

observation is quite different. Ben Zoma was humbly acknowledging the interdependence of human beings. Craftsmen, farmers, technicians, doctors, freight handlers – no one person can do everything alone. In order to survive, individuals need a great variety of goods and services which they cannot provide for themselves, either due to lack of talent or lack of wherewithal. Ben Zoma was acknowledging his own shortcomings and his appreciation to Hashem for creating so many different people to provide for each other.

Life requires that you interact with your fellow man. Think, for a moment, how many different people it takes to provide the food, clothing, shelter, transportation, and other goods and services you need just to get through one day. It only takes a little thought to consider that all has been provided for you and to appreciate it. “Blessed is He, Who created all these to serve you!” (One Minute With Yourself – Rabbi Raymond Beyda)

Queen Victoria and the Rabbi

Victoria, Queen of the British Empire, and her husband, Prince Consort Albert, were vacationing in Hanover, Germany before the expected birth of their first child. Suddenly, the Queen went into labor two months early.

Moshe Montefiore, a financial advisor to the British government, came to the Court at Hanover at that crucial moment. The doctors and members of the Court were at their wit’s end - if the child would be born on German soil, his succession to the throne might be in question, since he would be considered a German citizen and would not be eligible for the crown.

That afternoon, Moshe Montefiore went to pray in the shul of Rabbi Nathan Adler. After prayers, he told Rabbi Adler about the royal dilemma. It was getting late...

Rabbi Adler suggested that the Queen be brought immediately to an English ship, which should then travel out three kilometers from the German shore to international waters. A child born in the British ship would be regarded as having been born on English soil.

Sir Moses quickly relayed this advice to the Court, and Queen Victoria gave birth that night on a British warship. A sticky situation was averted by the ingenious Rabbi of Hanover, and the Queen did not forget that.

Years later, Queen Victoria’s attention was directed to an announcement issued by the Dukes Place shul in London, requesting applications to be submitted for the prestigious position of Rabbi there. This was publicized internationally, and many renowned Rabbis applied, including Rabbi Samson Raphael Hirsch.

The Queen sent a note to the synagogue stating, “Since Rabbi Adler saved me when I was in trouble, he will certainly be the right guardian and leader for your congregation.” And so it was.

When the Queen’s advice was accepted and Rabbi Nathan Adler was chosen as the Rabbi of the Dukes Place shul, she further suggested that this position was not enough - he should become Chief Rabbi of England, or better yet, of the British Empire! A bill was raised in Parliament in order to decide whether the Empire required a Chief Rabbi. When put to a vote, a substantial majority chose Rabbi Adler as Chief Rabbi of the British Empire, a post he filled with honor and distinction for 45 years.

Thus Queen Victoria repaid the good advice of the Rabbi of Hanover. Her reign was an era of good feeling toward her Jewish subjects, who prospered and enjoyed more rights and freedom than any of their brethren in the European countries. (Chance Encounters)

The Lorraine Gammal A "H Edition
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SHABBATKI

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SHABBAT PARAH װ♦ρ□Π, □X♥α↔
 Haftarah: Yehezkel 36:16-38

MARCH 17-19, 2017 20 ADAR 5777

Friday Shir Hashirim/Minhah: 6:37 pm	Shaharit: 6:04, 6:40, 8:30, 9:15 am
Candlelighting: 6:47 pm	Morning Shema by: 9:20 am
Evening Shema after: 7:45 pm	Shabbat Class: 5:15 pm
	Shabbat Minhah: 6:25 pm
	Shabbat Ends: 7:46 pm (R) T 8:18 pm
These times are applicable <u>only</u> for the Deal area. Sunday Minhah: 6:50 pm	

A Message from our Rabbi

”וְרָאִיתָ אֶת־אֲחֶיךָ וְפָנֶי לֹא יִרְאוּךָ”

“And you will see My back, but My face may not be seen.” (Shemot 33:23)

Moshe Rabenu requested to see Hashem’s ways. Hashem responded that you can only see My back. The *Hatam Sofer* explains that many times we see events in this world, and some of them look like troubles and suffering, and man doesn’t understand the need for these events. But, as time passes, we see in hindsight that Hashem didn’t do it for no reason. That’s the meaning of “you shall see My back.” After one sees the end of the events, one understands the need for these events. But “My face may not be seen,” means that before the end of the events are realized, one cannot understand the need of the events.

Once a young orphan, who lost both his mother and father, was brought to Rav Shach zt”l for some encouragement. The Rabbi said, “It is hard to console you on this great loss, since the loss is very great. I was also a young orphan and I know how it feels. I would like to tell you a story of what happened to me. When I was in yeshiva, I reached the age to get married. The star students got engaged and the father-in-law promised full support to continue his studies. When I got engaged I didn’t get any benefits. Many young men were promised a home. I didn’t get a home, even though many told me that for my stature I should be promised a home. However, I felt that this girl was my intended one. So I got married and I had to rent a home.

“Time passed and rumors began that a war was to begin. Since I was only renting, it wasn’t hard for me to decide to leave my apartment and move to Israel. But, my friends who owned their homes found it difficult to abandon their homes. Therefore, they remained living in Poland. In the end, all of my colleagues were killed in the Holocaust, not one remained. Only I remained alive.

“Had they asked me then if it is good to receive a home or not, without a doubt I and others would respond that there is nothing better. But eventually it became clear that not getting a home is the best thing.

“So too,” the Rabbi continued, “that not having parents is obvious to all that this isn’t good. However, eventually in the future it will be clear that all is for the best. That’s the meaning of ‘You will see My back but My face you will not see.’”

Shabbat Shalom.

Rabbi Reuven Semah

Leave The Worrying To Hashem

The *pasuk* at the end of the *perashah* says, "Three times in the year all males should appear before the Master, Hashem, G-d of Israel" [*Shemot* 34:23]. This is the source of the obligation to be "*Oleh Regel*" -- to go up to the *Bet HaMikdash* in *Yerushalayim* -- on Pesah, Shabuot, and Succot. The next *pasuk* continues, "...no man will covet your land when you go up to appear before Hashem, your G-d, three times a year" [34:24].

The simple interpretation of these *pasukim* is that the primary thrust of the *misvah* is to be "*Oleh Regel*". As a secondary point, the Torah informs us that while a person is away from home performing this *misvah*, there is no need to fear that someone will covet his land.

However, there is also a deeper message. The *Talmud* says that a person who does not own land in *Eress Yisrael* is exempt from the *misvah* of making the Festival Pilgrimage [*Pesahim* 8b]. We cannot apply the *pasuk* "no man will covet your land" to such a person.

This seems grossly unfair. Why should someone be exempt from "being seen by Hashem" (*misvat Re'iyah*) just because he does not own real estate? Is the Torah discriminating against the poor? What is the connection between going up three times a year and owning land?

Furthermore, the *pasuk* uses a strange expression: "Three times in the year, all males should appear before the Master (*haAdon*), Hashem..." The phrase "*Adon Hashem*" is a very uncommon expression. In fact, the only other place in *Humash* where this expression is used is in *Parashat Mishpatim* [23:17], again in connection with this same *misvah* of going up to *Yerushalayim* on the Festivals.

The *Sforno* [Rav Obadiah Sforno] in *Parashat Mishpatim* says that the use of the word "*Adon*" alludes to the fact that Hashem is also the Master of the Land, as it is written "For all the Land belongs to Me" [*Shemot* 19:5]. In other words, in the final analysis, the *Ribbono shel Olam* owns everything.

Through this *Sforno*, we can understand a new insight into the *misvah* of *Aliyah l'regel*, going up to Jerusalem on the holidays. The *misvah* is not merely to go up to *Yerushalayim* and have a *Yom Tob* in the presence of and under the influence of the *Bet Hamikdash*. The purpose of the *misvah* is to emphasize that I can leave my house, my land and my property unattended and not worry about them. Why can I do that? I can do that because, ultimately, they are not mine. Why should I worry about this land? It is not mine to worry about -- it is Hashem's land. He will worry about it. He will take care of it.

When a person returns a rental car, he merely drives up to the return stand, drops off the keys and walks away. Does he need to worry about what will happen to the car? Avis worries about that! It is not your car. It is their car.

So too, when the Jewish people go to *Yerushalayim* for the Festivals, not worrying about the land is a means of testifying that Hashem is the Master of the Land, and He will take care of it.

Consequently, one who does not have land, cannot participate in this *misvah*, because he cannot demonstrate this confidence in Hashem's ownership of the land through his traveling to *Yerushalayim*.

The Torah emphasizes this same concept through the *misvah* of *Shemitah*, the *misvah* of *Yobel*, and other *misvot*. All teach the same lesson -- we are not the *ba'al habayit* - owner of the house, meaning the one in charge. A person's beautiful home, on top of the hill, is not really his, because 'All the Land belongs to Me'. (Rabbi Yissocher Frand)

Appreciation

The *pesukim* in our *perashah* read as follows: “Moshe turned and descended from the mountain, with the two *Luhot* (tablets) in his hand, *Luhot* inscribed on both of their surfaces; they were inscribed on one side and on the other. The *Luhot* are the work of G-d and the script was the script of G-d, etched on the *Luhot*.” [*Shemot* 32:15-16]. The Torah explains these *Luhot*. They were the most unique item in all of creation! They were something written by the Hand of G-d.

What does Moshe *Rabenu* do? He takes the *Luhot* and he breaks them!

The *Shemen HaTob* by Rabbi Dov Weinberger makes a very interesting observation. Is this the place to describe the *Luhot*? The proper place to describe them would have been earlier in the narrative, when they were first given to Moshe [*Shemot* 31:1]. Why now — as they are being broken — does the Torah first go into the detail describing how unique these *Luhot* were?

The simple interpretation is that the Torah is emphasizing – despite the fact that the *Luhot* were so special and so unique, nevertheless Moshe broke them. The *Shemen HaTob* gives a different insight, which is a very true commentary about life in general.

We rarely appreciate what we have while we have it. Only when we are about to lose something do we first appreciate what we had. Earlier, when Moshe was first given the *Luhot*, we thought that they were ours and that we would have them until the end of time. We hardly noticed their special quality. But now when we are about to lose them, we finally begin to appreciate them.

We know this is so true. When we have someone we love and appreciate, it is often not until we are close to losing him or her that we appreciate what he or she was to us all along.

If one has ever had the experience of having a child who was very sick and then recovered from an illness, one knows that the kiss he gives that child before they go to sleep at night is a different kiss than he used to give the child before the child got sick. If someone, G-d forbid, comes close to losing that precious little child, the child becomes even more important to them.

That is the way people are. We only appreciate things in their absence. That is why the *pasuk* only emphasizes the unique characteristics of the *Luhot* here, at the time of their destruction.

Interdependence

While standing on the steps of the Temple Mount and viewing the crowds who came to visit, Ben Zoma remarked, “Blessed is the One Who created all these people to serve me!” This statement could be grossly misunderstood if viewed as a selfish comment by an egocentric individual. But the meaning behind Ben Zoma’s