

study of Torah and discontinues studying, will end up being poor in his Torah knowledge, since he will forget the Torah he has studied and understood. (Vedibarta Bam)

The Instinct to Survive

“Every organ and limb of the body is designed to fulfill a purpose. The human body is the most perfect of all Hashem’s creatures on this earth. It is adaptable for all environments, whereas animals live in climates that are specifically suited for them. Human beings are more capable of surviving difficult conditions than any other animal.”

One should be thankful to Hashem for the G-d given talent for human survival. With Hashem’s graciousness, this instinct has been gifted to the survival of our nation for thousands of years. (Norman D. Levy, based on Rabbi Miller’s Duties of the Mind.)

Look Who’s Here!

Eight and a half years ago I participated in a summer program in Israel for religious young adults. During the three week experience I became very close to another participant on the trip, Baila.

We stayed in touch for the first year or two after my marriage, but since she lived in the United States and moved every couple of years, and I did the same in *Eress Yisrael*, eventually we lost touch. A year and a half ago, when I tried the last phone number I had for Baila, I was disappointed to find it had been disconnected, and I had no idea how to reach her.

Just this morning, however, while my children and I were listening to a story my husband was telling at our Shabbat table, we heard a knock on our door. Assuming it was one of our neighbors stopping by to say “Shabbat Shalom” or borrow something, or a neighbor’s child coming to play with our children, I called out for them to come in.

It wasn’t a neighbor; it was the family who had been invited to eat Shabbat lunch with my neighbors in the apartment beneath ours. The family was visiting from abroad and had mistaken our apartment for their hosts’ apartment downstairs. Since I thought it was a casual drop-in visitor knocking at the door, I called out a casual “Come in” instead of walking to the door to greet the guest. And since the out-of-towners thought they had arrived at the correct apartment for lunch, they strode confidently through the door and across the hall into my dining room when they heard my hearty invitation.

Who was it? My old friend Baila and her family! (When the Time is Right)

The Lorraine Gammal A "H Edition
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SHABBATEMOR ☆ ρ↔vΥτ , □X♥↑
 Haftarah: Yehezkel 44:15-31

MAY 4-5, 2018 20 IYAR 5778

Friday Shir Hashirim/Minhah: 6:28, 7:26	Shaharit: 4:52, 6:40, 8:30, 9:15 am
Candlelighting: 7:36 pm	Morning Shema by: 8:29 am
Evening Shema and Omer after: 8:34 pm	Shabbat Classes: 6:15 pm
Day 35 of the Omer	Shabbat Minhah: 7:15 pm
	Shabbat Ends: 8:35 pm (R"Y 9:07 pm)
These times are applicable <u>only</u> for the Deal area.	Sunday Minhah: 7:00 pm

**This bulletin is dedicated by the Betesh family
 in loving memory of Sharon Betesh**
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**This bulletin is dedicated by Mitchell & Robin Antar
 in memory of Rose Antar** לעילוי נשמת רוז בת אסתר

**This week’s bulletin is dedicated to my wife, Michele,
 and my children, Michael and Steven - by Raymond Levy**

**This bulletin is dedicated by the Hazan family
 in memory of Isaac Hazan**
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Mabrook to Freddie & Gloria Jemal on the engagement of their daughter, Patricia, to Jack Tabbush.

A Message from our Rabbi

"ולא תחללו את שם קדשי"

“You shall not profane My Holy Name.” (Vayikra 22:32)
 The *Hafess Hayim* once said that a religious Jew is like an officer of rank whose uniform indicates his level of closeness to the King. When such an officer behaves in an inappropriate fashion, not only does he violate his own honor, but his actions are also offensive to the King himself.

Indeed, the *Hafess Hayim* took extreme care that no *Hillul Hashem* should be caused through him. He was once waiting at the station for the train to Vilna, which

was due to arrive within a few minutes. Suddenly, a person approached him and asked, “Can the Rav come up to our home? There is a family sitting *shiva*, and we are missing one person for a *minyan*.”

The *Hafess Hayim*, who had already prayed, did not hesitate for a minute and hurried to comply with the man’s request.

He “missed” the train to Vilna, and had to wait many hours for the next train, but the *Hafess Hayim* was very happy. He said, “It was worth it, because if I would have refused, that may have caused a *Hillul Hashem*, and there is nothing more serious than that!”

Shabbat Shalom.

Rabbi Reuven Semah

A Higher Standard

”קְדוּשֵׁים יִהְיוּ לֵאלֹהֵיהֶם וְלֹא יִחַלְלוּ שֵׁם אֱלֹהֵיהֶם”

“They shall be holy to their G-d and they shall not desecrate the Name of their G-d.” (*Vayikra* 21:6)

This verse gives a specific instruction to the *Kohanim* – who represent the Jewish People in their service of Hashem – to be holy and not to desecrate Hashem’s Name. The *Sefer* writes that it is not for the *Kohen*’s sake that he is instructed to act this way, it is because he stands for Hashem’s honor, and therefore is not permitted to allow himself to be dishonored, for he will in turn cause Hashem’s Name to be dishonored.

Rav Aharon Kotler would say that just as the *Kohanim* represent the Jewish People in their service of Hashem, so too, Torah scholars play a similar role among the Jewish People. As such, explained Rav Aharon, those who learn Torah must always behave with a higher ethical and moral standard than those around them.

This call to duty was to become the guiding principle in the life of Rav Avraham Shmuel Finkel, son of the Alter of Slobodka, in his early years of marriage. Rav Avraham Shmuel was given a sizeable dowry, much of which he invested in buying bulk foods. Soon afterwards, the First World War broke out and food became very scarce. His friends encouraged him to make a lot of money by selling the food at high rates, but Rav Avraham Shmuel would not hear of it. Not only did he not sell it for its regular price, he gave the food away free to Rabbanim and other Torah scholars. And not only that, but he also gave away the rest of his dowry to widows and orphans – and at one point, even gave away his own *Yom Tov* clothes!

Rav Avraham Shmuel’s example shows just how much a Torah scholar should view himself as a representative of the Jewish People in his service of Hashem. He went above and beyond what any “average” person would do in a very trying situation. Perhaps this great level of self-sacrifice is too lofty for us to live up to, but if we at least take this message to heart and accept responsibility for our specific role in life, then the next time we are in a situation where we can either help others or benefit ourselves, perhaps we will take a moment to ask ourselves – “Am I serving Hashem or myself?”

(Short Vort)

Can You Imagine That?

”וַיִּנְיְחֵהוּ בַּמְשֻׁמֵּר לְפָרֶשׁ לְהֵם עַל־פִּי ה'”

“They placed him in the guardhouse until [his penalty] would be explained to them through the word of Hashem.” (*Vayikra* 24:12)

Moshe knew that the *Mekoshesh Essim*, the man who gathered wood on Shabbat (*Bemidbar* 15:32), deserved death, as it says, “Its desecrators shall be put to death” (*Shemot* 31:14). However, he did not know which death penalty this transgression of

Shabbat warranted. In contrast, the *Gemara* (*Sanhedrin* 78b) says that Moshe did not know whether the blasphemer discussed here was liable for the death penalty altogether.

We can well understand that Moshe was unsure whether the *Mekoshesh* should be stoned like all other Shabbat desecrators, or be given an easier form of death because his motivation was good. But how is it possible that Moshe did not know that the blasphemer deserved death? Hashem surely taught him this law on *Har Sinai*, together with all of the other laws of the Torah. Why, among all the Torah’s laws, did Moshe forget this one?

Memory is the ability to conjure up an image that has been stored in the brain. One must be able to visualize an idea to remember it. Moshe *Rabenu*, who attained a higher level of prophecy than any other human being, as it says, “He gazed upon the image of G-d,” was incapable of conjuring up an image of someone cursing Hashem. Therefore, he was unable to retain this law. Moshe’s tremendous awe of Hashem prevented him from forming a mental image of this *halachah*. Therefore, he forgot it, and the blasphemer had to be put under guard until Moshe asked Hashem what to do with him.

(Rav Schwab on the Parashah)

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.

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“Rabbi Yonatan said, ‘Whoever fulfills the Torah in poverty will ultimately fulfill it in wealth’ (*Abot* 4:9)

Aren’t there many poor Torah-observant Jews who remain impoverished all their life? Likewise, aren’t there many non-observant Jews who enjoy a lifetime of affluence?

This *Mishnah* is not referring to a reward for the poor who observe Torah or a punishment to the wealthy for not observing. It is refuting a misconception some people have about Torah-observance.

Many non-observant affluent Jews claim that the poor Torah scholar is observant only because of his impoverished state. Since he is not occupied by business, he has much time to study Torah and follow its precepts. Moreover, not having money, he is unable to enjoy many of the amenities which would cause him to be distracted from Torah. If he were tempted with gold and glitter, he would immediately abandon Torah and pursue a modern lifestyle. In their own lives, they say in their defense, their affluence and the temptation it brings has hindered their Torah observance.

Rabbi Yonatan is telling us that this is an erroneous philosophy. Neither poverty nor affluence is a rationale or excuse for one’s observance or non-observance. The person who fulfills Torah in poverty, does so because of his strong Torah convictions, and even if he becomes rich, he will continue to be Torah observant. The rich man who forsakes Torah is not doing so due to his affluence, and even if he should, G-d forbid, be stricken with poverty, he will not observe Torah even then. Torah observance depends on the individual – neither poverty nor affluence is a reason or excuse.

Alternatively, our Sages say, “*Ein ani ela beda’at* – the greatest poverty is lack of knowledge” (*Nedarim* 41a). Thus, the opposite is also true that real affluence means one who has an abundance of knowledge. Hence, the *Mishnah* is telling us that if one

studies Torah diligently even though he has difficulty comprehending it, ultimately he will see the beauty of Torah. On the other hand, the one who reaches heights in the