

future very lightly, and when there will be a really difficult question, she will also not come to ask.”

This Rabbi was a *hacham* and therefore he did not rush to answer. An unwise person might have answered immediately so that she would have been made aware of her foolishness, and as a consequence, she would have been lost forever. (*Vedibarta Bam*)

### Total Concentration

Rav Shach's toiling in Torah was legendary. Once he was walking on the porch before the main sanctuary of the yeshivah, deeply immersed in his Torah thoughts. One youth hurried by, and accidentally bumped into the *Rosh Yeshivah* and knocked him down. Two others immediately rushed to help him up. The first youth was mortified, and he went to Rav Shach and begged his forgiveness.

Rav Shach's response was: "I don't know what you are talking about."

The youth understood from this that Rav Shach would not forgive him, and he was afraid to have the *Rosh Yeshivah* angry with him. He was so upset that he turned to one of those who were known to be close to Rav Shach and begged him to ask forgiveness.

The latter asked Rav Shach to forgive the youth, and Rav Shach said to him, "Again about that? Why, he himself already asked me, and I told him that I do not know what he is talking about!"

Seeing that he was not going to get his forgiveness, he asked Rav Shach to explain this great anger against the youth.

"Now I don't know what *you* are talking about," said Rav Shach, in obvious confusion.

"I am asking the *Rosh Yeshivah* to forgive that youth for knocking you down," he replied. "It was purely by accident."

"What in the world are you talking about?" wondered Rav Shach aloud. "Nobody knocked me down!"

So deeply was Rav Shach immersed in his Torah thoughts, that he did not even realize that he was knocked down and that he was helped up! (Rav Shach on *Chumash*)

*The Lorraine Gammal A "H Edition*

ט"ה חשוון, תשס"ח, כ"ב אלול, ה'תשס"ח

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ס"ח

### SHABBAT BEHAR-

BEHUKOTAI ☆ ♡, ↔ E ♠ ♣ X - ♡ ♠ X, ♠ ♡ ↑

.Haftarah: Yirmiyahu 16:19 - 17:14

**MAY 11-12, 2018 27 IYAR 5778**

Friday Shir Hashirim/Minhah: **6:34, 7:30** Shaharit: **4:44, 6:40, 8:30, 9:15 am**

Candlelighting: **7:43 pm**

Morning Shema by: **8:23 am**

Evening Shema and Omer after: **8:41 pm**

Shabbat Classes: **6:20 pm**

**Day 42 of the Omer**

Shabbat Minhah: **7:20 pm**

Shabbat Ends: **8:42 pm (R"T 9:14 pm)**

These times are applicable only for the Deal area. Sunday Minhah: **7:00 pm**

**Rosh Hodesh Sivan will be celebrated on Tuesday, May 15.**

**Mabrook to Natan & Raquel Telio on the marriage of their daughter, Eugenia, to Nisim Lavi.**

**Mabrook to Sam & Rebecca Kassin on the marriage of their son, Jake, to Frieda Benun.**

### A Message from our Rabbi

”שְׁבִיטָהּ הָאָרֶץ שְׁבֵת לָהּ”

“The land shall observe a Shabbat rest for Hashem.” (*Vayikra* 25:2)

The Torah commands us to rest the land once every seven years. This is called *shemitah*. This *misvah* gives us the opportunity to work on *bitahon*, to trust in Hashem. Rabbi Raymond Beyda relates a beautiful story in the name of Rabbi Shlomoh Busu.

Efi is a farmer from the Jordan Valley. He was essentially an unobservant Jew. However, after hearing a lecture from a prominent Rabbi about the importance of *shemitah*, and the Rabbi promising him he would not lose out by taking on this *misvah*, he decided to go for it. He closed down his farm for the *shemitah* year and took a desk job as a clerk. His fellow farmers laughed at him, but he didn't listen. After the year was over he tried to purchase seed but he couldn't get any seed. He went to a government agency that helps farmers get seed, but they didn't have any. They only had a huge amount of celery seed. No one wanted it so they gave him the celery seed for free.

That year Efi planted the celery seed. It grew three times the height of normal celery. The only problem was that there were no customers for all of that celery.

Again people mocked him, because what was he supposed to do with all of that celery. He responded that he did his job, now it's up to Hashem to do His.

One day Efi's phone rang. It was the friend from the government agency that gave him the celery seed. He asked if he ever planted the celery. Efi answered that he did, and he had tons of celery and everybody calls him the celery-man. His friend said the going price for celery is fifty cents a head, but now he can sell it all for a few dollars a head! There was a heavy cold spell in Europe and everything froze. The Europeans love their soup especially with celery in it, but there is no celery in Europe. All importers are scrambling, trying to find celery! You can be Europe's celery distributor!

Efi hired hundreds of workers who worked around the clock. There were lines of trucks that took the celery to the airport to send it to Europe. In thirty days the entire inventory was sold. Efi became very wealthy. He bought a Cadillac that he called "My *Shemita*h Cadillac." He said, "They laughed at me for a year, and now look who has the last laugh!" Efi became more observant, and now lectures to the community.

This true story demonstrates that we should trust that one will never lose out by keeping Torah and *misvot*! Shabbat Shalom. Rabbi Reuven Semah

### Not Interest-ed

”אַל־תִּקַּח מֵאִתּוֹ נֶשֶׁךְ וְתִרְבִּית”

“You shall not take from him interest or usury.” (Vayikra 25:36)

What is behind the Torah's commandment against lending money on interest to a fellow Jew? Why is a moneylender prohibited from charging interest yet permitted to require payment from a person who rents something from him? Furthermore, if charging interest is morally repugnant, why aren't we prohibited from charging interest to a non-Jew as well, just as we are prohibited from stealing from a non-Jew?

Obviously, charging interest is an appropriate and moral method of earning a livelihood within the business world; there is not a shred of impropriety attached to it. It is similar to charging a rental fee. However, while permissible in the marketplaces of the world, it has no place in family relations. Discussing the prohibition against interest, the Torah repeatedly accentuates the brotherhood of the Jewish People, as it says, “If your brother becomes impoverished...and your brother shall live with you.” Evidently, lending money without interest is a special favor that Jews should be able to expect from one another. It is part of the brotherhood that exists among the Jewish People, designed to create brotherly love within the family.

Someone once undertook to publish the writings of a certain Torah luminary of a previous generation. Knowing that the editor of the work was having difficulty raising the necessary funds to cover the publication costs, Rav Schwab called him and offered him a loan of \$10,000 to cover the initial costs. Several weeks later, he notified the editor that the publisher of the work had been sending him books from time to time, and he was afraid that those complimentary books might be construed as interest. He thus decided to give the entire sum of \$10,000, which constituted a good portion of his life savings, as a gift, so that there would not be even a hint of interest. (Rav Schwab on *Chumash*)

### I'm Rich!

”וְאָכַלְתֶּם לֶחְמֶכֶם לְשָׂבַע”

“You will eat your bread to satiety.” (Vayikra 26:5)

One of the blessings that Hashem promises us for learning Torah and following His *misvot* is that we will eat our bread to satiety. *Rashi* explains that the blessing of

“satisfaction” is that “even within the stomach there will be a blessing,” which means that one will be satiated despite only eating a small amount.

The ability to be satisfied by a small amount is truly a blessing, as it says in *Pirkei Abot*, “Who is rich? One who is happy with what he has.” This means that even a [person with enormous wealth can actually be considered poor, whereas someone without any money at all can be considered rich; it all depends on their mindset.

Rav Noach Weinberg would ask his students, “Would you sell me your eyes for ten million dollars?” When the student would answer in the negative, he would say, “So you should know that you're a multi-millionaire. Look at the gift that Hashem has given you!”

Rav Noach would continue and say, “And if you received a phone call that you had won the jackpot in the national lottery drawing and you were on your way to collect your one hundred million dollar check (tax free), and as you were driving, someone cut you off on the road, would you get angry? Would you scream out of the window, ‘Hey, learn how to drive!’ No, you're a multi-millionaire, you're on cloud nine, and no one can get you down. No one can take the smile from your face. Well, this should be all of us. We've been given gifts worth millions of dollars. Surely that is something to always smile about and not let anyone get you down, whatever they do to you.”

One can find an interesting hint to this concept within the word אָשִׁיר. It is an acronym for: אֶשְׂרֵי, אֶשְׂרֵי, אֶשְׂרֵי, אֶשְׂרֵי (Short Vort)

### Ethics of the Fathers

It is customary to study *Pirkei Abot* (Ethics of the Fathers) during the six weeks between Pesah and Shabuot, one chapter every Shabbat.

אָחַד מֵהֶם אָמַר אֵלָיו אֲנִי מְבַרְכֶּנּוּ וְהוּא מְבַרְכֵם

“A wise man...he does not rush to answer” (Abot 5:7)

What wisdom does this show?

There was a simple Jewish girl who worked in a Jewish home. It was her duty to help out in the kitchen and prepare dinner for the family. Once she was in a dilemma: she could not figure out what to prepare for dinner. Suddenly it dawned on her that her mistress would send her periodically to ask the Rabbi questions – so she would approach the Rabbi and seek his help with her problem.

When she arrived at the Rabbi's house, he noticed that she was distressed and inquired as to what was troubling her. When she told him, he became very serious and told her that this was a difficult question and told her to come into his study. There he looked into some *sefarim* and then asked her what she had prepared during the past three days. After she replied, he again thought for a short time and told her that for the main dish she should make what she made three days ago, and for the side dishes she should make an item similar to one served two nights ago and an item similar to one served the previous night. The Rabbi then gave her his blessing for success, and she left very relieved and happy.

The Rabbi's observed the entire scene, and after the young girl left, she said to her husband, “I do not understand you. As Rabbi of the community, don't you have better and more important things to do than helping this foolish girl plan a menu?”

The Rabbi said to her, “You do not understand what happened. This simple girl is very sincere and she knows whenever there is a difficult question in the kitchen she is sent to ask me. Therefore, now that she had a question which pertained to kitchen matters, she came to me. If I would have laughed it off, which perhaps I should have because of its foolishness, she might decide to take all questions that may arise in the