

The Shul

at the Lubavitch Center

6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



June 3, 2023

Naso

14 Sivan, 5783

Movement

Did you ever do a double-take when you were in a store and you noticed a mannequin that looked alive? Or maybe you were in a wax museum and sat down next to a person only to find out that it was a wax figure.

In either case, what gives the mannequin or the wax figure away is the lack of even a small, slight, almost imperceptible movement. It could be the blink of an eye or the ever-so-faint rise and fall of the chest. Or maybe a nose twitch. But it is always some kind of movement all the same.

Movement is a dead giveaway for the existence of life. Which is one of the reasons why, according to Jewish teachings, people are called "movers" whereas angels are called "stationery."

A person moves, stretches, bends, reaches, climbs, falls.

A person moves both physically and hopefully - and more importantly - spiritually.

The noun "mover" when applied to people as compared to angels is specifically referring to spiritual matters. And it is in spiritual matters as well that a person stretches, bends, reaches, climbs and sometimes falls, but gets up again to climb once more.

Just as physical movement is a sure sign of life, spiritual movement is a true indication of the vitality of the soul.

How do you move your soul? Simply by making an even small, slight, almost imperceptible move.

By learning Torah concepts that stretch you. By reaching out to another person with love and compassion. By bending your will to G-d's will. By climbing, one step at a time, through the mitzvot. By falling once in a while, but then by getting up again.

Torah study (and Torah as used here is not confined to the Five Books of Moses but encompasses all areas of Jewish teachings) is limitless. It is full of joy and life and movement and excitement and mind-expanding concepts.

Mitzvot (commandments), as well, give us a chance to move. With mitzvot we cleave to G-d, we connect to another Jew, we help shoulder a friend's burden, we laugh and sing and dance.

A Midrash relates that when the dove was created she complained to G-d, "It is not fair. I am so small and I have no way of outrunning my many pursuers who would like to capture me."

So G-d added wings to the delicate body of the dove.

But once more the dove objected. "These wings are so heavy. Now I certainly have no way of escaping my predators." G-d taught the dove that the wings are not a burden but can be used to fly.

Torah and mitzvot are not lifeless weight that we have to shlepp along but rather are wings to help us access heights otherwise unattainable. They can help us reach higher and higher. They can help us grow. They help us move in the most graceful, exhilarating way possible.

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

Sorry Doesn't Help

"they shall confess the sin that they committed..." (5:7)

The Torah describes the process of atonement for an individual who unlawfully withholds money which belongs to another and then compounds his iniquity by swearing falsely. A crucial element of his atonement is known as "viduy" – "confession". The Rambam cites this verse as the source for the general commandment of repentance.

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The Rambam concludes with the words, "kol hamarbeh lehisvados haray zeh meshubach" – "anyone who confesses exceedingly is worthy of praise". The secular notion of confession conjures up images involving admission of guilt and expiation, a person psychologically beating and berating himself for his unworthiness. It is difficult to consider a person who indulges in this type of behavior as one who is worthy of praise. On the contrary, such behavior usually encourages a person to violate the same prohibition again; he either views the self-flagellation as atonement for his actions and would be willing to endure this type of atonement if tempted again by the same actions, or he reaches a point where his opinion of himself is so low that he feels justified in committing the violation again for he feels he is worthy of nothing more. What, then, is the Jewish definition of confession?

On one other occasion the Rambam uses a similar expression; concerning the mitzva of recounting the exodus from Mitzrayim on Pesach night the Rambam states "kol hamarich bedevaram haray zeh meshubach" – "anyone who recites exceedingly is worthy of praise". The recitation of the Haggadah on Pesach night is a fulfillment of this precept. The passage describing the bringing of the first fruits which contains a brief sketch of Jewish history forms a major part of the Pesach Haggadah. The Talmud refers to this passage as "viduy bikkurim". In the entire passage there is no mention of guilt or confession. Why would Chazal describe this recitation as a viduy?

The term "viduy" has the same root as the word "todah" – "thanks". This comparison is emphasized through the following Midrash: When Adam repented for his sin, he composed the Psalm "Tov Lehodos" – "It Is Good To Give Thanks". The Midrash relates that "lehodos" should be read as "lehisvados" – "to confess". What is the connection between giving thanks and confession?

When a person offers gratitude for a positive action which has been performed for him, he acknowledges the benefit which he has received. The word "todah" stems from the word "modeh" – "acknowledge". Confession forces a person to verbalize his acknowledgement of the benefits which Hashem has granted him and to show that he realizes that transgressing one of Hashem's mitzvos is, in essence, self-destructive, for adhering to the mitzvos is beneficial to him. Therefore, it is praiseworthy to continuously acknowledge the benefit Hashem has bestowed upon us for this will ensure that our commitment to adhere to the precepts is strengthened. Similarly, on Pesach night we recount the multitude of miracles that Hashem has performed on our behalf throughout history and express our gratitude for His kindness. There is no limit that can be placed upon acknowledging our obligations toward Hashem because of the great kindness He has shown

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

Yahrzeits This Week:

Kate Genut 16 Sivan - Sunday night / Monday for mother Sarah bas Yaakov

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DAVENING AND SHIURIM SCHEDULE

Friday, 6/2 — 13 Sivan

Shacharit — 7:00 a.m.

Mincha / Ma'ariv — 7:00 p.m.

Shabbat, 6/3 — 14 Sivan

Shacharit — 9:00 a.m.

Sof Z'man Kriat Shema — 9:20 a.m.

Minchah — 7:55 p.m.

Shiur — after Minchah

Ma'ariv — 9:13 p.m.

Sunday, 6/4 — 15 Sivan

Shacharit — 8:00 a.m.

Minchah / Ma'ariv — 8:15 p.m.

Monday, 6/5 — 16 Sivan

Shacharit — 6:50 a.m.

Minchah / Ma'ariv — 8:15 p.m.

Tuesday, 6/6 — 17 Sivan

Shacharit — 7:00 a.m.

Minchah / Ma'ariv — 8:15 p.m.

Wednesday, 6/7 — 18 Sivan

Shacharit — 7:00 a.m.

Minchah / Ma'ariv — 8:15 p.m.

Thursday, 6/8 — 19 Sivan

Shacharit — 6:50 a.m.

Mincha / Ma'ariv — 8:15 p.m.

Friday, 6/9 — 20 Sivan

Shacharit — 7:00 a.m.

Candles — 8:14 p.m.

Mincha / Ma'ariv — 7:00 p.m.