

too brain damaged for that.”

As horrible a diagnosis as brain damage may be, for this young woman it had a redeeming feature: it would absolve her of responsibility. Knowing that one has talents and abilities makes one responsible to use them.

We have been informed that we have G-d-like attributes and that we are the children of G-d. It may be more comfortable for us to make believe this is not so, but we should not deny the truth. (Growing Each Day)

Private Eyes

“The ability of the nose to investigate substances by sniffing them is especially important when it comes to identifying food that is not fit for consumption. The mouth is the entrance into the body for food and the nose projects out over it to sniff the material that is about to enter.”

Praying and expressing gratitude to Hashem, nourishes our souls to become Private Eyes to sniff out detrimental influences and unhealthy atmospheres. (Norman D. Levy, Based on Rabbi Miller's teachings with permission from Simchas Hachaim Yeshiva Gedola Bais Israel)

Saved by the Bull

The *Tosfot Yom Tob*, Rabbi Yom Tob Heller, was Rabbi of the city of Prague. In the 1620's, the government levied heavy taxes on the Jewish communities, and Rabbi Heller was in charge of the group that divided the sum among the members of the community. He tried to ensure fairness to everyone, but some members complained, and claimed that he was planning to overthrow the government. He was unable to prove his innocence; he was brought to Vienna and imprisoned in a rat-infested dungeon.

His enemies had thought that he would only be imprisoned, but he was sentenced to death and his writings were to be burned. However, after some influential Jews interceded, the death sentence was commuted to imprisonment. He was forced to pay a fine, and his writings were amended to eliminate any negative statements.

The son of Rabbi Heller was away in yeshivah at the time and was unaware of his father's imprisonment, but at some point decided to go see his father in Prague. On the way, he stopped off in Vienna, where he had relatives whom he wished to visit.

On the way to his uncle's home, he came upon a frightening scene: A frightened woman was being attacked by a bull, her terror-stricken father standing futilely at the side screaming for help. The young man quickly whipped off his scarf and waved it frantically at the bull who veered off his course toward the woman, and headed for the flapping object instead. Diverting his charge, the young man's action allowed the animal's owner to come over and rope it, thus subduing it.

The grateful father came over to the valiant rescuer and thanked him profusely. “How can I ever repay you for your brave and kind deed?” he gushed. “You saved my daughter's life! What can I give you - you only have to ask for it!”

Taken aback, he replied, “There is nothing I require! I merely wished to help someone in distress.”

“Please take my card,” replied the father, who was a nobleman, “and if I can ever be of assistance to you, it would be my great pleasure.”

Upon arriving at his uncle's house, the *Tosfot Yom Tob's* son received a somber reception, and he was told the details of his father's incarceration. He hurried to the home of the nobleman, who was surprised to see his daughter's savior so soon. After hearing the plight of the young man's father, the man reassured him that he would do everything in his power to effect the release of the *Tosfot Yom Tob*. Before long, Rabbi Heller's suffering came to an end, and he was reunited with his family. (Gut Voch)

The Lorraine Gammal A"K Edition
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Congregation Magen Abraham

479 Monmouth Road - P.O. Box 444
West Long Branch, New Jersey 07764
(732) 870-2225



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SHABBAT EMOR ☆ ρ↔vΥτ, X♥↑

Haftarah: Yehezkel 44:15-31

MAY 17-18, 2019 13 IYAR 5779

Friday Shir Hashirim/Minhah: 6:38 & 7:30 pm Shaharit: 4:39, 6:40, 8:10, 9:15 am

Candlelighting: 7:49 pm

Morning Shema by: 8:20 am

Evening Shema & Omer after: 8:47 pm

Shabbat Classes: 6:25 pm

Day 28 of the Omer

Shabbat Minhah: 7:25 pm

Shabbat Ends: 8:48 pm (R"Y 9:20 pm)

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

This bulletin is dedicated by Akiva and Dorit Kanik
in memory of Zev ben Paya and Aviva bat Hana

If you did not already recite *Bircat Halebanah*, you may say it until Saturday night, May 18.

Lag BaOmer will be celebrated on Thursday, May 23.

Mabrook to David & Rena Hazan on the *Bar Mitzvah* of their son, Jack. Mabrook to the grandparents, Ralph & Sharon Hazan.

A Message from our Rabbi

”וְלִקְטַת קְצִירְךָ לֹא תִלְקֹט לְעֵנִי וְלִגֵּר תַּעֲזֹב אֹתָם”

“And you shall not gather up the gleanings of your harvest, for the poor and the convert you shall leave them.” (Vayikra 23:22)

This phrase in the *parashah* concerns laws of *peah* and *leket*, which are the obligations to leave certain parts of our field and crop for the poor to come and collect freely. *Rashi* notes that the words, “You shall leave them,” are written to instruct the landowner not to assist the receiver of the crop in any way. The poor person must collect everything by himself.

Rabbi Moshe Kormornick comments that it's difficult to understand this detail. If the Torah is commanding the field owner to help the poor people of his town by leaving his gleanings, why is he prohibited from going further in his act of kindness and helping them in every possible way?

The answer is that by allowing the poor person to gather the gleanings by himself, he will feel less degraded than by being handed pure “charity.” Moreover, the efforts he exerted in picking the crops himself will lessen any feelings of humiliation at

receiving a free handout.

This message was experienced very recently when a Swiss philanthropist donated new suits, shoes, shirts, and ties to young married men in Jerusalem. The value of the entire set should have cost more than one thousand *shekels*, yet the price was set at twenty *shekels* for the entire outfit. When asked, “For the sake of twenty *shekels*, why don’t you just give it away for free?” the donor simply replied, “But then they will feel like they are receiving charity.”

We see from here that even though we may not be in a position to leave a field for the poor, we can certainly apply this *halachah* to our own lives by helping others to help themselves. Shabbat Shalom. Rabbi Reuven Semah

A Person’s Perceptions Becomes His Reality

The Torah teaches, “The son of an Israelite woman went out — and he was the son of an Egyptian man — among the Children of Israel; they contended in the camp, the son of the Israelite woman and the Israelite man” [Vayikra 24:10]. This introduces the incident of the Blasphemer (*Megadef*). A certain individual got into a fight and blasphemed the Name of the Almighty. As it says in the *perashah*, this is a capital sin for which the punishment is stoning.

The *pasuk* uses the expression, “The son of an Israelite woman went out...” *Rashi* quotes several interpretations which address the question, “From where did he go out?” The *Talmud* quotes in the name of Rav Berachya that “he went out from the above quoted passage” (relating to the weekly (re)placement of the *lechem ha’panim* [“show bread”] on the *shulhan* [table] in the *Mishkan*. “He scoffed and said, ‘On the Sabbath day he shall arrange it. It is the practice of the king to eat warm, fresh bread every day. Might a king eat cold, nine-day-old bread?’”

Twelve challahs were placed on the *shulhan* every Shabbat. The *Kohanim* did not eat them until the subsequent week. The Blasphemer was upset about the “King’s honor.” We do not even give commoners day-old bread. Should a king be given bread more than a week old? What kind of business is this?

The *Imrei Emet* (the Gerer Rebbe) asks: The *Gemara* says at the end of Tractate *Hagigah* that a miracle occurred with the *lechem ha’panim*, that it stayed fresh the entire week. It was placed on the *shulhan* warm, and it remained warm (and fresh) the whole week. The *Gemara* further relates that when the people came to *Yerushalayim* for the *shalosh regalim* [pilgrimage festivals] and they were about to return home after spending a whole week in *Yerushalayim*, the *Kohanim* would pick up the *shulhan* and show the pilgrims the *shulhan* with the *lechem ha’panim* and say, “See how dear you are before the Omnipresent — He makes a miracle that the bread stays hot (and fresh) for an entire week.” If so, what was this person’s problem? This was not stale bread — it was “fresh piping-hot bread, straight out of the oven.”

The bread on the *shulhan* was called *lechem ha’panim* (literally ‘Bread of the face’.) The *Imrei Emet* says that the *pasuk* in Proverbs teaches, “As water reflects a face back to a face, so one’s heart is reflected back to him by another” [Mishlei 27:19]. The way Reuben perceives Shimon, the way he feels towards him, is the way Shimon will perceive *him*. When someone looks at someone else with a scowl, the object of the scowl will return the scowl right back to the first person, and the same with a smile. A person’s facial expression generates a reciprocal relationship.

The bread was called the *lechem ha’panim*. The *Imrei Emet* explains that the way someone looked at it, is the way it was! When a normal person looked at the *lechem ha’panim* at the end of the *shalosh regalim* and saw that it was piping hot, he would say, “Look at the Almighty’s kindness to us! Look at how dear we are to Him!”

However, someone who has an agenda or a jaundiced eye with a negative attitude to everything, looked at the *lechem ha’panim* and thought, “cold, stale bread!”

That is the way people are. The way you look at people is the way they look at you. That becomes the reality. Even though in reality the *lechem ha’panim* was hot and fresh, his perception was that it was cold, because of his preconceived notions and agenda. (Rabbi Yissocher Frand)

Happy Holiday

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“Hashem’s appointed festivals that you are to designate as holy convocations - these are My appointed festivals” (Vayikra 23:2)

The term σϋν (*mo’ed*) is commonly translated as “festival.” However, we find a *halachah* that would seem to contradict this rendition. *Tur* (*Orah Hayim* 559) rules that on *Tishah B’Ab* we do not say *Tahanun*, explaining that *Tishah B’Ab* is referred to by the prophet Yirmiyahu as a *mo’ed*, and we do not recite *Tahanun* on a *mo’ed*.

Tishah B’Ab is the saddest day in the Jewish calendar, a day on which countless tragedies befell our people. How can *Tishah B’Ab* be called a *mo’ed*, festival?

The Telshe Rav explains that the word *mo’ed* is derived from the word *va’ad* (σϋ), meeting. The aim of a *mo’ed* is to reach a clear recognition of Hashem, to the extent that it can be considered meeting with Him. This recognition can be reached through various perspectives. By recalling the miracles of redemption, the Exodus from Egypt, we encounter Hashem’s providence through the medium of joy and happiness. So it is with Succot and Shabuot. Nevertheless, there is another conduit through which we may arrive at a clear recognition of Hashem - destruction, pain and sorrow. When we are worthy, Hashem reveals Himself to us through bright circumstances, but if we are not, His appearance takes on an entirely different form. Still, a child recognizes his father not only when rewarded, but also when punished. Through the pain of *Tishah B’Ab*, we must recognize Hashem with such clarity that the day becomes a *mo’ed*, a meeting with Hashem. Once this point of recognition has been reached, there is no room left for anguish; one is in the presence of Hashem! When this occurs, we do not say *Tahanun*. (*Pirkei Torah*)

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.

“οκμχ τρχβα υκ ,γσυβ ωρ,η ωχφ”

“It is an extra measure of love that man was informed that he was created in G-d’s image” (*Pirkei Abot* 3:18)

It is one thing to be gifted, and another thing to know that one is gifted.

A woman who was admitted for treatment for alcoholism insisted on test after test to determine whether she had suffered brain damage because of her use of alcohol. When she could not be reassured, Dr. Twerski became suspicious that something was preventing her from accepting this reassurance. A long psychiatric interview revealed that this young woman wanted the test to prove that she indeed had sustained brain damage.

Why would anyone wish to have such a terrible diagnosis? The answer is that this young woman feared taking on the challenges of life, and brain damage would have

provided her with a lifetime of excellent excuses: “Stop trying to help me stay sober.
It’s too late - I am brain damaged! You expect me to go to school or hold a job? I am