

help, maybe his rich relative will step in and come to his aid - if Hashem doesn't want him to be helped, even his rich relative won't help either.

When things are challenging and we are looking for a solution, it is best to surrender to Hashem with prayer. Demonstrating Unconditional Trust in Hashem will expedite the remedy. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

Transferred for Generations

The Reichmann family of Toronto is known throughout the world for its integrity, philanthropy, and absolute faith in Hashem and His Torah. Despite the great wealth they had enjoyed, their priorities have remained steadfast, with religious commitment and family values always uppermost in their minds. This conviction stemmed from the patriarch of the family, who set standards for his future generations.

The patriarch was Shmayahu (Samuel) Reichmann. As Mr. Reichmann grew older, he wanted to have a *Sefer Torah* written on his behalf to fulfill the *misvah* that few Jews have the opportunity to fulfill, because of its great cost. In 1969 Mr. Reichmann commissioned a noted *sofer* in Bnei Brak to write a *Sefer Torah*, but the man was overworked and overburdened, and could not find the time to fully concentrate on the Reichmann project.

When Mr. Reichmann would have family members in Israel go to the *sofer* and urge him to complete the project, he would work on a few more sheets of parchment, but then would get diverted with other things that he felt were more pressing. It was extremely frustrating, but the Reichmanns stayed with this *sofer* because of his reputation for beautiful handiwork.

Finally, in 1975, the Torah was completed and sent to Toronto in time for Shabuot. There could be no more appropriate time, for Shabuot commemorates Hashem's giving of the Torah at Mount Sinai. Plans were made for the Torah to be brought with pomp and ceremony on the first day of Shabuot to the *Yeshivah Yesodei Hatorah*. There would be a procession where the Torah would be carried, as family, friends and community members joined with song and dance.

The day before Shabuot, Mr. Reichmann, with the help of a local *sofer*, completed the *Sefer Torah* by filling in the final letters. Ordinarily a calm and level person, Mr. Reichmann was visibly excited at the opportunity to present a *Sefer Torah* on Shabuot. On the first day of Shabuot the police closed off the blocks of Dalemout Ave., where Mr. Reichmann lived. A meeting place was set up at the intersection of Dalemout and Fairholme Aves. At about 9:50 a.m., about a hundred laymen and children left *Yesodei Hatorah* and walked behind five men, each of whom was carrying a *Sefer Torah* and marching down Fairholme Ave. toward the Reichmann home. They sang as they walked, regaling in the delight of the moment. At 9:55 a.m. R' Shmayahu Reichmann, accompanied by his children and grandchildren, carried the new *Sefer Torah* from his home and walked majestically down Dalemout Ave. toward the designated corner.

At exactly 10 o'clock, just as planned, the two groups fused. Mr. Reichmann stood for a moment holding the Torah scroll - and suddenly turned to his son, Moshe, saying, "I don't feel well." He handed the Torah to his son, collapsed on the spot and died!

The patriarch had delivered his message as he fulfilled the last *misvah*. He had transmitted the Torah to Moshe - and he and his siblings have bequeathed the message that resonates in the family to this day.

On that very spot, where R' Shmayahu completed his *mesorah*, a *yeshivah* and *bet midrash* were built. It is appropriately called "*Zichron Shmayahu*." (Reflections of the Maggid)

The Lorraine Gammal A"H Edition

לְעִילּוֹי נְשָׁמוֹת לְאַה בֵּת בְּהִיָּה

בס"ד

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שַׁבַּת מַטוֹת-מַסֵּ'עִי * מִנְחָה - שְׁחָרִית

Haftarah: Yirmiyahu 2:4-28, 3:4, 4:1-2

JULY 29-30, 2022 2 AB 5782

Shir Hashirim/Minhah:	Shaharit: 4:50, 6:45, 7:45, 8:25, 9:00 am
6:18, 6:45, 6:55, 7:20, 7:45 pm	Morning Shema by: 8:32 am
Candlelighting: 7:55 pm	Shabbat Class: 6:10 pm
Evening Shema after: 8:53 pm	Shabbat Minhah: 1:30 & 7:10 pm
	Shabbat Ends: 8:52, R"Y 9:24 pm

These times are applicable only for the Deal area. Weekday Minhah: 7:00 pm
Mabrook to Morris and Sally Allaham on the *Bar Mitzvah* of their son, Isaac.

This bulletin is dedicated by Joey & Sophia Mizrahi
in memory of Jimmy Shrem לְעִילּוֹי נְשָׁמוֹת גַּמְלִיאֵל בֶּן עֲמֵר

A Message from our Rabbi

"מִי שֶׁעָשָׂה נִסִּים לְאַבוֹתֵינוּ...בְּסִימָן טוֹב יִהְיֶה לָנוּ רֹאשׁ חֹדֶשׁ מְנַחֵם
אָב"

"He who performed miracles for our forefathers...in a good sign the new month will be *Menahem Ab*." (Blessing of the new month)

This past Shabbat we blessed the new month and declared that *Rosh Hodesh Menahem Ab* will be on Friday. We say the words *Besiman Tob* (a good omen) even when we declare *Rosh Hodesh Ab*, the very sad month. How do we understand this?

Rabbi Abraham Twerski zt"l explains this well. We say in our prayers, "Following the loss of our national sovereignty and of the Sanctuary, now we have nothing left except for the Torah."

A wealthy man stood helplessly as his beautiful home went up in flames. He cried bitterly over this tragedy, but after the ashes had cooled, he found the metal safe, where he kept his money and valuables, unharmed by the fire. He rejoiced because he now had the means to rebuild his beautiful home.

This is how we should relate to the loss of our homeland and Sanctuary. The Torah is indestructible and has remained intact. With the strength of the Torah we can again rebuild our land and our Sanctuary.

Medical research concentrates on finding the cause of a disease. Once the virus or bacteria is discovered, efforts can be directed towards finding a cure. That is how

tuberculosis, a disease which killed millions, was overcome.

The words of the prophets written in the Torah tell us the cause of our national misfortune, and since we know the cause, correcting our dereliction in Torah observance will enable us to be restored to the glory of old. Shabbat Shalom.

Rabbi Reuven Semah

Patience!

The people of Reuven, Gad, and half of *shevet* Menashe made a special request to Moshe: They wanted to live east of the Jordan River, not in *Eress Yisrael* proper. Moshe initially is upset with them, because he assumes that they are trying to back out of fighting to conquer the Land with the rest of the tribes. They then explain that they want that land only because it is good for their livestock. They would go along with the rest of *Bnei Yisrael* to conquer *Eress Yisrael*, and only once the Land is settled will they return to their inheritance on the other side of the Jordan.

Moshe *Rabenu* accepts their offer. *Hazal*, however, find fault with these *shevatim* for choosing to live on the other side of the Jordan River. They teach that these tribes were the first to go into exile because they chose not to live in *Eress Yisrael* proper.

The *sefer Shivtei Yisrael* finds an interesting common denominator between the three *shevatim* who chose to live east of the Jordan River: They were all firstborn. Reuven was firstborn to both his father and his mother, Gad was firstborn to Bilhah, and Menashe was firstborn to Yosef.

Firstborn children tend to be leaders by nature, and they are often infused with loads of energy. The problem is that that energy can sometimes be used impetuously. In general, firstborns tend not to fare well in the Torah: think Kayin, Yishmael, and Eisav; Reuven who lost his *bechorah*, and Menashe who was surpassed by Ephraim. Perhaps being impetuous, unbridled, and unwilling to let things play themselves out has some part in this lack of success.

A case in point might be the reaction of these tribes when they saw the eastern side of *Eress Yisrael*. The rest of the *shevatim* were willing to wait and see the wonderful land that awaited them on the other side of the Jordan River. But Reuven, Gad, and half of Menashe saw good grazing land and said, "Let's grab it!" *Hazal* disliked this attitude.

Shivtei Yisrael suggests that the impetuosity of these two-and-a-half tribes cost them a yearly *misvah*. The *Mishnah* teaches that one may not bring *bikkurim* from *Ever HaYarden*. The *Mei Shiloach* teaches that the significance of *bikkurim* is that a farmer spends his entire year working his field, waiting for his fruit to start growing. When they finally do start to appear on the trees, the farmer might be tempted to rush out to the field and grab them. The Torah tells him, "No, this is not for you. This is for the *Kohen*."

Part of the message of the *bikkurim*, then, is to learn to be patient.

Perhaps, suggests *Shivtei Yisrael*, those on the eastern bank of the Jordan River were not allowed to bring *bikkurim* because the trait that placed them there was the impatience that *bikkurim* is meant to counteract. (Rabbi Yissocher Frand)

The Accidental Murderer

He told the police it was an accident. He had never intended to kill or hurt anyone; it was the farthest thing for his mind. All he wanted was some wood for his fireplace because it was so cold outside. He had taken his axe and gone out to chop wood. Little did he know that the blade was a little loose. Little did he know that the blade would fly off when he lifted the axe high over his head and brought it down with all his might. Little did he know that the blade would whiz through the air like an arrow and lodge in

the heart of an innocent passerby. It was such a shock, and he was so sorry. But what was he to do? It was just an unfortunate accident.

So what does the Torah tell us about such a man? How are the courts to deal with him? Should we just shake their heads sadly and move on?

The Torah tells us that such an accidental "murderer" is to be banished for life to one of the six Cities of Refuge, specifically designated safe havens that protect him from reprisals by his victim's relatives. Only if the *Kohen Gadol*, the High Priest, should pass away during the period of his confinement may he go free.

How are we to understand this law? After all, what did this hapless fellow do already? He had not intended to kill anyone. He had not even known that anyone was in the vicinity. He had just swung the axe with perfectly innocent intentions, and the blade had flown off and killed someone. Should his whole life be ruined for such a small thing?

Furthermore, why should his banishment depend on the survival of the High Priest? Why should he be put in a position that almost forces him to pray for the death of the blameless High Priest?

The commentators explain that the human mind is extremely intricate and complex. People often do or say things for reasons they themselves cannot even fathom. Deep in their subconscious, they may harbor long forgotten resentments or insensitivities that still trigger negative actions and behaviors.

The Torah expects us to root out these hidden malignant tendencies. The Torah expects us to probe, purify and cleanse our souls. If a person can wield a defective lethal weapon in the open, there is something wrong with him. Somewhere deep inside, he has a callous disregard the safety of human life and limb. For if he really cared, he would have lifted that axe as if it were a flaming torch. He would have inspected it carefully and looked around to make sure the coast was clear before swinging it.

That is why the Torah describes him as a "murderer." In a sense, he really is a murderer. That is also why the Torah makes his confinement dependent on the survival of the High Priest. When this "murderer" finds himself praying for the death of the High Priest, the epitome of innocence, he will finally come face to face with his dark side. He will realize that he really does have homicidal tendencies. Only then can the process of self-appraisal, introspection and rehabilitation begin.

A student came into his dormitory late at night. He closed the door behind him, and the door slammed shut with a loud bang. The student turned around, and there stood the headmaster glaring at him with disapproval.

"How can you slam doors in the dormitory so late at night?" he asked. "Doesn't it mean anything to you that people are fast asleep? Don't you care about other people?"

"Of course I do, sir. I certainly didn't want to slam the door and make noise. I just closed the door, and it slammed shut. It wasn't my fault."

"Tell me, my young friend," said the headmaster, "if your ailing father had been sleeping in one of this rooms, do you think the door would have slammed shut?"

The student fidgeted. "I don't think so," he admitted.

"Me neither," said the headmaster. "When you really care, the door closes gently."

In our own lives, we are driven by so many complex and varied motives. The lesson of the accidental murderer teaches us to probe and examine even our seemingly altruistic actions and seek the hidden motives. If we discover that the motives are indeed pure, we can be sure that the actions are worthwhile. (Rabbi Naftali Reich)

Unconditional Trust

If someone trusts in somebody besides Hashem, then that is not a full trust. Even if he trusts in Hashem, but in the back of his mind he is thinking that in case Hashem doesn't