

each day, and work on correcting mistakes and building a profitable “business.”

Each time you are confronted with the choice of doing what the Torah says is correct or violating its teachings, stop and consider the eternal gain that will be your “profit” if you do what Hashem wants. This businesslike approach to building your spiritual self will yield revenue for eternity! (One Minute With Yourself – Rabbi Raymond Beyda)

No Pain, No Gain

“The whole concept of pain is a miracle. All of us who are blessed with the feeling of pain would react immediately by our nerves sending messages to our brain. And so, pain is really a blessing. It is an indication that something is wrong, and it causes us to react to protect ourselves.”

During exercise, our bodies sends us pain as a signal that we reached our limits. The same thing occurs when studying or working. The next day, we realize from the pain, we gained renewed strength. (Norman D. Levy; Based on Rabbi Miller's, Duties of the Mind)

Looking to the Future

There was a brilliant young Yeshiva student in Lakewood who got married. The *Roshei Yeshiva* and many of the distinguished students of the Yeshiva came to his *Sheva Berachot*. The *hatan* said a nice *dvar Torah* during the meal. It was now the end of the *Sheva Berachot* meal, and the grandfather of the *hatan* asked for permission to speak.

The grandfather of the *hatan* was not a learned man. The *hatan* began squirming in his chair. “What is my grandfather going to say? The Rosh Yeshivas are all here. I am going to be so embarrassed!” But after all, he was the *Zeida*. It is not possible to tell a *Zeida* that he cannot speak at his grandson's *Sheva Berachot*.

The *Zeida* (who was from Europe) got up and spoke to the gathering: I would like to relate an incident that happened in Europe. There was a young boy in Europe who attended *cheder*. He was a mischief maker. One Monday morning, before anyone was in shul, this boy took a goat and put it into the *aron kodesh*. When it came time for *kriat haTorah*, the *gabbai* opened the *aron kodesh* to take out a *Sefer Torah*. Lo and behold, a goat jumped out! The people in shul were outraged. They traced the criminal act back to this mischievous boy.

The principal of the *cheder* came to the boy's parents and said, “This is the last straw! This time your son has gone too far. We are throwing him out of the school.” The boy then went to the town Rav and told him, “I want to take the principal to a *din Torah* and demand that he accepts me back into school.” The principal came to the *din Torah*. The Rav turned to the boy and asked, “What is your claim?” The boy responded, “There is only one *cheder* in this town. If I get thrown out of this *cheder*, what will become of me? Either I will go to the *gymnasium* (secular educational institution) and lose all connection to Judaism, or I will wander the streets and lose all connection to Judaism, and then my children and grandchildren will not have any connection to Judaism. True, maybe I deserve to be thrown out of school. However, can you say that you have “looked this way and that way and saw that in the future no person will descend from me”? What is going to be with my descendants? This principal is sentencing them that they should all be irreligious Jews. That is not right! How can you sentence my children and grandchildren to a life without Torah?” The principal said, “You are right,” and he accepted the boy back into school.

The *Zeida* concluded, “I am that mischievous boy who put the goat in the *aron kodesh*. Now, look at my grandson. Look at this brilliant prodigy! See what happens! You never know who might come out from someone.” (Rabbi Yissocher Frand)

The Lorraine Gammal A "H Edition
ט"תתפ"ח, X ט"ז, v♣α↔°β ηΥκηγκ

Congregation Magen Abraham

479 Monmouth Road - P.O. Box 444
West Long Branch, New Jersey 07764
(732) 870-2225



SHABBAT SHEMOT ♠, Iv♣9, X♥↑

Haftarah: Yirmiyahu 1:1 - 2:3

DECEMBER 28-29, 2018 21 TEBET 5779

Friday Minhah: 4:19 pm

Candlelighting: 4:19 pm

Evening Shema after: 5:17 pm

Shaharit: 6:20, 6:40, 8:10, 9:15 am

Morning Shema by: 9:06 am

Shabbat Classes: 3:30 pm

Shabbat Minhah: 4:00 pm

Shabbat Ends: 5:18 pm (R"Y 5:50 pm)

These times are applicable only for the Deal area.

Sunday Minhah: 4:25 pm

This bulletin is dedicated for the zechut of all the people in the community and in klal Yisrael who are ill. May Hashem give them all a *refuah shelema*

Mabrook to Moshe & Molly Esses on the birth of a baby girl. Mabrook to the grandparents, Michael & Barbara Gindi.

A Message from our Rabbi

”וַתִּירָאן, הַמִּיָּלֶדֶת אֶת־הָאֲלָקִים... וַתַּחֲיֶינָן אֶת־הַלְדִּים”

“But the midwives feared G-d...and they kept the boys alive” (Shemot 1:17)

The king of Egypt commanded the midwives to kill the newborn baby boys of the Jews, but they didn't listen and they didn't kill the babies. It seems that if one doesn't want to kill, one doesn't need any special intent or spiritual thoughts. Just not doing the act is the main thing. However the Torah says that even when they didn't kill, they intended to fulfill the will of Hashem, that it is forbidden to kill.

The *Rambam* rules that in order for righteous gentiles to be considered observers of the seven Noahide laws, it must be that they are doing it because it is the command of Hashem. If they observe them without this intent, they are not counted as observers of the seven *misvot*. One of them is the sin of murder. What difference does it make if they intend to follow Hashem?

The difference would be in a case of a test. If someone is put to the test of kill or be killed, the gentile will kill in order to save his own life. The *Talmud* says one must not kill in order not to be killed because “you do not know if your blood is redder than his” (מאי חזית דדמך סומך טפי). One never knows whose life is more important, yours or his. The gentile will not make this argument, only a Jew who doesn't kill because it

is the will of Hashem. Only one who doesn't kill because it is the will of Hashem will understand the deeper meaning of this law.

The midwives jeopardized their lives by saving the babies. Because they understood the logic of “whose blood is redder,” they understood the law of murder in the deepest manner long before the Torah was given. That is what the verse means, “and they feared G-d.” They understood the depth of the command. One who doesn't possess this fear and doesn't kill will not be able to understand and do as they did.

Shabbat Shalom.

Rabbi Reuven Semah

You See?

”וַתִּירֹאן הַמִּילֹדֹת אֶת־הָאֱלֹקִים וְלֹא עָשׂוּ כַּאֲשֶׁר דִּבֶּר אֲלֵיהֶן מֶלֶךְ מִצְרַיִם”
“The midwives feared Hashem and did not do as the Egyptian king had told them.” (Shemot 1:17)

The *pasuk* praises the *yirat Shamaim* of the Jewish midwives rather than their desire to do *hesed*. The *Hafess Hayim* remarks that *hesed* alone could never have brought them this far. Kindness might have caused them to resign from their jobs, but their intention was to keep their posts so that no one else would perform the heinous job of killing Jewish babies. It was specifically their fear of Heaven that spurred them on to perform the will of Hashem.

When a person finds himself in the midst of a *nisayon* (test) of character) it is the fear of Heaven translated into the desire to do the will of Hashem, that will allow him to pass the test. The next time you find yourself in a precarious situation, just ask yourself: “What does Hashem want me to do now?” If one follows his heart and his mind, he will undoubtedly pass the test. As we say in *Tehillim*: “*Yirat Hashem tehorah omedet la'ad* – a pure *yirat Hashem* will stand by him forever!” How different is the gentile's fear of Heaven, who is so afraid to get caught that he'll try to “outsmart” G-d!

The *Netivot Shalom* explains that *yirat Hashem* is the true *avodah* of a Jew, like the *pasuk* says: “What does Hashem your G-d ask of you? Only that you fear Hashem.” The word for “fear” is the same word that means “to see.” Because true *yirat Hashem* is seeing the Almighty in every situation! Bringing Hashem into every aspect of our lives! The more one notices Hashem, appreciates Hashem, and connects to Him, the more he will emulate His ways, thereby performing His will. This is true *yirat Hashem* in practice! (Torah Tavlin 2)

Burning Interests

The Torah tells us that Moshe was shepherding the sheep of Yitro, his father-in-law, when, “an angel of G-d appeared to him in a blaze of fire from amidst the bush. Moshe saw the event and behold, the bush was burning in fire and yet the bush was not consumed. Moshe said, ‘I will turn from my course and see the marvelous sight — why does the bush not burn?’ Hashem saw that Moshe turned from his path to see the sight and He called out to him from amidst the bush and said, ‘Moshe Moshe...’” The conversation ultimately leads to our exodus from Egypt.

However, the entire narrative seems overstated. The Torah, which never uses needless words, could have simply stated, “Moshe saw that the bush was burning and yet the bush was not consumed. Moshe turned to marvelous sight, and Hashem called out to him from amidst the bush and said, ‘Moshe Moshe...’”

The *Midrash Tanhuma* expounds upon the verse, “Moshe turned from his path to see the sight.” There is an argument whether he took three steps or just craned his neck. The *Midrash* continues. Hashem said, “You pained yourself to look, I swear you are worthy that I reveal myself to you.”

The *Midrash* was definitely bothered by the extra wording regarding Moshe's decision to look and Hashem's open commendation of that decision. But it is still very difficult to understand. Moshe sees a spectacle of miraculous proportions and looks. Why is that such a meritorious act? Doesn't everyone run to a fire? Aren't there hoards that gather to witness amazing events?

In the early 1920's, Silas Hardoon, a Sephardic Jewish millionaire, made his fortune living in China. Childless, he began to give his money away to Chinese charities. One night his father appeared in a dream and implored him to do something for his own people. Silas shrugged it off. After all, there were hardly any of his people in China. But the dreams persisted, and Silas decided to act. The next day he spoke to *Hacham* Ibrahim, a Sephardic Rabbi who led the tiny Chinese Jewish community. The *Hacham's* advice sounded stranger than the dreams. He told Silas to build a beautiful synagogue in the center of Shanghai. It should contain more than 400 seats, a kitchen, and a dining room. Mr. Hardoon followed the charge to the letter. He named the shul “*Bet Aharon*” in memory of his father. A few years later Mr. Hardoon died leaving barely a minyan to enjoy a magnificent edifice, leaving a community to question the necessity of the tremendous undertaking.

In 1940, Japanese counsel to Lithuania Sempo Sugihara issued thousands of visas for Kovno Jews to take refuge in Curaçao via Japan. Included in that group was the *Mirr*er Yeshiva. They arrived in Kobe but were transported to Shanghai where they remained for the entire war. The *Mirr*er Yeshiva had a perfect home with a kitchen, study hall and dining room — *Bet Aharon*! The building had exactly enough seats to house all the students for five solid years of Torah study during the ravages of World War II. The dream of decades earlier combined with action, became a thriving reality.

Moshe knew from the moment he spotted that bush that something very extraordinary was occurring. He had two choices: approach the spectacle or walk on. If he nears the bush, he knew he would face an experience that would alter his life forever. Hashem knew that Moshe had this very difficult conflict. His approach would require commitment and self-sacrifice. He took three steps that changed the course of history. Hashem understood the very difficult decision Moshe had made and declared that such fortitude is worthy of the redeemer of My children.

In many aspects of our lives we encounter situations that may commit us to change. It may be a new charity we decide to let through our doors, or a new patient we decide to see, or even a new worthy cause we decide to entertain. They all require us to take three steps and look. If we walk away, we may not just be ignoring a burning issue. We may be ignoring another burning bush (Rabbi Mordechai Kamenetzky)

Businesslike Approach

Many people find it difficult to come across a good investment. Others can't seem to finish the fiscal year with a profit. “How does my friend Joe do it?” they ask themselves in frustration.

The answer: Most successful businesspeople figure out the profit-or-loss for any proposal, and do not accept the deal or order unless it will yield a bottom-line profit at the end of the day.

The *Talmud* tells us that the business of the soul is no different than the financial dealings of this world; both require calculating gain versus loss. The *Mesillat Yesharim* (chapter one) also teaches that we must make calculations about gain and loss before acting. “What do I gain or lose by performing this commandment?” and “What do I profit if I perform this transgression?” are questions we must ask regarding every deal that comes to the table of spiritual life. We should make an accounting of our behavior