

The Shul

at the Lubavitch Center

6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



May 7, 2022

Kedoshim

6 Iyar, 5782

The Crystal Bell

It's an old story

A poor beggar goes from house to house collecting alms for his impoverished family. Knocking on the door of one glorious home, he is greeted graciously, given some money, and encouraged to join the family for supper.

At dinner, other beggars and wayfarers sup at the wealthy family's table.

For each course, from appetizers to dessert, the host rings a crystal bell and waiters appear with delectable delights. Our beggar is totally amazed that simply by jingling a small bell, such lavish results can be achieved.

At the end of the meal the host offers the guests anything they want from amongst all of his many possessions. Our poor beggar asks for the wonderful crystal bell.

Arriving home, the beggar asks his wife to set their tiny table. 'But we have no food to eat. I was waiting for you to return before I went to the market to buy some beets and potatoes.'

'Just set the table, my dear. And leave all the rest to me,' said the beggar confidently. 'I have a surprise for you.'

So the wife dutifully set the table and seated herself and all of the children around it.

Our beggar sat down and carefully unwrapped the crystal bell which had been secreted in a rag in his pocket. Boldly, he rang the bell and waited. Nothing happened.

He rang the bell again and waited. Again nothing happened.

He continued ringing until he was afraid that the crystal bell would break.

'What are you doing?' his wife asked.

The husband proceeded to describe what had happened in the wealthy man's house and how each time the bell was rung luscious food was served.

'My dear husband,' the woman said patiently, 'the bell works only for those who have labored in advance so that they have something to serve. Your wealthy host worked hard to earn the money to hire workers who purchase and prepare the food. It is only after a tremendous amount of energy is invested that there such an amazing result is achieved. Nothing comes without toil.'

It's comparable to young children who, accustomed to seeing their parents write out checks, or withdraw money from a cash machine are told by their parents, 'We don't have any money right now.'

'Well, just take money out of the bank,' is the inevitable and childishly logical retort of the naive youngster.

The parent patiently explains, 'You can't take money out unless you first put money in. You can't withdraw money unless there is money in the bank.'

Nothing comes without toil; you can't take something out unless you put it in first.

What is true for a lavish meal or money is certainly true of Judaism.

If we want our children to appreciate and value their Jewish traditions, we have to work assiduously at developing that appreciation by surrounding them with Jewish traditions.

If we want to feel close to our Creator, we have to enhance our relationship with G-d through prayer and mitzvot.

If we want to better understand our purpose in life as individuals and as a people, we have to study Torah and Jewish philosophy.

We have to put effort in if we want to get something back. As the Talmud teaches, 'According to the labor is the reward.'

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

The Friendly Teacher

"...you shall love your fellow as yourself..." (19:18)

There appears to be a contradiction between two Mishnayos in Pirkei Avos. In the second chapter we are enjoined to afford our friends the same honor we afford ourselves. In the fourth chapter however, we discover that the honor that we must have for our friends equals that of the honor we afford our teachers. To assume that this is a Tannaic dispute is a difficult position to maintain for if there were divergent opinions they would have been recorded side by side in the same Mishna. How do we reconcile the apparent contradiction?

The position requiring us to respect a friend with the same intensity as we would our teacher is apparently refuted by a verse in this week's parsha. The Torah commands "v'ahavta l'reiyacha kamocho" – "you shall love your friend as yourself". Clearly the emphasis is "as yourself" not greater than yourself. If so, why does the Mishna in the fourth chapter require that the honor afforded to a friend be equal to that of a teacher, which is presumably greater than the honor a person expects for himself?

The Rambam cites Aristotle who defines different levels of friendship. During his lifetime, a person may have many friends. The most common type are friends with whom a person shares experiences; although he may enjoy their company, a person still maintains a facade, unwilling to present his vulnerabilities to them for fear that they may use this information against him. This form of relationship is defined by the Rambam as "ahavas hato'eles" – "a friendship based upon shared convenience". Very rarely do we find a friend in whom we place our complete trust and to whom we are willing to let down our guard and share our insecurities. This only occurs if we sense that this friend is completely dedicated to our growth and his actions are motivated by his concern for our best interests.

There is no contradiction between the two Mishnayos. They are identifying different relationships. We must treat a friend with whom we share experiences with the same level of respect that we would afford ourselves. It is this form of friend whom we are commanded by the Torah to make an effort to love, to take the relationship to a higher level than one of convenience. The second Mishna is referring to the friend who is dedicated to our growth. This type of friend must be afforded the respect that one would a teacher.

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

Yahrzeits This Week:

Rabbi Fred Lewin	8 Iyar - Sunday night / Monday	for brother	Yoel ben Shmuel
Marvin Itzkowitz	11 Iyar - Wednesday night / Thursday	for father	Chaim Dov ben Yosef Tzvi

SHUL DIRECTORY

Rabbi: Shmuel Kaplan . . . rabbikaplan@chabadmd.com Treasurer: Michael Frank . . . shul.chabad@gmail.com Kiddush: Reuven Frank rfrank82@gmail.com Website: Shoshana Zakar sue.zakar@gmail.com	Gabbaim: Yehudah Buchwalter . . . judahbuchwalter@verizon.net Allan Genut agenut@gmail.com Ephraim Siff Bulletin: Howard Kaplon hkaplon@towson.edu
--	--

DAVENING AND SHIURIM SCHEDULE

Friday, 5/6 — 5 Iyar Shacharit — 7:00 a.m. Minchah / Ma'ariv — 7:00 p.m. Shabbat, 5/7 — 6 Iyar Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 9:30 a.m. Minchah — 7:35 p.m. Ma'ariv — 8:51 p.m. Sunday, 5/8 — 7 Iyar Shacharit — 8:00 a.m. Father and Son Learning — 6:00 p.m. Minchah / Ma'ariv — 7:50 p.m. Monday, 5/9 — 8 Iyar Shacharit — 6:50 a.m. Minchah / Ma'ariv — 7:50 p.m.	Tuesday, 5/10 — 9 Iyar Shacharit — 7:00 a.m. Minchah / Ma'ariv — 7:50 p.m. Wednesday, 5/11 — 10 Iyar Shacharit — 7:00 a.m. Minchah / Ma'ariv — 7:50 p.m. Thursday, 5/12 — 11 Iyar Shacharit — 6:50 a.m. Minchah / Ma'ariv — 7:50 p.m. Friday, 5/13 — 12 Iyar Shacharit — 7:00 a.m. Shabbat Candles — 7:53 p.m. Minchah / Ma'ariv — 7:00 p.m.
--	--