

creation of a new baby; Hashem is the third.

A learning partner helps his friend understand the complexities of Torah. Business partners reduce one another's stress by taking responsibility for different aspects of their shared enterprise. Parents share the burden – and the pleasure – of raising children.

One great Sage thanked Hashem for the myriads of people that He created to take care of his personal needs. No one can do it all. No person can survive alone.

When a situation arises in which you must partner with someone else, appreciate the help Hashem has provided for you. Gratitude doesn't cost anything, and it will increase your love for your Creator and your fellow man. (One Minute With Yourself – Rabbi Raymond Beyda)

### Musical Expressions

“Sound waves are caused by vibrations, such as the vibration of a person's vocal chords when he is speaking or the vibration of a string in a musical instrument. The vibrations move through the air in the form of fast – moving pressure waves. These are essential pulsations of slightly compressed air.”

We should thank Hashem daily for the gift of hearing. The book of Tehilim is composed of Musical Expressions of praise and gratitude towards Hashem. Reading and listening to Tehilim forms an everlasting bond between us and Hashem. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Yeshiva Gedola Bais Israel)

### Religious Observance

Standing on line at Kennedy Airport, Rachel waited to check in her luggage after a beautiful vacation spent at home with her family. Her parents had dropped her off, and now she stood alone, waiting to return to Israel. As she waited, she noticed an elderly woman also traveling alone. This woman had a lot of baggage which she was struggling to move each time the line inched forward. Rachel approached the woman and helped her drag her pieces of luggage through the snaking line until the airport personnel whisked them away on the conveyor belt.

When all the bags were finally checked in, Rachel realized that the woman was still struggling with her carry-on luggage. “Let me take your bags for you,” Rachel offered. The grateful woman was happy to oblige.

When it came time to board the plane, Rachel showed the woman to her seat and helped stow her carry-on luggage in the overhead compartment. After ensuring that the woman was settled comfortably, she made her way to her own seat.

A few minutes later, a flight attendant stopped at Rachel's seat.

“Are you traveling alone?” asked the flight attendant. “Yes,” answered Rachel.

“Then who was that woman you were assisting?”

“I saw her struggling with her luggage so I offered to help her,” answered Rachel, “but I don't know her.” The stewardess nodded her head understandingly.

“Are you religious?” the woman queried. “Yes,” she replied. “Why do you ask?”

“We've been watching you as you went out of your way to help that elderly woman,” said the flight attendant. “These days, we don't see too many selfless teenagers who go out of their way to help others. We figured you must be religious.”

Then the flight attendant added, “You did a kind deed for the elderly woman and now the airline wants to do a kind deed for you.” Motioning with her hand, the stewardess said, “Come with me. We are upgrading you to first class!”

As representatives of Hashem's Chosen People, we are constantly being observed. We must be sure that our actions prove that we are worthy of being His chosen ones. (Sparks of Majesty)

*The Lorraine Gammal A "H Edition*  
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## Congregation Magen Abraham

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ס"ח

### SHABBAT

KEDOSHIM ☆ οηφθσ♣ε, X♥↑

Haftarah: Yehezkel 20:2-20

**MAY 10-11, 2019 6 IYAR 5779**

Friday Shir Hashirim/Minhah: 6:33 & 7:32 pm Shoharit: 4:46, 6:40, 8:10, 9:15 am

Candlelighting: 7:42 pm

Evening Shema & Omer after: 8:41 pm

Day 21 of the Omer

Morning Shema by: 8:24 am

Shabbat Classes: 6:20 pm

Shabbat Minhah: 7:20 pm

Shabbat Ends: 8:41 pm (R"Y 9:13 pm)

Sunday Minhah: 7:00 pm

These times are applicable only for the Deal area.

**Rabbi Dabbah will be giving a ladies' class on Shabbat one hour before Minhah.**

**Weather permitting, Bircat Halebanah will be recited on Saturday night. If not, it may be said until Saturday night, May 18.**

**Mabrook to Richard & Kadie Hazan on the birth of a baby girl. Mabrook to the grandparents, Ralph & Sharon Hazan.**

**Mabrook to Isaac & Lauren Dana on the birth of a baby girl. Mabrook to the grandparents, Sammy & Pam Kasson.**

### A Message from our Rabbi

“אִישׁ אָמוֹ וְאָבִיו תִּירָאוּ וְאֶת־שִׁבְתֵּי תִשְׁמְרוּ אֲנִי ה' אֱלֹהֵיכֶם”

“Every man shall revere his mother and father and you shall observe my Shabbats, I am Hashem your G-d.” (Vayikra 19:3)

Two commandments, Shabbat and parental honor, are placed together. The Gemara derives an important lesson from the positioning. The Gemara explains that the honor of parents goes up to a point. It may not override Torah observance. Thus if a parent commands a child to desecrate a Torah law, such as the observance of Shabbat, in that instance the child is no longer commanded to honor them.

The words that follow, however, seem superfluous: “I am Hashem.” Why did the Torah add that? Those words are usually placed in conjunction with commandments that deal with secret intentions. Cheating, lying falsifying weights and measures are primary examples. Why here in relation to parental honor?

Rabbi Mordechai Kamenetzky answers with a great story. An old Jew was sitting on a bench in Central Park on a sweltering hot day, when he noticed two workers getting off a truck that was parked on the great lawn. The workers surveyed the area, then as if on cue, one of them began digging furiously. He dug and dug while the other worker looked on, almost indifferently. Finally the digger lifted his sweaty hand from the ground and smiled. Then the two workers looked at each other, stood back and waited. Nothing, however, was happening. After about ten minutes, the first fellow looked at his watch, shrugged his shoulders and nodded to the second man.

As if on cue, the second fellow began filling the hole with the earth that was just removed. He patted the now-filled hole firmly and nodded to the first fellow, who nodded with approval. With smug smiles of great accomplishment, they walked about 12 feet and began the procedure again.

After six repeats of the bizarre episode, the elderly man on the bench could no longer control himself. "What in the world are you guys doing?" he exclaimed. "What have you accomplished? Are you digging or filling? What's going on here?"

"Take it easy!" boomed the first worker. "We're planting trees here! I dig the hole, the next guy puts the tree in, and finally him over here," pointing to the second worker, "fills the hole and packs it real neat! This way the tree has strong support!"

Before the gentleman could open his mouth, the second fellow chimed in, "We're union workers and the guy who plants the trees didn't show up today! But we're here doin' our jobs. We ain't missing a day's pay just 'cause he didn't show!"

The Torah tells us that there is more to honoring parents than a commitment to honor only them. There is one partner Who must always be taken into account. "I am Hashem." Fear and respect of parents are integral parts of the puzzle but without recognizing Hashem, it's as if we are digging and filling without planting. Without Hashem we can dig and fill, but at the end of the day, we will have nothing to show for our efforts. Shabbat Shalom. Rabbi Reuven Semah

### Judge for Yourself

"בְּצֶדֶק תִּשְׁפֹּט עַמִּיתְךָ"

"In righteousness you shall judge your neighbor." (Vayikra 19:15)

When Nathan the Prophet came before King David to rebuke him, he told the King the story of a poor man who was robbed of the only lamb he had. Deeply affected by the report, David ordered the thief put to death. Only then did Nathan tell him that the story had only been a parable illustrating what David himself had done and that, in condemning the alleged thief to death, he, the King, had pronounced his own sentence.

G-d proceeds in a similar manner with any person due to be punished for a transgression. He is told the story of his own sin in a slightly disguised form, as if it had been committed by another person. When, outraged by the report, he harshly condemns the alleged sinner, he actually pronounces his own sentence.

Therefore, the sages tell us, "Judge your fellow man with an inclination in his favor. Do not be too quick to pass sentence on another, for it is said, 'Do not judge your neighbor until you have been in his place.' Know that if you are placed in a position to pass sentence on another, it is only because you have already been in his place. You have committed the same wrong he has done, and when you condemn him, you are actually condemning yourself. Hence, if you will judge with an inclination in his favor, you are only being kind to your own self." (Wellsprings of Torah)

### Do Me a Favor

(Vayikra 19:18) "לֹא תִקֶּם וְלֹא תוֹר אֶת בְּנֵי עַמֶּךָ"

"Do not take revenge nor bear a grudge against the children of your people."

It seems to be a natural instinct for us to get angry or upset when someone fails to give us something that we want. The following parable shows that this attitude is completely illogical. A person needed to locate a man by the name of Sam. He asked a few people where he could find him, and he was told that Sam might be found with a group of people at a certain party. He went to the party, but the people there told him that Sam was not there. Would it make any sense for this person to approach someone at the party and say, "Why is your name Joe and not Sam? I want you to be Sam!"

When we ask someone to do us a favor, that person may or may not do as we ask. We must realize, though, that everything that happens to us is decreed by Hashem. If our friend isn't the person who is chosen by Hashem to do us that favor, we must understand that Hashem does not want us to have that favor done for us at this time. Our friend is, in effect, simply a messenger of Hashem. If a person understands this principle and keeps it in mind constantly, he will have a much healthier attitude towards other people and will find that he doesn't envy them nor does he want to take revenge or hold a grudge against them. (Hafess Hayim al HaTorah)

### 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.

"רַבִּי יְהוֹשֻעַ אוֹמֵר, עֵין הָרַע...מוֹצִיאִין אֶת הָאָדָם מִן הָעוֹלָם"

"Rabbi Yehoshua said: An evil eye...remove a man from the world" (Abot 2:16)

Rabbi Yehoshua uses the singular, "an evil eye." To view things with one eye only is already evil. We must remember to look with both eyes, to get a balanced view.

In the Tenth Commandment we are told not to covet a neighbor's house, wife, servants, ox..."and everything that belongs to him." What does this sweeping "everything" come to add? It means to tell us that whenever you are stricken with envy or jealousy, look with both eyes and see "everything." Get the full picture. See the other side of the coin, the reality behind the surface.

Do you envy your neighbor's wonderful house? You would like to own one just like it? But do you know how much his upkeep costs him? Do you know that if a pipe bursts in the middle of the night and he can't get a plumber, he is in deep trouble! It may cost him many days and dollars before it is all repaired. Look with both eyes.

Perhaps you yearn for his sleek limousine. You wouldn't be so envious if you knew how much gas it consumes and what a headache it causes in a congested city.

Again, pangs of jealousy may assail you when you find that he is married to a beautiful woman. But perhaps, if you knew her, you would realize how vain and empty-headed she is, and how irritating and difficult to live with. Would you then still envy your neighbor?

Look with both eyes. Look at "everything that belongs to him," the liabilities as well as the assets. If you look with only one eye, you develop the "evil eye" of irrational, unwarranted envy. (Ethics from Sinai)

### Partnership

So many people complain about their partners. "Can't live with them and can't live without them."

Our Rabbis give many examples of things people do which make them partners with Hashem in His creative activities. One who says *Kidush* on Friday night, or one

who judges a case to a truthful conclusion, are just two examples of human partnership with Hashem. A bride and groom are partners who can build a peaceful new home if they join with Hashem. A husband and wife are two of the three partners in the