

Drivers who purchase Global Positioning Systems for their automobiles have the option to select a scenic road, but more often than not choose the directions that promise the quickest route.

It seems that people have become more concerned with *when* they will arrive rather than *where* they will arrive. Speed is good if it gets people to where they should go. They should not lose focus, however, and spend their concentration and efforts on reducing the time it takes to get somewhere, unless that place is going to benefit them.

In business, the goal must stay clear if we are to succeed. In life, we are all travelers and are all supposed to seek self-improvement and character development. Efficient use of our time and zeal in the performance of our responsibilities is commendable and advisable. Yet we should make certain that haste does not make waste by causing us to forget *where* we are going. (One Minute with Yourself – Rabbi Raymond Beyda)

### Essentials

Many times, people are kind to you because you're essential in their business or in their relations. But Hashem does not need us, and nevertheless without previous merit that we might have earned, Hashem began giving us all the good things in life.

A person becomes dependent on those who can provide for him. It's not so with Hashem, He is always supplying the world with sustenance. Every living creature is a By Product of Essentials from Hashem. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

### Welcome

Reb Baruch Mordechai Charna of Warsaw was renowned for his hospitality. His home was always open to the poor, who were made to truly feel welcome there.

Reb Pinchas was one such guest at this house. He arrived early in the week and remained there for several days, one of a dozen or so guests. Besides the obviously poor people like himself, there were so many people coming and going, all seeming to feel right at home, that he did not even know which of the many people in the house was his host.

One day he approached Reb Baruch Mordechai, and, thinking he was just another guest, asked him, "I see that you're quite familiar with this place. Tell me, will the host be annoyed if I stay here for another few days?"

Reb Baruch Mordechai replied, "I think you can stay. I am also here for quite a while, eating and sleeping here, and no one has asked me to leave." (Glimpses of Greatness)

*The Lorraine Gammal A"K Edition*

לְעִילּוֹי נְשָׁמַת לְאָה בַּת בְּהִיָּה

## Congregation Magen Abraham

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SHABBAT MESORA ☆ שַׁבַּת מִצְרָה

SHABBAT HAGADOL

Haftarah: Melachim II 7:3-20

**APRIL 8-9, 2022 8 NISAN 5782**

Early Shir Hashirim/Minhah: <b>6:15 pm</b>	Shaharit: <b>5:30, 6:45, 8:10, 8:30, 9:00 am</b>
Reg. Shir Hashirim/Minhah: <b>6:45 pm</b>	Morning Shema by: <b>8:53 am</b>
Candlelighting: <b>7:09 pm</b>	Shabbat Class: <b>5:40 pm</b>
Evening Shema after: <b>8:07 pm</b>	Shabbat Minhah: <b>1:30 &amp; 6:50 pm</b>
These times are applicable <u>only</u> for the Deal area.	Shabbat Ends: <b>8:08 pm (R"Y 8:40 pm)</b>
	Sunday Minhah: <b>7:00 pm</b>

This bulletin is dedicated *l'ilui nishmat* Shemuel ben Celia by his family

This bulletin is dedicated in memory of David ben Nizha a"h  
by his wife, Lilli Gindi and his children לְעִילּוֹי נְשָׁמַת דָּוִד בֶּן נִזְחָה

This bulletin is dedicated *l'ilui nishmat* Eliyahu ben Mazal by his family

This bulletin is dedicated in memory of Raymond Kairey  
by his wife and children לְעִילּוֹי נְשָׁמַת רַחֲמִים בֶּן אֶדֶל

This bulletin is dedicated in memory of Darlene Kassin  
by her husband and children לְעִילּוֹי נְשָׁמַת נְעָמִי בַת זְקִינָה

Weather permitting, *Bircat Halebanah* will be recited on Saturday night. If not, it may be said until Friday night, April 15.

Mabrook to Dan & Miriam Massry on the birth of a baby boy. Mabrook to the grandparents, Isaac & Ilana Abadi. Mabrook to the great-grandparents, Meir & Barbara Abadi.

### A Message from our Rabbi

"And the big toe of his right foot" (Vayikra 14:17) "וְעִלְבָּהּ רַגְלוֹ"

Part of the ritual of the purification of the *mesorah* (the person that has *sara'at*) is that he brings a *korban* and a *log* (measure) of oil. The *kohen* sprinkles some of the oil towards the Holy of Holies. After that, some oil is placed on the body of the *mesorah*. One place is on the big toe of his right foot.

Listen to a story of Rav Obadiah Yosef zt"l and his big toe. At the age of forty, the Rabbi suffered greatly from the toenail of his big toe. Due to the tremendous pain, the

family invited a doctor to his home to treat his toe. However the treatment was a very painful one, since the doctor needed to cut through the skin (apparently they didn't have the anesthesia of today). Rabbi Levi Hizkiyah was present during the treatment. Rabbi Levi said that Hacham Obadiah held a *sefer* and learned with deep concentration (as usual). The doctor was amazed and wondered, "How is it possible to concentrate and learn during this procedure with such pain and blood flowing?"

By the way, I think I know the answer. Hacham Obadiah didn't feel the pain due to the depth of his learning.

Shabbat Shalom.

Rabbi Reuven Semah

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## Gold in Them Thar Walls

*Sara'at* is a discoloration that appears in varying forms on human skin, on hair, clothing, and even on the walls of one's home. The *Talmud* explains that *sara'at* is a divine punishment for various sins, such as slander and gossip.

*Rashi* and the *Ramban* explain that the first form of *sara'at* does not begin on the person. Hashem in His mercy first strikes at inanimate objects - one's possessions. The discoloration first appears on the walls of a home, forcing the affected stones to be removed and destroyed. If that event does not succeed as a wake-up call, and the person continues his malevolent activities, then his clothing is affected. If that fails, eventually the flesh is transformed and white lesions appear, forcing the afflicted to leave the Jewish camp until the plague subsides and the *Kohen* declares him acceptable to return.

*Rashi* tells us that the first stage of *sara'at* - the home - is actually a blessing in disguise. *Sara'at* on a home can indeed bring fortune to the affected. As the Israelites were approaching the Land of Canaan, the inhabitants, figuring that one day they would re-conquer the land, hid all their gold and silver inside the walls of their homes. When one dislodged the afflicted stones of his home he would find the hidden treasures that were left by the fleeing Canaanites.

It is troubling. What message is Hashem sending to the first offender by rewarding his misdeeds with a cache of gold?

After the end of World War II, the brilliant Torah Sage, Rabbi Eliezer Silver, visited and aided thousands of survivors in displaced persons camps in Germany and Poland who were waiting to find permanent homes. One day, as he was handing out *Siddurim* (prayerbooks) and other Torah paraphernalia, a Jewish man flatly refused to accept any.

"After the way I saw Jews act in the camp," he said, "I don't want to have any connection with religion!" Rabbi Silver asked him to explain.

"I saw a Jew who had a *Siddur*, yet he only allowed the inmates to use it in exchange for their daily bread ration. Imagine," he sneered, "a Jew selling the right to pray!"

"And how many customers did this man get?" inquired Rabbi Silver.

"Far too many!" snapped the man.

Rabbi Silver put his hand around the gentlemen and gently explained. "Why are you looking at the bad Jew who sold the right to pray? Why don't you look at the many good Jews who were willing to forego their rations and starve, just in order to pray? Isn't that the lesson you should take with you?"

Perhaps Hashem in His compassion is sending much more to the gossip than a get-rich-quick scheme. He shows the first-time slanderer to look a little deeper at life. On the outside he may see a dirty wall of a former Canaanite home. Dig a little deeper and you will find gold in them thar walls. Next time you look at a person only superficially - think. Dig deeper. There is definitely gold beneath the surface. Sometimes you have to break down your walls to find the gold you never thought existed. (Rabbi Mordechai Kamenetzky)

## Don't Be So Sure

*Parashat Mesora* contains the laws of *sara'at* on houses. The Torah teaches: "The one to whom the house belongs shall come and declare to the *Kohen*, saying: Something like an affliction has appeared to me in the house (*k'negah nireh li b'bayit*)."

*Rashi* points out that even a Torah scholar, who knows full well that what he has seen is certainly *sara'at*, may only tentatively state "something appearing like an affliction has developed on the wall of my house." Various interpretations are given as to why a person must express himself in this fashion.

*Tosfot YomTov* offers an interesting explanation. The *Talmud* states that one of the reasons *negaim* appear is as punishment for haughtiness and arrogance (*gasut haRuah*). We are trying to teach the person a lesson: Don't be so sure of yourself. You cannot definitely state "It is a *Nega*." You should state the facts with less confidence and self-assurance. Don't be so cocky. The *Tikun* [antidote] to self-assurance is to retain some doubt about the correctness of your diagnosis. Say only "*K'nega nireh li babayit*."

One of the components that is dipped into the blood of the slaughtered bird as part of the purification ritual for the afflicted house is *Ezov* - a kind of moss. *Rashi*, quoting *Hazal*, explains that moss is a very low-lying growth. We are sending the person a message that his problem resulted from an overabundance of arrogance and haughtiness. We are telling him "You have to start acting more like the *Ezov*."

The *Sefat Emet* asks a simple question. Why doesn't the *Kohen* just come out and say that directly to the person: "You are too haughty!" Why is this message delivered so obliquely with this *Ezov* ingredient in the bird purification ritual? Why are we beating around the bush, let's tell him "You are a *Ba'al Ga'avah*, you had this coming to you! Start acting more humbly and your problems will go away!" We do not do this. We deliver the message with extreme subtlety. Why?

The *Sefat Emet* answers that you cannot preach humility. Humility must be self-generated and self-inspired. Preaching the value of humility to a haughty person will fall on deaf ears. He needs to come to this realization on his own. We try to send him messages that will cause him to introspect and inspire him to think "What have I been doing wrong?" He should think - why is it that out of all the plants in the world, they bring me moss? Hopefully, this will trigger the inspiration that must come from within - that it would be wise to be a bit more humble in the future. (Rabbi Yissocher Frand)

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## Speed

Rush, rush, rush. Our lives are so hectic. In an effort to give us more time to do the things we like, scientists and inventors are employed by major corporations and research companies to find new ways to speed up the performance of everyday tasks. Technology has developed high-speed computer chips, digital, laser-speed communications equipment, and jet-propelled vehicles for travel beyond Earth's atmosphere.

We, in the process, have learned to value speed:

The young pitcher who can throw a baseball at ninety-eight miles per hour earns a hefty multi-million dollar contract, as does the speedy runner for a football team.

Customers choosing communications equipment for business use generally favor the system that promises the fastest connections.

Passengers are willing to pay more to get to their destinations if travel times are reduced by even an hour.