

The Shul

at the Lubavitch Center

6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



April 2, 2022

Tazria — Parshat HaChodesh — Rosh Chodesh Nissan

1 Nissan, 5782

The Only Child

Are you an only child? If not, did you ever wish you were?

For people from multi-sibling families, being an only child conjures up images of having your parents' undivided attention, not having to share your possessions, having your own bedroom, not needing to vote in order to decide where to go on family outings.

On the other hand, the life of an only child can also be a bit boring. There are no "live-in" friends to play with or to make long, rainy Sunday afternoons a little more exciting. No co-conspirator for family pranks. No one to complain to when Mom and Dad are being "unreasonable." No big brother or sister to stick up for you in school or little sibling to show off to your friends.

There are certainly benefits and disadvantages to being either an only child or one of many. However, there is a kind of mystique that goes with being an only child. And though, of course, we know that in families blessed with more than one child, love is not "divided" amongst the children, still, somehow, we can also appreciate that when there is a situation of an only child, the parents' love, aspirations, attention, and hopes are highly concentrated on that one child.

The Baal Shem Tov, founder of Chasidism, said that every Jew is as precious to G-d as if he or she were G-d's only child.

"That sure sounds nice," one might think, "but what does it do for me and what does it require of me?"

Being an "only child" has a lot of pluses. It means that G-d is always there and always listening. It means that I can ask for a lot of things (though G-d is not over-indulgent and sometimes the answer will be "no"). It means that I am very important and what I do makes a difference, as the Talmud teaches, "Every person is an entire world." It means I can hold my head up high, I'm "somebody."

Being an "only child" also brings with it responsibility. G-d is counting on me, He's putting His hope in me and I have to try to live up to G-d's expectations.

Remember, though, that the Baal Shem Tov said that every Jew is an only child. So a huge part of this very nice teaching is that there are a lot of other "only children" out there. And each one of them is an entire world, each one is a "somebody." Each one deserves respect and love (which, as noted above, are unlimited).

Children in general, and an only child in particular, play "make-believe," creating invisible friends and fantastic situations. The Rebbe said that we are poised at the threshold of the Redemption. When we cross that threshold, it will come naturally to respect and love not only every Jew, but all of creation. Until then, may it commence very soon, let's be "childish" and make-believe.

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

The Stain is Noticeable

This week's Torah portion describes a person infected with a Negah – a blemish, which might infect his skin, his clothing, or even the walls of his house. So it is immediately obvious that the "infection" the Torah is describing was a spiritual illness, not medical. A medical condition would not appear on both humans and walls, and would be treated by a medical doctor. The diagnosis of a Negah, on the other hand, was given by a Kohein, a member of the priestly class specially trained to recognize these blemishes.

What was the point of having a spiritual kind of leprosy? In G-d's relationship with the Jewish people, how was it appropriate for them to be afflicted in this way?

The Talmud (Arachin 16a) attributes these blemishes to any one of seven causes: negative speech, murder, a false oath, forbidden sexual relations, arrogance, theft, and stinginess. G-d used these blemishes to communicate His objection to these negative activities, both to the infected individual and to those who observed his condition.

This disease did not affect everyone who committed these iniquities, and in our time this form of communication does not occur at all. The Negah is a powerful tool for change, and was therefore reserved for people and times of high spiritual caliber. We are simply not on the spiritual level to properly grow and change from having or seeing this illness.

(continued on the other side)

But if the Negah no longer afflicts people, and has not for millennia, it begs the question — why are two portions of the Torah almost entirely devoted to the intricate details of how to recognize and treat a spiritual blemish that no longer exists? How is the Torah speaking to us in our generation, when so many words are devoted to a foreign affliction none of us have ever seen?

While we may not see these blemishes today, these Torah portions make one thing very clear — our actions always have real consequences. Sometimes we see those effects, but other times we don't. We might say something to a neighbor that's insensitive, and wishfully imagine that it didn't really matter. However, just because they didn't react to the comment doesn't mean they didn't hear it and weren't hurt by it. They might forgive us for our insensitivity, or they might not, but the words hurt. In former times our treatment of other people might have been revealed to us and the public through a skin blemish or an ugly stain on our home. In our time the same actions can severely damage our souls, our relationships, and our homes — we just don't always get to see it.

If these are the effects of our negative actions, Judaism teaches us that the consequences of our positive actions and spiritual achievements are many times more potent. By contrast to the Negah, these great spiritual deeds never had a physical manifestation. We do make unfortunate mistakes, but we can always replace them with positive actions to mend our relationships and correct our ways. The effects of our kind words and deeds is not always obvious, but G-d knows and He is keeping score. He is sure to reward us generously.

(by Rabbi Mordechai Dixler from Project Genesis at www.torah.org)

120 YEARS The Rebbe's Birthday י"א ניסן

Shabbos Table Discussion of **אגרות קודש**

Week #2 Parshas Tazria, April 2, 2022

With Rebbetzen Rochel Kaplan

6509 Deancroft RD at 5:30 p.m.



Sale of Chometz forms are available on line at www.chabadshul.org and in the bin in the lobby.

Deadline for submitting for to Rabbi Kaplan is **April 13, 2022.**

Yonaton Datsenko is sponsoring Kiddush this Shabbat
in commemoration of his mother – Kira bas Meir's Yahrtzeit,
 on Shabbat Rosh Chodesh Nissan.



Yahrzeits This Week:

Mitch Mayer

2 Nisan - Saturday night / Sunday

for father

Israel ben Meyer

DAVENING AND SHIURIM SCHEDULE

Friday, 4/1 — 29 Adar א

Shacharit — 7:00 a.m.

Minchah / Ma'ariv — 7:00 p.m.

Shabbat – Rosh Chodesh Nissan, 4/2 — 1 Nissan

Shacharit — 9:00 a.m.

Sof Z'man Kriat Shema — 9:58 a.m.

Minchah — 7:00 p.m.

Ma'ariv — 8:13 p.m.

Sunday, 4/3 — 2 Nissan

Shacharit — 8:00 a.m.

Father and Son Learning — 6:00 p.m.

Minchah / Ma'ariv — 7:20 p.m.

Monday, 4/4 — 3 Nissan

Shacharit — 6:50 a.m.

Minchah / Ma'ariv — 7:20 p.m.

Tuesday, 4/5 — 4 Nissan

Shacharit — 7:00 a.m.

Minchah / Ma'ariv — 7:20 p.m.

Wednesday, 4/6 — 5 Nissan

Shacharit — 7:00 a.m.

Minchah / Ma'ariv — 7:20 p.m.

Thursday, 4/7 — 6 Nissan

Shacharit — 6:50 a.m.

Minchah / Ma'ariv — 7:20 p.m.

Friday, 4/8 — 7 Nissan

Shacharit — 7:00 a.m.

Shabbat Candles — 7:19 p.m.

Minchah / Ma'ariv — 7:00 p.m.