

# The Shul

at the Lubavitch Center

6701 Old Pimlico Road  
Baltimore, MD 21209

[www.chabadshul.org](http://www.chabadshul.org)



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Naso

11 Sivan, 5781

## Rice Krispy Treats

What is it that magically draws people to a mixture of marshmallow fluff, crisped rice cereal and margarine?

Long ago, when my husband and I ran Chabad serving the students at NYU, Rice Krispy Treats were one of the staples at our weekly Friday night "oneg Shabbat" - an after the services and meal time to hang out. Over the years I probably made thousands of trays of Rice Krispy Treats. And that gave me plenty of time to contemplate the message of this thoroughly sweet, sometimes sticky dessert.

In keeping with a primary teaching of the Baal Shem Tov that one can glean a lesson for Jewish living from everything one sees and hears, I present the follow hypothesis in answer to the above question.

A box or bag of crisped rice cereal contains hundreds, perhaps thousands, of tiny, distinct pieces of crisped rice. If, by mistake, one spills this cereal, it scatters everywhere, in all directions and into every nook and cranny. However, upon mixing the cereal with marshmallow fluff the individual pieces become stuck together.

And that, simply speaking, is one of the main messages I have found in Rice Krispy Treats. We Jews want to be united. We want to be "stuck" together with the help of a sweet, delicious, pristine, healthy (marshmallow fluff is cholesterol free) substance. We don't want to be scattered, alienated, detached and divided in a million directions. Of course, every Jew wants to retain his or her uniqueness and identity just as in Rice Krispy Treats each individual piece of crispy rice is recognizable and discernible. But ultimately we want to be part of, not apart from, the Jewish community. And we want every other Jew to feel connected to all other Jews.

How can we accomplish this? By learning even more from my experience with Rice Krispy Treats at NYU.

I personally didn't find preparing Rice Krispy Treats particularly challenging nor did I find them gastronomically appealing. I would prefer making (and eating!) my grandmother's oatmeal jelly bars, or perhaps Betty Crocker Double Chocolate Fudge Brownies. Even Peanut Butter Chocolate Rice Krispy Treats are more exciting than the marshmallow fluff variety as far as I am concerned. But the students wanted ordinary Rice Krispy Treats, so that is what I give them.

Now, imagine adopting such an attitude when we relate to another Jew. Imagine putting aside what we want to give, what we would like to offer another Jew (what we think the next Jew is lacking?), and instead, concentrate on the needs or desires of the other person. When a friend wants someone to listen, we listen instead of talk. When he wants to learn to read Hebrew, even if we're itching to teach him something more advanced, we teach him Hebrew or find someone who will. And conversely, if we know someone who wants to explore Judaism at a rate or depth that will exceed our own comfort level, we encourage her and help her along.

Let's all take the Rice Krispy Treat challenge. I believe we'll be pleasantly surprised at the results.

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

## Not Just One In A Crowd

It can be energizing, exhilarating, making one feel part of something much greater than oneself. It can be dispiriting, depressing, making one feel insignificant, inconsequential and lost. As always, it is our perception of a situation that creates our reality.

We are instructed in the Shma prayer, "not to stray after our eyes." This can be understood as a warning: being that our perception is often skewed, Hashem cautions us to see things through His eyes, His perception, in order to attain true clarity.

In this week's parsha, Naso, we find a rather strange and belabored repetition. With the induction of the Mishkan {Tabernacle}, the Nesiim, the leaders of each tribe, brought an offering. Each brought exactly the same offering. Yet, the Torah spells it out, in its full identical detail, twelve times. Going beyond the fact that it certainly made the laining easier for my son's bar mitzvah parsha last year, we must understand what lesson Hashem is teaching us through this repetition.

One of a crowd. Just like the other twelve. Nothing special. Same exact gift. Humiliating. Insignificant. Not leaving my mark. That's how it would be viewed through our eyes. Through Hashem's eyes? Unique. Special. Significant. Treasured. Each Nasi deserving his own passukim. The Saba of Kelem writes that this episode of the Nesiim shows that each member of a crowd is viewed by Hashem with the love and joy normally directed to a unique and exceptional individual.

*(continued on the other side)*

This concept arose in a classroom conversation a few weeks ago. We were discussing the requirement to repeat the Amidah prayer if one mistakenly added a mention of the rain. 'What's the big deal?' some of my students asked. Just get it right the next time!

I related to them that in Israel, with the scarce rainfall, they sometimes resort to a process of 'seeding' the clouds in order to increase the precipitation. What would happen if they seeded the clouds and then realized that rainfall at that point would actually be detrimental, I asked. If there is a de-seeding process, they'd have to go back up there and de-seed, they conceded.

With the hundreds of thousands of Jews that pray, each one makes a difference. Each rain-mention seeds the clouds. If they said it when the rain would be harmful, it must be undone. Repeat that Amidah without those words. De-seed.

Each person is a ben-yachid {treasured, only-child}. We matter. The others that join us in our avodah {Divine service} must encourage and energize us. They don't detract in any way from our significance. That's how Hashem views it.

(by Rabbi Yisroel Ciner from Project Genesis at [www.torah.org](http://www.torah.org))



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:

Marvin Itzkowitz	12 Sivan - Saturday night / Sunday	for mother	Esther Seryl bas Mordechai Markel
Kate Genut	16 Sivan - Wednesday night / Thursday	for mother	Sarah bas Yaakov

#### SHUL DIRECTORY

**Rabbi:** Shmuel Kaplan . . . rabbikaplan@chabadmd.com  
**Treasurer:** Michael Frank . . . shul.chabad@gmail.com  
**Security:** Jay Bernstein . . . jaybernsteinesq@gmail.com  
**Kiddush:** Reuven Frank . . . . . rfrank82@gmail.com  
**Bulletin:** Howard Kaplon . . . . . hkaplon@towson.edu  
**Website:** Shoshana Zakar . . . . . sue.zakar@gmail.com

**Gabbaim:**  
 Yehudah Buchwalter . . . judahbuchwalter@verizon.net  
 Allan Genut . . . . . agenut@gmail.com  
 Ephraim Siff  
**Mikvah Mei Menachem** . . . . . 410-415-5113  
**Aleph Learning Institute** . Mrs. Rochel Kaplan, Director  
[www.alephlearninginstitute.org](http://www.alephlearninginstitute.org) / email: [alephji@gmail.com](mailto:alephji@gmail.com)

#### DAVENING AND SHIURIM SCHEDULE

**Friday, 5/21 — 10 Sivan**  
 Shacharit — 7:00 a.m.  
 Shabbat Candles — 8:01 p.m.  
 Minchah / Ma'ariv — 7:00 p.m.

**Shabbat, 5/22 — 11 Sivan**  
 Shacharit — 9:00 a.m.  
 Sof Z'man Kriat Shema — 9:23 a.m.  
 Berachot Gemora Shiur — 6:50 p.m.  
 Minchah — 7:50 p.m.  
 Ma'ariv — 9:03 p.m.

**Sunday, 5/23— 12 Sivan**  
 Shacharit — 8:00 a.m.  
 Mincha / Ma'ariv — 8:05 p.m.

**Monday, 5/24 — 13 Sivan**  
 Shacharit — 6:50 a.m.  
 Minchah / Ma'ariv — 8:05 p.m.

**Tuesday, 5/25 — 14 Sivan**  
 Shacharit — 7:00 a.m.  
 Minchah / Ma'ariv — 8:05 p.m.

**Wednesday, 5/26 — 15 Sivan**  
 Shacharit — 7:00 a.m.  
 Minchah / Ma'ariv — 8:05 p.m.

**Thursday, 5/27 — 16 Sivan**  
 Shacharit — 6:50 a.m.  
 Minchah / Ma'ariv — 8:05

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