

**The Shul**  
at the Lubavitch Center  
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May 5, 2018

Emor

20 Iyar, 5778

### Do You Want to Want?

Israel's army liberated the Western Wall in 1967's Six-Day War.

After 1900 years, the Jews had finally regained this peak of religious significance. Many of the soldiers were overwhelmed by emotion and began to cry.

They say that a vehemently atheistic soldier also began to cry. His comrades asked: "This is a HOLY - religious - site; what makes YOU cry?"

The soldier responded: "I am crying because I am not crying."

Very profound.

Depending on particular skill-set, we can sometimes appreciate a brilliant scientist's intellect, an ingenious artist's expression, etc. We can grasp, acknowledge and even be appropriately humbled, because we grasp what's before us.

But sometimes we don't 'get it'. Sometimes we can't really appreciate the profundity of what's unfolding before our eyes. We know it's there, because others see it; we're just not equipped to 'get it'.

We appreciate that there's something to be appreciated. We acknowledge that there's something to be acknowledged.

We want to want.

But that's as far as we can go right now.

It feels like the statement/syndrome that I hear often: "I don't believe, but I'd love to."

I want to want.

This seems like a spiritually primitive place but it's actually very profound. Acknowledgment that comes through the grasp of my skill-set is limited to that grasp. Acknowledgment/appreciation that comes from my LACK of a skill-set, is limited only by the extent of my heart and soul.

The religious soldier appreciated the Wall's presence using specific tools - knowledge, training etc - and his inspiration was commensurate to those tools.

The non-religious soldier used no tools. He just felt. He didn't really know what he felt, but he could appreciate that something special was going on. So he cried.

They were both humbled. But, on the humility spectrum, the non-religious soldier's seems deeper and more profound.

When it comes to our relationship with G-d, this humble place - "I want to want" - has distinct beauty; because it is ultimately only through humility that we embrace G-d's deeper existence.

'I want to want' is indeed low on the spiritual totem-pole, but that's exactly why it reaches so high within the Divine.

Last Thursday was Lag B'Omer, a spiritually powerful day when we commemorate the life of Rabbi Shimon Bar Yochai, one of Judaism's premier mystics.

At the same time, it's a day associated with this [seemingly] spiritually primitive place of "I want to want".

Touching the spiritually profound through the humility of being spiritually-unsophisticated?

Exactly.

*(by Rabbi Mendy Herson from <http://www.lchaimweekly.org/>)*

## Community Information of Interest

**May 6:** Bikur Cholim of Baltimore's Annual Women's Brunch will be held on Sunday, May 6<sup>th</sup> **at Bnai Jacob Shaarei Zion at 10:30 a.m.** This year's honorees include Mrs. Rachel Neuberger, Mrs. Shelley Kadden, Mrs. Adina Burstyn, and Mrs. Goldie Liebes. The Grayman Family will share their personal hakaras hatov story. Minimum donation is \$36. Any contribution of \$50 and above will be listed in the Scroll of Appreciation (includes admission) and ads are welcome for donations of \$100 or more. Please visit the Bikur Cholim website at [www.baltimorebikurcholim.org](http://www.baltimorebikurcholim.org) to make reservations and place your ad. Walk-ins welcome.

***"Remove the blasphemer to the outside of the camp, and all those who heard shall lean their hands upon his head, and the entire assembly shall stone him." (24:14)***

R' Moshe Leib Shachor z"l (1894-1964; Yerushalayim) writes: The Gemara (Sanhedrin 43b) teaches that every person who is about to be executed by bet din is encouraged to repent first, and he or she is told, "Anyone who repents has a share in the World-to-Come." Presumably, the blasphemer in our parashah repented as well, and that is why he merited having a section of the Torah—albeit, the laws of capital punishment—taught because of him. This illustrates how, when a person repents, his sins are converted to merits. (Koach Ha'teshuvah)

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



We happily wish Mazel tov to **Harry and Betty Rashbaum** on the **birth of a great-granddaughter** in Yerushalayim to their grandchildren, **Temima and Chezkel Silverman**. Mazel tov also to the grandparents, **Nossi and Ronai Gross**.

### Yahrzeits This Week:

Jeffrey London	23 Iyar - Monday night / Tuesday	for mother	Esther bas Moshe
Larry London	23 Iyar - Monday night / Tuesday	for mother	Esther bas Moshe

### SHUL DIRECTORY

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### Davening and Shiurim Schedule

**Friday, 5/4 — 19 Iyar**  
 Shacharit — 7:00 a.m.  
 Minchah / Ma'ariv — 7:00 p.m.

**Shabbat, 5/5 — 20 Iyar**  
 Shacharit — 9:00 a.m.  
 Sof Z'man Kriat Shema — 10:42 a.m.  
 Berachot Gemora Shiur — 6:35  
 Minchah & Seudah Shilishit — 7:35 p.m.  
 Ma'ariv — 8:47 p.m.

**Sunday, 5/6 — 21 Iyar**  
 Shacharit — 8:00 a.m.  
 Minchah / Ma'ariv — 7:50 p.m.

**Monday, 5/7— 22 Iyar**  
 Shacharit — 6:50 a.m.  
 Minchah / Ma'ariv — 7:50 p.m.

**Tuesday, 5/8— 23 Iyar**  
 Shacharit — 7:00 a.m.  
 Minchah / Ma'ariv — 7:50 p.m.

**Wednesday, 5/9 — 24 Iyar**  
 Shacharit — 7:00 a.m.  
 Minchah / Ma'ariv — 7:50 p.m.

**Thursday, 5/10 — 25 Iyar**  
 Shacharit — 6:50  
 Minchah / Ma'ariv — 7:50 p.m.

**Friday, 5/11 — 26 Iyar**  
 Shacharit — 7:00 a.m.  
 Candles — 7:51 p.m.  
 Minchah / Ma'ariv — 7:00 p.m.