

The Shul

at the Lubavitch Center

6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



June 19, 2021

Chukat

9 Tammuz, 5781

Two Keys

In a little village, two Jews met each other on market day. David was wealthy, and Meir was financially challenged.

David asked Meir, "How are things going, friend?"

To which Meir responded, "Thank G-d, I have two keys."

(Of course, this conversation was in Yiddish, as were most conversations amongst European Jews in those days. However, we left untranslated only the final word, "keys," which means "cows.")

When David went home, he asked his wife to purchase their milk the following day from his friend Meir, to give him a bit of business.

Early the next morning, David's wife went to Meir's home and asked if she could buy some milk.

"I would be happy to sell you milk, but I have neither cows nor milk," Meir told her.

When David's wife reported this information back to him, he was puzzled and decided to find out what the story was.

That evening, when David saw Meir he queried, "Didn't you tell me you have two keys (i.e. cows)? I asked my wife to buy milk from you but you told her you don't have milk or cows!"

"It's true I don't have two keys (cows), but I do have two other keys ('because' in Hebrew): 'Key - Because we hope all day for Your salvation' and 'Key - Because Your kindness is always before my eyes....' With these two 'keys' I manage, thank G-d."

Although we should all strive to reach Meir's level of faith in the face of life's challenges, many of us have a hard time not losing these "keys," at least once in a while.

However, there is a different kind of key that every Jew has, and can never lose, regardless of level of observance, Jewish education, age, rank or serial number.

"The key to the Redemption is in the hand of absolutely every individual" the Rebbe said. "It is the task of every Jewish man, woman and child, from the greatest of the great to the smallest of the small, to bring about the Redemption. This mission is unaffected by distinctions in prayer rites, ideological circles, or parties: it is the concern of the entire House of Israel."

We are on the threshold of the Redemption, an era of personal and world peace, health, prosperity, and appreciation for and understanding of G-dliness. All we need to do is to use our key to unlock the door.

What are today's keys? Certainly not cows, and not just "because." Our keys are mitzvot, good deeds, Torah study. As Maimonides writes in Mishna Torah (Laws of Repentance), "Every person should view himself and the whole world as if perfectly balanced between good and evil. If a person fulfills one mitzva, he tips the scales in favor of himself and of the whole world, and brings about redemption and salvation for himself and for the whole world."

Most people would never only have one car key, house key, mailbox key, etc. Concerning keys to the Redemption (mitzvot), we should also make sure to have a few spares and duplicates.

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

“Hashem said to Moshe and to Aharon, ‘Because you did not believe in Me to sanctify Me in the eyes of Bnei Yisrael, therefore you will not bring this congregation to the Land that I have given them.’ (20:12)

R' Levi ben Gershon z"l (“Ralbag”; 1288–1344) writes that this verse should not be understood as punishing Moshe, and Moshe’s hitting the rock is not the immediate reason why Moshe did not enter Eretz Yisrael. Rather, Moshe did not enter Eretz Yisrael because Bnei Yisrael were not worthy at that time of conquering Eretz Yisrael quickly. Yet, if Moshe had entered the Land, he surely would have completed the Mitzvah of conquering Eretz Yisrael in short order (unlike his successor, Yehoshua, who did not complete the conquest even after 14 years). How, then, are we to understand Hashem’s criticism of Moshe in our verse? Hashem is saying: “Maybe, if you had spoken to the rock instead of hitting it, you would have raised Bnei Yisrael to a higher level of faith, such that they would then have deserved to conquer the Land quickly. Then, you could have entered the Land with them!”

Ralbag continues: This understanding is proven by a number of verses. We read that Hashem said to Yehoshua (Yehoshua 1:2): “Moshe, My servant, has died. Now, arise, cross this Jordan [River], you and this entire people . . .” Hashem calls Moshe “My servant,” a term reserved for exceptionally righteous people, indicating that Moshe had not sinned. Also, Moshe himself told Bnei Yisrael (Devarim 1:37), “With me, as well, Hashem became angry because of you, saying, ‘You, too, shall not come there.’” Moshe would not have blamed Bnei Yisrael for his inability to enter the Land if it had been his own fault. (Commentary to Yehoshua, ch.1, “Ha’to’elet Ha’shelishi”)

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



Rabbi Kaplan is holding a weekly Thursday evening (after Ma’ariv) online shiur on the topic “Igeret HaTeshuva.” 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:

Lawrence Ziffer	9 Tammuz - Fri night / Shabbat	for father	Pinchas ben Yosef Elimelech
Rabbi Shmuel Kaplan	13 Tammuz - Tues night / Wed	for father	HoRav Moshe Binyomin ben HoRav Aryeh Laib

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DAVENING AND SHIURIM SCHEDULE

Friday, 6/18 — 8 Tammuz
 Shacharit — 7:00 a.m.
 Shabbat Candles — 8:17 p.m.
 Minchah / Ma’ariv — 7:00 p.m.

Shabbat, 6/19 — 9 Tammuz
 Shacharit — 9:00 a.m.
 Sof Z’man Kriat Shema — 9:21 a.m.
 Minchah — 8:05 p.m.
 Ma’ariv — 9:20 p.m.

Sunday, 6/20— 10 Tammuz
 Shacharit — 8:00 a.m.
 Mincha / Ma’ariv — 8:20 p.m.

Monday, 6/21 — 11 Tammuz
 Shacharit — 6:50 a.m.
 Minchah / Ma’ariv — 8:20 p.m.

Tuesday, 6/22 — 12 Tammuz
 Shacharit — 7:00 a.m.
 Minchah / Ma’ariv — 8:20 p.m.

Wednesday, 6/23 — 13 Tammuz
 Shacharit — 7:00 a.m.
 Minchah / Ma’ariv — 8:20 p.m.

Thursday, 6/24 — 14 Tammuz
 Shacharit — 6:50 a.m.
 Minchah / Ma’ariv — 8:20 p.m.

Friday, 6/25 — 15 Tammuz
 Shacharit — 7:00 a.m.
 Shabbat Candles — 8:19 p.m.
 Minchah / Ma’ariv — 7:00 p.m.