

Mezeritcher *Maggid*, which in turn developed into many different avenues of serving Hashem - through *dveikut*, fervor and joy. This approach enabled the simple folk to overcome the barriers that in the past had hindered them in their strivings to reach Hashem.

Among those who espoused the *Ba'al Shem Tob's* teaching in following generations was Rav Simchah Bunim of P'shischa. He too had many illustrious disciples; the two most prominent were Rav Yitzhak Meir of Ger, known as the *Hidushei Harim*, and Rav Menachem Mendel of Kotzk. It is impossible to place them alongside one another to rank which one was superior. Nevertheless, with the passing of Rav Simchah Bunim, the *Hidushei Harim* accepted the Kotzker as his new Rebbe.

One of the many masterpieces which the *Hidushei Harim* authored was a "*Mishnah Berurah*" of sorts that he compiled on *Hoshen Hamishpat*, the laws of monetary matters. He had spent many years sifting through the principles, rulings and bylaws pertaining to this topic. Nearly 100 years prior to the *Hafess Hayim's* historic compilation and commentary on the laws of *Orach Hayim*, everyday living, the *Hidushei Harim* had assembled his lifetime achievement. There was only one thing that he needed, or rather, that he wanted. And that was to receive a *haskamah*, an approbation, from his Rebbe, his contemporary, the Kotzker.

It was admirable that he had accepted a peer as a Rebbe, that he had not broken away to form a new sect. It was both selfless and altruistic. Now he journeyed to Kotzk to present his compilation to his new Rebbe. Upon arriving in Kotzk, he proceeded directly to his Rebbe's home. The Kotzker greeted him warmly and was pleased that he had come to ask for his blessing. He reviewed the manuscript for a few hours. When the Kotzker finally emerged from his room, the *Hidushei Harim* was waiting, anxious to hear the response.

The Rebbe shook his head. "Reb Yitzhak Meir, this is a wonderful achievement. Its clarity is incredible. I am extremely impressed by this one-of-a kind commentary." The *Hidushei Harim* beamed with pride. He was so pleased that his new Rebbe had found the work to his liking.

"However, I don't think you should print it." Rav Yitzhak Meir was shocked by these words. They pierced him like a dagger.

"The erudition is outstanding. Nevertheless, if people start to use your explanation, they will cease to use the earlier, more classic commentaries on the *Shulhan Aruch*. So I don't think it should ever come to print."

Without a moment's hesitation, the *Hidushei Harim* gathered his precious manuscript and made his way to a shul next door. He walked over to the furnace and lovingly kissed each page as he bid farewell to his masterpiece. "Blessed are You, Hashem, Who commanded us to listen to the words of our Sages."

With tears coursing down his cheeks, he placed each page in the furnace. His Rebbe had spoken. His words were the words of Hashem. It mattered not what Rav Yitzhak Meir thought. The only words that mattered were the words of his Rebbe, the Kotzker. The *mesorah*, the unbreakable chain from Sinai, had to continue.

And indeed, it continues until this very day. (Touched by a Story 3)

The Lorraine Gammal A"K Edition  
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## Congregation Magen Abraham

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סגל

SHABBAT

SHEMINI ☆ η°βηfv♣↑□, X♥↑

SHABBAT PARAH

Haftarah: Yehezkel 36:16-36

**MARCH 29-30, 2019 23 ADAR II 5779**

Friday Shir Hashirim/Minhah: **6:02 & 6:50 pm** Shahrarit: **5:45, 6:40, 8:10, 9:15 am**

Candlelighting: **6:59 pm**

Morning Shema by: **9:06 am**

Evening Shema after: **7:57 pm**

Shabbat Classes: **5:40 pm**

Shabbat Minhah: **6:40 pm**

Shabbat Ends: **7:58 pm (R)"T 8:30 pm)**

These times are applicable only for the Deal area. Sunday Minhah: **7:00 pm**

**Mabrook to Jack & Patricia Tabbush on the birth of a baby boy. Mabrook to the grandparents, Freddie & Gloria Jemal.**

**Mabrook to Danny & Marilyn Safdieh on the birth of a grandson.**

### A Message from our Rabbi

"אַתְּהִגָּמַל בִּימַעֲלָה גֵרָה הוּא וּפְרָסָה אֵינָנוּ מִפְּרִיס"

"But this is what you shall not eat from among those that bring up their cud or that have split hooves..." (Vayikra 11:4)

As we know, every animal must have both kosher signs to be permitted. The camel, the hyrax and the hare all chew their cud but don't have split hooves. When the Torah lists them, it says: the camel, its hoof is not split (present tense), the hyrax, its hoof will not be split (future tense) and the hare, its hoof was not split (past tense). Why does the Torah use a different tense for each of these animals?

Rabbi Frand explains that the Torah is teaching that before we can label a species or any individual as non-kosher, we must first examine and take into account its past, present and future, as illustrated in the following story.

There was a religious couple in Europe who endured all of the unspeakable pain and suffering of the Holocaust. Although they survived physically, the husband informed his wife that after everything he had gone through, he was no longer interested in Torah and *misvot*. His wife begged him to at least go to shul each day but he refused. So then she changed her tack; she asked him to do her a favor. Each

morning he bought the daily newspaper and read it at the breakfast table. She suggested that instead of reading it at home, he should take it to shul and read it there. He loved his wife so he agreed. Every day he sat in the back row of the shul, but didn't pray or put on *tefillin*. He spread out his paper and read it cover to cover.

If we would see that, we would probably respond critically and tell him to respect the shul. But they left him alone and just got friendly with him. They would invite him whenever anyone donated cake and scotch for a *yahrtzeit*. After a while he got very comfortable and was socially accepted. He eventually returned to his roots. He put aside his newspaper so that he could pray with them three times a day, and eventually became the president of the shul.

Rabbi Frand points out that the natural reaction to label this Holocaust survivor as non-kosher was incorrect because the observer did not know the whole story – his past suffering, his present situation and his potentially bright future.

Shabbat Shalom

Rabbi Reuven Semah

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### True Humility

”וַיֹּאמֶר מֹשֶׁה אֶל־אַהֲרֹן הִיא אֲשֶׁר־דִּבֶּר ה' לֵאמֹר בְּקִרְבִּי אֶקְדָּשׁ”

“And Moshe said to Aharon, ‘This is that which Hashem spoke saying, ‘Through them who are close to Me I will become sanctified.’”

*Rashi* explains: Moshe said to Aharon, “My brother, I have known that the House would be sanctified by those beloved by Hashem and I thought it would either be me by myself or you – now I see that they are greater than you or I.”

Moshe's statement regarding Hashem's choice for sanctifying His Name does not seem consistent with the characterization of Moshe as “and the man Moshe was very humble above all the men that were on the face of the earth” (*Bemidbar* 12:3).

How could one who has mastered his personality to the extent that he serves as the paradigm of humility talk this way? If a king were to announce his intention to bestow great honor and dignity upon the greatest of his nobles, would not the one who pronounces himself deserving of this title be considered haughty and arrogant? How then does Moshe state, “I thought it was either me or you”?

The concept of humility must be properly explained. One who feels that the various titles and dignities bestowed upon him is not to be considered humble, but rather simple.

One who possesses wisdom and intelligence and has developed the various attributes of his personality, and is nonetheless not cognizant of this fact, is not to be thought of as humble but rather naïve. True humility exists only when one recognizes his special qualities, and attributes everything as a special gift bestowed upon him by Hashem. When one understands and believes that all his successful qualities and talents are but a gift from Hashem, then he has truly achieved the ultimate degree of humility. (*Peninim* on the Torah)

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### Not Just Unkosher

”אֵד אֲתִזָּה לֹא תֹאכְלוּ מִמֵּעַל הַגֶּרֶה וּמִמִּפְרִסֵּי הַפָּרָסָה”

“But this is what you may not eat from among those that chew their cud of that have split hoofs.”

The Torah enjoins us not to eat those animals which, though they possess one of the required characteristics of purity, lack the second. The Torah enumerates four such animals, namely the camel, rabbit, hare, and the pig. It is noteworthy that when the Torah mentions these non-kosher animals, it chooses to mention the animal's kosher

characteristic prior to stating its non-kosher characteristic. There is an important lesson to be derived from this. When a non-kosher animal maintains a kosher characteristic, this is to be considered a sign of uncleanness and contamination. In order to explain this statement, let us reflect upon the words of *Hazal*, who compare Esav to a pig, who stretches forth his hoofs saying, “See I am a kosher animal.” When a person characterizes himself as pure and clean, while inwardly covering up a personality of defilement and contamination, he symbolizes the ultimate hypocrite. This may be considered as being worse than the truly wicked person who makes no pretense at being decent. So too, these four unclean animals concern us, for although they possess one sign of *Kashrut*, this sign serves only as a vehicle for deception and duplicity. (*Peninim* on the Torah)

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### The Long Way

With most other important achievements in life, techniques must be learned and practiced, and skills fine-tuned, before the goal can be reached. However, even though they say the most important goal in life is happiness, people chase after happiness by sampling an assortment of existing and entertaining activities. Concerts, sporting events, amusement parks, restaurants, and shopping trips all share one common denominator which causes them to fall short of bringing true happiness to the joy seeker. They are all short lived, external stimuli that, at most, can only produce a temporary elation. When the event is over, so is the good feeling that was confused with true happiness.

Today's technology has further compounded this problem. Instead of producing the bliss promised by advertisers with the introduction of every scientific advance, the “new” gadgets that appear almost daily have created a mindset that demands instant gratification without effort. But you can't download happiness at broadband speeds, nor is it a signal you can pick up on a portable, wireless device. Happiness is an external trait developed and learned through great effort. It is a feeling that is independent of external stimuli.

Get started on the long, hard process of learning to be happy. Study the classic Torah works on personal growth like *Pele Yoetz* and *Orchot Tzadikim*. Discover the things in this world that bring true satisfaction to the eternal soul. Then, when the opportunity for an instant “high” is offered, take a deep breath – and pass! Remember, the first step to acquiring the character trait of happiness is committing to the long-term development process it takes to learn any complex science or hone a talent. You can't learn to play a piano or golf by pressing a button, and neither can you learn to be instantly happy. (One Minute with Yourself – Rabbi Raymond Beyda)

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### The Spiritual Sterilizer

“Crying in moderation is a great benefit for everyone because it cleanses the eyes. A child, however, is constantly rubbing his eyes with his hands, which are not always as clean as they should be. Therefore, its eyes are always in danger of being infected. A compensation, the child cries easily so that it is frequently sterilizing its eyes.”

Our nation has been in exile for close to 2,000 years. Each time we cry, our tears are a Spiritual Sterilizer to cleanse our souls towards the final redemption. (Norman D. Levy Based on Rabbi Miller's teachings with permission from Simchas Hachaim Yeshiva Gedola Bais Israel.)

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## *I Believe*

From the earliest stages of the *Hasidic* movement, the mantle of leadership has been passed from a Rebbe to his successor. Each new Rebbe has added his contribution to the movement. The *Ba'al Shem Tob's* original approach was expanded by that of the