

The Shul

at the Lubavitch Center

6701 Old Pimlico Road

Baltimore, MD 21209

www.chabadshul.org



June 12, 2021

Korach

2 Tammuz, 5781

The Time to Act

This Sunday marks 27 years since Gimmel Tammuz. But despite all that is missing, the Rebbe remains our leader, and the Rebbe's mission remains unchanged. As Rabbi Adin Even Yisrael-Steinsaltz said at a gathering honoring the Rebbe, "The Rebbe did not leave a legacy. He left marching orders."

The Rebbe gave us guidance, support, love and hope. He dusted off the belief in Moshiach from the bookshelves and brought it into our everyday consciousness.

The Rebbe constantly reminded us of how events in the world - such as the liberation of Russian Jewry and the miracles of the Gulf War in 1991 - indicated that the redemption is imminent. And in the spirit of the great prophets of the Jewish people, he told us that the time for redemption has arrived. The time for human suffering has ended, and the time for G-d's goodness to be revealed is here.

The Rebbe, as he once said, has done his part to hasten Moshiach's arrival and now it is up to us. And although at times Moshiach might seem as far away as it has ever seemed, now is not the time to be lax.

Consider buying a new house. You search around until the time comes and you finally find what you have been looking for. You make an offer, counteroffer and so on - until finally you seal the deal.

But it's not finished yet. You have to notify your landlord. You have to pack; get a mover; get a mortgage, insurance; set a date for closing. You close on your dream home, you pack, the movers take your things - Mazal Tov! You can't wait to move in.

Imagine that at this point you say, "I've done enough! Sellers, real estate agents, bankers, insurance agents, lawyers, taxes, packers, movers - I've had it. We've closed and the house is mine; now I'll just wait." And you stay put and wait.

This is not the time to sit back. This is the time to act. The Rebbe has told us that the cumulative good of all the generations has brought the world to a state where its redemption is just a breath away. And somehow, in a way that we cannot fathom, the Almighty wants us - the rank-and-file - to finish the job.

Add in acts of goodness and kindness. Learn more about what the Torah says about the amazing times that are in store for us. Add in Jewish commitment, and do it with feeling. And then, as the Rebbe told CNN, "Add at least a little more, then Moshiach will come immediately."

(by Rabbi Eli Pink from <http://www.lchaimweekly.org/>)

Giving Up Everything For The Chance To Work In The Beis HaMikdash

The Torah's narration of the above referenced story with the twelve tribal staffs concludes with the following pasuk: "Moshe brought out all the staffs from before Hashem to all the Children of Israel; they saw and they took each man his staff." [Bamidbar 17:24]

Rav Zalman Sortzkin asks an interesting question: Why did everyone come back and take their staff? There was a "competition" between 12 tribal leaders. Aharon "won". The rest "lost". What further need did they have for their staffs? To what can we compare this? A person buys a Power Ball lottery ticket. The grand prize is \$350,000,000. The winning numbers are announced. Everyone looks at their tickets. "Did I win?" The person who wins is ecstatic. However, the other millions of "losers" take their lottery ticket, rip it up, and throw it away. That is what happened here. Aharon won; they lost. Their staffs were now worthless pieces of wood. Nevertheless, the pasuk makes the point that each man took back his staff. Why?

Rav Sorotzkin offers a beautiful idea. Everyone wanted to become "The Chosen Tribe". Consider, is it really such a great thing to be a Kohen or a Levi? It was the poorest life amongst all the tribes. They do not own property. They work a couple of weeks a year in the Basi HaMkidash [Temple] and are supported by the good graces of people's Terumos and Maasros, the first shearing of the sheep, and the priestly portions of the slaughtered animals (Zeroa, Lechayayim, and Keivah). Essentially, they were given the scraps. It was a poor life. The Leviim had it hard. The Kohanim had it hard. However, everyone wanted to become the "Chosen Tribe". They want poverty! They want this hard life!

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Why did everybody want it? They wanted it because of the concept that this is the "Chosen Tribe". This is the Tribe chosen by G-d. They are the "Chosen of the Chosen". This status had special merit and it was worth more than all the property and all the real estate in the world. When the other tribes "lost", they did not toss away their staffs. They came home and they mounted them over the fireplace. They told their children and grandchildren "My sweet children, you see this staff? I was willing to become a Levi! I was willing to give up everything to become the Chosen Tribe! Do you see this beautiful house? Do you see all the beautiful furniture? I was willing to give this all up for the chance to work in the Beis HaMikdash. My proudest possession is this staff, the staff that lost. It is because that staff says everything. The staff says that I know what is important and what is trivial. I know that all the real estate in the world is not worth anything compared to the merit of participating in the Divine Service in the Holy Beis HaMikdash."

The staff was not a worthless lottery ticket that one rips up, throws to the ground, and lets the wind scatter. This was something to be proud of. It shows who the owner was. It shows his values. It is something to show off, to treasure, and to show one's grandchildren and great grandchildren: "I was willing to give up everything to become the Chosen Tribe."

(by Rabbi Yissocher Frand from Project Genesis at www.torah.org)

This Shabbos the Shul will have a **Kiddush Luncheon** with washing in preparation for **Gimmel Tammuz**, the Rebbe's Yahrzeit. The Kiddush Luncheon is being generously sponsored by:

Mr. Edan and Mrs. Esther Zacharin and by **Mr. Joel & Dr. Karin Mirkin** in honor of the **Birth and Brit of the Zacharin's new grandson Moshe**, born to **Aitan and Yael Zacharin**.

Mr. Shmuel and Mrs. Esther Lyss in commemoration of the **Yahrzeit of Rabbi Reuven Lyss, Reuven Peretz Ben Getzel**, on 4 Tammuz.

Mrs. Sally Friedman in honor of her **birthday**.



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:

Shmuel Lyss	4 Tammuz - Sunday night / Monday	for father	Reuven Peretz ben Getzel
Sarah Itzkowitz	4 Tammuz - Sunday night / Monday	for father	Avrohom Ahron ben Eliyahu

DAVENING AND SHIURIM SCHEDULE

Friday — Rosh Chodesh Tammuz, 6/11 — 1 Tammuz

Shacharit — 6:40 a.m.
Shabbat Candles — 8:15 p.m.
Minchah / Ma'ariv — 7:00 p.m.

Shabbat, 6/12 — 2 Tammuz

Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 9:20 a.m.
Berachot Gemora Shiur — 7:05 p.m.
Minchah — 8:05 p.m.
Ma'ariv — 9:18 p.m.

Sunday, 6/13 — 3 Tammuz

Shacharit — 8:00 a.m.
Mincha / Ma'ariv — 8:20 p.m.

Monday, 6/14 — 4 Tammuz

Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Tuesday, 6/15 — 5 Tammuz

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Wednesday, 6/16 — 6 Tammuz

Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Thursday, 6/17 — 7 Tammuz

Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 8:20 p.m.

Friday, 6/18 — 8 Tammuz

Shacharit — 7:00 a.m.
Shabbat Candles — 8:17 p.m.
Minchah / Ma'ariv — 7:00 p.m.