

# The Shul

at the Lubavitch Center

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[www.chabadshul.org](http://www.chabadshul.org)



March 19, 2022

Tzav

16 Adar א, 5782

## Home and Heart

"Home is where the heart is". It's a great quote; but what does it really mean?

Well, what is a home? Obviously, it's not just a structure for habitation. A 'home' is not just a house. A home is a special place. A place that's truly yours, and truly you.

Home is where I belong, without any whys or wherefores. No particular reasons, responsibilities or needs bring me there. It's simply my place. I never feel like a guest, or like I don't belong, because I'm at home.

At home, I am who I am, with no need to hide behind my protective psychological shields. I feel safe acknowledging and facing my flaws, because my home genuinely supports me.

At home, it's not what I do, but who I am. I am perceived - by myself and others - in my entirety.

Home is a place of emotional and psychological security, a place where I operate with my fullest sense of being.

"Home is where the Heart is" means that my home isn't merely my physical abode. Home is wherever I feel - or I'm made to feel - genuinely secure. I'm at home where people truly feel that I belong; it's where the heart is.

Following that line of thinking: When I make someone else feel entirely welcome and wholly embraced, I am creating a home for them. A home for their heart, within my own.

That's the bottom line of creating a home.

And that's also the bottom line of Torah's objective for us all.

Just as I make total space for someone special, making them at home in my life and heart, I need to create similar space for my own Divinely-ordained destiny, space for Torah and mitzvot (commandments), space - a Home, so to speak - for G-d.

How do I create a Home for G-d? When I do something meaningful, when I consider my purpose before acting, when I spend a few moments in prayer and contemplation, I am welcoming G-d into my life. Slowly, through practice and growth, that mind-set can become a standard operating mode, and G-d is at home within me.

G-d's home is where my heart - your heart, our hearts - can be.

*(from Rabbi Mendy Herson <http://www.lchaimweekly.org/>)*

## Tzav Roundup

Tzav means to command, and as the Parshah begins, G-d tells Moses to command Aaron and his sons about how to do their job with the korbanot (which we began to discuss in last week's Parshah, Vayikra).

A fire must be constantly burning on the altar; it is the Kohen's responsibility to make sure it never goes out. The Kohen must clean the ashes from the altar every morning.

The first day that a Kohen does his service, he brings a mincha offering (of flour and oil) and the Kohen Gadol (High Priest) brings one every single day.

Parts of certain korbanot are eaten by the Kohanim, but they have to be eaten in the right time and nothing is allowed to be left over.

The laws of the korbanot that were explained in Vayikra are repeated here, this time to tell the Kohen what to do.

The Parshah now tells us of how Moses initiated Aaron and his sons to become Kohanim, as G-d told him to do in Parshat Tetzaveh. First Moses put on Aaron his special clothing, and then he poured special anointing oil on the altar and on Aaron. Then he put on the sons of Aaron their clothing. Then Aaron and his sons brought a bull as a sacrifice upon the altar.

Then Aaron and his sons ate the meat from the korban and they remained for seven days in the Mishkan.

*(from [www.chabad.org](http://www.chabad.org))*

## Double Entendre in the Word "Hoda'ah"

Among the sacrifices mentioned in this week's parsha is the Thanksgiving Offering. The Medrash says that in the future all the sacrifices will be nullified except the Thanksgiving Offering — because there is always need to give thanks.

Rav Hutner z"tl, makes a very interesting point. "Todah" [thanks] comes from the word "Hoda'ah," meaning giving thanks. However, the word "Hoda'ah" also means to admit (as in the expression Hoda'as ba'al din k'meah edim dami – an admission of a litigant is like one hundred witnesses).

Rav Hutner says that it is no coincidence that the word for thanking and the word for admitting are one and the same. In order for a person to give thanks, he must be able to admit that he needed help. The first step in being grateful to someone for doing something for you is the admission that you needed help and that you are not all powerful. Therefore, the Hebrew word for thanks and for admission are the same.

How do we know whether an occurrence of the word "Hoda'ah" means admission or thanks? Rav Hutner says that we need to look at the preposition that comes after the word. The word "Hoda'ah" — meaning admission — is always followed by the Hebrew preposition "sheh..." [that]. The word "Hoda'ah" — meaning thanks — is always followed by the Hebrew word "al ..." [for].

In davening [prayers], there is a Blessing of Modim, called the Blessing of "Hoda'ah". How does it read? "Modim anachnu lach sheh..." This indicates that the first thing we must do is not thank G-d, but admit to G-d that we are dependent on Him. Once we come to that understanding, then we are ready for the end of the blessing where we say "Nodeh lecha... ..al..." — We thank You for... Birkas HaHoda'ah is thus a two-stage blessing. It begins with a Hoda'ah of admission and then climaxes with a Hoda'ah of thanking at the end.

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

**Sale of Chometz** forms are available on line at [www.chabadshul.org](http://www.chabadshul.org) and in the bin in the lobby.  
**Deadline** for submitting for to Rabbi Kaplan is **April 13, 2022.**



**Mr. Reuven and Mrs. Gavi Frank** are sponsoring Kiddush this Shabbat  
in honor of their daughter **Tova Chana**.

### SHUL DIRECTORY

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### DAVENING AND SHIURIM SCHEDULE

**Friday — Shushan Purim, 3/18 — 15 Adar ז**

Shacharit — 7:00 a.m.  
Shabbat Candles — 6:58 p.m.  
Minchah / Ma'ariv — 7:00 p.m.

**Shabbat, 3/19 — 16 Adar ז**

Shacharit — 9:00 a.m.  
Sof Z'man Kriat Shema — 10:11 a.m.  
Minchah — 6:45 p.m.  
Ma'ariv — 7:59 p.m.

**Sunday, 3/20 — 17 Adar ז**

Shacharit — 8:00 a.m.  
Father and Son Learning — 6:00 p.m.  
Minchah / Ma'ariv — 7:05 p.m.

**Monday, 3/21 — 18 Adar ז**

Shacharit — 6:50 a.m.  
Minchah / Ma'ariv — 7:05 p.m.

**Tuesday, 3/22 — 19 Adar ז**

Shacharit — 7:00 a.m.  
Minchah / Ma'ariv — 7:05 p.m.

**Wednesday, 3/23 — 20 Adar ז**

Shacharit — 7:00 a.m.  
Minchah / Ma'ariv — 7:05 p.m.

**Thursday, 3/24 — 21 Adar ז**

Shacharit — 6:50 a.m.  
Minchah / Ma'ariv — 7:05 p.m.

**Friday, 3/25 — 22 Adar ז**

Shacharit — 7:00 a.m.  
Shabbat Candles — 7:05 p.m.  
Minchah / Ma'ariv — 7:00 p.m.