

The Shul

at the Lubavitch Center

6701 Old Pimlico Road

Baltimore, MD 21209

www.chabadshul.org



July 10, 2021

Matot – Masei

1 Av, 5781

Connecting

You're walking down the street and you see a person who looks perfectly normal walking toward you. You notice him talking to himself and look for the earbuds or Bluetooth, but there is none. He's gesturing, pointing and wagging his finger in the air to make a point. What's going on here?

As you get closer you avert your eyes. Perhaps he's not embarrassed but you sure are!

When you are within just a few feet of the individual, you chuckle to yourself. "Bose Sunglasses!"

Everywhere we go, at any time of day or night, people stay connected with family, friends and work via computers, phones or even watches!

Mitzvot, Divine precepts that guide and govern every aspect of a Jew's life from the moment of his birth to his last breath, are a means by which we connect with G-d. In fact, the word mitzva itself has two meanings: "commandment" and "connection."

And at any time of day or night, we can stay connected with G-d via mitzvot.

By commanding us the mitzvot, G-d created the means through which we can establish a connection with Him. The hand putting a few coins in a charity box, the mind thinking Torah thoughts, the lips curved into a smile to greet another person, the voice soaring in prayer, the stomach digesting matza on Passover, the ears hearing the shofar on Rosh Hashana, all become instruments to connect us with G-d. So there are mitzvot for each limb, organ and faculty of a person, mitzvot governing every aspect of a person's life, so that no part of him remains uninvolved in his relationship with his Creator.

Each time we do a mitzva we connect with G-d. Sometimes, the connection is so natural that we don't even notice it. At other times we feel the connection of a mitzva - tears streaming forth in a moment of prayer; an intangible peace as the Shabbat candles are lit; the slow exhale as tefilin straps are unwound.

But what about when there is no connection? When we're out of our home area and our service is roaming, when we forget to recharge the battery and the phone goes dead, or when we're driving through a tunnel and we get disconnected?

Our family, friends and office can't get in touch with us then. But G-d still can. Because we can never truly disconnect from G-d. "A Jew neither wants to nor can be disconnected from G-d," taught Rabbi Shneur Zalman, founder of Chabad Chasidism. Even if we think the connection is broken or that we got disconnected, we're still connected with G-d and He's still connected with us. Furthermore, we can still communicate with Him and vice versa. Because, in truth, the service never goes down, there's never a media messaging outage.

Maybe it's a wrong number or something has affected the microwaves. But the lack of connection is never permanent.

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

An Intimate Vision

"...This is the thing that Hashem has commanded" (30:2)

Moshe instructs the heads of the tribes with the expression "Zeh hadavar asher tziva Hashem" – "This is the thing that Hashem has commanded." Rashi comments that whereas Moshe's prophecy is introduced by either "zeh hadavar" – "this is the thing" or "ko amar Hashem" – "so says Hashem", the prophecies of other prophets are only introduced with the expression "ko amar Hashem". The Mizrachi explains that "ko amar" intimates an approximation, while "zeh hadavar" indicates that the information to follow is exactly what Hashem said. Moshe was the only prophet to receive his prophecy with "aspaklaria hameira" – "a clear lens", a flawless perception of

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what Hashem was telling him. All other prophets had an “aspaklaria she’aina meira” – “an unclear lens”; they did not have an exact perception of Hashem’s words. Therefore, Moshe’s prophecies were introduced with “zeh hadavar”, while the other prophets’ were introduced with “ko amar”. The Maharal finds the Mizrahi’s explanation untenable for the following reason: In the Torah we find Moshe using the expression “ko amar Hashem” over a dozen times. It is difficult to assume that on these occasions Moshe received prophecy on a lower level. If Moshe’s prophecy always maintained the same elevated level, how do we account for the different terminology introducing his prophecy?

Moshe’s prophecy is unique in two ways. First, he has perfect perception of what he is being told, and second, he has the ability to relay the information in a manner by which the recipient hears it directly from Hashem. This concept is known as “Shechina medaberes mitoch grono” – “The Divine Presence speaks from his throat.” This second element not only allows Bnei Yisroel to hear the complete and unadulterated directive from Hashem, but gives them a certain intimacy with Hashem as well, for He is speaking with them and not through an intermediary. All of the other prophets could not give Bnei Yisroel this close relationship.

Moshe’s use of the expression “ko amar” does not denote a lower level of his perception of the prophecy, rather that Moshe’s transmission of the prophecy to the recipient is lacking the intimacy of direct communication from Hashem. The majority of the occasions upon which Moshe uses the expression “ko amar” are when relaying Hashem’s message to Pharaoh. It is therefore understandable that this intimacy is missing. The only exception is by the sin of the Golden Calf, when Moshe also uses the expression “ko amar”. The reason for this is that Bnei Yisroel’s sin of the Golden Calf was in their desiring an intermediary to replace Moshe. This indicated that they did not appreciate the intimacy that existed between them and Hashem, for Moshe did not function as an intermediary. Therefore, that close relationship was lost, as indicated by Moshe addressing them with the expression “ko amar”.

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

<p>We wish Mazel Tov to Reezha Teichman and Liel Hayun of Silver Spring, Maryland on their engagement.</p> <p>We wish both of you much mazel, simcha and a long life together. Mazel tov to the parents and grandparents. A special mazel tov to the grandparents, Allan and Kate Genut and Liel’s great grandmother.</p>	
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	<p>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. In addition to being online, this shiur will also be available “in person.”</p>
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Yahrzeits This Week:			
Bluma Lewin	2 Av - Saturday night / Sunday	for mother	Anyah Dansah bas Yosef
Ben Gutman	6 Av - Wednesday night / Thursday	for mother	Ahuva bas Mordechai HaLevi

DAVENING AND SHIURIM SCHEDULE	
<p>Friday, 7/9 — 29 Tammuz Shacharit — 7:00 a.m. Shabbat Candles — 8:16 p.m. Minchah / Ma’ariv — 7:00 p.m.</p> <p>Shabbat – Rosh Chodesh Av, 7/10 — 1 Av Shacharit — 9:00 a.m. Sof Z’man Kriat Shema — 9:28 a.m. Minchah — 8:05 p.m. Ma’ariv — 9:20 p.m.</p> <p>Sunday, 7/11— 2 Av Shacharit — 8:00 a.m. Mincha / Ma’ariv — 8:15 p.m.</p> <p>Monday, 7/12 — 3 Av Shacharit — 6:50 a.m. Minchah / Ma’ariv — 8:15 p.m.</p>	<p>Tuesday, 7/13 — 4 Av Shacharit — 7:00 a.m. Minchah / Ma’ariv — 8:15 p.m.</p> <p>Wednesday, 7/14 — 5 Av Shacharit — 7:00 a.m. Minchah / Ma’ariv — 8:15 p.m.</p> <p>Thursday, 7/15 — 6 Av Shacharit — 6:50 a.m. Minchah / Ma’ariv — 8:15 p.m.</p> <p>Friday, 7/16 — 7 Av Shacharit — 7:00 a.m. Shabbat Candles — 8:13 p.m. Minchah / Ma’ariv — 7:00 p.m.</p>