

# The Shul

at the Lubavitch Center

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www.chabadshul.org



June 2, 2018

BeHa'alotcha

19 Sivan, 5778

## Right and Right

Someone tells you emphatically, "You're right. You're absolutely right!"

Ahhh, it feels so good to hear those words: "They see it my way," you sigh, relieved that the battle is over even before it has begun.

At other times, though, being told that you're right is not what you want to hear: "I don't need you to tell me I'm right; I know I'm right. I didn't want to have to deal with this stuff to begin with!"

Whether or not we're interested in hearing that we're right, we always want to be right.

Most of the time, it is clear and straight-forward what is right and what is wrong is. Still, there are those times when we think "the right thing" is so obvious, but it really isn't.

A story is told of a great rabbi whose student had been a highly successful businessman. The student had given up his worldly and mundane pursuits in order to dedicate himself to Torah study. What could be wrong?

Then one day, the rabbi warned the student, "You are in great danger."

"Why?" asked the student.

"Surely you know," explained the rabbi, "that an army is composed of many units - regiments, platoons, and so forth. If a person decides on his own to move from one unit to another, he is liable to be punished as a deserter. You were blessed by G-d with wealth and you were supposed to belong to the brigade of philanthropists. But you have deserted your brigade and on your own initiative have joined the brigade of Torah scholars."

Jewish wisdom teaches that a person can be doing something that is right, but it might not be the right thing for that person or for that particular time in that person's life.

The great Chasidic master, Rabbi Zushe of Anipoli, was wont to say, "If they will ask me in the World of Truth, 'Why weren't you like Moses?' I will know what to answer. But if they will ask me, 'Why weren't you Zushe,' I will not have an answer."

Each one of us is "only" expected to be exactly who we are. And, we are expected to be all of what we can be.

In order to be everything we can be we need to know who we are. The path to self-discovery begins with Torah study. For, we cannot possibly know who we are and where we are going unless we know where we are coming from.

But we don't have to, nor should we, go it alone. Along the path to actualizing our potential, the Torah urges us to search for and find a mentor, a teacher, a guide - someone who can direct us on the journey to fulfilling our divinely ordained purpose.

With a mentor's help, we can work on doing the right thing, without worrying that we're not like Moses or Zushe.

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

## Questions Encouraged!

At the end of this week's Parashah, the Torah teaches us the difference between Moshe Rabbeinu and all other prophets. Hashem says (12:6-8), "If there shall be prophets among you, in a vision shall I, Hashem, make Myself known to him; in a dream I shall speak with him. Not so My servant Moshe; in My entire house he is the trusted one. Mouth to mouth do I speak to him, in a clear vision and not in riddles." We also read (Shmot 33:11), "Hashem would speak to Moshe face to face, as a man would speak with his fellow."

*(continued on the other side)*

R' Levi ben Gershon z"l (Ralbag; 1288-1344) writes: It was this ability of Moshe Rabbeinu, i.e., that he could speak to Hashem at any time he wished and have Hashem respond, that qualified him to be the giver of the Torah.

R' Alter Chanoch Henoah Leibowitz z"l (1918-2008; Rosh Yeshiva of the Chofetz Chaim Yeshiva in Queens, N.Y.) observes: Ralbag is teaching that Moshe Rabbeinu could not have transmitted the Torah to the Jewish People unless he had the ability to ask Hashem any question he wanted and receive an answer. All of Moshe's unique qualities were not enough. It was not sufficient that he had attained the "Forty-ninth Gate of Understanding." Even the fact that he had learned the Torah directly from the "mouth" of Hashem was not enough. Even though Hashem is the best teacher in the world and Moshe Rabbeinu was the best student there ever was, it was having the opportunity to clarify every point until he was satisfied that qualified Moshe to transmit the Torah definitively.

How much more so must lesser students than Moshe Rabbeinu take care to seek clarification of anything that is not crystal clear! R' Leibowitz concludes. (Chiddushei Ha'lev)

(by Rabbi Shlomo Katz from Project Genesis at [www.torah.org](http://www.torah.org))

This Summer beginning

**Shabbos Parshas Korach,  
3 Tammuz-June 16, 2018  
5:30 – 6:30pm**

Join ladies of our community for weekly  
Shabbat afternoon Torah Learning and Refreshments.  
Presented by **Mrs. Rochel Kaplan**  
6509 Deancroft Road (corner of Hanway Rd)

RSVP 4104861959

**לעילוי נשמת חיה יוטא בת חנוך הענוך הכהן ה.ב.צ.ג.ת.**



Someone mistakenly took Louis Temple's tallis on Yom Tov from a shelf in the coat room and left another one in its place. Louis just moved to Greengate, and he was in Shul on Monday, the second day Yom Tov with a 2 year old boy. He sat next to Reuven Frank. Please check your tallis, and if you have Louis's by mistake, see Shmuel Tarshish to arrange the exchange.

Yahrzeits This Week:			
Marty Lazarus	21 Sivan - Sunday night / Monday	for father	Mordechai ben Aharon
Marsha Blumberg	24 Sivan - Wednesday night / Thursday	for mother	Nechomo bas Elchonon

SHUL DIRECTORY	
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Davening and Shiurim Schedule	
<b>Friday, 6/1 — 18 Sivan</b> Shacharit — 7:00 a.m. Minchah / Ma'ariv — 7:00 p.m.  <b>Shabbat, 6/2 — 19 Sivan</b> Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 9:20 a.m. Berachot Gemora Shiur — Cancelled this week Minchah & Seudah Shilishit — 7:55 p.m. Ma'ariv — 9:11 p.m.  <b>Sunday, 6/3 — 20 Sivan</b> Shacharit — 8:00 a.m. Minchah / Ma'ariv — 8:10 p.m.  <b>Monday, 6/4 — 21 Sivan</b> Shacharit — 6:50 a.m. Minchah / Ma'ariv — 8:10 p.m.	<b>Tuesday, 6/5 — 22 Sivan</b> Shacharit — 7:00 a.m. Minchah / Ma'ariv — 8:10 p.m.  <b>Wednesday, 6/6 — 23 Sivan</b> Shacharit — 7:00 a.m. Minchah / Ma'ariv — 8:10 p.m.  <b>Thursday, 6/7 — 24 Sivan</b> Shacharit — 6:50 a.m. Minchah / Ma'ariv — 8:10 p.m.  <b>Friday, 6/8 — 25 Sivan</b> Shacharit — 7:00 a.m. Candles — 8:13 p.m. Minchah / Ma'ariv — 7:00 p.m.