

The Shul

at the Lubavitch Center

6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



May 29, 2021

BeHa'alotcha

18 Sivan, 5781

Friend of G-d, Friend of Mine

Each time the ark is opened to take out a Torah scroll, we chant: ***"And when the Ark [of the Covenant] would travel, Moses would say, 'Arise, G-d, and disperse Your enemies, and may Your haters run away from before You'"*** (Num.10:35). Moses' prayer was that, as the Jews traveled in the desert, their enemies would not harm them. If so, then why did Moses say "Your [G-d's] enemies" and "Your haters" - as opposed to "our"? Rashi explains, "Anyone who hates the people of Israel, hates the One Who spoke and the world came into being." In other words, someone who hates the Jews hates G-d.



The Lubavitcher Rebbe differentiated between the "enemies" and "haters". An "enemy" is one who fights against others and sees them as his or her opponent; however, many times this animosity is a reaction to suspicions felt or perhaps a desire to protect oneself. The second category, "haters", is much worse. Hatred is something that flows from the core of a person. Not only does this type of person fight his or her opponents, he or she constantly seeks to annoy and hurt them. We see this clearly from another verse where these two types are again mentioned as a punishment for the Jews: "your enemies will defeat you, and your haters will tyrannize you" (Num. 26:17). Tyranny is worse than defeat.

Why are the people who hate the Jews also considered G-d-hating and why is it important to me? This is because the Jews are known as G-d's people, "the chosen of the nations" (Ex. 19:5). For this reason anyone who hurts the Jews is making G-d his or her enemy.

This connection between G-d and the Jewish people is also for our benefit and defense. The fact that the Nations may hate us is a reflection of our declining spiritual status. If we would each work on our divine service, every Jew according to his or her level, this would directly protect us from danger.

Unbeknownst to the nations, it is only our faults which make us vulnerable. Therefore, in his prayer Moses (skirted the issue and) chose to emphasize that Israel's haters are G-d haters, inferring that the haters are not reacting to the Jew's spiritual standing, but rather responding to their hate of G-d. Moses says, "Arise, G-d" - "Know that these nations are not interested in the Jews' spiritual perfection; they know that the Jews are Your people, and that is the reason they wish to antagonize us. If they succeed, *it will be a desecration of Your Name!*"

Moses made it a non-negotiable issue. How well the Jews do or do not perform in their divine service becomes irrelevant. Taking care of the Jews and the sanctity of G-d's Name becomes predominant. In a similar way, let us pray to G-d, asking when the exile will end. Enough is enough. Ignore our performance rating - bring Mashiach right now!

(by Rabbi Shaul Yosef Leiter from www.chabad.org)

Basic Training

"When the cloud lingered upon the Tabernacle many days, the Children of Israel would maintain the charge of G-d and would not journey." (Bamidbar/Numbers 9:19) The Children of Israel possessed a Divinely directed pillar of cloud that informed them when to pack up camp and move on to their next destination, a location that would become known only when the cloud stopped. Some destinations became home for as long as nineteen years, others for as little as one night.

Ramban explains that at times the cloud would tarry specifically in a location that was displeasing to the nation, a place from which they desired to depart; nevertheless because of their relationship with G-d and His indication that they should not travel, they did not. Similarly, if after a couple days' rest they were tired and weary, they still followed the dictates of the cloud. There were times that after one night's rest the cloud started moving on, a physically taxing charge; or worse, after two days at the location, when they had finally unloaded their packs with the confidence that this stop would be extended, they would get the signal to pack up and travel again.

Why was this strange routine necessary? Why did this have to be the forum for G-d's Dominion to become manifest in the Jewish people?

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Rabbi Eliyahu Dessler responds that these exercises were actually the training program for Divine service, a lesson that spans the generations. Many have the faulty notion that when life becomes quiet and serene, then we are free to serve G-d. Rather, it is only when we learn to acclimate, to serve G-d while carrying life's heavy burdens through extreme conditions, that we are truly equipped to accept the Torah.

The Talmud (Eruvin 65b) teaches us that the content of man is measured by "koso, kiso, v'ka'aso" – his cup (his response when intoxicated), his wallet (financial pressures), and his anger. The G-d conscious Jew understands that his relationship with the Divine permeates all precincts of life, infusing all facets of life with holiness. Yet, the moments when he is most taxed, most pressured and most burdened are the greatest opportunities to allow his own G-dliness to radiate. It is in these times of greatest challenge to the strength of his character that he fortifies his G-dly nature and propels himself to new spiritual heights.

(by Rabbi Pinchas Avruch from Project Genesis at www.torah.org)

We happily wish Mazel Tov to
Mr. Eli and Mrs. Yaffa Atais
on the **Birth of their Daughter, Tiferes Miriam.**

Mr. And Mrs. Atais sponsored Kiddush last Shabbat
in honor of this simcha.



Mr. Reuven and Mrs. Gavi Frank

are sponsoring Kiddush
this Shabbat.



Rabbi Kaplan is holding a weekly Thursday evening (8:30pm) online shiur on the Shaar HaBitachon section of Chovos Halivavos. Shaar HaBitachon has been effective in giving strength and encouragement to people facing difficult and challenging situations in everyday life. What a perfect topic, presented by a gifted teacher, for these times. This online shiur is open to anyone who would like to attend and can be joined at:
<https://cutt.ly/join-shiur>

Yahrzeits This Week:

Marsha Blumberg 24 Sivan - Thursday night / Friday for mother Nechomo bas Elchonon

SHUL DIRECTORY

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DAVENING AND SHIURIM SCHEDULE

Friday, 5/28 — 17 Sivan
Shacharit — 7:00 a.m.
Shabbat Candles — 8:06 p.m.
Minchah / Ma'ariv — 7:00 p.m.

Shabbat, 5/29 — 18 Sivan
Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 9:21 a.m.
Berachot Gemora Shiur — 6:55 p.m.
Minchah — 7:55 p.m.
Ma'ariv — 9:09 p.m.

Sunday, 5/30— 19 Sivan
Shacharit — 8:00 a.m.
Mincha / Ma'ariv — 8:10 p.m.

Monday, 5/31 — 20 Sivan
Shacharit — Memorial Day — 8:00 a.m.
Minchah / Ma'ariv — 8:10 p.m.

Tuesday, 6/1 — 21 Sivan
Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 8:10 p.m.

Wednesday, 6/2 — 22 Sivan
Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 8:10 p.m.

Thursday, 6/3 — 23 Sivan
Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 8:10

Friday, 6/4 — 24 Sivan
Shacharit — 7:00 a.m.
Shabbat Candles — 8:11 p.m.
Minchah / Ma'ariv — 7:00 p.m.