

The Shul

at the Lubavitch Center

6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



June 5, 2021

Shelach — Shabbat M'vorchim

25 Sivan, 5781

Kosher for an Hour

Our Parshah tells a story of twelve agents sent by Moshe to Israel. The Torah testifies that they first embarked with noble intentions despite their later submission of a negative report, which drove the nation to despair. In Rashi's words, "they were kosher at that hour." Why does Rashi specify that they were kosher for an hour?

Forty Days = Forty Years

In punishment for the nation believing the negative report, G-d decreed that they would wander the desert for forty years before entering the land.

We know that the agents journeyed the length and breath of Israel for a period of forty days. By this count, the people were punished on a scale of one year per day of the agents' journey. Accordingly, every hour of their journey cost the nation half a month of wandering.

However a problem arises when you consider the actual length of our ancestors' stay in the desert. They embarked on the fourteenth of Nissan and arrived in Israel forty years later, on the tenth of Nissan. By this count, four days were missing from the forty-year total!

Furthermore, by the Torah's own testimony, it is an eleven-day journey from Sinai to Israel. In all fairness, those eleven days should also be deducted, because they would have traveled during those days even if they were not punished.

It appears that a total of fifteen days were deducted from the forty-year decree. Unless you consider that the agents were righteous, and had kosher intentions, during the first hour. In that case the nation would naturally not be punished for that hour of the agents' journey, rightfully deducting half a month from the overall total.

With a single word, Rashi helps us understand why the forty-year decree was in fact minus fifteen days.

(by Rabbi Lazer Gurkow Leiter from www.chabad.org)

Who Is The Boss Here?

HASHEM said to Moshe, saying, "Send (Shelach) for yourself men who will scout the Land of Canaan, which I am giving to the children of Israel. You shall send one man each for his father's tribe; each one shall be a chieftain in their midst." (Bamidbar 13:1-2)

What started out looking like a noble venture lead by men of honor quickly became a national tragedy. What in the world went wrong? Now we are like forensic scientists approaching this entire episode as a crime scene with orange tape and police lights flashing. What went down here? We begin with twelve great men and in the end there only two that walked away unscathed and not corrupted. What was the major fault? What was their crime?

Some of the most profound conversations I have ever had were with young children that were sent to my office. One young fellow is sitting there in a defiant mood. I wait for him to calm down and I ask him sternly, "Who's the boss here?!" He looks up sheepishly and mumbles, "You!" I immediately shake my head no, and let him know, "Not me!" I ask again, "Who's the boss here?" He thinks for a bit and looks up at me again and says, "HASHEM!?" I tell him, "That's right! We both work for the same boss!"

The Midrash tells us that we each sent into this world to perform a mission, to do a uniquely customized job that no one else can do. It's not always easy to remember that fact. We live a large and distracting universe. Sometime we lose track of why we are here and Who it is that sent us. How do we remain loyal and connected to that mission?

There's a Talmudic concept, "The messenger is like the one who sends him." A person is an extension of the one who sent him. We assume the power of attorney granted by whomever it is that we represent. We take on the power and proportion of the one who sends us. Even a simple task like lighting a Shabbos candle is enhanced not so much by the originality or genius of the performer but by the connection to The One Who Commands him or her to do so. That's what a Mitzvah is. It's not just a good deed. It means connection, and to be in the company of. A Mitzvah creates and connects us with the sender and puts us in HASHEM's company. The deed is not less than an extension of the will of HASHEM, our G-d, King of the Universe. That is what shines forth in the context of a Mitzvah!

(continued on the other side)

There's another factor at play as well. Let's say I was to approach the Governor's mansion at 3:00 o'clock am and begin to knock on the door and demand a meeting with the Governor. Somebody would likely shout out, "Who goes there?" I might sheepishly answer, "Label Lam!" "Go away you fool!" they would appropriately respond and I would be made to leave. However if I was carrying a message from the President I would bang on the door more emphatically and when asked what the racket was all about I would forget at that moment about myself and I would answer with a sense overpowering urgency, "It's a message from the President!" The door would open wide! If I know who it is that I truly represent in the world then I gain the courage needed to perform my mission.

Maybe now we can understand the serious disconnect of the Meraglim, the spies. What was their failure? They went on this mission as representatives of the interests of the People of Israel. They assumed the most basic fears and limitations of the ones whom they represented. Then with those eyes they perceived the gravity and seemingly impossibility of the entering and conquering a land of giants. At the very end of the Parsha we are commanded, "And it will be to you for Tzitzis (fringes) and you will look upon it and you will remember all the Mitzvos (Commandments) of HASHEM and you will perform them and you will not stray after your hearts and after your eyes which you go straying after them. (Bamidbar 15:39) Tzitzis are a constant reminder, everywhere we turn. Who do you work for? Whom do we represent? Who is the boss here?"

(by Rabbi Label Lam from Project Genesis at www.torah.org)

Congratulations to **Ilana Rubin**,
daughter of **Mr. and Mrs. Yechiel Rubin**,
upon her **graduation** from **high school**.



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>

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 / email: alephjli@gmail.com

DAVENING AND SHIURIM SCHEDULE

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

Shabbat, 6/5 — 25 Sivan
 Shacharit — 9:00 a.m.
 Sof Z'man Kriat Shema — 9:20 a.m.
 Berachot Gemora Shiur — 7:00 p.m.
 Minchah — 8:00 p.m.
 Ma'ariv — 9:15 p.m.

Sunday, 6/6— 26 Sivan
 Shacharit — 8:00 a.m.
 Mincha / Ma'ariv — 8:15 p.m.

Monday, 6/7 — 27 Sivan
 Shacharit — 6:50 a.m.
 Minchah / Ma'ariv — 8:15 p.m.

Tuesday, 6/8 — 28 Sivan
 Shacharit — 7:00 a.m.
 Minchah / Ma'ariv — 8:15 p.m.

Wednesday, 6/9 — 29 Sivan
 Shacharit — 7:00 a.m.
 Minchah / Ma'ariv — 8:15 p.m.

Thursday — Rosh Chodesh Tammuz, 6/10 — 30 Sivan
 Shacharit — 6:40 a.m.
 Minchah / Ma'ariv — 8:15 p.m.

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.