

had been in the Greenspan family for generations. After David's father passed away, though, David realized that he wasn't all that interested in bagels after all. He was good with his hands and he wanted to put them to use.

After taking some evaluation tests, David was told to become a locksmith. He studied hard and soon discovered that he had found his niche. Bagels were out, locks were in, and David soon had a job in the locksmith business.

The pay was good, but David really wanted to strike out on his own. He was constantly on the lookout for a good opportunity, a place where he could establish himself.

One day, David was driving through Monsey, New York. He eyed the layout of the stores in one section of the town. There was a window business there that seemed to catch his eye...was this the chance he had been waiting for?

David mustered up all his courage and entered the store to ask if he could rent out a small corner for his new locksmith business.

The store owner was agreeable, and before long, David's new business was setting up shop.

David was now in a very religious area. He figured that the local population would probably make up the majority of his customers, so an ad in the local Jewish circular would be a good idea. He arranged for the ad to be placed, and a few days later, he received his copy in the mail.

David thumbed through the circular until he found his advertisement. "Looks good," he murmured to himself. Absently, David continued flipping through the pages, taking note of the other businesses that were established in the community.

Suddenly, a short section at the back of the circular caught his eye. "Lost and found," the headline proclaimed, and underneath was a series of columns.

David began to read the items listed.

"Found: Gold bracelet. Please call..."

"Found: Large sum of money. Please call..."

"Found: Diamond earring. Please call..."

David couldn't believe his eyes. Were these people actually trying to return such valuable items? And there were so many of them! Whatever happened to "finders keepers, losers weepers?" Here, David saw an entirely different attitude, one based on helping others instead of only taking for oneself.

David figured that if this is what religious Jews were like, it was a group that he wanted to be a part of. Before long, David began to wear a *kippah*, and he is now well on his way in his return to his Father in Heaven. (Visions of Greatness III)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשָׁמַת לְאָה בַּת בִּהְיִיָּה

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שַׁבָּת וַאֲרָא וְיִצְחָק

Haftarah: Yehezkel 28:25-29:21

JANUARY 20-21, 2023 28 TEBET 5783

Shir Hashirim/Minhah: **4:32 pm (upstairs)** Shaharit: **6:15, 6:45, 8:25, 8:30, 9:00 am**

Minhah: **4:42 (main shul)** Morning Shema by: **9:06 am**

Candlelighting: **4:42 pm** Shabbat Minhah: **1:30 & 4:20 pm**

Evening Shema after: **5:40 pm** Shabbat Ends: **5:41 pm, R"Y 6:13 pm**

These times are applicable only for the Deal area. Shabbat Class: **4:05 & 5:41 pm**

Weekday Shaharit: **6:45, 7:10 am**, Sundays: **8:15 am**, Weekday Minhah: **4:45 pm**

This bulletin is dedicated by Steven Levy
in memory of his father, Eliyahu ben Simbol.

Rosh Hodesh Shebat will be celebrated on Monday, January 23. Bircat Halebanah may be recited from Saturday night, January 28 until Saturday night, February 4.

A Message from our Rabbi

וַיִּתְחַדְלוּ הַקְּלוֹת וְהַבָּרָד וּמָטָר

"The noise, the hail and the rain stopped." (Shemot 9:33)

Our *perashah* begins telling the amazing events that occurred that brought about the exodus of the Jews from Egypt. The story must be true because no one can make up such a story. When the plague of hail came to an end, the Torah describes the manner in which it concluded. Rabbi Yosef Wahrman notes that we need to pay attention to the order of events. First the supernatural sounds and hail stopped, and then the regular rain stopped. However, the next *pasuk* states that Pharaoh saw that the "rain, hail and noise ended." Why is there a change in the order?

The hail had two aspects. There was miraculous hail mixed with fire and ice and earth-shattering thunder. At the same time, there was also a natural rain storm. Pharaoh was expected to hear the noise and see the hail first, and to come to the recognition that even the rain is from Hashem. However, Pharaoh made a mistake. He used the rain as a proof that the hail storm was merely a natural storm. He reasoned that the hail must then be a fluke weather pattern for the weather bureau to investigate.

After the Six Day War in 1967, Rabbi Gershon Weiss went to buy a secular newspaper. He was sure that the news reporters would admit that there is a G-d protecting the Jewish nation. After all, how can anyone explain such a miraculous victory? He

wanted to be able to show his children that there was a time when the whole world saw the Hand of Hashem. To his dismay, the headlines read, “Israel has new technology which can do more than American weapons can.” The article went on to explain how the weapons somehow knew exactly where to strike without the instruction of the people launching them. They attributed their miracles to Israel’s advances in technology, not to Hashem. If one does not want to believe, nothing can convince him.

May we merit to see Hashem’s Hand in each of the events that occur in the world – both the “natural” and the miraculous events – and may this recognition strengthen the awareness of Hashem in our lives.

Shabbat Shalom.

Rabbi Reuven Semah

All Good

At the end last week’s parsha, Moshe complained to *Hashem* in strong language: “...Why did you do evil to this nation, why have you sent me? From the time I came to Pharaoh to speak in Your Name, the situation of this nation deteriorated...” This week’s *perashah* begins with the Almighty’s response to Moshe’s complaint: “And *Elokim* spoke to Moshe and said: I am *Hashem*.”

This is a strange *pasuk* because the Name of G-d, “*Elokim*” and the Name of “*Yud-Kay-Vav-Kay*” (*Hashem*) have two very specific and distinct meanings. *Elokim* carries with it a connotation of *Midat HaDin* (Strict Justice). On the other hand, *Yud-Kay-Vav-Kay* is the Name of *Hashem* which connotes *Midat HaRachamim* (the Attribute of Mercy). The *pasuk* begins with the phrase “*Vayedaber Elokim el Moshe*.” Thus, Hashem is speaking sternly to Moshe. And yet He tells him ‘*Ani Hashem*’.

Perhaps the following interpretation can be suggested: Hashem is telling Moshe something that every Jew, and every person in fact, needs to realize. (This is something which is much easier said than done.) Invariably, in the course of a lifetime, things occur which are extremely painful. There are situations where we think the Almighty is punishing us, angry with us, or has abandoned us. The faith of a Jew, however, requires a person to realize what Rabbi Akiva taught us, and what *Nachum Ish Gam-Zu* taught us, namely “*Kol d’Avid Rachmana l’Tav Avid*” (All that the All-Merciful One does, He does for good). The pain and the suffering that a person endures during his lifetime is ultimately what is best for him. This applies on an individual level and on a national level as well. It is a very difficult concept of *Emunah*, but a person needs to believe this.

Vayedaber Elokim el Moshe: Moshe, you think I am torturing the people? Am I bad to the people? Moshe *Rabenu*, you should know that *Ani Hashem*. It all comes from the same source. It is all ultimately a manifestation of My *Midat HaRachamim*. Sometimes the Attribute of Mercy requires these types of things to happen as well.

We recite twice a day as a Biblical command, *SHEMA YISRAEL HASHEM ELOKENU HASHEM ECHAD*. That statement (which is perhaps the Pledge of Allegiance of every single Jew) not only conveys the concept that Hashem is One (which is part of the *Misvah*) and not only testifies to my accepting Him as my G-d (*Kabbalat Ol Malchut Shamayim*), but also, implicit in that statement is the unification of the Name *HASHEM* (the Attribute of Mercy) with the Name *ELOKENU* (the Attribute of Justice).

Everything is from the same source. Even when a person must endure terrible troubles like they did in *Mitzrayim*, that was part of Hashem’s Grand Plan of how to create His Nation. *Hazal* refer to the experience of the Jewish people in Egypt as the crucible (*Kur haBarzel*), the vessel used to refine silver or gold through intense heat that removes the dross and impurities of those metals. That was the Egyptian experience.

It was certainly horrible to endure that experience. It must have been extremely difficult for the people who saw their children being thrown into the Nile to view the

experience as a manifestation of G-d’s Attribute of Mercy. However, this is part of the Jewish mandate to believe: Hear o Israel, *Hashem (Midat HaRachamim) Elokenu (Midat HaDin) Hashem (Midat HaRachamim)* is all One.

The Sanzer Rebbe, *zi”l*, once said that this is the meaning of a universally practiced custom to put our hand over our eyes when we read *Shema*. It symbolizes our inability to perceive the fact that the *Midat HaDin* and the *Midat HaRachamim* all come from the same source. We can’t see the Attribute of Mercy being the ultimate source of bad things that happen to us. Therefore, we cover our eyes: I can’t see how this could possibly be good. I can’t see it – but I believe it!

On the national scale, the things that *Klal Yisrael* have endured are mind-boggling. They are hard for the human mind to understand. Therefore, when we recite *Keriat Shema*, we need to cover our eyes, because many times in this world, we simply cannot see the unification to which we are testifying – that *Hashem Elokenu Hashem Echad*, that it all stems from the same *Midat HaRachamim*. (Rabbi Yissocher Frand)

Pharaoh’s Secret Power

Rabbi Meilech Biderman shared an incredible message:

Hashem told Moshe to arise early in the morning and stand before Pharaoh, because that is when he goes out to the water. *Rashi* provides a well-known explanation from the *Midrash*: Pharaoh wanted people to believe that he was a god, and didn’t need to relieve himself. So he would secretly go out to the Nile in the morning to address his needs, and Hashem wanted Moshe to meet him there and show him that he knew he was no god.

But there is another *Midrash*, Rabbi Biderman says, with an entirely different explanation. This *Midrash* says that Pharaoh wanted to go out to pray. This is why Hashem told Moshe to go out early — before Pharaoh had a chance to pray — because after he prayed it would be too late!

This is said, of course, about the wicked Pharaoh who enslaved and tortured 600,000 Jews — saying that Moshe had better be sure to get there before he has a chance to pray. This means that even his prayers had power.

If Pharaoh’s prayers could have stopped Moshe, then our own prayers and good deeds have unimaginable power that we cannot truly appreciate.

We have to remind ourselves of this every day: we are definitely better than Pharaoh! (Rabbi Yaakov Menken)

Weekly Pele Yoetz

Each week we will offer a brief excerpt from the *sefer Pele Yoetz*. **This week’s topic is: Truth (Part II) – אמת**

The *Midrash* tells of a sinner who accepted upon himself to always tell the truth. Each time he was about to commit a sin, he thought to himself, if someone asks me, what will I say? If I tell the truth, I will be embarrassed. And if I lie, I will be violating my commitment to always tell the truth. This led him to ultimately repent for all of his sins.

A person should be very careful to train his children to be truthful. If someone’s child does something improper, he should be forgiving if the child admits his wrongdoing, and just encourage him to correct his ways. But if the child lies about his actions, he should be rebuked and punished so that he will understand the severity of being untruthful. In this way, the child will learn the consequences of being untruthful.

Of Bagels and Locks

David Greenspan grew up in the Bronx, New York, the product of an assimilated Jewish home. When he reached adulthood, he joined the family’s bagel business, which