

When things start to pile up, move too fast, and make your head spin – stop! Take a step back, leave the battlefield, have a cold drink, read a cute e-mail message, take a walk around the block – and focus! Realize that you do have a goal and a purpose in life that is much greater than all the things that are overpowering you. This pause will not only save you from drowning; it will give you a clear picture of where to go to find success. (One Minute With Yourself – Rabbi Raymond Beyda)

Behind the Scenes

“People think of lightning as something terrible. However, those who have investigated this phenomenon know that lightning also causes an essential fertilizer to be produced. The lightning unites oxygen and nitrogen in the air, resulting in nitrates that mix with rain to fertilize the soil”.

Sometimes on the surface, things might seem terrible but with faith, it is actually Hashem orchestrating blessing behind the scenes.” (Norman D. Levy - based on Rabbi Miller’s Duties of the Mind)

Expected Guest

R’ Moshe Teitelbaum of Ujhely, better known by the name of his work as the *Yismah Moshe*, was famed for daily awaiting the arrival of *Mashiah* quite fervently. Before Pesah one year, R’ Moshe’s son, R’ Elazar Nissen, sent a letter informing his father that he and his family were planning to come spend the holiday with his father. The *Yismah Moshe* was very pleased to hear this, as he had not seen his son for some time, and it was even longer since he had come for Pesah.

The weather in the days leading up to the holiday presented a major obstacle to travelers. It was very rainy, and the muddy roads made travel very difficult. As the trip slowly progressed, R’ Elazar Nissen and his family were doubtful if they would make it to Ujhely before *yom tob*.

The *Yismah Moshe* was also very concerned. As the day of *Ereb Pesah* wore on, however, he had no choice but to continue with his *yom tob* preparations. He went to bake the *Ereb Pesah* matzahs, as was his custom. While he was in the midst of that exalted task, a man dashed into the bakery shouting, “He is here! He has just arrived!”

R’ Moshe halted in the middle of his matzah-baking and cried, “Oh! Where is he?” The harbinger of good news replied that he was in the Rebbe’s house. R’ Moshe exclaimed, “Oh, what an honor!” and his face shone in joy and excitement.

The *hasidim* were a bit taken aback by the Rebbe’s reaction. They knew that he was eager to see his son, but had not thought he would be so ecstatic. The Rebbe hurried to the house, ran inside and breathlessly asked the Rebbetzin, “Where is he? Where is he?” She pointed to his study, and he rushed in to see - his son standing there.

The *Yismah Moshe*’s face fell, and he sighed deeply. “Ah!” he exclaimed. “I thought they were talking about *Mashiah*!” (A Mazeldig Voch)

The Lorraine Gammal A "H Edition
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SHABBATS AV ☆ ןμ, X♥↑

SHABBAT HAGADOL

Haftarah: Yirmiyahu 7:21-8:3, 9:22-23

MARCH 23-24, 2018 8 NISAN 5778

Friday Shir Hashirim/Minhah: 6:43 pm	Shaharit: 5:54, 6:40, 8:30, 9:15 am
Candlelighting: 6:53 pm	Morning Shema by: 9:12 am
Evening Shema after: 7:51 pm	Shabbat Class: 5:20 pm
	Shabbat Minhah: 6:30 pm
	Shabbat Ends: 7:52 pm (R"Y 8:24 pm)
These times are applicable <u>only</u> for the Deal area. Sunday Minhah: 6:55 pm	

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.

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

Weather permitting, Bircat Halebanah will be recited on Saturday night. If not, it may be said until Friday night, March 30.

A Message from our Rabbi

”וּבֶשֶׁר זֶבַח תֹּודַת שְׁלָמִיו בְּיוֹם קָרְבָּנוֹ יֵאָכֵל”

“And the flesh of his feast thanksgiving peace offering must be eaten on the day of its offering.” (Vayikra 7:15)

The Gerrer Rebbe zt”l asks: since the thanksgiving offering is a form of *shelamim* (peace offering), why must it be eaten on the day it is offered, unlike a regular peace offering which may be eaten for the next day as well?

This offering was brought to thank Hashem for a miracle that happened to an individual Jew. However, new miracles happen each and every day, and it would be inappropriate to partake of a sacrifice for yesterday’s miracle when new ones have just occurred.

Rabbi Dovid Goldwasser tells a true story that illustrates this idea. Years ago in Europe, an observant soldier in the Austrian army was granted a one-day leave to visit his parents. His orders required him to return to the base before evening. However, that evening would be Purim, and the soldier’s mother insisted vehemently that he remain at home for the reading of the *megillah*. Knowing that his failure to report on

time to his base would be regarded as a serious offense, the soldier argued that he couldn't possibly stay. A heated controversy ensued in the house, until the family decided to bring the problem to the Rabbi. Upon hearing the question, the Rabbi didn't hesitate for a moment. His reply was "obey your mother."

The soldier remained at home until Purim morning after the second *megillah* reading. In great trepidation, he traveled back to his base and fearfully approached the entrance. To his utter amazement, the base was totally deserted. The soldier later found out that every single one of his comrades had contracted food poisoning from the previous night's meal. They had all required hospitalization.

We say each day in the blessing of *Modim* in the *Amidah*, "We thank Hashem...for all Your miracles that are with us every day." Sometimes these miracles are obvious, but it's important to remember that hidden ones are occurring constantly as well.

Shabbat Shalom.

Rabbi Reuven Semah

Gratitude

”אִם עֲלֵתוֹדָה יִקְרִיבֶנּוּ”

“If he shall offer it for a thanksgiving offering.” (*Vayikra* 7:12)

When someone has survived a life-threatening crisis he offers a *Korban Todah*, thanksgiving offering, as a way of expressing his gratitude to Hashem. *Hazal* teach us that in the era of *Mashiah* all sacrifices will become void. One exception to this rule is the *Korban Todah*, which will never become void. The same idea is mentioned in regard to prayer, for all *tefillot*, prayers, will be abolished then except those of thanksgiving. How are we to understand these statements? True, the era of *Mashiah* will usher in an idyllic world wherein man will be free of sin. He will have no reason to seek atonement through the vehicle of *korbanot*. But there will also be no pain and sorrow, no crisis or danger from which to be spared. What will then obligate us to offer thanksgiving?

Rav Mordechai Rogov z”l offers a novel interpretation of this *Hazal*. We express gratitude only when we perceive a need to do so. When we are in grave danger or when we are confronted with a serious illness or dangerous situation, we come face to face with crises and we realize what it is we were saved from. What about one who goes about his daily business completely oblivious to the various crises that could have occurred had Hashem not prevented them? Is this not a reason for acknowledging Hashem's intervention? Regrettably, we say “thank you” only when we emerge triumphant or unscathed from a threatening situation. When we see what we were saved from, it behooves us to express our gratitude. But if it happens that we do not see the danger, we ignore our Benefactor, Who has averted its occurrence. We must come to the realization that for every healthy moment, every successful venture, every day that goes by without crisis, we have reason to proclaim our gratitude to Hashem. Must we suffer before we are grateful? Wouldn't it be preferable to thank Hashem simply for the continued good that we enjoy? True, in the era of *Mashiah*, life will be pure and sublime. Yet, even during such abundance we must express our gratitude for Hashem's maintaining this wonderful life. Man is aware only of the past, while the future remains Hashem's domain. It is equally important to express our gratitude to Hashem for granting us continued access to future goodness as it is to acknowledge His beneficence in the past. (*Peninim on the Torah*)

As Directed

”וַיַּעַשׂ אֱהָרֹן וּבָנָיו אֶת כָּל־הַדְּבָרִים אֲשֶׁר־צִוָּה ה' בְּיַד־מֹשֶׁה”

“Aharon and his sons carried out all the matters that Hashem commanded through Moshe.” (*Vayikra* 8:36)

Rashi tells us that Aharon exemplified perfect obedience in that he did not deviate one iota from all he was told. The commandments were many and filled with much detail, but Aharon readily agreed to perform that which was expected of him. This statement is enigmatic! Are we to commend Aharon for doing his job? Does this mean that every time one does what is expected of him his praises should be publicly acclaimed?

The *Maharal* explains that Aharon accepted Hashem's order as stated by Moshe as if it had come directly from Hashem. In fact, to acknowledge the directive of a contemporary is evidence of a selfless personality. Aharon was not resentful of the fact that he heard Hashem's command through Moshe. He performed the necessary service with alacrity and enthusiasm as if it had been heard directly from Hashem. Yet, isn't this what is to be expected of a sublime personality such as Aharon?

Rav Moshe Swift z”l makes one small comment about Aharon's deed which may make Aharon's selflessness more comprehensible. Aharon performed the service together with his sons as commanded him by Moshe, his younger brother. It isn't easy to subordinate oneself to a younger brother and heed his instructions, especially when one is in the presence of his own children! How often do we attempt to “put on a show” in order to impress our children! Imagine the remarkable graciousness and selflessness of Aharon to do as he was told by his younger brother while his four sons were watching! This is the epitome of *gadlut*, greatness.

We may expand on this idea. Children, by nature, follow what they see at home. The example set forth by parents is a most powerful influence in molding the perspective and attitude of their children. Children who see parents defer to Torah scholars with respect will do the same. However, those who grow up in a home where disdain for those who disseminate Torah is the accepted norm, will regrettably continue this “legacy” of disrespect. Aharon's service was performed together with his sons as commanded. His actions as a *gadol* were reinforced by his personal example as a father. This combination motivated his children to join him in fulfilling Hashem's directive through Moshe. (*Peninim on the Torah*)

Clear Focus

Cameras are great. Each year, new developments put more sophisticated equipment into our amateur-photographer hands. Video equipment is now digital, self-focusing, red-eye-reducing, small, and light. The mega-pixel and special effects features of digital cameras keep improving at a mind-boggling pace. It's enough to spoil a person.

But while cameras are expanding our vistas and focusing themselves to picture-perfect clarity, our lives are becoming more complicated and less focused with every passing day. We get so busy with a myriad of details – some important and others, ridiculous – that we, unlike our pocket-size cameras, cannot focus. We don't aim straight at the goal we were put here to achieve. We don't have time to think about spiritual perfection and performance of *misvot*.

The *Mesillat Yesharim* (chapter 1) states, “Achieving perfection in the service of Hashem is dependent on a person's recognition of just what his duty is in this world and the goal towards which he should direct his vision and aspirations in all of his endeavors throughout his lifetime.” In other words, in order to hit the bull's eye, you must focus on the target.