

The Shul
at the Lubavitch Center
6701 Old Pimlico Road
Baltimore, MD 21209
410-486-2666
www.chabadshul.org



April 29, 2017

Tazria-Metzorah

3 Iyar, 5777

Shining Days

When Reb Pinchas Horowitz first became a disciple of the Maggid of Mezritch, the Maggid advised him to study with Reb Zusha of Anapoli.

Reb Pinchas went to Reb Zusha and told him of the Maggid's advice. Reb Zusha humbly replied that he could not understand why the Maggid would send anyone to study with him, but that he would be happy to join as great a sage as Reb Pinchas in his studies.

"What should we study?" Reb Pinchas asked.

"Whatever you are studying," Reb Zusha replied.

Reb Pinchas took out a volume of Talmud and began explaining the following passage. "When there are only nine people in the synagogue, there is an opinion that the ark of the synagogue can be counted to complete the quorum of ten necessary for prayer.

As Reb Pinchas stated this, Reb Zusha interrupted: "What does the Talmud mean: 'Is the ark a person?' Everyone knows the ark is only an object."

Reb Pinchas was puzzled; the question was obviously rhetorical. Didn't his partner appreciate that?

Reb Zusha continued: "Maybe the intent is that a person can be an ark in which the Torah is contained, a veritable repository of knowledge, but unless he is a person, unless that knowledge is integrated with his humanity, there is a question if he can be counted among the community."

Reb Pinchas understood that this was the lesson the Maggid had wanted him to learn from Reb Zusha: not how to augment his knowledge, but how to use his knowledge to refine himself and change his character.

Judaism considers personal growth a lifelong task for each of us, 365 days a year for every year of our lives. Nevertheless, every year, a period of time is set aside when these efforts become the focus of our attention. This reflects the spiritual significance of Sefirat HaOmer, the 49-day period between Passover and Shavuot.

The Hebrew word "sefira" means, "counting." Every night we count one of these 49 days. But sefira also means, "shining." During these 49 days, we should endeavor to make our personalities shine.

According to Jewish mystical teachings, we have seven fundamental emotional qualities. These qualities then interrelate, combining each one with another to form the full range of human feeling. Seven times seven equals 49, the number of days mentioned above. This is not coincidental, for the cultivation of our spiritual personalities during these 49 days involves the refinement of our emotions, eliminating their coarseness and directing them to G-dliness. As we work to upgrade our emotional potential, we prepare ourselves to relive the experience of the giving of the Torah on the holiday of Shavuot.

The ultimate experience of personal refinement will come in the era of the Redemption, when "there will be neither envy nor competition" For then the G-dly spark that is latent within every person will be revealed. At present, effort is necessary to look beyond our fundamental self-concern and appreciate the inner, spiritual core that exists within ourselves and within others. In the era of the Redemption, such an endeavor will not be necessary; it will be the way we naturally view things.

What can we do to hasten the coming of this era? Conduct ourselves at present in a manner that demonstrates our awareness of this inner G-dliness. When we show genuine love to another person, we are highlighting the G-dly spark that both we and the other person possess and are establishing a connection between the two. How more Messianic can one be?

(by Rabbi Eliyahu Touger from <http://www.lchaimweekly.org/>)

Joy Therapy

"...He shall dwell in isolation; his dwelling shall be outside the camp" (13:46)

The Torah teaches us that the Metzora must remain in isolation, away from human contact. The Talmud explains that a Metzora is guilty of anti-social behavior and therefore he is separated from society. Nevertheless, Rashi tells us that a Kohain should not proclaim a newlywed a Metzora during his seven days of festivities. Why would we allow a newlywed to begin a relationship with his wife before he is cured from a behavior that will surely hamper this relationship?

Anti-social behavior is exhibited by a person who is unhappy with himself. When a person's unhappiness stems from the feeling that he is unappreciated by society, he becomes depressed, and this can often lead to anti-social behavior. During the seven days of celebration following a wedding the groom is given the elevated status of a king. The joy he experiences from this special attention serves to suppress any anti-social behavior which he may, under normal circumstances have exhibited. There is even the chance that the jubilation he feels could alter his behavior and transform his personality.

Therefore, the Torah instructs the Kohain not to render a groom unclean during his seven days of celebration, for his predisposition to anti-social behavior poses no threat to the relationship with his wife; on the contrary, he may even be cured at the culmination of the seven days.

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

This Week in Jewish History

State of Israel Proclaimed (1948) — The British mandate to govern the Holy Land expired on Friday, May 14, 1948. A United Nations resolution passed six months earlier endorsed the establishment of a Jewish state in the biblical homeland of the Jewish people. That afternoon, the state of Israel was proclaimed in Tel Aviv. The date – Iyar 5 on the Jewish calendar – is celebrated in Israel as the Israeli "Independence Day."

(from www.chabad.org)

Yahrzeits This Week:

Brocha Siff	3 Iyar - Friday night/Shabbat	for father	Rav Aaron ben Rav Gedaliyahu
David Marks	3 Iyar - Friday night/Shabbat	for father	Moshe ben Yitzchak
Helen London	7 Iyar - Tuesday night/Wednesday	for father	Dovid ben Meyer
Rabbi Fred Lewin	8 Iyar - Wednesday night/Thursday	for brother	Yoel ben Shmuel

SHUL DIRECTORY

Rabbi: Shmuel Kaplan . rabbikaplan@chabadmd.com Treasurer: Michael Frank . . . shul.chabad@gmail.com Membership: Jay Bernstein . . . bernstein1@msn.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 410-486-2666 Option 2
--	---

Davening and Shiurim Schedule

Friday, 4/28 — 2 Iyar Shacharit — 7:00 a.m. Minchah / Ma'ariv — 7:00 p.m. Shabbat, 4/29 — 3 Iyar Shacharit — 9:00 a.m. Sof Z'man Kriat Shema — 9:35 a.m. Berachot Gemara Shiur — 6:25 p.m. Minchah & Seudah Shilishit — 7:25 p.m. Ma'ariv — 8:41 p.m. Sunday, 4/30 — 4 Iyar Shacharit — 8:00 a.m. Minchah / Ma'ariv — 7:45 p.m. Monday, 5/1 — 5 Iyar Shacharit — 6:50 a.m. Minchah / Ma'ariv — 7:45 p.m.	Tuesday — Yom Ha'atzmaut, 5/2— 6 Iyar Shacharit — 7:00 a.m. Minchah / Ma'ariv — 7:45 p.m. Wednesday, 5/3 — 7 Iyar Shacharit — 7:00 a.m. Minchah / Ma'ariv — 7:45 p.m. Thursday, 5/4 — 8 Iyar Shacharit — 6:50 a.m. Minchah / Ma'ariv — 7:45 p.m. Friday, 5/5 — 9 Iyar Shacharit — 7:00 a.m. Candles — 7:46 p.m. Minchah / Ma'ariv — 7:00 p.m.
--	---