

donation. Why? In order to “train” your hands to give. Every time you reach into your pocket, every time you write another check, you are building up your stamina (as a marathoner does every time he runs). Each act of giving makes the next one easier.

When the next situation presents itself, don't blow a golden opportunity. Give. Give money or give of yourself. Your generous act will be another step in your training program, which will buy victory in your race to the Next World – *Olam Haba*. (One Minute with Yourself – Rabbi Raymond Beyda)

Of Bagels and Locks

David Greenspan grew up in the Bronx, New York, the product of an assimilated Jewish home. When he reached adulthood, he joined the family's bagel business, which had been in the Greenspan family for generations. After David's father passed away, though, David realized that he wasn't all that interested in bagels after all. He was good with his hands and he wanted to put them to use.

After taking some evaluation tests, David was told to become a locksmith. He studied hard and soon discovered that he had found his niche. Bagels were out, locks were in, and David soon had a job in the locksmith business.

The pay was good, but David really wanted to strike out on his own. He was constantly on the lookout for a place where he could establish himself.

One day, David was driving through Monsey, New York. He eyed the layout of the stores in one section of the town. There was a window business there that seemed to catch his eye...was this the chance he had been waiting for?

David mustered up all his courage and entered the store to ask if he could rent out a small corner for his new locksmith business. The store owner was agreeable, and before long, David's new business was setting up shop.

David was now in a very religious area. He figured that the local population would probably make up the majority of his customers, so an ad in the local Jewish circular would be a good idea. He arranged for the ad to be placed, and a few days later, he received his copy in the mail.

David thumbed through the circular until he found his advertisement. "Looks good," he murmured to himself. Absently, David continued flipping through the pages, taking note of the other businesses that were established in the community.

Suddenly, a short section at the back of the circular caught his eye. "Lost and found," the headline proclaimed, and underneath was a series of columns.

David began to read the items listed.

"Found: Gold bracelet. Please call..."

"Found: Large sum of money. Please call..."

"Found: Diamond earring. Please call..."

David couldn't believe his eyes. Were these people actually trying to return such valuable items? And there were so many of them! Whatever happened to "finders keepers, losers weepers?" Here, David saw an entirely different attitude, one based on helping others instead of only taking for oneself.

David figured that if this is what religious Jews were like, it was a group that he wanted to be a part of. Before long, David began to wear a *kippah*, and he is now well on his way in his return to his Father in Heaven. (Visions of Greatness III)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשָׁמַת לְאָה בַּת בְּהֵינָה

בס"ד

Congregation Magen Abraham

479 Monmouth Road - P.O. Box 444

West Long Branch, New Jersey 07764

(732) 870-2225



שַׁבַּת כִּי תִסָּא * שַׁבַּת פָּרָה

SHABBAT PARAH שַׁבַּת פָּרָה

Haftarah: Yehezkel 36:16-38

MARCH 5-6, 2021 22 ADAR 5781

Friday Minhah: 5:34 pm

Shir Hashirim (midrash): 5:24 pm

Minhah (midrash): 5:34 pm

Candlelighting: 5:34 pm

Evening Shema after: 6:32 pm

These times are applicable only for the Deal area.

Shaharit: 5:23, 7:00, 8:00, 8:15, 9:00 am

Morning Shema by: 8:32 am

Shabbat Class: 4:10 pm

Shabbat Minhah: 1:30 & 5:10 pm

Shabbat Ends: 6:33 pm (R"Y 7:05 pm)

Sunday Minhah: 5:35 pm

A Message from our Rabbi

וַיְהִי כַּאֲשֶׁר קָרַב אֶל־הַמַּחֲנֶה וַיִּרְא אֶת־הָעֵגֶל וּמַחֲלֹתָיִם

“When [Moshe] approached the camp, he saw the calf and the dancing”
(*Shemot* 32:19)

The *Talmud Yerushalmi* (*Taanit* 5:4) says the tablets were six handbreadths long. Moshe held on to the tablets by two handbreadths, Hashem held on by two handbreadths, and two were left in the middle. When the Jews sinned with the golden calf, Hashem tried to grab the tablets back. However Moshe won out and grabbed the tablets. This is hinted to at the end of the Torah, “And all of the strength of his hand” (*Debarim* 34:12)

Rabbi Elya Shvei zt”l says that obviously we can't understand this literally, but we can understand it in the following way. When the Jewish people sinned, Hashem wanted to take the Torah back because they were unworthy. However Moshe himself was worthy to receive the Torah, and since he was worthy, Hashem so to speak couldn't take it back, and that's what the words of the *Yerushalmi* mean when it says Moshe's “hands overpowered Him.” Hashem couldn't take it back when Moshe was worthy.

If so, Rav Elya asks, what changed? Why did he break the tablets? Hashem had told him that they sinned but Moshe still grabbed them. Apparently Moshe felt he can take the Torah because he thought he could uplift the people again and they would be worthy. If so, what happened?

Rav Elya answers that what he saw was a problem. Based on the *Seforno*, when Moshe saw that they were celebrating and happy that they sinned, that changed everything. Moshe before felt he could bring them back to the level they were at before. However when he saw not only that they had sinned but they were happy about it, he realized he couldn't bring them back to what they were, so he broke the tablets.

People sometimes cave in to the pressures of the *yeser hara*, but to enjoy the sin makes it much worse.

The Alter of Novardok used to say, "If a person merely enter our Yesivah, I cannot guarantee he will never sin again, but I can guarantee that he will never again enjoy the pleasure of sin." Shabbat Shalom

Rabbi Reuven Semah

Open for Business

”וְשַׁמְרוּ בְּיַדְכֶם לְאֵלֹהֵי שַׁבָּת”

“And the Children of Israel shall keep the Shabbat” (*Shemot* 31:16)

Shabbat is called a sign between G-d and us. What is the function of a sign? The *Hafess Hayim* provides us with an analogy which illustrates the answer to this question.

A man wishes to open a business. He finds a good location, and prominently hangs a sign for all to see. As long as the sign is hanging we can assume that the man is still in business. Even if the man would leave town for some time, and his business is closed for the duration, as long as the sign is hanging, we can assume he is still in business.

If we notice that the sign has been removed, then we can assume that the business is defunct, assuming that he didn't move his business somewhere else in which case the sign will be hanging in the new location.

This is what the Torah is telling us about Shabbat and G-d's covenant with us. Shabbat is a sign. As long as the sign is prominent – even if the store is closed for a little while, the connection with G-d is still strong. That means to say that even if a Jew sins – he closes his store – if the sign is still hanging - Shabbat is still on his schedule – it is still clear that his connection is not severed. However, when the sign comes down it appears that the business is closed.

Shabbat is our way of demonstrating our belief in G-d having created the world. Through observance of Shabbat we actively give testimony that we are believers. We believe in the creation, and we believe that just as G-d can create the world, He can give us the livelihood which we need even if we don't engage in pursuing it on Shabbat. It is a positive statement manifest in our actions. Our actions say “G-d is the boss. I'm not in charge here.”

To the uninitiated, Shabbat seems like a time of great restriction. You can't do anything! To those who observe Shabbat, though, it is very different. Ideally, Shabbat is quality family time, when meals are eaten together at a nicely set table, and we sing songs of Shabbat. We speak about what the children learned regarding the *perashah* of the week, and share time together. The restrictions create an environment, a sort of island, when I don't have to drive car pool, and I don't have to answer the phone, and I don't have to deal with monetary matters, or work. It's a time when I can sit back and think about what I'm here for in this world. It is the true essence of our existence.

It is said that more than the Jews have kept Shabbat, Shabbat has kept the Jews. It is our time of recharging and refocusing. It's when we remind ourselves that when we go back out into the world after Shabbat, that we are spiritual beings with a spiritual purpose. We carry that into our workday and we are elevated by that knowledge. Shabbat is the source which the other days derive blessing from. Let's schedule Shabbat on our calendars, and hang up our signs prominently! (Rabbi Dovid Green)

Breaking the Glass

There is a universal Jewish custom that the *hatan* breaks a glass under the *huppah* at the conclusion of the marriage ceremony. The conventional reason is that this is *zecher l'hurban* – a commemoration of the Temple's destruction. We say, “If I forget thee Jerusalem, let my right hand forget its skill. Let my tongue adhere to my palate if I fail to recall you, if I fail to elevate Jerusalem above my foremost joy.” (*Tehillim* 137:5-6) Anytime we celebrate a *simcha*, we must remember the *hurban haBayit*, and therefore no *simcha* is complete while the *Bet HaMikdash* and Yerushalayim remain desolate. Therefore, the *hatan* breaks the glass, “*zecher l'hurban*.”

One of the *Geonim* gives a different reason for breaking a glass under the *huppah*: It is to remind us that Moshe *Rabenu* broke the *luchot* [tablets]. At first glance, this does not seem to make any sense. Why is it that a *hatan* or *kallah* under their *huppah* needs to remember that Moshe broke the *luchot*? I believe it is because the breaking of the *luchot*, and more specifically, the strength it took for Moshe to take that action, represents one of the great keys for success in any marriage.

It is the nature of humans that when we invest in something, and put our hearts and souls into something, it becomes so dear to us that we rarely, if ever, want to walk away from that accomplishment. That is the way we are. Once we become invested in an item or a project, we do not want to abandon it. The last thing a person ever wants to do is to admit that he was wrong, and to walk away from something in which he has invested a great deal of time and effort.

Moshe *Rabenu* spent literally forty days and forty nights on the mountain, drinking no water and consuming no food. He exhibited tremendous self-sacrifice to receive the *luchot*. But when he came down from the mountain and he saw *Klal Yisrael* dancing around the Golden Calf, he said “Guess what? This is not for them.” He did not rationalize and he did not procrastinate. It was now necessary for these *luchot* to be broken. It took a tremendous amount of strength of character for Moshe to say “I'm walking away from this.”

A marriage requires a person to sometimes say, “Guess what? You know, maybe I'm wrong. Maybe her way of looking at this is in fact the more correct way.” That is very difficult. The prime example of this is Moshe *Rabenu*, who broke the *luchot*. In spite of the fact that he put his heart and soul into something, he was prepared to reverse course and write off his exertion and his investment.

This is why we break a glass under the *huppah*. We break the glass to remind us that Moshe broke the *luchot*. It is the ultimate reminder that sometimes it is necessary to step back from deep investment in a certain project or position, and say, “Guess what? I am not right.” In the case of marriage, this represents having the strength of character to say, “Maybe I am wrong, and she is right.” (Rabbi Yissocher Frand)

Training Program

When we come to this world we begin a lifelong learning process. Even the accomplished Rabbi is referred to as a “*talmid hacham* – a student” who is wise. Yes, we are given a package of talents and shortcomings to work with, but nothing is written in stone. Everyone has the opportunity to develop good traits or to squander Hashem-given talents.

Everyone can learn to be better. Generosity, for example, is not something that you are born with; it can be learned. *Rambam* says that if you have fifty dollars to give as charity, you should give one dollar fifty times rather than fifty dollars in one