

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



April 6, 2019

Tazria — Parshat HaChodesh — Rosh Chodesh Nissan

1 Nissan, 5779

RFP

RFP is a term that is used throughout the business world. It stands for Request For Proposal. When a company (or government agency) wants to purchase a product or service, it must send out a notice to potential suppliers.

A Request For Proposal is usually a bit more complicated than its cousin, the RFQ (Request for Quotation). The RFQ also invites bidding and competition. But an RFP wants to know, besides what you're selling the widget for, what kind of sales force and support staff you have, what's your corporate history and finances, etc.

In other words, with an RFP, the buyer wants to know not only if you sell the product needed, but who are you, are you reliable, and can you support what you make?

What's the value of an RFP? Well, it helps a business gather correct information, decide on a strategy, obtain the best deal and consider alternatives. It also encourages suppliers to make their best effort and to analyze just what they can supply. It insures competition, specifies the product or service - reducing or eliminating misunderstanding, and allows for a wide response. It also lays out the criteria for evaluation.

Obviously, it takes skill to craft a good RFP. But the result is a good working relationship between business and vendor, and a prosperous partnership.

We can see a parallel to the RFP in the way G-d interacts with the world in which we live. G-d wants to make, manufacture, create a world in which His Presence dwells - a world of holiness and goodness.

But in order to make such a world, G-d needs suppliers - and products. The suppliers are the Jewish people, and the products are the 613 mitzvot (commandments), which, when performed, create elements or "bricks" of holiness.

When we're commanded to do a mitzva, it's as if G-d is issuing an RFP: He doesn't just want to know if we can fulfill his command in the practical sense. He wants to know how much attention we are paying to the mitzva we're doing, how much of our selves we are investing in it. What are you willing to give up to perform the mitzva, how important is it to you? Are you doing it according to detailed rules of Jewish law?

Which mitzva is most dear to you? The Sages of the Talmud used to ask each other that. We can become "specialists" in certain mitzvot, a chief "supplier" of the spiritual elements associated with tefilin, for instance.

How do you compare to the competition? Are the mitzvot you "produce" or can "supply" of the same quality as your competitor? A "competitor" in this sense is someone at the same stage or level of observance and learning. Are you producing the same quantity - doing as much as you can, which is measured in part by what others are doing. And here, competition is good, because mitzvot are not a "zero-sum game." G-d's need for mitzvot is infinite. He will "buy" mitzvot from every supplier.

Finally, where do you, as a supplier, get your supplies from? What are you doing to help another Jew, another human being, do a mitzva and help build a world that is indeed a dwelling place for G-dliness.

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

Feeling Pure

One of the themes of Sefer Vayikra is Tum'ah and Taharah / ritual impurity and purity. Last week, for example, we read about the Tum'ah of Sheratzim / rodents. In this week's Parashah, we read about the Tum'ah of a Metzora (person afflicted with Tzara'at) and how he regains a state of Taharah.

At first glance, Tum'ah is beyond our comprehension. However, says R' Gedaliah Nadel z"l (1923–2004; one of the heads of Kollel Chazon Ish in Bnei Brak, Israel), nothing in the Torah is beyond man's grasp. There are Halachot that are not intuitively obvious, but, once the Torah has taught them, we are capable of grasping them. Indeed, this necessarily follows from the fact that Torah was given to mankind.

(continued on the other side)

He continues: A person consists of a body and a Nefesh / soul. Every pain or pleasure is felt in man's soul. For example, if a person has a rash, he feels pain or discomfort apart from the physical malady; that is his soul reacting to his physical condition. And, if a sensitive person enters a room where there is a corpse, it causes him discomfort. That discomfort actually is a this-worldly manifestation of the Tum'ah that his soul is sensing. If one touches something dirty, he can wash his hands with soap and be clean; simple dirt does not leave an imprint on the soul. But, if one handles a Sheretz / dead rodent, washing-up afterward does not do away with the uncomfortable feeling that a sensitive person would have, because it does not do away with the Tum'ah he has contracted. Of course, we cannot categorize different levels of Tum'ah using our own intellect. But, once the Torah has taught us that they exist, we can sense their existence. (B'Torato Shel Rav Gedaliah p.192)

(by Rabbi Shlomo Katz from Project Genesis at www.torah.org)

**The Shabbat Afternoon Gemorah Shiur is starting a new Meschta this week - Beitzah.
This is a great opportunity to join this invigorating shiur at the first page!**

The **Matzah Order** and **Sale of Chometz** Forms are available on the Shul Website – www.chabadshul.org

We extend our heartfelt sympathy and condolences to
Ariel & Esti Goodman and the Goodman Family
on the loss of their grandmother, **Mrs. Rosa Sheffer** in Israel

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

Yahrzeits This Week:

Mitch Mayer 2 Nisan - Saturday night / Sunday for father Israel ben Meyer

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 . Mrs. Rochel Kaplan, Director
www.alephlearninginstitute.org / email: alephjli@gmail.com

DAVENING AND SHIURIM SCHEDULE

Friday, 4/5 — 29 Adar א
Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 7:00 p.m.

Shabbat - Rosh Chodesh Nissan, 4/6 — 1 Nissan
Shacharit — 9:00 a.m.
Sof Z'man Kriat Shema — 9:54 a.m.
Beitzah Gemora Shiur — 6:05 p.m.
Minchah & Seudah Shilishit — 7:05 p.m.
Ma'ariv — 8:17 p.m.

Sunday, 4/7 — 2 Nissan
Shacharit — 8:00 a.m.
Minchah / Ma'ariv — 7:25 p.m.

Monday, 4/8 — 3 Nissan
Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 7:25 p.m.

Tuesday, 4/9 — 4 Nissan
Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 7:25 p.m.

Wednesday, 4/10 — 5 Nissan
Shacharit — 7:00 a.m.
Minchah / Ma'ariv — 7:25 p.m.

Thursday, 4/11 — 6 Nissan
Shacharit — 6:50 a.m.
Minchah / Ma'ariv — 7:25 p.m.

Friday, 4/12 — 7 Nissan
Shacharit — 7:00 a.m.
Candles — 7:23 p.m.
Minchah / Ma'ariv — 7:00 p.m.