



### Seeing the Unseen

Amidst headlines that scream out crime and its punishment, we read or hear a reminder that we are in spring.

Spring, the time when, unbeknownst to us, the crocuses are pushing their heads up through the cold earth, when sap - someday to be syrup, is beginning to run in maple trees, when gardeners are calculating when to plant their seeds.

As we walk through our city streets, we see concrete and litter. Our minds and our lives seem ever so far away from spring, from farms and vegetable gardens and maple syrup.

It takes a person who is in tune with spring to recognize its onset, to notice - even without the friendly reminder of the newscaster or calendar - that the time for the spring season has arrived. The botanist and farmer know that the sap is running, though we don't see or hear it. The gardener knows when the daffodils and tulips will peak through and the farmer can describe in depth the secret, workings of the wheat kernel's genetic code.

One who is in touch and in harmony with nature can see the unseen, that which is not revealed to the naked eye.

Similarly, one who is in touch with and totally in harmony with G-d can see that which is unseen in the spirit of humanity and the spirit of the world.

Such a person was the Rebbe.

The Rebbe was guided by inspired insight in combination with encyclopedic Torah scholarship; his pronouncements are rooted in our Holy Torah. Time and again, it has been demonstrated that what was clear to the Rebbe at the outset became obvious to others with hindsight, decades later.

Before the Gulf War (1990-1991), the Rebbe began to quote the prophetic Midrash, which describes a terrible war in the Middle East but then concludes: "Moshiach will stand on the roof of the Holy Temple and proclaim, 'Humble ones: The time for your Redemption has arrived.' "

These words, quoted by the Rebbe, are a prophecy of Moshiach's imminent arrival, and that the time for the Redemption has arrived not only for the Jews but for all humankind. These words have spurred hundreds of thousands of Jews and non-Jews the world over to learn more about Moshiach and the Redemption, to do additional mitzvot, additional acts of goodness and kindness.

And the Rebbe can say that the time for the Redemption has arrived because the Rebbe saw that which is not yet revealed to our eyes.

In 1985, the Rebbe told Dr. Herman Branover to relay to various persons in Russia the precise details of the unbelievable changes that were going to take place there. When Branover related to the Rebbe that even some of his Chasidim in Russia were skeptical, the Rebbe requested that Branover contact them again, assuring them that these changes would indeed take place.

The realization of the Rebbe's words is now history. When Mikhael Gorbachev visited Israel, Branover told him what the Rebbe had said years earlier. Gorbachev was stunned: "I myself had no concrete plan for the future. I would like to meet this man who knew so much ... ."

Miracles are happening here and now. But the ultimate wonders of the days of Moshiach and the Redemption are, as the Rebbe emphasized and re-emphasized, soon to come.

*(from <http://www.lchaimweekly.org/>)*

### The Almighty Dollar

This week's parsha continues the instructions for the service in the Mishkan (Tabernacle) that Moshe is to relate to his brother Aaron, the Kohen Gadol (High Priest). But in contrast to prior directives where G-d has Moshe "tell" the procedures, with these orders he is to "Command Aaron" (Vayikra/Leviticus 6:2). Rashi explains that "command" implies stimulation to respond enthusiastically, a needed action given the financial loss associated with the elevation offering being discussed, since the elevation offering is completely consumed by fire, with no remaining meat to be enjoyed by the priests or the owner. Nachmanides (R' Moshe ben Nachman, 1194-1270, of Gerona, Spain, one of the leading Torah scholars of the Middle Ages; successfully defended Judaism at the dramatic debate in Barcelona

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in 1263) challenges this understanding: the priest, who is the one commanded, did not lose anything, as it was never his own animal being consumed! Numerous commentators on Rashi remove this question, pointing out that the priest counted on the remaining meat of the sacrifices for his and his family's sustenance. The lack of remaining meat, which he would have had with a different sacrifice, constitutes a loss. Additionally, his participation in the service in the Mishkan precluded the opportunity to earn a living. Thus, the priest suffered a financial hardship with this sacrifice and needed the additional stimulation that came with a command to ensure sincere and complete fulfillment of the charge.

However in Bamidbar/Numbers 8:1, Rashi notes the juxtaposition of the preceding narrative of the Dedication of the Mishkan with that verse's discussion of Aaron's responsibility to kindle the eternally burning lights of the Menorah. Aaron and his tribe of Levi were not included in the Dedication Rites, causing Aaron to be despondent. G-d advised him that his mandate of the Menorah, which would belong to his offspring forever, was the greater mitzvah. It is readily apparent that Aaron's treasure in life was the opportunity to serve G-d and that he saw the true, superior value of these opportunities over the temporal value of gold and silver. So why did Aaron, who did not ascribe any true value to material wealth, need additional stimulation to properly fulfill the elevation offering, the financial cost of which was trivial?

Rabbi Alter Henach Leibowitz (Rosh Yeshiva/Dean of Yeshiva Chofetz Chaim in Forest Hills, Queens, New York) deduces from this the innate, natural draw that humans feel toward wealth, such that even an Aaron could slack off in some minute way in his Divine service because of a trivial loss. For all of Aaron's knowledge of the inherent emptiness in material possessions, so great is the human urge that the stirrings in his heart of heart would cause a laxity in his alacrity in his most treasured service of G-d. This deficiency was remedied by the additional stimulation of the "command", G-d's safeguard instituted for Aaron and his children. How much more vigilant we must be with our precautions in the course of our everyday business.

*(by Rabbi Pinchas Avruch from Project Genesis at [www.torah.org](http://www.torah.org))*

The Sale of Chometz Form is available online at The Shul website at [www.chabadshul.org](http://www.chabadshul.org) . Return this form early, as responsibility cannot be accepted for forms received after 9:00 a.m. on Sunday, April 21, 2024.



We wish Mazel Tov to **Steven and Chaya Deutsch**  
on the **engagement of their granddaughter – Michali Alhadeff**  
to **Dovi Erlbaum** of Philadelphia Pennsylvania.

We wish both of you much mazel, simcha and a long life together.  
Also a mazel Tov to the Kallah's parents – **Jeff and Emily Alhadeff**.

We happily wish Mazel Tov to  
**Mr. Nate and Dr. Alysa Gertner**  
on the **birth of their son**.  
The Shalom Zachor will take place at The Shul after 9:15 p.m.



#### DAVENING AND SHIURIM SCHEDULE

##### Friday, 3/29 — 19 Adar א

Shacharit — 7:00 a.m.  
Minchah / Ma'ariv — 7:00 p.m.

##### Shabbat 3/30 — 20 Adar א

Shacharit — 9:00 a.m.  
Sof Z'man Kriat Shema — 10:00 a.m.  
Minchah — 6:55 p.m.  
Shiur — after Minchah  
Ma'ariv — 8:10 p.m.

##### Sunday, 3/31 — 21 Adar א

Shacharit — 8:00  
Minchah / Ma'ariv — 7:15 p.m.

##### Monday, 4/1 — 22 Adar א

Shacharit — 6:50 a.m.  
Minchah / Ma'ariv — 7:15 p.m.

##### Tuesday, 4/2 — 23 Adar א

Shacharit — 7:00 a.m.  
Minchah / Ma'ariv — 7:15 p.m.

##### Wednesday, 4/3 — 24 Adar א

Shacharit — 7:00 a.m.  
Minchah / Ma'ariv — 7:15 p.m.

##### Thursday, 4/4 — 25 Adar א

Shacharit — 6:50 a.m.  
Minchah / Ma'ariv — 7:15 p.m.

##### Friday, 4/5 — 26 Adar א

Shacharit — 7:00 a.m.  
Candles — 7:16 p.m.  
Minchah / Ma'ariv — 7:00 p.m.