on the Temple it would have had to come upon the Jewish people. This would have destroyed them. If Moshe would have built the Temple, the Jewish people would have been destroyed. The destruction of the First Temple was an act of Mercy, although it was an expression of the Attribute of Justice. Therefore, Moshe was not permitted to enter into the Land.

(continued on the other side)

If in fact the explanation of Ohr HaChaim HaKadosh is correct, why did Moshe supplicate G'd to be allowed to enter into the Land if it would mean the certain destruction of the Jewish people? One must say that Moshe had believed that if he would have been given permission to enter into the Land together with the Jewish people, his level of influence and leadership would have not allowed them to sin. Thus, he would have established the Jewish people for eternity.

Sforno explains the reason G'd did not allow Moshe to enter into the Land differently. Moshe had said to the Jewish people, "G'd has become enraged with me because of you." Sforno states, "Moshe could not enter into the Land so that there should be 'crying for generations.' What is meaning of 'crying for generations?' When the spies had returned with their slanderous reports about the Land, the Jewish people bewailed their predicament and cried believing what they had heard. Despite the fact that G'd had promised them that the Land would be filled with blessing and they would conquer it miraculously, they believed that they were doomed. They had said, 'We, our wives and our children, will be disgraced and wasted.' Because their cry was unwarranted and unfounded, G'd decreed, 'Since you have cried today without a reason to do so, there will be crying throughout the generations with reason.' G'd said, 'Because of what you have said today, you will be the cause of your suffering in the future.' What did the Jewish people say? They had said, 'We, our wives and young children will be disgraced and wasted away.' Based on what they had said, the generation between the ages of twenty and sixty perished in the desert. What happened to their young children? King David writes in Psalms, 'So He raised His Hand against them, to cast them down in the desert, to throw down their progeny among the nations, and scatter them among the lands.' Because the generation of the spies had said, "our young children will be disgraced and wasted away," future generations of Jews are going to be destined for exile and be destroyed and assimilated among the nations. Thus, they will be disgraced.

Sforno continues, "If Moshe would have entered into the Land the future progeny of the Jewish people would have never sinned. Thus, they would not have been worthy of exile. The decree that G'd had made regarding the future of the progeny would have never come to pass. The sin of the Jewish people bewailing their predicament was a desecration of G'd's Name. The only way the decree could have been annulled would have been if they would have repented out of love for G'd and not out of fear of him. G'd's punishment needed to be meted out. Therefore, Moshe was denied entry into the Land despite his supplications."

(by Rabbi Yosef Kalatsky from Project Genesis at www.torah.org)



Thank you to **Mr. And Mrs. Ben Gutman and Family**
for sponsoring kiddush last Shabbat
in memory of Ben's mother, Ahuva bas Mordechai.

SHUL DIRECTORY

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
Website: Shoshana Zakar sue.zakar@gmail.com

Gabbaim:
Yehudah Buchwalter . . . judahbuchwalter@verizon.net
Allan Genut agenut@gmail.com
Ephraim Siff
Mikvah Mei Menachem 410-415-5113
Aleph Learning Institute . Mrs. Rochel Kaplan, Director
www.alephlearninginstitute.org / email: alephjli@gmail.com

Davening and Shiurim Schedule

Friday, 8/4 — 12 Av
Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 7:00 p.m.

Shabbat, 8/5 — 13 Av
Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 9:39 a.m.
Berachot Gemara Shiur — 6:45 p.m.
Minchah & Seudah Shilishit — 7:45 p.m.
Ma'ariv — 8:58 p.m.

Sunday, 8/6 — 14 Av
Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 7:50 p.m.

Monday — Tu b'Av, 8/7 — 15 Av
Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 7:50 p.m.

Tuesday, 8/8 — 16 Av
Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 7:50 p.m.

Wednesday, 8/9 — 17 Av
Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 7:50 p.m.

Thursday, 8/10 — 18 Av
Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 7:50 p.m.

Friday, 8/11 — 19 Av
Shacharit — 7:00 a.m.
Candles — 7:48 p.m.
Minchah / Ma'ariv — 7:00 p.m.