

SCHEDULE

שבת קודש

Mincha Erev Shabbos → 5:47 PM

Friday Night Learning 7:30 PM

Daf Yomi **Special Time This Week** 8:00 AM

Shacharis-Followed by Kiddush 8:30 AM

-Sof Zman K'S- 9:28 א"ג < 8:48 א"ג

Mincha—Early 2:15 PM

Mincha - Followed by Shalosh Seudos 5:45 PM

Maariv - 6:57 PM



Weekday Minyanim & Shiurim

Sunday

Shacharis I 6:50 AM

Daf Yomi— By R' Teichman 7:30 AM

Shacharis II 8:30 AM

Mincha / Maariv 6:55 PM

Don't Be Floored At The Table

Special Pre Pesach Shiur by R' Teichman
Part I of II, Sunday 3/10 @ 8:30pm

Monday - Friday

Daf Yomi— By R' Teichman 5:45 AM

Shacharis

Monday, Thursday 6:40 AM

Tuesday ראש חודש 6:30 AM

Wed., Friday 6:45 AM

Mincha (Mon—Thur) 1:45 PM

→ Mincha / Maariv 6:55 PM ←

Daf Yomi (Take II) 9:00 PM

Maariv (Mon-Thur) 9:45 PM

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Gabaim:

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Issue#275

RABBI'S MESSAGE

Here We Go Again

It's hard to believe it, but Pesach is here once again.

Doesn't time seems to be getting shorter and shorter with each year?

Truth be told, the more things stay the same the quicker they seem to reappear again. However, when life is lived with a newness in each repeated experience, time begins to "slow" down and can be relished.

When we repeat an event in the exact same way we did last year, then it rarely makes a lasting impression, it readily disappears from our consciousness and before you know it's here all over again. Only if the experience is fresh and exciting will the memory linger causing us to pine for it to return in what sometimes may seem like eternity.

The Hagaddah discusses the *אינו יודע לשאול*, the son who is unable to ask. What prevents him from asking? Lack of intelligence? General disinterest?

Perhaps he doesn't ask because he is simply apathetic, it's the "same old", isn't it? Haven't we been here before so many times?

The Hagaddah directs us *את פתח לו*, to initiate the subject for him, quoting the verse of *והגדת לבנך*, and you shall tell your son on that day: 'It is because of this that Hashem did so for me when I went out of Egypt.'

Is that all it takes? Will this awaken his curiosity? Won't he lapse right back to his "ho-hum" attitude?

In the very next paragraph in the Hagaddah there appears a segment from the Mechilta that poses a seemingly irrelevant, at least to the flow of the Hagaddah, discourse:

One may think that [the discussion of the Exodus] must be from the first of the month. The Torah therefore says, 'on that day.' But 'on that day' could mean while it is yet daytime; the Torah therefore says, 'It is because of this.' The expression 'because of this' can only be said when matzah and maror are placed before you. " This means that at the beginning of the night one is obligated to discuss [the Exodus].

Why is this introduced into the Hagaddah precisely at this point? Is it simply because the verse it is based on was previously quoted? There are many other sections of the Mechilta that relate to the verses quoted in the segment of the various Four Sons, yet are not recorded in the Hagaddah. Why this one particularly?

The Rokeach, a twelfth century Kabbalist, indicates that this quote is an integral part of the response to the son who won't ask, and not merely tangential.

How is this little "Talmudic" discussion relevant to the lesson to this son?

The great Reb Boruch Of Medzhybiz, the illustrious grandson of the holy Baal Shem, reveals a most fascinating idea.

The verse states regarding the month of Nissan:

ויעבדת את העבודה הזאת בחודש הזה (שמות יג ה) ... you shall perform this service in this month.

He teaches that the *העבודה הזאת*, *this service*, referenced in the verse alludes to another verse elsewhere, that of the service of the Kohen Gadol in the month of Tishrei.

The Yom Kippur service enumerated in the Torah, begins with the directive:

ב"זאת יבא אהרן אל הקודש (ויקרא טז ג) With this shall Aharon come into the Sanctuary.

The term *בחדש הזה*, *in this month*, he adds, is clearly emphasizing the month of Nissan, the first of all months, that is mentioned in the verse *לכם ה"זה" לכם* *חדש הזה* (שמות יב ב) *This month shall be for you the beginning of the months.*

This Chassidic Master teaches us that the powerful effect inherent in the "service" of Tishrei can be accomplished in the month of Nissan as well.

The critical difference between the two "עבודות", is that in Tishrei we do repentance out of *יראה*, awe, whereas in Nissan we do it out of *אהבה*, love.

May I humbly suggest, that just as in Tishrei, Rosh HaShana is on the first of the month, Yom Kippur on the tenth and the culmination of the acceptance of our Teshuva celebrated with the Yom Tov of Sukkos on the fifteenth, this pattern is mirrored in Nissan.

Rosh Chodesh Nissan corresponds to Rosh HaShana, the original Shabbos Hagadol occurred on the tenth of the month, as does Yom Kippur, and Pesach following on the fifteenth similar to Sukkos.

There are three components to Teshuva. *עזיבת החטא*, forsaking the sin, *חרטה*, sincere regret, and *קבלה על התעורר*, resolving to change in the future.

In *תשובה מיראה*, the repentance out of fear, we forsake our neglect of His presence that enabled us to sin, by asserting his Kingdom with the Shofar of coronation. We express regret over that failure by pounding ourself with its resonating sense of shame. We start anew with the resolve to perform His commandments fully, with dedication and precision, as we enter the Sukkah with the four species in hand.

In Nissan we seek to restore that bond through love. A loving relationship requires three commitments: to be attentive, to be willing to sacrifice our selfish interests for the sake of our partner, and we must show our love by adhering to even the smallest facets. Love is evident in the details.

We eagerly reread the checklist of our obligations as we begin the month of Nissan with the reciting of Parshas Hachodesh, displaying our desire to be ever thoughtful. The Korban Pesach represents the very first "sacrifice" we offer in our desire to achieve His love, symbolizing our willingness to offer our very selves upon the Altar of love. On Pesach we display our utter consciousness to the smallest details, understanding how important it is in cementing the deep connection between us.

If we eagerly seek to restore our relationship with G-d, it must begin with a fresh and exciting commitment. If we are to impact our children to be empathetic we must enthuse from the start. *יכול מראש חודש*, perhaps we should be eager to retell the events of the Exodus from the beginning of the month of Nissan. Although the verse indicates we must wait until such time as the matzah and maror are before us, the excitement must already be present from the start.

If we live with that sense of eagerness, we are sure to affect our children in prodding them to awaken from their frigid state.

That is why the Hagaddah inserts this vital message in the response to the apathetic son.

Enthuse, excite, refresh. If we will, our "עבודה", service, will never get stale.

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Part I of II, Sunday 3/10 @ 8:30pm**

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