

The Shul

at the Lubavitch Center

6701 Old Pimlico Road

Baltimore, MD 21209

www.chabadshul.org



June 6, 2026

BeHa'alotcha

21 Sivan, 5786

The Collectors

Nobody wants to play the Indian, we all want to be the chief. The maids of honor are only in the picture to complement the bride. It's obvious; the headman gets all the rank and prestige and the bride gets all the presents. There is no shame in wanting to stride first down the red carpet of life but for better or worse some people do need to hang back in the processional.

The Jews were on their long trek to the Promised Land. Contrary to popular belief, this was no unruly mob resentfully scrabbling their way through the desert, but a highly motivated and organized nation, marching in military formation and in orderly succession. The princely tribe of Judah marched at the front with all due pomp and ceremony. Following them were the holy Levites, bearers of the Tabernacle, together with the high and mighty firstborn tribes. Bringing up the rear, last and possibly least, were the lowly grouping that belonged to the tribe of Dan.

Remarkably, the Dannites were the only regimental division to be honored with a description of purpose. "The camp of Dan, the collectors." Though it sounds like a rock band or an obsessive group of rare coin fanatics, the title "collectors" reflects their unique position in the social order.

With hundreds of thousands of Jews packing up and breaking camp simultaneously, it was inevitable that some items of value would be inadvertently left behind. The job of these back-end tribes was to collect those valuables and restore them to their owners. In fact this remarkable facility for cleaning up after themselves may well explain why so little overt evidence has ever been found of our ancestors' sojourn in the desert.

There are those who live their lives in the fast lane, striding off imperviously into the sunset, never looking back, not worrying about those who fall behind. Others live more circumspectly; not for them the bold gestures or the over-hasty decision, they live their lives for others and are there to pick up the pieces when you fall.

When it comes to deciding on one's future career path, it is tempting to imagine your name up in lights; headlining the show and earning all the applause. But from the Torah's perspective there is much to be admired about those who stand back, ready to shoulder the load for others. Somewhere out there, there are people who need your help. If you are too focused on your own journey you won't hear their cry nor feel their pain. We have to be ready and waiting for the opportunity to help others, even at the cost of our own self-gratification.

The leaders may get the kudos, but the real heroes of life are those quiet collectors at the rear.

(by Rabbi Elisha Greenbaum from www.chabad.org)

"Statistical" Cruelty

This week's parsha contains the positive Biblical command [Rambam Hilchos Ta'anis Chapter 1] of "crying out and blowing trumpet blasts regarding every calamity that befalls the community". According to some opinions, this law is applicable even nowadays (in the Land of Israel); according to other opinions, it is only applicable when the Beis HaMikdash is built.

The Rambam, quoting the pasuk in this week's portion [Bamidbar 10:9], explains that every communal calamity — be it a plague or pestilence or locusts or any public suffering — requires crying out and blowing of trumpets.

The Rambam explains that this is part of the Teshuvah [Repentance] process. When we Jews hear the sound of the trumpet we know that the troubles befalling us are because of our deeds. This introspection and determination to repent and improve our communal and individual ways will eventually stop our misfortunes.

But, says the Rambam, if the response of the community is not to blow and not to pray, repent and think any differently, but rather to attribute the misfortune to "the ways of the world", to statistical chance, to the "realities of life" — this is derech achzariyus [the way of cruelty]. Such attitudes cause people to remain attached to their evil ways and cause G-d's response to be "more such statistics".

This expression of the Rambam — "derech achzariyus" — has always bothered me. If the Rambam would have called it "the way of heretics" or "the way of fools", I would not have been bothered, but "the way of the cruel" is a perplexing choice of words. What does this have to do with being cruel?

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Not long ago, I heard an interesting insight from Rav Nosson Scherman into the meaning of this Rambam. Rav Scherman compared this matter to an intersection in one's neighborhood where accidents are constantly occurring. It is just a terrible corner — again and again, another accident, another person killed.

Someone approaches the government and petitions that they do something about the intersection. "Put up a stop sign; put up a red light; do something — there is a carnage going on out there!"

The bureaucrat responds "No, the department has determined that there is no need for a stop sign." That bureaucrat is cruel, because he can stop the carnage, he can stop the accidents; but he is not willing to do anything about it. It is simply cruel to preside over carnage and do nothing, when it is within your power to stop the carnage.


This is what the Rambam is telling us. Troubles befall a community, and the community can do something about it — because the blowing of the trumpets and doing Teshuvah will cause the troubles to stop — however, the community fails to do something about the troubles, but rather attributes them to "the realities of life". Such a community is cruel to its own members.

So many times, when we see things go wrong in our communities, we have a tendency to react by saying, "Well, that's just the way it is". That is cruel. This is not the reaction that the Torah expects from us. The Torah wants us to put up a stop sign — to stop and think and react and try to improve. A community that fails to react is as bad as the bureaucrat who fails to put up the stop sign on the carnage-prone intersection.


(by Rabbi Yissocher Frand from Project Genesis at www.torah.org)



We wish Mazel Tov to **Rabbi Shmuel and Rebbetzin Leah Kaplan** and
Rabbi Levi and Rebbetzin Rivka Kaplan on
the **engagement of their Grandson and Son**
Mendel to Chana Pikarsky.
We wish Mazel Tov to **Rabbi Shlomo & Rivka Slatkin**
on the **engagement of their son**
Yossi to Gitty Katz.



We happily wish Mazel Tov to
Mr. Eliyahu and Mrs. Leana Schwartz and Family
on the **Birth of Twin Daughters.**



Mr. Reuven and Mrs. Gavi Frank are sponsoring Kiddush this Shabbat
in honor of **Reuven's birthday,**
which is this Shabbat, the 21st of Sivan.



Yahrzeits This Week:

Marsha Blumberg	24 Sivan - Monday night / Tuesday	for mother	Nechomo bas Elchonon
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DAVENING AND SHIURIM SCHEDULE

<p>Friday, 6/5 — 20 Sivan Shacharit — 7:00 a.m. Minchah / Ma'ariv — 7:00 p.m.</p> <p>Shabbat, 6/6 — 21 Sivan Shacharit 9:00 a.m. Sof Z'man Kriat Shema — 9:20 a.m. Minchah — 7:55 p.m. Shiur — after Minchah Shkiah — 8:31 p.m. Ma'ariv — 9:19 p.m.</p> <p>Sunday, 6/7 — 22 Sivan Shacharit — 8:00 a.m. Minchah / Ma'ariv — 8:15 p.m.</p> <p>Monday, 6/8 — 23 Sivan Shacharit — 6:50 a.m. Minchah / Ma'ariv — 8:15 p.m.</p>	<p>Tuesday, 6/9 — 24 Sivan Shacharit — 7:00 a.m. Minchah / Ma'ariv — 8:15 p.m.</p> <p>Wednesday, 6/10 — 25 Sivan Shacharit — 7:00 a.m. Minchah / Ma'ariv — 8:15 p.m.</p> <p>Thursday, 6/11 — 26 Sivan Shacharit — 6:50 a.m. Minchah / Ma'ariv — 8:15 p.m.</p> <p>Friday, 6/12 — 27 Sivan Shacharit — 7:00 a.m. Shabbat Candles — 8:15 p.m. Minchah / Ma'ariv — 7:00 p.m.</p>
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