

If you have a small-voltage battery with water exuding, you can touch it without receiving a shock, because it is weak. But if you have a 110-volt battery, you must insulate it against the strength of the current by putting tape or some other material around it. When you are dealing with a powerful dynamo, certainly you need something even stronger by way of insulation.

The Sages were well aware of the power of sin. Both in its moral and intellectual forms, sin appeals to the human being with a force and pull that is almost compulsive. Furthermore, sin is all-pervasive. Particularly in the current exile, the very environment militates against Torah and its observance. Under such circumstances, the Sages were wise to insist upon heavy and continued insulation. "Make a fence around the Torah." Stay far away from sin. (Ethics from Sinai)

Spiritual Capitalism

"The inequality in the distribution of wealth is one of the great benefits that Hashem provided to mankind. If everyone were equally wealthy nobody would work, and human affairs would be in the doldrums. It is only because people need money that is in the possession of others that they are willing to do things."

Free Enterprise was created to give each person an opportunity for personal and financial growth. Spiritual Capitalism provides each person with a unique opportunity for the soul to grow and connect to Hashem. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

A Bubby's Tears

When the State of Israel was first formed, Prime Minister David Ben-Gurion appointed his cabinet. Among those selected was Zalman Oran, a non-religious Jew, who was to serve as Minister of Education. His convictions, though secular in nature, were sincere. He served his post with dedication and commitment and took his job quite seriously.

Zalman Oran's wife, also secular like her husband, nonetheless lit Shabbat candles every week, a custom passed down from her mother. Every Friday night she would cover her eyes and pray that her children should grow up to be as great as the greatest Jew she knew - David Ben-Gurion! This was her heartfelt prayer, week after week.

Early on, in the formation of the statutes of the State of Israel, Ben-Gurion met with the venerated sage, Rav Avraham Yeshayah Karelitz, the *Hazon Ish*. They discussed many important issues during that momentous meeting, and Ben-Gurion came away from the encounter incredibly impressed and somewhat awed by the *Hazon Ish's* saintliness and sensitivity.

A few days after that meeting, Ben-Gurion met with Zalman Oran and other members of his cabinet to discuss certain policies and he began by describing the *Hazon Ish* and how amazed he was by his angelic presence. That night Oran went home and related the entire episode to his wife.

The next week when she lit the Shabbat candles, Mrs. Oran's prayer for her children was modified. Instead of wishing that her children grow up to be like Ben-Gurion, she now prayed that they become like the *Hazon Ish*, a man she knew nothing about other than the fact that Ben-Gurion was unusually impressed with him and held him in great esteem.

This incident was related by Rabbi Boruch Heyman, a Rav in Jerusalem, and a Torah scholar who is involved with myriad Torah organizations. Rabbi Heyman is Zalman Oran's grandson.

The Lorraine Gammal A"K Edition

לְעִילּוֹי נִשְׁמַת לְאָה בַּת בְּהִיָּה

בס"ד

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SHABBAT SHEMINI ☆ שַׁבַּת שְׁמִינִי

Haftarah: Shemuel II 6:1-19

APRIL 9-10, 2021 28 NISAN 5781

Early Friday Shir Hashirim/Minhah: **5:45 pm**

Friday Shir Hashirim/Minhah: **6:10 pm** Shaharit: **5:27, 7:00, 8:00, 8:15, 9:00 am**

Shir Hashirim (Midrash): **7:01 pm** Morning Shema by: **8:52 am**

Minhah (Midrash): **7:11 pm** Shabbat Class: **5:50 pm**

Candlelighting: **7:11 pm** Shabbat Minhah: **1:30 & 6:50 pm**

Evening Shema after: **8:09 pm** Shabbat Ends: **8:10 pm (R"Y 8:42 pm)**

These times are applicable only for the Deal area.

Rosh Hodesh Iyar will be celebrated on Monday & Tuesday, April 12 & 13.

A Message from our Rabbi

”וַיֹּאמֶר מֹשֶׁה זֶה הַדְּבָר אֲשֶׁר-צִוָּה ה' תַּעֲשׂוּ”

“Moshe said this is the thing that Hashem has commanded you to do”
(Vayikra 9:6)

The *Sifra* on *Parashat Shemini* says that Moshe told the people, “Remove the *yeser hara* from you and all of you should hold Hashem in awe and the honor of Hashem will appear to you.”

Rabbi Meshulam Dovid Halevi zt”l asks – the Jewish people have been working so hard to build the *Mishkan*, all have donated generously. What *yeser hara* is Moshe referring to?

He answers that sometimes a person is truly serving Hashem, but he is mistaken. As we saw in the conversation between King Shaul and the prophet Shemuel after the war with Amalek, Shaul though he had fulfilled the command of Hashem, and Shemuel told him that he did not.

Imagine if someone told us we can see the great Rabbis of the past if we would do certain good deeds. One might work hard to do them in order to merit seeing these great ones. But good deeds should be done to fulfill the will of Hashem.

Moshe saw their great enthusiasm in building the *Mishkan*. He was afraid that they were motivated to see the *Shechinah* of Hashem. He therefore told them to focus on only fulfilling the command of Hashem.

Shabbat Shalom

Rabbi Reuven Semah

For This You Have Been Chosen

This week we read the *perashah* of *Shemini*. “*Vayhi bayom hashemini* {And it was on the eighth day}, Moshe summoned Aharon and his sons and the elders of Israel. [9:1]” *Rashi* explains that this was the eighth day of the consecration and the day that the *Mishkan* {Tabernacle} was erected.

“And he said to Aharon, take a calf as a sin offering... because on this day Hashem will appear to you. [9:2,4] And Moshe said to Aharon: ‘Draw close to the altar and offer your sin offering... and atone for yourself and for the nation.’ [9:7]”

Moshe needed to urge Aharon to draw close to the altar. Aharon was both embarrassed and afraid to draw close—he saw a vision of the Golden Calf blocking any atonement that he would offer. *Rashi* explains that Moshe assuaged his fears by asking, “Why are you embarrassed—for this you have been chosen.”

There are many explanations on what Moshe meant when he said “for this you have been chosen.” Some explain that it was specifically this sensitivity and humility, manifested by his embarrassment and fear of the sin he had committed, which made him worthy to be the *Kohen Gadol*. The vision of the Calf was embedded in his mind—he felt that he couldn’t draw close to Hashem. Moshe explained to him that it was that attitude which made him worthy. “For this you have been chosen.”

The *Imreh Emet*, quoting Rav Chaim Vital, offers a different explanation. Every person has a specific life-mission to obtain or correct a certain attribute or tendency. Since this is the reason why his soul was sent to this world, he will encounter resistance, challenges and difficulties in regard to that specific area. As opposed to these difficulties being seen as an indication that this area ‘just isn’t for me,’ one must realize that those difficulties are the highway markers on the long road of life, revealing the area which contains the potential for optimal growth and greatness. The greater the challenges that one is confronted with, the more Hashem wants and expects from him.

Aharon had stumbled and had sinned with the Golden Calf. As he was now going to induct the service to Hashem in the *Mishkan*, he encountered tremendous obstacles. It appeared as if Hashem didn’t want his service. He was embarrassed and afraid to draw close. Perhaps he was in the wrong line of business...

Moshe tells him: “Draw close to the altar—for this you have been chosen.” The difficulties and obstacles that you are encountering are the strongest and clearest indications that this is your line of business, “for this you have been chosen.”

The Vilna Gaon takes this even a step further. At times a soul must return to this world in order to take care of some unfinished business. This is known as ‘*gilgul*’ or reincarnation. The Kabbalists teach that in our ‘last-minute-before-the-Mashiah-generations’ we are all in such a state—we’re back trying to make good on where we fell short in the past.

But how does a person know, besides general *misvah* observance, what specific aspect or area he has returned to correct? The Vilna Gaon says that there are two ways of knowing. Firstly, the area where a person has stumbled and ‘given in’ many times and secondly, the area for which he feels a strong pull of desire. Those are the areas where he can shine and that is why he is walking this earth.

“Why are you embarrassed—for this you have been chosen.” Important words to keep in mind as we bump along the road of life. (Rabbi Yisroel Ciner)

Why Mention Fins?

There is a very simple rule for identifying kosher fish: Any fish that has both fins and scales is kosher. Any fish that does not have both fins and scales is not

kosher. The *Gemara* in *Masechet Hulin* (66b) states: “All fish that have scales, have fins.” In other words, there is no such thing in all of creation as a fish that has scales but does not have fins. There are certainly fish that have fins and not scales, as we well know, but the reverse is not true. The *Gemara* asks, if that is the case, why does the Torah say: “Anything that does not have fins and scales in the water is not kosher?” Let the Torah merely say that any fish that has scales is kosher! (We would automatically know that it also has fins.)

The *Gemara* answers, “to magnify Torah and to exalt it.” (*l’hagdil Torah u’l’ha’adira*). In other words, in truth, it was not necessary to provide the extra detail about fins, once we know that scales are a kosher sign for fish. It was just provided as a literary flourish to expand the Torah and exalt it.

This is a strange *Gemara*. Out of every single letter that is extra in the Torah, the Rabbis felt a need to expound and learn out new laws and teachings. So much of *Talmudic* discussion is spent analyzing exposition of extra words and letters! What is going on here with this answer in *Hulin* as to why we have the superfluous teaching that scales and fins make a fish kosher?

Today we are familiar, perhaps, with most of the fish in the world. But even today, a marine biologist sometimes comes up with new species of fish that are first being discovered now. Certainly in *Talmudic* times, if you asked a scientist, “Is there any fish in the universe that has scales and does not have fins, no scientist would go out on a limb and say “there is no such thing!” Perhaps the same could be said even a hundred years ago! How would he know? Who can say, “I have knowledge of every single species of fish that will ever be discovered?” Nobody can say definitively something is true of every species of fish, because nobody has seen every single fish in the world.

Yet, Hashem tells us (in the Oral Law) “There is no such thing in all of creation as a fish that has scales and does not have fins.” Why does He tell us this? *L’Hagdil Torah u’l’ha’adira*. To beautify and to glorify the Torah! No scientist in the world can make a statement like the *Gemara* makes, that there is no such thing as a fish that has scales and not fins. But the *Gemara* can make such a statement because it is based on oral tradition, person from person back to the Almighty (who transmitted it to Moshe).

This is why the *Gemara* utilizes the expression *l’hagdil Torah u’l’ha’adira* here. It testifies to the glory of the Torah’s wisdom, since only the Torah could definitively know such a scientific fact. (Rabbi Yissocher Frand)

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.

“Make a fence for the Torah” (*Pirke Abot* 1:1)

“וַיַּעַשׂוּ סֵיג לַתּוֹרָה”

People wonder about the need for the many Talmudic laws that we are required to observe. Essentially, they are a “fence,” instituted to protect the Biblical commandments against the danger of violation. This is a basic approach, found in the Bible itself. The *nazir* is a person who took upon himself a vow of abstinence which forbade him to drink any wine or other intoxicating liquors. The Torah, however, imposes upon him further restrictions: he may not drink vinegar derived from wine, or eat dried grapes, raisins or anything else derived from the grape vine. These are fences designed to keep the individual distant and remote from the area where danger might lurk. Man is only human and can succumb to temptation. The least association with the forbidden item can ignite a chain reaction which could shortly lead to the most flagrant transgressions. The Sages of the Talmud had a most realistic view of human nature and the power of the attraction of sin.