

The Shul

at the Lubavitch Center

6701 Old Pimlico Road
Baltimore, MD 21209

www.chabadshul.org



March 27, 2021

Tzav — Shabbat HaGadol

14 Nisan, 5781

Passover and Birthdays

The Exodus from Egypt was the birth of the Jewish People as a nation - the birthday of Israel. It was the first step in preparing us to receive the Torah. The word "Torah" means "instruction" - the Torah educates us how to live.

So, Passover is connected with education. One of the central mitzvot (commandments) is telling the story of the Exodus from Egypt as well as other teachings connected with Passover, found in the Hagada. In fact, the word "hagada" comes from the word "to tell." We recite the Hagada because G-d commands us "to tell your children" about the Exodus. In other words, we educate our children by telling them, reliving the story of the Exodus.

There's still another point of connection. All the holidays involve many customs and laws, but perhaps none has as many details as Passover. So we must educate ourselves - and teach our children - the practical requirements and long-standing traditions associated with observance of the holiday. But we must do so in a way that has a lasting effect. We don't want it to be like studying for a one-time test: memorize the material, take the test, and forget everything the minute it's over. Rather, the education, the knowledge of the laws and customs, should have a continuing influence throughout the year, penetrate and affect the character - ours and our children's. The "lessons of Passover" - the matza, the maror, the charoset, etc. - should benefit us even in the summer or fall.

And yes, there's still another connection between Passover and education. Celebrating Passover changes the educational venue from school to home. At the Seder, the formal classroom learning may be on hiatus, but the Seder table becomes the "hands-on" laboratory. Real "homework" takes place with the entire family participating.

Of course, a good teacher has his or her lesson plans in order. And so, too, we should arrange the lessons for Pesach. Just as adults need to learn, relearn and review for Passover, each year learning something new, something deeper, so too should we have a "lesson plan" for our students and children to learn some new insights.

As a consequence, this will strengthen the relationship and influence of teachers and parents on their students and children. That, in turn, will help accomplish the purpose of Passover - freedom to learn Torah.

The Rebbe's birthday was the 11th of Nissan, just a few days before Passover. The Rebbe had always emphasized the need to educate the Jewish child - including the adult who is a "child" in his or her knowledge of Judaism as well as the "child" within each of us. Indeed, the Rebbe started a campaign to assure that every Jewish child receive a Jewish education. This campaign inspired tens of thousands and revolutionized the field.

But there's another connection as well. When a child starts his education, it's a time of great excitement, a new phase in life. Passover, the birthday of the Jewish People, was, and is, a time of great excitement, when the Jewish People began a new phase of life. And a birthday is also a time of great excitement, a new phase of life.

So, what would be an appropriate birthday gift to ourselves in honor of Passover, the birthday of the Jewish People?

Teach Torah to a child. If we teach Torah, or help others teach Torah, or let ourselves be taught Torah, why, that would be a wonderful present for us all.

Learning and teaching Torah will enable the entire world to receive the greatest present of all, the commencement of the Messianic Era, when the entire earth will be filled with the knowledge of G-d as the waters cover the oceans.

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

Kadesh

Question: The first step of the Seder is Kadesh, in which we recite the Kiddush over wine, sanctifying the night and the holiday. What is the significance of beginning the night with this step?

Answer: The step of Kadesh, the sanctification of the holiday, is something that the nation of Israel can do only when they themselves are sanctified and holy. What is this sanctity and holiness?

Rabbi Meir Simcha of Dvinsk, the "Or Sameach" connects the sanctity of Israel and the holiday to a statement of our sages, Cha"zal. Cha"zal have told us that the four cups of wine we drink on the Seder night are representative of the four expressions of redemption, the "Arba L'Shonos shel Ge'ulah" that Hashem uttered regarding our redemption. R' Meir Simcha notes that we see a connection between Kedusha - holiness, and separation from illicit relationships - Arayot, from the Torah. This is true, as the portion dealing with Arayot is placed next to the portion known as "Kedoshim," which begins with a statement saying how the nation of Israel is to be holy and sanctified. As the B'nei Yisroel strictly adhered to the laws regarding these relationships while in Egypt, they were considered

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holy and sanctified. This “allowed” Hashem to utter the first expression of redemption – “V’hotzeisi” ; “and I will take you out”, as only a nation of sanctified people could be taken out of Egypt to then receive the Torah and Mitzvot.

As we are holy on this night, we can therefore proceed with the sanctification of the night, a step which itself symbolizes our holiness and sanctification. This first cup which we drink is that of Kiddush. The first expression of redemption was uttered because of our holiness. As we, the nation of Israel are holy, we were taken out of Egypt, and given this night, this holiday to sanctify. After we perform this sanctification, we are set to perform the Mitzvos of the Torah that we were commanded to do on this night.

Question: Why, if we thank Hashem for taking us out of Egypt on this night, do we not also bless Hashem for performing the accompanying miracles for “us” as we do on other occasions?

Answer: As part of Kadesh, we do recite the blessing of She’he’cheyanu, “Who has ‘brought’ us to this time,” as we do on all holidays. Reb Amram Gaon explained that we do not say the blessing of She’Asa Nisim, “who performed miracles” as we do on Chanukah and Purim because on the night of Pesach we have the Hagada, in which we relate the miracles that occurred to us from the time of our bondage to the time of our redemption. This telling over of the miracles make a blessing for them unnecessary. Only on Purim, when we do not have Kiddush, a sanctification of the holiday, and a Hagada, containing a recitation of all the miracles, do we say this special blessing.

(by Rabbi Yehudah Prero from Project Genesis at www.torah.org)

Yahrzeits This Week:

Maggie Silver 17 Nisan - Monday night / Tuesday for mother Rina bas Yehudah Aryeh

SHUL DIRECTORY

Rabbi: Shmuel Kaplan . . . rabbikaplan@chabadmd.com
Treasurer: Michael Frank . . . shul.chabad@gmail.com
Security: Jay Bernstein . . . jaybernsteinesq@gmail.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, 3/26 — 13 Nisan
 Shacharit — 7:00 a.m.
 Last Sell and Burn Chometz — 12:09 p.m.
 Minchah / Ma’ariv — 7:00 p.m.

Shabbat — Erev Pesach, 3/27— 14 Nisan
 Shacharit — 7:30 a.m.
 Sof Z’man Kriat Shema — 10:03 a.m.
 Last Eating Chometz — 11:06 a.m.
 Last Nullify Chometz — 12:09 p.m.
 Shabbat HaGadol Drasha — 5:45 p.m.
 Minchah — 6:55 p.m.
 Yom Tov Candles — 8:07 p.m.
 Ma’ariv — 8:07 p.m.

Sunday — Pesach – Yom Tov, 3/28 — 15 Nisan
 Shacharit — 9:30 a.m.
 Sof Z’man Kriat Shema — 10:02 a.m.
 Minchah — 7:15 p.m.
 Candles — 8:16 p.m.
 Ma’ariv — 8:16 p.m.
 Begin Counting Omer

Monday — Pesach – Yom Tov, 3/29 — 16 Nisan
 Shacharit — 9:30 a.m.
 Sof Z’man Kriat Shema — 10:01 a.m.
 Minchah — 7:05 p.m.
 Ma’ariv — 8:08 p.m.

Tuesday — Chol HaMoed Pesach, 3/30 — 17 Nisan
 Shacharit — 6:30 a.m. and 8:00 a.m.
 Minchah / Ma’ariv — 7:15 p.m.

Wednesday — Chol HaMoed Pesach, 3/31 — 18 Nisan
 Shacharit — 6:30 a.m. and 8:00 a.m.
 Minchah / Ma’ariv — 7:15 p.m.

Thursday — Chol HaMoed Pesach, 4/1 — 19 Nisan
 Shacharit — 6:30 a.m. and 8:00 a.m.
 Minchah / Ma’ariv — 7:15

Friday — Chol HaMoed Pesach, 4/2 — 20 Nisan
 Shacharit — 6:30 a.m. and 8:00 a.m.
 Shabbat Candles — 7:13 p.m.
 Minchah / Ma’ariv — 7:00 p.m.

Shabbat — Pesach – Yom Tov, 4/3— 21 Nisan
 Shacharit — 9:00 a.m.
 Sof Z’man Kriat Shema — 9:56 a.m.
 Berachot Gemora Shiur — 6:10 p.m.
 Minchah — 7:10 p.m.
 Yom Tov Candles — 8:22 p.m.
 Ma’ariv — 8:22 p.m.

Sunday — Pesach – Yom Tov, 4/4— 22 Nisan
 Shacharit — 9:00 a.m.
 Sof Z’man Kriat Shema — 9:55 a.m.
 Yiskor — approximately 10:45 a.m.
 Mincha — 5:50 p.m.
 Seudat HaMoshiach — 6:10 p.m.
 Ma’ariv — 8:15 p.m.