

old woman had not made any home improvements for decades, so the Bergers hired a contractor to renovate the home before they moved in.

Excitement ran high on moving day. The Bergers were so happy to move into their new home. Their neighbors, the Glucks, were most welcoming. They brought over dinner on the Berger's first night, and a warm relationship seemed to be developing. They were each respectful of the others' privacy. And, the Glucks only had one car, so that left more room for the Bergers. A valuable commodity in Boro Park!

Mrs. Berger was extremely clean and orderly by nature. Her home was spotless, even for unexpected visitors. Her front yard was flawlessly manicured, and her backyard was neat and welcoming. One thing bothered Mrs. Berger to no end. The Glucks seemed to be neat people in every respect; however, their backyard resembled a junkyard. There were piles of garbage all over the place. This not only bothered Mrs. Berger, but also prevented her from hosting family and friends for a barbecue in her backyard. She would have been too embarrassed to host anyone with all that garbage in view.

Mrs. Berger asked her husband if they could put up a wall between their backyard and the Glucks. Her husband refused. It would be too offensive! She persisted, asking her husband to offer the Glucks to hire someone to haul away their garbage, and the Bergers would pay for it. Her husband again refused; it would offend their neighbors, and he was not willing to sour their relationship. "Just learn to live with it," he told his wife. "It's not the end of the world."

Then came Yossie Berger's *Bar Mivvah*. They planned to have the men enter from the front and the women from the back. That's when Mrs. Berger put her foot down. "Just ask Mr. Gluck if we can haul away the junk, at our expense," she said. Mr. Berger hesitated, and finally made the call. After a few pleasantries, Mr. Berger got to the point. "So, we want the ladies to enter our house from the backyard, and we were wondering if we could hire someone to haul away the items in your backyard, at our expense. There's really nothing wrong with it, just you know how ladies are about these things... It won't cost you a dime..."

Silence. Mr. Gluck did not respond. Mr. Berger thought to himself, "That's it. I just lost a good neighbor." Finally, Mr. Gluck found his voice, "You can really do what you want with that stuff. You don't need my permission."

"What do you mean? It's your backyard!" Mr. Gluck explained,

"It's not really my stuff. Do you remember that you hired a contractor before you moved in? Your contractor was under the gun to finish the job and did not have a dumpster. He took the liberty of putting all those things in our backyard. He never hauled it away. We didn't want to bother you, so we called the contractor, but he never took care of it. We assumed you knew about it, but thought maybe you didn't have enough money to pay for the removal, and we didn't have the money for it, so we just let it ride." (The Weekly Vort)

The Lorraine Gammal A"H Edition

לְעִילּוֹי נְשָׁמַת לְאָה בַּת בֵּהֵיָה

בס"ד

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SHABBAT KITISA ✪ קַי' תַּשְׁבָּע

SHABBAT PARAH

שַׁבַּת פָּרָה

Haftarah: Yehezkel 36:16-36

MARCH 10-11, 2023 18 ADAR 5783

Shir Hashirim/Minhah: **5:29 pm (upstairs)** Shaharit: **5:15, 6:45, 8:25, 8:30, 9:00 am**

Minhah: **5:39 (main shul)** Morning Shema by: **8:27 am**

Candlelighting: **5:39 pm**

Shabbat Class: **4:50 pm**

Evening Shema after: **6:37 pm**

Shabbat Minhah: **1:30 & 5:20 pm**

These times are applicable only for the Deal area.

Shabbat Ends: **6:38 pm, R"Y 7:10 pm**

Weekday Shaharit: **6:45, 7:10 am**, Sundays: **8:15 am**, Weekday Minhah: **6:45 pm**

Remember to move your clocks forward on Saturday night.

Mabrook to David & Miriam Kassin on the birth of a grandson. Mabrook to the great-grandparents, Armando & Luisa Behar.

A Message from our Rabbi

"וַיֵּרָא הָעָם כִּי־בָשַׁשׁ מֹשֶׁה לְרִדְתָּ מִן־הָהָר"

"The people saw that Moshe delayed in descending the mountain." (*Shemot* 32:1)

In our community there exists a concept known as S.Y Time, which means that when the time is set for an event it will take place "exactly not on time." One Rabbi once said that this is rooted in the event of Moshe coming down from *Har Sinai*. On the day Moshe *Rabenu* broke the tablets upon his descent from *Har Sinai*, he saw the golden calf that the people made. Because his arrival was not at the time that they thought had been appointed, they sought a replacement, resulting in the sin of the golden calf. Since then, it became customary amongst Jews not to make an issue of punctuality, to avoid misunderstanding and damage.

The true Torah outlook, however, according to Rabbi Shlomo Aschenasy, is that "time is golden." Mistakes can be made by us and others, but the proper scheduling of time is a vital component to Torah fulfillment and growth.

Harav Akiva Eiger zt"l once saw people playing chess and inquired what they were doing. When he was told that it was a game to "push time," he remarked, "They have time to push? Maybe they can push it to me. I could use it!" Harav Elyashiv zt"l kept

to a rigid schedule throughout his life, going to sleep at 10:00 p.m. and getting up to learn at 2:00 a.m., praying at 6:20 a.m. all year round, taking breaks for his meals, seeing people, and taking a short rest at specific times. When he was in his 90's, after one of his operations, he decided that he could do with 20 minutes less sleep and did so until his last days.

The importance of time in the system of Torah life is evidenced by the fact that the first *misvah* which we were commanded as a people was *Kidush Hahodesh*, which establishes a calendar based on the new moon.

The day Moshe broke the tablets was the 17th of *Tamuz*, which is a sad day on the calendar. But, Aharon said, "*Hag LaHashem mahar* – tomorrow will be a holiday for Hashem!" As the *Arizal* said, Aharon was referring to the promise of the prophet (*Zecharia* 8:19) that the fast day will be a day of joy. The worst times of all will turn into the best of times in the near future, *Amen*. Shabbat Shalom. Rabbi Reuven Semah

Delete Me

After Moshe witnessed the sin of the golden calf, and he delivered the justice and retribution due to those who sinned, he then went back and ascended Mount Sinai once again, to appeal to G-d for forgiveness on behalf of the Jewish nation. He said what appears to be a sharp demand: "Now, it depends on if You forgive their sin. If You don't, erase me from Your book... (*Shemot* 32:32)." *Rashi* explains that Moshe requested his name be removed from the entire Torah, so it shouldn't be said he was unworthy to plead Israel's case effectively before the Al-mighty.

This seems uncharacteristic of Moshe. The Torah writes that he was "the humblest of all men," so why would he fear being called "inadequate" or "unsuccessful" in his efforts to seek forgiveness? A humble man would not be concerned about his own reputation, but the plight of those he was representing – the Jewish people. If anything, he should already consider himself unworthy, especially before G-d. So why would he be concerned if others saw him the same way?

Rav Eliezer Biderman says that Moshe was not concerned about his own reputation, but how people would view prayer going forward. If he was unsuccessful, he feared that people would attribute his failure to his inadequacy. From then on, anyone who sinned, or felt unworthy, would not dare approach G-d. They might say, "If Moshe couldn't ask G-d for forgiveness successfully, then how can I?" To avoid this outcome, Moshe felt it preferable that his name be erased, that people never learn that he had asked and was refused. He knew it was critical that people not hesitate to speak to G-d and pray at any time, no matter who they are, or what they might have done. When we stand before G-d and genuinely ask for forgiveness, we are all worthy of having an audience with the Divine. (Rabbi Mordechai Dixler)

Hear the Cry

There is a difficult *pasuk* to understand: "Yehoshua heard the sound of the people in their shouting, and he said to Moshe, 'The sound of battle is in the camp.' He said, 'It is not the sound of shouting of might nor the sound of shouting of weakness, an *Anot* sound do I hear.'"

Moshe and Yehoshua both heard loud screams coming from the location of the Israelite camp. Yehoshua suggested to Moshe that they were hearing battle sounds. Moshe disagreed: He told Yehoshua that they were hearing neither the sounds of military victory nor military defeat. They were the screams of '*anot*'. What is the simple interpretation of the expression *Kol Anot*? What does that mean?

In *Masechet Taanit*, the *Talmud Yerushalmi* says that Moshe responded somewhat critically to Yehoshua: The person who will one day be the leader of 600,000 Jews cannot discern the difference between one type of scream and another? What exactly was Moshe's complaint to Yehoshua?

Rav Schwab shares a beautiful *pshat* in his sefer: Yehoshua heard these screams and he proclaimed: These are the screams of rebellion in the camp. These are the screams of people who have abandoned the *Ribono shel Olam* and have built an idolatrous Golden Calf. This is a revolt on the part of the people! That is the "*Kol Milchama b'Machaneh*." Moshe chastised him. "Yehoshua, as a future leader you need to understand the nature of this noise. These are not the screams of people who are victorious. These are not the screams of people who are weak. This is a '*Kol Anot*'. (Rav Schwab says the word '*Anot*' (*ayin-nun-vov-taf*) is etymologically related to the word '*eenui*' (*ayin-nun-vov-yud*)). "It is the cry of people who are in pain. They are suffering and in pain because they don't know what happened to me. They fear they have lost their leader. They are like a baby crying because it lost its mommy." They are not rebelling against Hashem. They are screaming because they are scared and they don't know where to turn.

This is a *Kol Anot*—a cry of pain, *inui*, and confusion. Moshe chastises Yehoshua for misreading the screams because a true Jewish leader needs to be able to discern the difference between a cry of rebellion and a cry of pain. A leader must be able to figure out the cause of the people crying.

This lesson applies to all of us as well. We as parents, or we as teachers must properly read what's behind our children or our students acting out and misbehaving. It might look like an act of chutzpah or an act of rebellion but it may be something else. Sometimes that is not really the cause. The only way such "rebellion" can be redirected is by understanding the real cause.

Children sometimes say and do hurtful things. Our initial reaction might be "How dare they say that? This is out and out chutzpah and rebellion!" No! Sometimes something deeper is going on, and we need to know how to react. This is the *mussar* that Moshe *Rabenu* was giving to Yehoshua: "The one who is destined to be a leader over 600,000 Jews does not know how to distinguish between one type of cry and another?!" Understanding what is really behind the cry is the only way a leader will ever be able to set the people straight. (Rabbi Yissocher Frand)

Weekly Pele Yoetz

Each week we will offer a brief excerpt from the *sefer Pele Yoetz*. **This week's topic is: Harmful Words – אונאה.**

Speaking harmful words to others is a severe sin which many people violate because they are not aware of the prohibition. As a general rule, any words that cause pain to another person is a violation of this sin. In order to avoid stumbling in this matter, one should always fulfill the words of our Sages who said, "What is hateful to you, do not do to your fellow man."

Many unlearned people cause pain to others in a joking way, but they should know that they will ultimately be punished for this. It is especially important to avoid saying any hurtful words to one's spouse. Rather, a person should always seek to be pleasant to others, and Hashem will then find favor in Hashem's eyes.

Pile of Junk

The Gluck* family lived for many years in a semi-attached house in Boro Park. Their immediate neighbor, with whom they shared a wall, was a Holocaust Survivor. When she passed away, her children sold the house to the Berger* family. The