

The Shul
at the Lubavitch Center
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June 29, 2019

Shelach - Shabbat M'vorchim

26 Sivan, 5779

Red, White and Blue

Ahh, July Fourth. Fireworks and barbecues. Red-white-and-blue and fife-and-drum. The Declaration of Independence and the U.S. Constitution. These are images that the Fourth of July conjures up for many Americans.

In 1989, a copy of the Declaration of Independence was found in the back of a picture frame bought at a yard sale for \$4.00 at an Adamstown, Pennsylvania, flea market. It was determined that this copy was one of an estimated 200 Dunlap broadsides printed on the night of July 4, 1776. To date, 26 copies of the broadside have been discovered, the most recent once in 2009 in the National Archives in London, England.

We've all heard stories like this one, but with different twists. The person who buys a copy of a Rembrandt for a couple bucks and finds out it's an original. Someone who finds an old, battered violin in the attic only to realize that it is a real Stradivarius.

How did these people find out that what they had was the genuine article? They took it to an expert, someone who not only knew a lot about the item in question, but was highly trained and certified. By looking for or noticing small details that the average person wouldn't even know existed, the expert could ascertain the object's authenticity.

Though the above occurrences are not common, the idea behind them is a recurring theme that permeates our lives: We often don't know the true value of the Real McCoy.

The Torah and traditional Jewish values are a prime example. How many of us truly recognize the value of the Torah? To learn to appreciate its worth, we need to go to an expert, someone who is highly trained in teaching or imparting this most unique document communicates.

When it comes to mitzvot, commandments, people sometimes ask: why does five minutes later matter when I'm lighting Shabbat candles? What's the big difference between a "k" and a copy-righted kosher symbol on food?

Some people question the necessity of performing mitzvot, or specific mitzvot in particular. After all, I'm a "mentsh" and isn't that the most important thing?

Do we really know the value of doing a mitzva in the Torah-prescribed way? Not being experts in spiritual matters, can we possibly fathom the greatness of our small deed or adherence to a detail?

And finally, what of the Jewish soul, defined by Rabbi Shneur Zalman of Liadi, founder of Chabad-Lubavitch, as an actual portion of G-d. Looking at your fellow Jews, do you know his or her greatness? Can you possibly recognize the power and potential of your fellow Jew?

A chasid, a gem dealer, once came to his Rebbe after returning from the Holy Land. "They say that the souls of the people living in Israel are loftier than those living outside of Israel," the chasid said. "I didn't notice any difference."

The Rebbe was silent, then asked, "Could you show me some of the gems you have with you?" The chasid gladly obliged. He showed the Rebbe the stones and explained how their worth is determined by size, color, brilliance, etc.

"And how do you know how to grade them?" asked the Rebbe.

"For that," said the chasid, "you have to be a mayven, an expert."

"To know the worth of a Jewish soul, you also have to be a mayven," said the Rebbe.

May we all learn to appreciate the the Torah, mitzvot, and our fellow Jew.

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

Rebbetzin Rochel Kaplan will be giving two Shabbat Day Shiurim for women this summer from 5:30 to 6:30 p.m.

in Memory and ל"י her Mother חי יוטא בת הנוך הענוך הכהן .

These will be on: (1) July 6 – 3 Tammuz – Shabbat פרשת קרה and

(2) August 31 – 30 Av – Shabbat פרשת ראה .

Please call 443-220-9124 or email chabadpikesville@gmail.com, to reserve.

All women are welcome. Classes to be held at Rabbi and Rebbetzin Kaplan's Residence.

Internal Injury

“Send forth men...” (13:2)

This week's parsha introduces the episode of the spies who spoke disparagingly concerning Eretz Yisroel. As a result of the spies' actions the entire generation of Bnei Yisroel who accepted their evil tidings were doomed to die in the desert. Rashi explains that the reason why this parsha is juxtaposed to the story of Miriam's affliction with tzora'as recorded at the end of last week's parsha, is that the spies should have taken a lesson from Miriam regarding the consequences of speaking Loshon Horah. The prohibition of speaking Loshon Horah is amongst the most severe offenses recorded in the Torah. The Chofetz Chaim enumerates the many positive and negative precepts violated when engaging in Loshon Horah. Why did the spies, who were the greatest leaders of the generation, require the incident with Miriam to teach them a precept which is clearly delineated in the Torah?

The Torah identifies the sin of the spies as “vayatziu dibas ha'aretz asher taru osah” – “and they presented evil tidings concerning the land that they had spied out”. Although we can infer that giving such a negative account of Eretz Yisroel reflected the spies' deep-rooted lack of faith in Hashem's ability to fulfill His promise that Bnei Yisroel would enter Eretz Yisroel, the Torah focuses upon the Loshon Horah spoken concerning the Land. Based upon this verse, the Chayei Adam records speaking disparagingly about Eretz Yisroel as a separate prohibition. Why is it so grievous an offense to speak Loshon Horah regarding a piece of land; an inanimate object?

In last week's parsha, immediately after recording the Loshon Horah which Miriam spoke against Moshe, the Torah states “veha'ish Moshe anav me'od” – “and the man Moshe was exceedingly humble”. What is the connection between the two verses? Speaking Loshon Horah is generally portrayed as “bein adam l'chaveiro” – “a sin against society”, the heinous nature of the sin reflected by its anti-social repercussions. Although the aforementioned is valid, the Torah is revealing to us that the most destructive force which is unleashed when we engage in Loshon Horah is the damage we inflict upon ourselves. The Torah records the exceedingly humble nature of Moshe immediately after Miriam's criticism of him to teach us that he was completely unaffected by her comments. The damage caused by Miriam's words was the damage she caused herself. Loshon Horah causes part of the transgressor to die; this is reflected by the tzora'as – dead flesh, which is a natural by-product of the transgression. Consequently, Aharon pleaded with Moshe to pray for their sister, “al na sehi kemeis” – “let her not be like a corpse”.

This message was not apparent until the story of Miriam, when it became evident that a person has violated the sin of Lashon Horah even if the subject of the tidings is unaffected. This should have prevented the spies from speaking Loshon Horah, even against an inanimate object.

(by Rabbi Yochanan Zweig from Project Genesis at www.torah.org)



On Thursday, July 4th after the 8:00 a.m. Shacharit minyan,
Rabbi Kaplan will deliver a Breakfast shiur entitled:

The Rebbe, zt"l: his life, learning and legacy, a generation after his passing

Breakfast is sponsored by Chaim and Esti Kahn.

DAVENING AND SHIURIM SCHEDULE

Friday, 6/28 — 25 Sivan

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 7:00 p.m.

Shabbat, 6/29— 26 Sivan

Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 9:24 a.m.
Beitzah Gemora Shiur — 7:05 p.m.
Minchah & Seudah Shilishit — 8:05 p.m.
Ma'ariv — 9:21 p.m.

Sunday, 6/30 — 27 Sivan

Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 8:25 p.m.

Monday, 7/1— 28 Sivan

Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 8:25 p.m.

Tuesday, 7/2— 29 Sivan

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 8:25 p.m.

Wednesday — Rosh Chodesh Tammuz, 7/3 — 30 Sivan

Shacharit — 6:40 a.m.
Minchah / Ma'ariv — 8:25 p.m.

Thursday — Rosh Chodesh Tammuz, 7/4 — 1 Tammuz

Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 8:25 p.m.

Friday, 7/5 — 2 Tammuz

Shacharit — 7:00 a.m.
Candles — 8:18 p.m.
Minchah / Ma'ariv — 7:00 p.m.