

complex and only through the kindness of Hashem painful situations can be returned to Factory Settings. (By Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael.)

Speech Therapy

A few short years after arriving in *Eress Yisrael* and becoming a *Maggid Shuir* in the renowned Mir Yeshivah (which had supplanted itself from the foreign shores of Shanghai, China, during WWII), Rav Chaim Shmuelevitz zt"l began experiencing considerable pain in his throat every time he spoke. At first he dismissed it as simply a sore throat and refused to seek any sort of treatment, but when the pain became increasingly severe and began affecting his ability to deliver his *shiurim* in yeshivah, he decided to seek the advice of a doctor. He was sent to one of the most knowledgeable specialists in the field, who conducted a thorough examination and even a biopsy of his throat. When the results came back, the doctor informed Rav Chaim and his family that he was suffering from a malignant tumor in his throat.

Rav Chaim's family was devastated by the diagnosis and questioned the specialist about the effectiveness of potential options and treatments. "Look, began the doctor, attempting to break the news easily. "I can operate to remove the cancerous growth from the Rabb's larynx. This will hopefully save his life. However, it is pretty certain that even if the surgery is a complete success, he will never be able to speak properly again. The cancer is in his voice box and the entire organ would need to be removed to ensure the success of the operation."

Rav Chaim listened to the doctor's account and understood the ramifications. Still, he refused to give up hope. He went to seek the guidance of the great *Mashgiah*, Rav Elya Lopian zt"l. Rav Elya listened carefully as Rav Chaim relayed the prognosis. "What shall I do?" he asked urgently. "Right now I experience great pain and difficulty when I speak – but I am able to speak! If I undergo this surgery, the doctor believes that I will no longer have the ability to speak at all!"

Rav Elya responded without hesitation. "I cannot imagine that the *Ribbono shel Olam* would take away the ability of Rav Chaim Stutchiner (Rav Chaim hailed from the town of Stutchin and was known to many by his nickname, Rav Chaim Stutchiner) to continue to say *shiurim* to his *talmidim*. There is yet much Torah and *Musar* that you have to give over to this world. My opinion is that you do not undergo the operation."

The words that came out of the *Mashgiah's* mouth were said with such absolute and unequivocal certainty that Rav Chaim accepted his decision on the spot. Rav Elya asked for Rav Chaim's full name as well as his mother's, and promised that he would pray for his to have a complete and speedy recovery.

Rav Chaim returned to his normal routine and over time, the pain in his throat lessened. He later returned to the specialist and informed him of his decision to forego the surgery. As soon as Rav Chaim entered the doctor's office, however, even before he had a chance to say one word, the specialist decided to have another check into his throat to determine how soon the life-saving operation must be performed. What he found when he looked inside shocked him. Rav Chaim's throat was absolutely clear! No trace of any disease could be found, and it wasn't even sore anymore!

Eight years later, when Rav Elya Lopian passed away, Rav Chaim Shmuelevitz was one of the people who delivered a stirring eulogy. Rav Chaim cried bitter tears and called out, "When I became deathly ill eight years ago, it was none other than Rav Elya who saved me and returned me to the land of the living. There is no doubt that it was due to him that I am here today. I wish to take this public opportunity to offer my most sincere and heartfelt appreciation to the great *sadik*, Rav Elya Lopian!" (*Torah Tavlin* 2)

The Lorraine Gammal A"H Edition

לְעִילּוֹי נְשָׁמַת לְאַה בֵּת בְּהִי"ה

בס"ד

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שַׁבָּת תְּצַוֶּה * שַׁבָּת תִּשְׁמַר

SHABBAT ZACHOR

Haftarah: Shemuel I 15:1-34

MARCH 6-7, 2020 11 ADAR 5780

Friday Minhah: 5:35 pm

Candlelighting: 5:35 pm

Evening Shema after: 6:33 pm

Shaharit: 5:21, 6:40, 8:10, 9:10 am

Morning Shema by: 8:32 am

Shabbat Class: 4:15 pm

Shabbat Minhah: 5:15 pm

These times are applicable only for the Deal area.

Shabbat Ends: 6:34 pm (R"Y 7:06 pm)

Sunday Minhah: 6:40 pm

Shabbat Zachor - This Shabbat, we will read an extra portion of Torah which commands us to remember what Amalek did to us and our obligation to wipe him out. All men are required to hear this special reading and even women should try to fulfill this obligation.

Weather permitting, Bircat Halebanah will be recited on Saturday night. If not, it may be said until Sunday night, March 8.

Remember to move your clocks forward one hour this Saturday night.

A Message from our Rabbi

וַיִּנָּדַע הַדָּבָר לְמֶרְדֵּכַי

"The plot became known to Mordechai" (Esther 2:22)

The story of Purim is truly amazing. Every sentence of the *Megillah* is full of meaning and life lessons. There are two instances of Mordechai's actions that must be explained. One is his reaction upon hearing of the assassination plot to kill the king. He immediately tells Esther to inform the king in order to save the king's life. One would think it would be better to let the conspiracy play out. After all, the king was very evil and was forcing Esther to be his wife. Why did Mordechai save his life? The second strange occasion was the timing to send in Esther to plead her case. Mordechai said she must go in immediately even though the decree to annihilate the Jews was months later. Esther requested everyone to fast three days, which fell on the holiday of Pesah. That year they didn't eat matzah on Pesah night. Wouldn't it be wiser to wait a day, get in the important *misvah* of eating matzah, and maybe the merit of that *misvah* would help Esther to succeed?

There is one answer for both questions. Rabbi Matisyahu Solomon shlit”a explains Mordechai’s decisions. Mordechai was very aware of the Hand of Hashem guiding the events. Every revelation to him was understood as a communication from Hashem. If Hashem wanted the king to be killed by his assassins, why did he reveal the plot to Mordechai? It wasn’t an accident that he just happened to overhear their conversation in a language they thought he didn’t understand. Hashem wanted him to hear it. It must be that Hashem wanted him to act on this information.

Regarding the Pesah decision, if Hashem wanted them to delay Esther until after Pesah, why did Hashem reveal the plot of Haman to him before Pesah? Hashem could have revealed that information to Mordechai right after Pesah. Mordechai was in tune with Hashem’s actions. Nothing was by chance. Therefore he told Esther to go in now, and the Jews wouldn’t eat matzah that year.

My friends, we are all versions of Mordechai. Pick up on the actions of Hashem and act accordingly. Happy Purim. Rabbi Reuven Semah

Me First

”וְאַתָּה תִּצְוֶה אֶת־בְּנֵי יִשְׂרָאֵל”

“Now you shall command *B’nei Yisrael*.” (Shemot 27:20)

Hashem commanded Moshe to have direct personal involvement regarding the following three *misvot*: the preparation of the oil; the designation of the *Kohanim*; the selection of those wise and talented people who would make the *Bigdei Kehunah*, Priestly vestments, and build the *Mishkan*. Rav Shabsai Yudelevits z”l interprets this *pasuk* homiletically. He cites an incident in which a student of Rav Yisrael Salanter came to him stating that he would like to go to Germany to give *Musar*, lectures in character refinement and Torah observance, to people there in the hope that he would catalyze them to repent and mend their ways. Rav Yisrael said, “I think what you are doing is truly noble, but have you finished Russia, that you are so bent upon going to Germany?” The student thought a moment and responded, “The Rebbe is right. I will first focus on Russia.” Rav Yisrael then said, “Have you completed inspiring Poland to repent, that you are prepared to undertake Russia?” “No, Rebbe, you are right. I will concentrate first on Poland.”

Rav Yisrael was not yet finished with his student. He turned to him and asked, “Have you addressed the lack of observance in your own community? Furthermore, what about your family? Are you so sure that all is well at home? Also, since we are getting close to home, have you introspected and confirmed that there are no areas to correct in your own personal behavior? Before you attempt to save the world, first verify that you have developed spiritually.”

This is the meaning of the *pasuk*. *Ve’atah*, and you. First and foremost, one must mend his own areas of observance. His total demeanor should be paradigmatic, setting an example for others. Only then can he “*tesaveh et B’nei Yisrael*,” command others, reproaching them and showing them the way to a Torah life, marked by sincerity and sensitivity. If he follows this prescription, he may hope for success in his endeavor. (Peninim on the Torah)

Making the Effort

(Shemot 27:20) ”וַיִּקְחוּ אֵלָיוֹ שֶׁמֶן זַיִת זָךְ כְּתִית לִמָּאֹר”

“They shall take for you pure olive oil, crushed for illumination.”

There were two forms of olive oil. First was the oil which was used for the *Menorah*. This was pure, without sediments, derived from the first pressing. The

olives were picked from the top of the tree, where they received the most sunshine. They were then pressed with a mortar, rather than ground in a mill. The second oil, which was the product of grinding and included within it any pieces of sediment, was appropriate only for the *Menahot*, meal offerings. *Katit lama’or*, crushed/pressed for illumination; *Velo katit lemenahot*, not pressed for the *Menahot*, say *Hazal*. The oil used for the *Menahot* did not require the quality inherent in oil processed through *katit*, pressing with a mortar.

In the *Talmud Megillah* 6b, *Hazal* make a fascinating statement concerning *limud Torah*, Torah study. If one states, “*Lo yagati umasati*, [Despite the fact that] I did not toil in learning, yet I achieved success, *Al ta’amin*, do not believe him.” The reason for this, explains the *Ktav Sofer*, is that Torah study can only be acquired through exertion. If one toils in the pursuit of Torah knowledge, he will succeed. Without toil, there is no success. The *Ktav Sofer* applies *Hazal’s* exposition regarding the oil, *katit lama’or*, *velo katit lemenahot*, in order to explain the distinction between Torah study and other academic disciplines.

Katit lama’or: one must press himself and toil in order to achieve the light of Torah. This illumination does not come easy. One must expend effort. *Velo katit lemenahot*: for a livelihood (*Korban Minhah* is a meal offering – meal symbolizes *parnassah*, livelihood), he does not have to exert himself. Whatever *hishtadlut*, endeavoring, he applies will be sufficient. The rest is derived from Hashem’s blessing. One can work minimally, yet amass great wealth. Others may work day and night and barely eke out a living. His toil is not the key to success. (Peninim on the Torah)

Keep It Up

Dissatisfaction with the status quo is healthy, because it prompts change for the better. A person who feels overweight may begin a new diet and exercise program to get into good physical condition. A professional who is working too hard to acquire the “big-boy toys” of this material world might embark on a daily Torah study program in order to infuse meaning into his life. Entrepreneurs who realize that their firm lacks excitement in the competitive world of business may hire a new design and merchandising team, or engage an efficiency expert as a consultant, in order to breathe new life into the company.

Making a positive change in any area of life can be productive. The real challenge, however, is to maintain momentum. Human nature is a lazy beast that prefers comfort to pain and gain. Therefore, the problem with most people is that once their new plan begins to yield the desired results, they slip back into bad habits. A salesperson who decides to bring performance up to potential, for example, might make some moves to improve presentation of product and promotional strategies, but a rise in sales might then lead to complacency and a return to the old ways.

Most people stop as soon as success knocks on their door. If you keep up the momentum, however, you can run miles ahead of the competition. The maintenance of positive momentum is a test of mettle, but it can yield material and spiritual success beyond your imagination. (One Minute With Yourself – Rabbi Raymond Beyda)

Factory Settings

“People who went through the war in Europe witnessed horrific events that seemed unforgettable at the time. It is only the hand of Hashem, that causes certain forces in the mind to arise and wipe out the pain of memory in the same way that a wet cloth erases chalk from a blackboard.”

It is very easy to wipe out the memory of a computer. The human mind is more