

Lost and Found

My cousin was returning to Brooklyn from Monsey, where she and her husband and baby had just spent *yom tov* with her in-laws. Heeding her mother-in-law's advice, my cousin had taken all her jewelry with her, even though she wasn't planning to wear most of it. Her mother-in-law warned her repeatedly never to leave jewelry at home when staying away overnight and, above all, never to pack it in her suitcase.

Dutiful daughter-in-law that she is, she had carefully stowed the small green velvet bag containing her jewelry in the baby's carrier bag on the outward bound leg of the journey and did the same homeward bound. My cousins stopped briefly on Lee Avenue in Williamsburg to shop for a few items on the way home. At one point, my cousin pulled the baby's bottle out of the carrier bag to give it to the baby, not noticing that she had also dislodged her jewelry bag, which fell onto the sidewalk.

During this brief stop a man who was handing out flyers for a local merchant walked over and handed her a flyer. My cousins got back into their car and drove home. At home, she immediately realized that her jewelry bag was gone and told her husband. He rushed out to retrace their footsteps, first to the car and then all the way back to Lee Avenue, checking every store they had shopped in. No one had turned in a small green velvet bag.

One storekeeper, however, suddenly remembered looking out his shop window and seeing a man hand a woman a flyer and then bend down and pick up something green, put it in his pocket and walk away. Despite the crowd of shoppers in his store at the time, the flash of green caught his eye. With heartfelt thanks, my cousin's husband drove home to see if my cousin still had the flyer.

A phone call to the publisher of the ad on the flyer established the name and address of the man he had hired to distribute the flyers on Lee Avenue. My cousins called the police, reported the incident, and passed on the information. The police proceeded immediately to the address and caught the man off guard. He handed over the green velvet bag, which was still intact and which the police returned to my cousin.

My cousin thus recovered her lost jewelry thanks to a "chance" glance through the window of an extremely busy storekeeper. Always take your jewelry with you? Maybe...maybe not. Listen to your mother-in-law? Sure...most of the time. *Hashgachah peratit*" Definitely. (When the Time is Right)

The Lorraine Gammal A "H Edition
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Haftarah: Yirmiyahu 46:13-28

JANUARY 19-20, 2018 4 SHEBAT 5778

Friday Minhah: **4:41 pm**

Candlelighting: **4:41 pm**

Evening Shema after: **5:39 pm**

Shaharit: **6:15 & 8:30 am**

Morning Shema by: **9:07 am**

Shabbat Class: **3:30 pm**

Shabbat Minhah: **4:20 pm**

Shabbat Ends: **5:40 pm (R"Y 6:12 pm)**

These times are applicable only for the Deal area.

Sunday Minhah: **4:45 pm**

**This bulletin is dedicated by Joey and Sophia Mizrahi
in memory of Joseph I. Mizrahi**

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This bulletin is dedicated in memory of Rosie bat Esther

לעילי נשמת רוזי בת אסתר

by Dr. & Mrs. David Pinhas and the Cohen Family.

A Message from Our Rabbi

"וַיֹּאמֶר ה' אֶל־מֹשֶׁה בֹּא אֶל־פַּרְעֹה"

"And Hashem said to Moshe, "Come to Pharaoh." (Shemot 10:1)

Rav Yosef Bechor Shor, one of the *Ba'alei Tosafot*, writes that the appropriate grammar for this verse should really have been, "Go to Pharaoh," not, "Come to Pharaoh." Why does the Torah phrase it like this? The answer Rav Bechor Shor gives is that the verse is grammatically correct, depending on your perspective. For instance, someone would say "Go" if he was not planning to accompany him. However, Hashem was telling Moshe not to worry, for wherever he will go, Hashem will be with him. Therefore, "Come to Pharaoh is appropriate, for Hashem was saying, "Come with Me."

Rabbi Moshe Kormornick tells the following true story, which occurred a few years ago in Antwerp, that shows just how a husband and wife were able to actualize this message and enjoy the results of Hashem being right there with them.

Chaim and his wife sat down at their table after a long hard day. "*Baruch Hashem*, we have been blessed so much and I'm not complaining," the wife announced. "It's

just that we now have twelve children and there is no more room in the house, and we really can't afford any more children. Although we're coping, isn't twelve enough?"

The husband lovingly sympathized with his wife and then began to speak about the importance of relying on Hashem. "Since you are healthy and our only concern is a financial one," he suggested, "I think we should leave everything in Hashem's Hands, for if He blesses us with another child, He will surely provide the means of support."

The woman accepted her husband's words and within a short period of time, she was delighted to find out she was pregnant again.

On the day the baby was born, in the same hospital, an especially wealthy gentile died leaving no heirs or family. Years earlier, he had declared in his will that all of his money should be given to the largest family in Antwerp, since he had never married and had no family to give the money to.

Now there were several families in Antwerp with twelve children, but no family with thirteen children. Well, at least there was no family until the day the gentile died, when there was one Jewish family who had officially become the largest family in the city, having just being blessed with their thirteenth child.

Shabbat Shalom.

Rabbi Reuven Semah

The Little Things

The *Mechilta* mentions that Moshe *Rabenu* did not simply mention in passing the season in which the Jews were to be redeemed. Rather, he was exhorting the people to remember that Hashem took them out of Egypt in this most auspicious month of *Nisan*. This was an extra special kindness from Hashem, as the weather is perfect at this time of year; there are no extremes of hot or cold, nor is it a season of rain. Why was it so necessary to emphasize this point?

In *Parashat Vayesse*, after the birth of her firstborn, Rachel *Imenu* named her son Yosef. *Rashi* explains that Rachel had a specific reason in mind when she gave this name: "*Asaf Elokim et herpati* – Hashem has absolved me from blame." Now that she had a son of her own, she would no longer be blamed for every mishap that occurred in the house!

Rabbi Tzvi Feldman (*Mirrer Mashgiah*) derives from Rachel's unusual explanation a tremendous lesson for us all. We see that *sadikim* are grateful for each occurrence that happens to them, and for all of its many facets. Even the most minute detail is not omitted when the righteous thank Hashem for the overwhelming *hesed* that He bestows upon them, even if it seems insignificant, like avoiding blame in the household.

With this, we can likewise understand the explanation of Moshe's words in our *pasuk*. Moshe is teaching *B'nei Yisrael* that we must recall and thank Hashem for every minor detail, even the comfort and convenience of traveling during the most pleasant time of year – the month of *Nisan*. Taken into context with the great miracles of *Yesiat Misrayim*, we should not forget the little things, as well. (*Torah Tavlin*)

Nobody's Perfect

”כְּחֶצֶת הַלֵּילָה אֲנִי יוֹצֵא בְּתוֹךְ מִצְרַיִם”

"And Moshe said, 'This is what Hashem said: Around midnight, I will go out in the midst of Egypt and all the firstborn in the land of Egypt will die.'" (*Shemot* 11:4)

Rashi comments that Hashem actually told Moshe that exactly at midnight He would cause the plague of the death of the firstborn. Nevertheless, when Moshe repeated this to the Egyptians, he said, "around midnight." Since mortals can easily make an error, if Moshe would have said "at midnight" and the plague took place a moment before or after midnight, they would have said that Moshe was a liar.

This is amazing. They had already suffered nine plagues after Moshe's warnings. In this last plague, only the firstborn will die. What is the difference if it happened exactly at midnight, or a few minutes before or after? We see here the power of a person to find fault with someone else if he seeks to find fault. Moshe was absolutely correct in predicting the nature of this most bizarre and destructive plague. The odds of this being by chance were staggering. He was also very close to the right time, even according to the Egyptians. Moreover, they should have realized that perhaps they were the ones making the mistake and not Moshe. Nevertheless, since they wanted to find fault with what Moshe said, they would have considered this minor discrepancy a total lie, and would have claimed that Moshe was a liar.

There are people who take pleasure in finding fault with others. They are experts at finding inconsistencies in what people say and do. It is almost impossible to meet their standards. Just as the Egyptians were able to call Moshe a liar - an extreme term - for what they considered to be a mistake, so too faultfinders use strong language to condemn and belittle their victims. They do this either because they are perfectionists, or as a means of gaining power. Such a person must learn to find the good in what others do. Even if he is not able to master that wonderful trait, he still needs to develop a sense of proportion. If a person does something which is basically right and proper, acknowledge this, even if you do point out the errors that still remain. Realize there is always the possibility that you are making a mistake. Then you will be much more gentle when you correct others. (*Growth Through Torah*)

Silent Communication

Silence is a great attribute. Rabbi Shimon says: "All my days I grew up among the Sages, and I have found nothing better for the body than silence!" (*Pirkei Abot* 1:17)

The spoken word can be harmful. The prophet Yirmiyahu compared a word to an arrow. Just as an arrow is irretrievable once it leaves the bow, so, too, a word that leaves the mouth is irreversible. Rabbi Shimon points out that the wrong words may cause harm to the body, not only to the soul. A person may suffer great physical discomfort and depression because a word was said in a moment of anger or frustration. Harsh criticism may not leave black and blue marks, but it has the potential to bruise – even more than physical blows.

The Sage Shammai used to preach: "Say little and do much" (*Pirkei Abot* 1:15). Our holy books say that people are allotted a specific number of words to speak during their lifetime, and when they are used up, life ends. Therefore, if we speak less we will live longer, and – bottom line – do more!

Communication is not limited to speaking. You can convey a great deal by your actions. Doing something helpful for a friend at work indicates how much you like and respect that individual. A little help at home says a lot to your spouse or your parents about how you really feel about them.

When you are about to say something, ask yourself, "Is there something I can do that will better express how I truly feel about this person?" It takes some self-control, but it makes for healthy relationships and a longer life for you. (One Minute With Yourself – Rabbi Raymond Beyda)