

how we should feel when we defeat our *Yeser Hara* (Evil Inclination) and reach our own personal “goal line!”

If we truly appreciate the value of a *misvah*, we will react with real and lasting joy.
(One Minute With Yourself – Rabbi Raymond Beyda)

Automatic Nourishment

“When the baby was inside its mother, the blood that flowed through the umbilical cord into its navel fed it with all kinds of nutrients. The baby is not yet able to eat and so the nourishment is piped down to it through the umbilical cord in accordance with its need.”

When it comes to livelihood and spiritual growth, Hashem knows the exact amount of dosage we need. The umbilical cord of our creator is automatically nourishing our souls and sustaining us physically. (Norman D. Levy; Based on Rabbi Miller’s, *Duties of the Mind*)

Keeping the Promise

Trees waved in the gentle breeze, fanning the faces of the chatting women on the benches below. The birds’ chirping overhead was muffled by the cheerful sounds of children at play. During the years that I lived in Yerushalayim, my friends and I would often congregate on these benches on Shabbat afternoons.

Opposite the benches stood a beautiful, well-kept nursing home. Every Shabbat afternoon, we would watch as an elderly woman suffering from dementia emerged from the home, carrying a napkin filled with leftover pieces of bread. She would walk to one of the planters in the garden and empty the contents of her napkin into the soil. Then she would stretch out her arms toward the sky and call out, “*Tziporim! Tziporim!* – Birds! Birds!” motioning for them to come and partake of her food.

One afternoon, as the familiar scene repeated itself, my sister asked me if I knew why this woman insisted on feeding the birds every day.

“I always figured that she must have an affinity for birds,” I replied.

“That’s not the reason,” said my sister, shaking her head. “This woman is a Holocaust survivor who was incarcerated in concentration camps, where every piece of bread was so precious. During those horrific years, her thoughts constantly revolved around food: when and where will she obtain something to eat?”

“One day, as her starving, emaciated body desperately craved a morsel of bread, this woman turned to Hashem and said, ‘*Ribbono Shel Olam!* I didn’t treat bread with the proper respect nor did I value it enough before the war broke out. I promise You, though, that if I ever make it out of this camp alive and live to see the end of the war, I will treat bread with the respect that it deserves, and I will never again waste another crumb.’”

The elderly woman who had come out to the garden did not remember much. But one thing she did remember was the promise she had made while she was in the camps. And so, three times a day, after finishing each meal in the nursing home, she would collect the leftover bits of bread from all the tables, carry them outdoors in a napkin, and call the birds to come and eat so that none of the precious bread would go to waste.
(Sparks of Majesty)

The Lorraine Gammal A "A Edition
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SHABBAT

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Haftarah: Yirmiyahu 34:8-22, 33:25-26

FEBRUARY 1-2, 2019 27 SHEBAT 5779

Friday Minhah: 4:56 pm	Shaharit: 6:06, 6:40, 8:10, 9:15 am
Candlelighting: 4:56 pm	Morning Shema by: 9:01 am
Evening Shema after: 5:54 pm	Shabbat Classes: 3:30 pm
	Shabbat Minhah: 4:35 pm
	Shabbat Ends: 5:56 pm (R" T 6:28 pm)
	Sunday Minhah: 5:00 pm

These times are applicable only for the Deal area.

Rosh Hodesh Adar I will be celebrated on Tuesday & Wednesday, Feb. 5 & 6.

Condolences to the Seruya family on the passing of Abe Seuya.

A Message from our Rabbi

“וַיָּקָם מֹשֶׁה וַיְהוֹשֻׁעַ מִשְׁרָתוֹ וַיַּעַל מֹשֶׁה אֶל־הָרַ הַאֵלֹהִים”

“Moshe arose and Yehoshua, his servant, and Moshe ascended to the mountain of G-d.” (*Shemot* 24:13)

At the end of this week’s *parashah*, the Torah describes Yehoshua as Moshe’s servant, who was so close to his teacher that he remained at the base of Mount Sinai for 40 days, eagerly waiting for Moshe’s return. Rabbi Ozer Alport quotes Rabbi Aharon Leib Shteinman zt”l who says that the total period of time during which Yehoshua served and learned from Moshe was actually quite short.

Yehoshua, at this point, knew Moshe at most a little more than a year, yet he was already considered Moshe’s primary disciple. Rav Shteinman suggests that this teaches us that the depth of the connection between a Rebbi and his student is not a function of the amount of time they spend together, but rather of the student’s dedication and commitment to learn from his Rebbi and emulate his ways.

Similarly Rav Hayim Vital is considered the primary disciple of the Arizal. However they spent only 20 months together before the Arizal tragically passed away at the age of 38. Also, King David and Yonatan, the Torah’s model of best friends, knew each other only two years, and even during those years they did not spend much

time together. As Rav Shteinman explained, this teaches us that the depth of the bond between two friends is not determined by the quantity of time they spend together, but by the quality of their commitment to one another.

If this is true about two friends, it certainly applies to the closest friendship of all, that of husband and wife. Many people question how it is possible for a young man and woman to meet only a few times and decide that this is the person with whom they wish to spend the rest of their lives? Don't they need to have a prolonged courtship period to get to know each other better?

Fortunately we know that this is not the case, because the success of the relationship is determined not by the amount of time they spend together but rather by the depth of their commitment to respect, love and give to one another.

Shabbat Shalom.

Rabbi Reuven Semah

Growth Investment

Our Sages explain the very interesting placement of two commands that seem as diverse as ends of the spectrum. One verse tells us about the laws of a *taref* animal, "You shall not eat flesh of an animal that was torn in the field; to the dog shall you throw it" (22:30). The next verse tells us about carrying false or evil reports, "Do not accept a false report, do not extend your hand with the wicked to be a venal witness."

The two seem quite disjointed; yet the *Talmud* in *Pesachim* connects the two. "Whoever speaks or accepts gossip (*lashon hara*) is worthy to be thrown to the dogs, as it is written 'to the dog shall you throw it' and immediately afterwards it is written, 'do not accept a false report.'"

At first the connection is difficult to understand. What does throwing non-kosher meat to a dog have to do with a gossip? The two seem totally unconnected. According to the *Midrash*, the meat given to the dogs is a payback for their reticence on the night of the Egyptian exodus. That night, despite the cries and wails of the Egyptians as their first-born were smitten, the dogs were quiet. Therefore they are rewarded with the meat that a Jew must refrain from eating. How is their reward of reticence a lesson for Jews who slander?

I recently read of a man who was going on vacation to one of the islands south of the United States. He wanted a room for himself and his pet dog, and asked if the establishment, a hotel in Kingston, Jamaica, would allow an animal. A few weeks later he received his reply:

Dear Sir,

I've been in the hotel business for forty years and never had to eject a disorderly dog. Never has a dog set a mattress on fire while smoking in bed. Never has a dog stolen a towel or sneaked an unpaid guest into his room. Never has a dog acted disorderly, drunk or otherwise. Your dog is welcome. If he can vouch for you, you can come along as well.

The *Hafess Hayim* explains that the *Talmud* is making an amazingly profound comparison. The reason dogs were rewarded was because their nature is to yelp and bark at tragedy. Despite their instinct, they went against their nature and held back. They followed the command of the Almighty and held their tongues. The Torah rewarded their reserve with our *taref* meat.

But when humans, who are supposed to control their desires and their tongues, lose control, there is no better method to learn how to mend the folly of their ways than through the very animals who mastered self-control in most trying times.

How fitting is it that the two verses, one that rewards the canine for constraint be juxtaposed next to one which upbraids their mortal masters who unfortunately lose

perspective all too often. We are the masters of our animals, but more so must be the masters of our desires! Often, however, when our dogs get their just rewards it is not only time for us to appreciate their constraint. Instead of just teaching our dogs new tricks, we can learn a lesson as well. (Rabbi Modechai Kamenetzky)

Illness and Insult

The *perashah* discusses the laws of two people fighting, with resultant injury to one of them. The Torah specifies the payment of damages and states among other things that compensation includes reimbursement for lost work and medical expenses. The *Talmud* [*Baba Kamma* 85a] derives from here that permission is given for a doctor to heal.

Rashi explains the reason why we need a *pasuk* to give license for doctors to practice medicine. Without the *pasuk*, we might have taken the fatalistic attitude "G-d caused me to suffer; let G-d heal me".

The *Hafess Hayim* asks that this argument only seems to make sense in the case of illness — illness is clearly caused by Heaven, so we might have thought that only G-d could provide the cure. However, when someone hits another person and the pain is induced, not by G-d, but by another human being, the logic of the necessity for this license to practice medicine seems to break down. Why should doctors require a license to heal a wound that is caused by another person?

The *Hafess Hayim* explains that we see from this *Gemara* that the philosophy of a Jew must be that if a person hits him, it is really G-d that is causing the suffering. There is no difference between suffering from a virus - where we clearly think 'this came from G-d' - and suffering that comes from the hurt inflicted by one's fellow man. That too - we should see - as coming to us from G-d.

The *Sefer HaChinuch* writes (in the *misvah* prohibiting the taking of revenge): Therefore, when one is smitten or insulted by another person, he should know that G-d decreed this to happen to him. A person does not suffer pain or anguish in this world without G-d decreeing it upon him. Therefore, a person should not focus on what the other person did to him, but on what he himself did that caused him to deserve the pain or anguish!

The *Hafess Hayim* explains that is what the *Gemara* is teaching us. If not for the *pasuk*, I would have thought that when I got hit by this person, I should not seek a doctor's treatment because the bruise from my friend really came from G-d. Although the other person had no right to hit, and of course he will face an ultimate reckoning for his actions, I must view it as, ultimately, a hit that was directed at me from Heaven. (Rabbi Yissocher Frand)

Jumping for Joy

Feeling true happiness comes through performance of a *misvah*. Those who live a Torah lifestyle are not confused by the bombardment of media messages promising joy through consumerism. The "joys" of this world are temporary, while the "joy" of *misvot* is everlasting.

Rabenu Bachye teaches that not only are we required to feel joy when fulfilling our duties to Hashem, but that the joy we feel when we perform a good deed is, in itself, a *misvah*.

People feel a natural sense of satisfaction when they overcome an obstacle and succeed in reaching their goal. Visualize, for a moment, the football player who has just crossed the goal line, the batter who has just hit a home run, or the professional sports team that has just won a championship. The athletes jump up and down elatedly

on the field, offering and receiving congratulations, basking in their moment in the limelight, however fleeting. Their exuberance should be a lesson to us, demonstrating