

convert them into electrical impulses that are sent to the brain. The brain registers the sound and makes sense of them.”

As we study the miracle of sound, we can appreciate this wonderful gift from Hashem. This appreciation can cause one to exercise caution and use this gift properly. (Norman D. Levy, Based on Rabbi Miller's Duties of the Mind)

### Nothing But the Truth

One evening Abba parked his car in the Givat Shaul neighborhood of Jerusalem. We got a ride to Bnei Brak for a wedding, and when we returned, our car was not where we had left it. We were obviously victims of a car theft. It was just as obvious that it was the will of Heaven that my father suffer this loss, but we were understandably extremely annoyed. Even though it was not a new model, the car was still worth forty thousand shekels.

We started walking, in hopes of finding a cab. Abba was quiet and uncomplaining. “Oh well,” I tried to console him, “you really needed a new car anyway. Now you’ll be able to collect the insurance money and buy a new one.”

Abba shook his head. “I’m afraid not,” he said. “My policy specified that when there is no extra security lock on the steering wheel, in addition to the alarm system, the car is not covered. I never got around to buying a steering wheel lock for the car, so I can’t make a claim.”

“But you’ve been paying the premiums for such a long time,” I protested. “You’ve paid so much money. Now you deserve to get it back. It’s mostly your own money anyway,” I reasoned.

“Insurance companies are not interested in philosophy or logic. A contract is a contract. I paid them knowing all their conditions. It’s my fault that I didn’t heed one of the conditions. So they are not obligated to pay me. And that’s that.”

“Come on, Abba. Who will ever know whether you had the lock on or not? If they ask you, you can say that everything was the way it was supposed to be.”

“The Torah says that it’s forbidden to lie,” Abba said curtly.

“The insurance company is so big. What does one more payout mean to them?”

“That’s true,” Abba replied, “but I personally, as a Jew, am forbidden to lie. Even if it means losing forty thousand shekels.”

The next day, Abba reported the theft to the insurance company. In the short interview that ensued they asked him about the steering wheel lock, and he did not lie.

Abba didn’t receive a penny from the company, but he was proud of the fact that he had withstood temptation, that he belonged indeed to a nation apart, a nation that clings to the truth of the Torah.

I suppose the reader is now hoping to hear how Abba was paid back in the end. He did not have a windfall of forty thousand shekels, and for that reason I hesitated to write this story. However, I think it shows that a measure of greatness resides in every Jew, and even though the *halachah* requires this behavior of all of us, it is still an impressive story. The uncompromising straightforwardness a Jew adopts in order not to violate a prohibition of the holy Torah is worthy of being held up to the light. (There is no such thing as coincidence)

*The Lorraine Gammal A "H Edition*

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## Congregation Magen Abraham

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SHABBAT AZRIA-

MESORA ✨ γ♦ρ↔μ♣N-□γηfρ±ζ♥,□,□X♥↑

Haftarah: Melachim II 7:3-20

**APRIL 21-22, 2018 6 IYAR 5778**

Friday Shir Hashirim/Minhah: **6:19, 7:13** Shaharit: **5:10, 6:40, 8:30, 9:15 am**

Candlelighting: **7:23 pm**

Morning Shema by: **8:40 am**

Evening Shema and Omer after: **8:21 pm**

Shabbat Classes: **6:00 pm**

**Day 21 of the Omer**

Shabbat Minhah: **7:00 pm**

Shabbat Ends: **8:22 pm (R" T 8:54 pm)**

These times are applicable only for the Deal area.

Sunday Minhah: **7:00 pm**

**Mabrook to Sam & Elizabeth Sitt on the engagement of their son, Morris, to Danielle Ashkenazie. Mabrook to the grandparents, Morris & Stella Sitt.**

**Mabrook to Hymie & Dina Dana on the birth of a baby boy. Mabrook to the grandparents, Morris & Susan Dana.**

**Mabrook to Stephen & Lisa Betesh on the engagement of their daughter, Sharon, to Isadore Betesh.**

### A Message from our Rabbi

”זאת תהיה תורת המצרע”

“This shall be the law of the *mesora*.” (Vayikra 14:2)

What is the sin that causes a person to get *sara'at*? *Hazal* teach us that it is the sin of *lashon hara*, speaking badly about others. Now you may ask: Is *lashon hara* really such a terrible sin? After all, it’s just talking. You’re not actually doing anything. Why does this sin get such a harsh punishment?

Let’s imagine a science teacher teaching about atomic energy. He begins by explaining that the atom is so small that you actually cannot see it. Scientists know how to split them into smaller parts. When that happens, energy is released. So you might think that these atoms are so small, how much energy can there be? The problem is that when an atom is split in two, a part bumps into the atoms next to it. That makes those atoms split in two also. This continues to form a chain reaction that can cause a tremendous explosion.

Now we can understand how words can destroy. If you tell someone something bad about another person, he may not like that person any more. He may not want to

do business with him either. And he might tell other people about this bad thing, who will then tell others. It's like a chain reaction! Before you know it, nobody will like that person. He will be all alone, and his life will be ruined. All from just a few words.

But keep in mind that nuclear power also has a tremendous potential for good. It can be used to turn on lights and power our cities. The same is true about our words. We can do tremendous good by the things we say. We can say a kind word. We can comfort someone who is sad. We can make a person know he has friends. We can teach Torah. We can encourage people to keep the *misvot*.

Always remember: the words we speak have the power to “light up the world.”  
Shabbat Shalom. Rabbi Reuven Semah

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## Future Effect

“You shall separate the Children of Israel from their impurity; and they shall not die as a result of their impurity.” There is a message in this *pasuk* for all Rabbis and for all teachers and indeed for all parents.

Any person who has been in the rabbinate or who has been in positions of spiritual leadership — a Rebbe, a teacher, a parent — knows the feeling: We talk, we give *mussar* to people, we say over what we feel are inspirational messages — until we are blue in the face — and ostensibly our words have no impact, whatsoever.

Yeshivah *meshgichim* have been telling students from time immemorial that they need to get up for prayers in the morning and be on time for *minyan* but unfortunately their words are not always accepted. *Rabbanim* give *mussar* about all sorts of things and people often persist in doing what they have always been doing. How many Rabbis have spoken out time after time that people should not talk during prayers? Yet people continue to talk during prayers. How many times as parents have we had the experience that we tell something to our kids — repeatedly — to no avail? Apparently, it just goes in one ear and out the other.

That is what this *pasuk* is teaching us. “You shall separate the Children of Israel from their impurity.” You need to give *mussar*. You need to preach. You need to tell them what is right and what is wrong, to stay away from things that defile. Ostensibly, it has no impact. “And they shall not die as a result of their impurity.” However, one day, one place and one time — maybe when they are very old, maybe even when they are about to die — when they die, they will not die of their impurity. Why did they not die of their impurity? It is because your words did make an impact.

If you have been in the rabbinate or the teaching business or even the parent business, you see that sometimes you preach and preach and preach and maybe it takes twenty, thirty, or forty years but when people get older they may indeed admit, “You know, what you told me way back when made a lot of sense.” As Mark Twain said, “When I was a boy of 14, my father was so ignorant I could hardly stand to have the old man around. However, when I got to be 21, I was astonished at how much the old man had learned in seven years.”

This is the message of the *pasuk*. You have to preach and you have to give *mussar* (“You shall separate the Children of Israel from their impurity”). Do not think it has no impact. Maybe not now but one day they will change (“They will not die in their state of impurity.”) Rabbi Yissocher Frand)

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## Setting An Example

”וְבָא אֲשֶׁר-לוֹ הַבַּיִת וְהִגִּיד לְפָהֳרֵי”

“The one to whom the house belongs shall come and declare to the *Kohen*” (*Vayikra* 14:35)

It is interesting to note that when the Torah refers to someone who has *sara'at* on his body, it says, “He shall be brought to the *Kohen* (14:2). In contrast, in regard to a plague afflicting a house, it says, “He shall come to the *Kohen*.” What reason is there for this disparity between the two plagues? Harav Dovid Feinstein makes a noteworthy observation. The plagues which strike one's body, clothes or home are an indication from Above that something is wrong with this person. The affliction progresses from the individual to his garments until finally his home is struck as well.

Someone whose body has been afflicted has a natural tendency to rationalize the plague. He researches every sickness known to man, rather than concede to the truth that this affliction is an indication of his own spiritual failing. It takes a special person to immediately admit to his own shortcomings. Consequently, it is sometimes necessary for this person to be brought to the *Kohen* for a ruling regarding this plague.

When the affliction has “graduated” beyond his body and has reached his house, it indicates that the plague is out of control. The spiritual contaminant has spread to the rest of his household. His family has learned to emulate his evil ways. Only an egotistical individual puts his family in danger of being punished in order to protect himself. When the well-being of his loved ones is at stake, one tends to change his attitude. He no longer needs encouragement to go to the *Kohen*.

It would serve us well to contemplate these words. We must realize that we are our children's ultimate role models. Our actions speak louder than our words, which may send mixed messages. We may not care about ourselves, but what right do we have to “inspire” our children to think or act in a manner which might be less than acceptable? Perhaps our obligation towards our children can serve as the greatest motivating factor for our spiritual development. (*Peninim* on the Torah)

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## 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.

”עֲשֵׂה רְצוֹנוֹ כְּרְצוֹנְךָ”

“Fulfill His will as you would your own will” (*Abot* 2:4)

The word “*kiresonecha* - as your own will” is superfluous; why doesn't he simply say, “Do His will?”

The message in this *Mishnah* is indeed much more profound than just calling on man to do the will of Hashem. The money we spend during our lifetime can be divided into two portions: Some goes to spiritual matters such as *sedakah*, *misvot*, and tuition, and the other goes for physical necessities and personal pleasures. In retrospect, we usually see that money spent on pleasures has been wasted. However, the return for money spent on the spiritual is everlasting.

Unfortunately, many people who are blessed with affluence spend freely on personal amenities, yet plead poverty when it comes to spending money on spiritual matters. The *Mishnah* is advising that a person should fulfill His will as he would his own will, i.e., an equal amount of money should be spent on spiritual matters as on physical ones. If one has money to “throw over the cliff,” one should not plead poverty when it comes to spending for Hashem. (*Vedibarta Bam*)

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## Sound Effects

“When we talk we make sound waves that travel in the air until finally they hit the eardrum of the listener. The eardrum is specially constructed to accept those sounds and