

a Helping Hand to all those in need. (Norman D. Levy, Based on Rabbi Miller's teachings with permission from Simchas Hachaim Yeshiva Gedola Bais Israel.)

The Rebbe's Matzahs

In April of 1945, shortly after the Second World War, the Skulener Rebbe, Rabbi Eliezer Zusia Portugal was in Czernovitz, Bukovina (formerly Romania, but then governed by Russia). Jews who has survived the labor camps and ghettos of the Ukraine found themselves in Czernovitz, and almost all of them were weary, poverty stricken and broken hearted.

Pesah would begin in a few weeks and the Skulener Rebbe was concerned how anyone would have matzot for the upcoming *Sedarim*. He asked one of his followers, Reb Fishel Kerpel, to go to a local farm and buy wheat, so that it could be milled into flour for matzah.

Painstakingly, Reb Fishel was able to get wheat and a millstone, and the Rebbe's *hassidim* began working feverishly to produce as many matzot as possible. Knowing that there were other Hassidic Rebbes in Czernovitz, he instructed his *hassidim* to seek them out and give them each three matzot for their *Sedarim*.

Soon it became known that the Skulener Rebbe was giving matzot free of charge to prominent Jews in the area. A week before Pesah, Reb Moshe Hager, the son of the Seret-Vizhnitzer Rebbe, Rabbi Baruch Hager, came to the Skulener Rebbe. "My father sent me," said Reb Moshe. "He needs matzot for *Yom Tob*"

"Why, of course," replied the Skulener Rebbe. "I am honored to give him matzot for the Seder."

The Rebbe took out three matzot and handed them to Reb Moshe.

Reb Moshe thanked the Rebbe profusely, but then added sheepishly, "My father said that he needs six matzot."

"How can I give you six matzot?" asked the Skulener Rebbe incredulously. "It is so difficult to bake matzah, there are so many people who need them and we simply don't have enough to give anyone six matzot."

"What can I say?" said Reb Moshe. "My father insisted that I can't leave the Rebbe's house until I get six matzot. It is a matter of *kibud ab* (honoring one's father)."

The Skulener Rebbe thought for a few moments and then said, "Then we have no choice. We will give you the six matzot, and please wish your father in my name a *hag kasher v'sameah* (Happy and kosher holiday)"

Reb Moshe was ecstatic as he brought the matzot home to his father Rav Baruch.

On *Ereb* Pesah, Reb Moshe came back to the Skulener Rebbe carrying three matzot. He presented the matzot to the Skulener Rebbe and said, "My father, the Seret-Vizhnitzer Rebbe, said that I should give these three matzot back to the Rebbe."

The Skulener Rebbe was startled. "Now you bring back the matzot? I wanted to give you only three matzot to begin with. Why did your father insist on having six? What is the point of bring the matzot back now?"

Reb Moshe's answer was classic.

"My father said that the Skulener Rebbe is so kind and considerate that he will probably give out every last matzah and not have any for himself. Therefore my father took an extra three matzot so that he should be able to give them back to you right before *Yom Tob*, so that you will have matzot for your own Seder."

And those indeed were the matzot the Skulener Rebbe used at his Seder! (Echoes of the Maggid)

The Lorraine Gammal A"K Edition

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ס"ט

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SHABBAT

MESORA א"ת תשס"ג, א"ת תשס"ג

SHABBAT HAGADOL

Haftarah: Melachim II 7:3-20

APRIL 12-13, 2019 8 NISAN 5779

Friday Shir Hashirim/Minhah: 6:12 & 7:03 pm Shaharit: 5:23, 6:40, 8:10, 9:15 am
Candlelighting: 7:13 pm Morning Shema by: 8:49 am
Evening Shema after: 8:11 pm Shabbat Classes: 5:50 pm
Shabbat Minhah: 6:50 pm
Shabbat Ends: 8:12 pm (R"Y 8:44 pm)
These times are applicable only for the Deal area. Sunday Minhah: 7:00 pm

This bulletin is dedicated in memory of David ben Nizha
by his wife, Lilli Gindi and children לעילוי נשמת דוד בן נזחה

This bulletin is dedicated in memory of Raymond Kairey
by his wife and children לעילוי נשמת רחמים בן אדל

This bulletin is dedicated in memory of Elliot Kassin – Eliyahu ben Mazal
and in honor of Darlene Kassin, Molly Kassin, Barbara Abadi and Mary Giller.

Weather permitting, *Bircat Halebanah* will be recited on Saturday night. If not, it may be said until Friday night, April 19.

Mabrook to Jaime & Ana Biton on the marriage of their daughter, Miriam, to Mikey Cohen. Mabrook to the grandparents, Armando & Luisa Behar.

A Message from our Rabbi

”וְלָקַח לְמִטְהָרָה שְׁתֵּי צִפְּרִים חַיִּוֹת טְהוֹרוֹת”

“And for the person being purified, there shall be taken two live pure birds.” (Vayikra 14:4)

Why did the person with *sara'at* have to bring two birds for his purification? *Rashi* explains: “Since afflictions of *sara'at* come about because of malicious talk, which is an act of verbal twittering, therefore there was a requirement for the sufferer's purification to bring birds that constantly twitter with the chirping sound.” One bird was slaughtered as a *korban* and one was set free.

One may ask, why were two birds required for the *korban*, and why was one of the birds slaughtered while the second one was set free? If he had brought only one bird, which was sacrificed, he might conclude that speech is something to be avoided at all costs! After all, the chattering bird was silenced forever. He might firmly clamp his mouth shut and remain mute for the rest of his life.

But, that would be a grave error. Speech is essential for every person. Words of Torah are healing, especially so for someone who has stumbled in the area of improper speech. Torah is the best means of *kaparah* for his sin. Furthermore, it's hard to overstate the importance of a good word to someone who needs it at the moment. Therefore, the second bird is set free to continue chirping, which represents the good speech.

The *Hafess Hayim* adds that not only is it a nice thing to say a positive word. Sometimes it's mandatory. One may not stand by silently when a friend is being hurt; one should speak up in his defense.

Perhaps by focusing on positive speech, to foster positive feelings, lift another's spirits, encourage someone who is down, one will find it easier to curb the desire to speak what is forbidden. Shabbat Shalom. Rabbi Reuven Semah

Following Up

”זאת תהיה תורת המצוה ביום טהרתו והוא אלהיה”

“This shall be the law of the *mesora* on the day of his purification. He shall be brought to the *Kohen*.” (Vayikra 14:2)

The Torah commands the people to bring a *mesora* to the *Kohen*. This implies that the *mesora* is brought even by force, if necessary. The *Ibn Ezra* explains that human nature's control over a person is compelling. The moment that he is healed from his illness, he no longer senses the urgency to attain his purity. Thus, he must be brought to the *Kohen*.

Rav Mordechai Gifter z"l feels that this applies to all areas of human endeavor. When the *mesora* is in pain, when he suffers various afflictions, he does anything to effect a release from his anguish. Yet, once his sickness has faded, and he has performed *teshubah*, repentance, he is no longer as eager to complete the process to attain purity. Once the suffering is over, his attitude changes. He must now be compelled to go to the *Kohen*.

Is it any different than us? Do we pray only when it hurts, becoming lax in our attitude as soon as the circumstances have changed? Perhaps if our attitude throughout our *abodat Hashem*, service to the Almighty, would be consistent, Hashem would not need to send us “little reminders.” (Peninim on the Torah)

All Good

”כי תבאו אל־ארץ כנען...ונתתי נגע צרעת בבית ארץ אחוזתכם ובה אשך”
לו הבית והגיד לכהן לאמר כנגע נראה לי בבית”

“When you shall come to the land of Canaan...and I shall put the eruption of *sara'at* in the house of the land of your possession...Whoever's house it is shall come and tell to the *Kohen*, saying, ‘Something like an eruption has appeared to me in the house.’” (Vayikra 14:34,35)

Rashi says that Hashem conveyed good tidings to *Klal Yisrael* by stating that the plague will affect their houses: ‘Because the *Emoryim* (*Cana'anim*) hid their wealth within the walls of their homes...through the plague (and its consequences) the house

was demolished and the treasure was found.” The question is asked: Why does the *pasuk* say “*kenega*” – “like” a *nega* (plague)?

R' Klonymous Kalman z"l of Piatetzna writes (Warsaw Ghetto, 1940): We know and believe that all that Hashem does is for our own good. However, at a time like now, when the afflictions are not just physical but even spiritual in nature, we wonder how can Hashem cause us such pain? There is no *cheder* or *yeshiva* here for children to study Torah. There is no shul to pray in or a *mikveh*. Is it possible that all this is for our own good?

The answer is that everything that Hashem does is for our good. Sometimes, though, a person doesn't realize it and thinks that it is a “plague,” while in truth, it only appears like a plague. This is the lesson of the impure house that must be closed for seven days. Even this was an affliction for the person's own good. Thus, the Torah says that the owner, upon seeing it, must say, “It appears like a plague” – not that it actually was a plague. We must bear in mind that Hashem only wants to do good for us. (Torah Tavlin)

It's All in the Game

My friend Joseph has had a streak of bad luck lately. Business has not been up to par, his car was stolen, and his daughter fell off her bicycle and fractured her arm. Need I say more?

While we shared a short break over steaming coffee, Joe popped the inevitable question. “Why me?” he asked.

It is a question that Moshe *Rabenu* posed to Hashem, but to which he received no clear explanation. Hashem replied, “It is My business, not yours.” There is a reason for everything that happens, but human beings are incapable of comprehending it. It is senseless to ask why, and even more futile to try and figure out the answer to that time-worn, universal question about the human condition. Our attitude must be to accept the will of our Creator wholeheartedly, whether or not we understand His strategy.

Isn't it funny that when faced with problems, people ask, “Why me?”, but when good fortune arrives, no one asks that question? Someone who does not wonder why good things happen, should not seek the reason for disaster, either.

In *Sefer Iyob*, the main character was blessed with all the good that this world has to offer. *Satan* was given permission to test Iyob's faith by destroying his financial empire, killing his children, and afflicting Iyob with painful physical maladies. When Iyob's wife started to complain, Iyob replied, “Shall we accept only the good from Hashem and not the bad?”

Time spent complaining is time wasted. Time spent thanking is productive. Those who want to be happy should see all that happens as part of a plan invoked by a benevolent Creator Who only does good for the human being.

When a problem occurs, keep moving forward and remember two things: It must be for the best; and, this too shall pass. You don't have to understand something to accept it. Embracing this attitude will not only carry you through the hard times, but will help you enjoy the good days, as well. (One Minute with Yourself – Rabbi Raymond Beyda)

A Helping Hand

“When we look at our hands, we must realize that it is a tremendous gift to be able to move our hands and manipulate objects with them. All the joints of the hand work together to grip an object, with each finger and the separate joints on that finger acting in a coordinated fashion. These movements are carried out by many individual muscles, operating together in pairs of opposing muscles”.

We can appreciate the gift of our hands by performing acts of charity and mitzvot.
Our community and its organizations offer the finest acts of kindness by stretching out