

**The Shul**  
at the Lubavitch Center  
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May 25, 2019

Behar

20 Iyar, 5779

### A Fork Is...

There was a time when the Israeli government was involved in gathering Jewish children from primitive countries and resettling them in Eretz Yisrael (the Holy Land). First, however, the children were brought to refugee camps in Europe where they were supposed to make a transition to Western culture.

When the children were served their meals, in front of them was a full place setting - a plate, a cup, and silverware. The only problem was that these children had never seen silverware before and they didn't know what to do with them. Then, one boy picked up his fork and put a piece of paper in the prongs and started blowing on it. With this, he made a little harmonica. The other children saw and they all figured out what this fork must really be for making a harmonica, and they all did the same thing.

Everything in this world was created and designed for a purpose. Yet a person can always invent his own way of using whatever he wants. But this is not the real purpose. The real purpose is revealed to us through G-d's Torah.

Torah in general, and Chasidic philosophy especially, describes the true objective behind everything in this world, for the world itself and for ourselves. The Sages say that the only reason gold was created was to be used in the Holy Temple. The fact is, gold has also been used for many other purposes: good functions, holy purposes, mundane things and even idolatry. Nevertheless, the Sages tell us that none of that is the real purpose of gold. Gold was created only for the Temple.

Many years ago, people in the religious community asked the Rebbe how he could instruct his Chasidim to broadcast Torah on the radio when radio is a vessel for so many negative messages. They felt that perhaps radio was a contaminated medium. The Rebbe explained that if something was created and exists in this world, then G-d wants us to have it for a purpose. That purpose is the making of this world into a dwelling place for Him. The radio was really only created for disseminating Torah and making the world a more holy place.

This is the true purpose for everything - that we make the world a fitting place for G-dliness to be seen by the physical eye. This should be immediately through the revelation of Moshiach.

*(by Rabbi Yaakov Goldberg from <http://www.lchaimweekly.org/>)*

### No, Israel is not for Sale

There is a mitzvah that the ancestral portion of the Israelites, divided among the Tribes in the Land of Israel cannot be sold forever (Leviticus 25:23).

By prohibiting selling the land indefinitely, the Jew cannot escape how, whatever his perspective, the land is never truly his. Whether working, buying or selling the land, it is divinely conditioned and regulated. So there are the laws of shemittah, the Sabbatical year where all land must remain fallow (Leviticus 25:4) and yovel, the Jubilee year when all transactions (and Jewish slaves) revert back to their former state and ownership (Leviticus 25:10).

This means that the Jewish nation do not have full jurisdiction over the land – it is simply not theirs, to do whatever they desire with no strings attached.

As promised to Avraham, G-d gave this land as the homeland of the Jewish people (Genesis 15:7). Of course, as Master of the Universe, every portion of land is His. So, there is no denying how, ultimately, the "land belongs to Me" (Leviticus 25:23). Actually, the counter-argument to the gentile nations' accusation of the Jewish people invading the land after entering from the wilderness, points to the Torah's account of the genesis. "The universe is His, and He can grant this land to whoever He so wishes" (Genesis 1:1).

The Jewish nation can draw closer to its Master through the correct relationship with this land. It is the most exalted land on Earth, wherein the Temple stood, a land that is privy to an extra dimension of divine providence where G-d's eyes rest from the beginning until the end of the year (Deuteronomy 11:12). Within this land there is a greater propensity to draw closer to G-d.

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That a permanent sale cannot be reached should not be a cause for concern. Rather, the property owner should liken himself to a tenant renting out the land from the ultimate Landlord: G-d. They are, in effect, "strangers and residents with Him" (Leviticus 25:23).

To be worthy and deserving of residence in this land, it is imperative that the inhabitants conduct themselves accordingly. Their portion is one of holiness, of spirituality, of G-dliness. Where they live up to this exalted level, they are in touch with the symbolism of the land. Where they tap into its sacred soil, they can further their relationship to G-d.

Only if they pay their dues, namely if they live a life of Torah and mitzvos, is the King willing to allow these lands to be attributed to them and called in their name. Only then can it be truly called "Eretz Yisrael, the Land of [the Children of] Israel". But if not, and indeed when they historically failed to live as their commitment, when they failed to observe the shemittah of the land (Leviticus 26:34); then, they were mercilessly driven out of their homeland into exile.

This land, like the human body, is ours as a custodian. To be sure, both corporeal entities have to be imbued with sanctity. Wary that this is not a permanent state, both must be propelled in the commitment to serving G-d because everything – including the land – is His. Nor does he want to sell or relinquish his portion in the land and nation of Israel and developing an eternal relationship with G-d.

*(by Rabbi Osher Chaim Levene from Project Genesis at www.torah.org)*

<p>We wish a Mazel Tov to <b>Mr. Chaim and Mrs. Estie Kahn</b> on the Aufruf of their son <b>Yaakov</b> and on his upcoming marriage to <b>Miriam Hoenlein</b> of Baltimore, Maryland.</p> <p>Mazel Tov also to the grandparents: <b>Mrs. Eva Kahn, Mrs. Suri Cohen,</b> <b>Mr. And Mrs. Malcolm Hoenlein</b> and <b>Mr. And Mrs. Murray Jacobson.</b></p> <p>Mr. And Mrs. Kahn are sponsoring Kiddush following davening in honor of this simcha.</p>	
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Yahrzeits This Week:			
Jeffrey London	23 Iyar - Monday night/Tuesday	for mother	Esther bas Moshe
Lawrence London	23 Iyar - Monday night/Tuesday	for mother	Esther bas Moshe

SHUL DIRECTORY	
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DAVENING AND SHIURIM SCHEDULE	
<p><b>Friday, 5/24 – 19 Iyar</b> Shacharit — 7:00 a.m. Minchah / Ma'ariv — 7:00 p.m.</p> <p><b>Shabbat, 5/25– 20 Iyar</b> Shacharit – 9:00 a.m. Sof Z'man Kriat Shema — 9:22 a.m. Beitzah Gemora Shiur — 6:50 p.m. Minchah &amp; Seudah Shilishit — 7:50 p.m. Ma'ariv — 9:05 p.m.</p> <p><b>Sunday, 5/26 – 21 Iyar</b> Shacharit — 8:00 a.m. Minchah / Ma'ariv — 8:10 p.m.</p> <p><b>Monday – Memorial Day, 5/27– 22 Iyar</b> Shacharit — 8:00 a.m. Minchah / Ma'ariv — 8:10 p.m.</p>	<p><b>Tuesday, 5/28– 23 Iyar</b> Shacharit — 7:00 a.m. Minchah / Ma'ariv — 8:10 p.m.</p> <p><b>Wednesday, 5/29 – 24 Iyar</b> Shacharit — 7:00 a.m. Minchah / Ma'ariv — 8:10 p.m.</p> <p><b>Thursday, 5/30 – 25 Iyar</b> Shacharit — 6:50 a.m. Minchah / Ma'ariv — 8:10 p.m.</p> <p><b>Friday, 5/31 – 26 Iyar</b> Shacharit — 7:00 a.m. Candles — 8:08 p.m. Minchah / Ma'ariv — 7:00 p.m.</p>