

**The Shul**  
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June 13, 2020

BeHa'alotcha

21 Sivan, 5780

### Where There's A Will

Two people have an argument. They're not close friends, just acquaintances. They belong to the same organization. Or they're co-workers, members of the same synagogue, together on some community committee.

The argument might start as a question or a suggestion. The "offender" might make a remark he thought perfectly innocent; the "offended" might not speak up, from shyness, shock or a myriad of reasons. But the "offended" seethes, and the "offender's" next statement increases the aggravation and agitation.

Somehow a conversation starts. The aggrieved decides to confront his "antagonist." They'll have it out - politely. He'll speak his mind, explain why his feelings are hurt, why the other has been unjust, admit his own culpability, offer solutions and reconciliation. The other, willing to be reasonable, listens, explains, rationalizes, accepts and debates. As they approach a compromise, though, things deteriorate. They end up where they started, or worse, farther apart and more antagonistic, more stubborn, with more animosity.

A day goes by. A week. Two weeks. A month, maybe two. They have to work together, or be sociable - attend the same services or functions. One of them approaches a third party, laying out his case. The third party knows both, very well. A friend, a boss, a counselor, a rabbi - both accept the third party as objective.

He suggests another attempt. Try again. Find different words. He knows them both and the other isn't mean-spirited. They all share a common goal, a unity of purpose. Think of the greater good, the organization, the value and contribution of the other.

A second attempt is made. It's harder to get started this time. Hard feelings, suspicions, resentments, trivial mountains linger, ramble through the thoughts and words. There's a stiffness and reluctance between them. Each resists revealing too much and sidesteps the overtures.

At first they neither converse nor confront, but fence, feinting, diverting, approaching, probing. Then, as if choreographed, they begin interacting, working it out and working together. An understanding, perhaps only tentative, is reached. The relationship, maybe scarred, is deeper and stronger.

Without the second attempt, the intellectual impediments and emotional obstructions would remain, seemingly immovable, certainly growing more entrenched. And, truthfully, sometimes one must approach the other more than once, and more than twice. Still, if the will is there, however concealed, then, eventually, ultimately - although more than occasionally after great effort and some sacrifice of pride and ego - "words from the heart go to the heart."

The Rebbe often used that expression, "words from the heart..." He frequently emphasized, and frequently advised, that if one speaks sincerely, intending good - good for the other person - surely the words must have an impact. A negative response, or one less than desirable, indicated a deficiency in the words or the heart of the speaker. For surely, if the words were from the heart, they would reach another heart.

Whether the matter involves Jewish observances, a personal relationship or a business arrangement, if disharmony has displaced unity, we should remember that one note, by itself, isn't off-key. The discord is in our hearts.

Yet we can and should try again, assured that "words from the heart ..."

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

Do you feel like the words in the siddur are incomprehensible to you, or wish you could actually read and understand the weekly Parsha from the Hebrew? The program includes gentle but rigorous instruction in common vocabulary words, Hebrew Grammar and Syntax, lots of guided practice and exercises coupled with loads of confidence boosting- all at reasonable rates! For more info, or to get references. Dovid Chaim Osofsky 443-415-7905 [dcosofsky@gmail.com](mailto:dcosofsky@gmail.com)

## Happy To Be Unhappy

In this week's parsha we are introduced to a segment of Bnei Yisroel who are described as "misonenim" – "complainers". The Torah records that they voiced three major complaints. Although Hashem, in His great kindness, miraculously allowed Bnei Yisroel to complete a three-day journey in one day in order to hasten their arrival in Eretz Yisroel, the misonenim complained about the arduous journey that they were being forced to undertake. They also voiced their dissatisfaction with the manna, the Heavenly food supplied to them daily. Although the manna supplied them with all their nutritional needs and accommodated any flavor that their palates desired, they still had the gall to express their preference for the diet they had in Egypt as slaves. Finally, they cried about the relationships that became prohibited to them when they accepted the Torah. What motivates a person to be an incessant complainer? Why would a person attempt to turn all the positive that has been done for him into negative?

The Torah records how Hashem, angered by the misonenim sent a fire to consume them. Rashi cites an opinion that those who were killed were amongst the leaders of the generation. They had sinned at the Sinaitic revelation when "they gazed at Hashem". However, Hashem refrained from executing them at that time in order not to mar the celebration of receiving the Torah. It was now that the deferred punishments were meted out. These complaints took place seven months after the Sinaitic revelation. Why was it at this juncture that the leaders were punished?

In order for a person to avoid feeling indebtedness and responsibility for the good which has been done for him, he seeks a negative perspective towards all he has. Such a person makes himself miserable so that he will not have to acknowledge that what he has is good. Rashi comments that the misonenim were looking for an excuse to separate themselves from Hashem. By denying the good which He had done for them, they would not feel any responsibility to reciprocate, and were comfortable with severing the relationship. It is at this juncture that those who "gazed at Hashem" were punished. Their original error could have been written off as an outgrowth of wanting to be closer to Hashem as Chazal say, "ha'ahavah mekalkeles es hashurah" – "love distorts the boundaries of propriety". However, through the complaints of the misonenim, it became self-evident that they did not desire a closer relationship with Hashem. It was then that they were taken to task for their inappropriate behavior at the Sinaitic revelation.

*(by Rabbi Yochanan Zweig from Project Genesis at [www.torah.org](http://www.torah.org))*

### Yahrzeits This Week:

Marty Lazarus	21 Sivan - Friday night / Shabbat	for father	Mordechai ben Aharon
Marsha Blumberg	24 Sivan - Monday night / Tuesday	for mother	Nechomo bas Elchonon

### SHUL DIRECTORY

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### DAVENING AND SHIURIM SCHEDULE

**Friday, 6/12 – 20 Sivan**

Shacharit – 7:00  
 Candles – 8:16 p.m.  
 Minchah / Ma'ariv – 7:00 p.m.

**Shabbat, 6/13 – 21 Sivan**

Shacharit – 9:00 a.m.  
 Sof Z'man Kriat Shema – 9:20 a.m.  
 Beitzah Gemora Shiur – 7:05 p.m.  
 Minchah – 8:05 p.m.  
 Ma'ariv – 9:19 p.m.

**Sunday, 6/14 – 22 Sivan**

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

**Monday, 6/15 – 23 Sivan**

Shacharit – 6:50 a.m.  
 Mincha / Ma'ariv – 8:25 p.m.

**Tuesday, 6/16 – 24 Sivan**

Shacharit – 7:00 a.m.  
 Mincha / Ma'ariv – 8:25 p.m.

**Wednesday, 6/17 – 25 Sivan**

Shacharit – 7:00 a.m.  
 Mincha / Ma'ariv – 8:25 p.m.

**Thursday, 6/18 – 26 Sivan**

Shacharit – 6:50 a.m.  
 Mincha / Ma'ariv – 8:25 p.m.

**Friday, 6/19 – 27 Sivan**

Shacharit – 7:00 a.m.  
 Candles – 8:19 p.m.  
 Mincha / Ma'ariv – 7:00 p.m.