

His image." (Pirke Abot 3:18)

Knowing who we are and what we are, how much beauty resides within us, and how carefully we must protect ourselves, the wonderful beings that we are, from anything harmful, should not at all result in vanity or conceit. We should be able to recognize our greatness as a Divine blessing.

Indeed, if we were only truly aware of our greatness, this would inspire us to great performance. At the same time this would make us humble because we would realize that we have not fulfilled our potential. Rather than being vain and expecting honor and acclaim for what we have done, we would understand that given our enormous capabilities for spiritual growth, we are still far short of what we can and should be. We should at all times realize that regardless of how much we have accomplished, there is still much more that we must do.

Greatness and humility are perfectly compatible. (Living Each Day)

Tailor Made

A human being was once a little egg inside his mother's ovary. You couldn't see it with a bare eye. Yet all his organs, his capabilities, were all inherent in him from the very beginning when he was a little dot inside his mother.

Each person is created with his own genetic code. Inside of each person, there is conceivable greatness. It is up to his parents, teachers, and atmosphere of friends to help him discover his potential. A person's personality is Tailor Made by Hashem, to help him explore his niche'. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

Like Father Like Son

One *Mosa'ei Shabbat* (Saturday night), when Rabbi Heschel of Cracow was a child, his father sent him to buy wine for *habdalah*, but did not give him any money. "How can I get wine without money?" the child asked.

"Anyone can buy wine with money," the father said. "But you are a very bright child, and you should be able to find a way to buy wine without money."

The child dutifully left. A bit later he returned and handed his father an empty bottle. "What is this?" the father asked. "How do you expect me to make *habdalah* when the bottle is empty?"

Heschele responded, "You are a bright man, Father. Anyone can make *habdalah* with a full bottle of wine. You should be able to make *habdalah* with an empty bottle. (Smiling Each Day)

The Lorraine Gammal A"H Edition

לְעִילּוֹי נְשָׁמַת לְאָה בֵּת בְּהִיָּה

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SHABBAT EMOR ☆ שַׁבַּת עֵמֹר

Haftarah: Yehezkel 44:15-31

MAY 13-14, 2022 13 IYAR 5782

Early Shir Hashirim/Minhah: 6:15 pm	Shaharit: 4:40, 6:45, 8:10, 8:30, 9:00 am
Reg. Shir Hashirim/Minhah: 6:45 pm	Morning Shema by: 8:22 am
Candlelighting: 7:45 pm	Shabbat Class: 6:15 pm
Evening Shema and Omer after: 8:43 pm	Shabbat Minhah: 1:30 & 7:25 pm
Day 28 of the Omer	Shabbat Ends: 8:44 pm (R"Y 9:16 pm)
These times are applicable <u>only</u> for the Deal area.	Sunday Minhah: 7:00 pm

If you did not already recite *Bircat Halebanah*, you may say it until Saturday night, May 14.

Lag BaOmer will be celebrated on Thursday, May 19.

Mabrook to Hymie & Dena Dana on the birth of a baby boy. Mabrook to the grandparents, Morris & Susan Dana.

A Message from our Rabbi

שנים עשר אלף זוגים תלמידים היו לו לרבי עקיבא...

"Rabbi Akiba had twelve thousand pairs of disciples..." (Yebamot 62b)

We are likely familiar with Rabbi Akiba's beautiful words about his wife, who was trying to get through the crowd to see him. "*Sheli veshelachem shelah hu* – what's mine and yours belong to her." Rabbi Kestenbaum comments that it is assumed that this was referring to the twenty four years she lived alone in great sacrifice in order to advance Rabbi Akiba's learning and teaching. But of course it is so much more.

Rabbi Akiba was an ignorant shepherd. Rachel, the daughter of the great benefactor, Kalba Sabua, saw that Rabbi Akiba possessed special character traits. She told him she will marry him if he goes to yeshivah to learn. It was Rachel's vision of Rabbi Akiba's greatness that led him to becoming the great Rabbi Akiba, who transmitted the Torah to the next generations. If she had not noticed and believed in his unique abilities, Rabbi Akiba would have remained a simple shepherd.

The *Gemara* says that the students of Rabbi Akiba didn't treat each other with sufficient honor. Receiving honor is nice. It makes us feel good. And conversely, being put down is painful and dispiriting. But there is something more powerful in this discussion. Honor and respect tell the person that he is important in your eyes. You see

his greatness and believe in him. This is crucial towards his development. He begins to see himself through the lens of those around him and starts to believe in himself. “*Sheli veslachem shelah hu.*” The belief we have in others creates their ultimate greatness.

This is especially critical in our relationships with those closest to us. Our spouse, our child, Rebbeim and teachers yield so much influence by what they see in each person. It’s more than what they say, it’s the lens through which they are seeing the child.

As we approach the end of this mourning period, let us learn from the wife of Rabbi Akiba the power of this tool called *kavod*. Ultimately, what you see is what you get.

Shabbat Shalom.

Rabbi Reuven Semah

Leadership by Example

“And Hashem said to Moshe: ‘Say to the *Kohanim*, the sons of Aaron, and you shall say to them ...”

Say to the *Kohanim*...and you shall say to them: The Torah uses the double expression of “say” followed by “and you shall say” to caution the adults with regard to the minors. (*Rashi*)

The *Kohanim* are to play an important role as living examples of holiness and purity for the entire nation. What is the key to success in relating this sublime message from one generation to the next?

Rabbi Yaakov Kamenetzky zt”l had made an important distinction between two important words in the realm of raising children; *Hinuch* – Education and *Hashpa’ah* – Influence. Education is a form of direct teaching. The teacher fills up the cup of the child with valuable information and important knowledge. *Hashpa’ah* comes from a root word *Shefa* which means abundance. *Hashpa’ah* is when someone fills his cup and what overflows washes over and influences those in one’s immediate surroundings. Which is most effective?

I have had many parents brag to me over the years, “Rabbi, I push my children!” They think I will be impressed. While I am sure they mean well, my response is, “Don’t push! Pull!” I explain, “When someone honks their horn behind you, do you feel like going faster or slower? However, when a car goes racing by, we all have an urge to speed up. Teach your child primarily by example!”

Children are studying their parents in ways the parents may never imagine and they will naturally imitate their behavior. The parents who unfortunately talk in Shul are raising the next generation of Shul talkers. Those who remain focused on the business of praying to Hashem invariably raise children who pray to Hashem.

The story is told about a principal who called a father at his work to discuss his child’s behavior. While the principal was demanding a face to face meeting, the father insisted to be told the reason for the call.

So, the principal told him straight, “It seems your child has been stealing pencils from the other children in school.” The father was righteously indignant and replied to the principal, “Why in the world would my child steal pencils from the other children? I bring home all the pencils he needs from the office!”

One of my teachers was happily skipping home on Simhat Torah with his young family. They were singing a lively tune about *Olam Haba*. His four-year old daughter interrupted the parade and asked her father in all earnest, “Abba, what’s *Olam Haba*?”

He knew he had to address her question on a level she could comprehend. He asked her what the most delicious thing in the world was, thinking that if she said chocolate, then he would tell her it’s tons of chocolate and if she said marshmallows then he’d tell her how many marshmallows. She gave a surprising answer, though. “Praying!” He asked her where she had learned that. She was not yet in school and all she said was, “Mommy!”

How had she learned this? He realized that after the morning rush, when all the older brothers and sisters are sent off to school the mother and daughter sit down to eat some breakfast. The mother has her coffee and a muffin and the daughter has her sweet raisin bran. Afterwards, the mother approaches a blank wall, *siddur* in hand and prays. The child notices the look of sublime joy on her mother’s face. Intuitively she compares it to the sweetness of the breakfast goodies and naturally concludes one experience must be far sweeter than the other. Praying must be that delicious.

That’s the power of *Hashpa’ah*, the highest form of leadership – by example. (Rabbi Label Lam)

Thanks for Everything

This week’s *perashah* contains some of the *misvot* which pertain to *Korbanot* [Sacrifices]. The *pasuk* states “If you will bring a Thanksgiving Offering to G-d, it shall be offered willingly.” *Rashi* explains that according to the simple interpretation “*l’rtzonchem*” (willingly) means that it should be “*l’rtzon lachem*” (acceptable [to G-d] for you) — i.e. it should be offered in accordance with ritual law and not with improper intentions.

We will, however, interpret this expression in a homiletic manner. Why is it that particularly regarding the *Korban Todah* [Thanksgiving offering], the Torah found it necessary to stress that the offering should be brought “willingly”?

The *Ketav Sofer* (son of the *Hatam Sofer*) writes, that to understand this, we must appreciate why and when a person brings a *Korban Todah*. A *Korban Todah* is an offering of Thanksgiving. The *Talmud* tells us that even nowadays there are four categories of people who must express thanksgiving (through prayer). For example, an ill person who became well or a person who left jail to freedom has to bring *Korban Todah*.

Consequently, we can understand that when someone brings a *Korban Todah* it might not be completely “willingly.” The person may feel something less than the fullest sense of thanks. The person may perhaps think, why do I have to bring a *Korban Todah* for having been sick and then healed, better I should have never been sick in the first place. Given the option, wouldn’t one rather never have been sick, rather than have to undergo a serious but successful operation?

Therefore the Torah tells us — no! When we bring a *Korban Todah* — after having undergone the circumstances that lead to a *Korban Todah* — that offering must be brought with the fullest sense of thanksgiving. A person has to realize, as difficult as it may seem at the time, that those circumstances — the sicknesses and ordeals that he had to live through — in some way or another was what the *Ribbono Shel Olam* felt was best for him in the total picture. Because of that ordeal, he is now a stronger person, a wiser person, a more compassionate person. It will be a *Kaparah* [forgiveness — He will have to atone less in the world to come.] For some reason, in G-d’s Grand Plan, it was best for him to be sick or be jailed and then, later, redeemed.

Therefore the Torah says that when you offer a *Korban Todah* to G-d, don’t think “What did I need this for?” On the contrary, offer the *Korban* with the greatest expressions of willingness, in order that you should come to the recognition that all that G-d does is for the person’s benefit. (Rabbi Yissocher Frand)

Ethics of the Fathers

“חביב אדם שנברא בצלם. חיבה יתירה נודעת לו שנברא בצלם”
“Privileged is man, for he was created in the image of G-d, but it was an act of special favor that it was made known to him that he was created in