

Coming from the *Bet Midrash* was the voice of the Rav of the shul, Rav Avrohom Bogopolsky, who was delivering his weekly Thursday night *Humash shiur*. Every few minutes, R' Daniel and his *habruta* stopped to listen to Rav Bogopolsky's *shiur*. His powerful voice and exuberance in the presentation of his *shiur* were amazing. He certainly had a way of captivating his audience!

After about an hour., Rav Bogopolsky's *shiur* was finished. As Rav Bogopolsky walked out of the *Bet Midrash* and passed through the room where R' Daniel and his *habruta* were learning, both young men stood up and walked over to him. They told him that they had eavesdropped on his *shiur* and had really enjoyed it.

Rav Bogopolsky asked them to please be honest with him and tell him if they thought that he sounded like he was delivering an exciting *shiur*. Did they feel that he was putting his "heart and soul" into the presentation of his *shiur*?

"Of course," R' Daniel replied. "It was a powerful *shiur*!"

"Really?" Rav Bogopolsky asked a second time. "Are you sure? Did it sound like I was putting in all my energy into giving the *shiur*?"

The two men were puzzled. They couldn't understand why Rav Bogopolsky was asking them so many times about the way the *shiur* came across. Once again, R' Daniel said, "It sounded like a wonderful, well-prepared *shiur*. Do you mind if we ask why it is so important for you to know what we thought of it?"

Rav Bogopolsky smiled and answered, "Only one person attended tonight's *shiur*. Although I was giving the *shiur* to him alone, I wanted him to feel the excitement in the contents of the *shiur*. I wanted to make sure that I presented the *shiur* to him in the same way that I would have given it had the room been filled to capacity."

For Rav Bogopolsky, speaking to one person was just as important as speaking to a hundred people. He put his personal *kabod* aside as he strove to make that one man feel special. (For Goodness' Sake)

*The Lorraine Gammal A"K Edition*  
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**SHABBAT**  
 VAYIKRA ☆ τ♦ρ♣ε°H≥υ□ , □X♥↑  
**SHABBAT HAHODESH** αηηη , □X♥α↔  
 Haftarah: Yehezkel 45:18-46:15

**MARCH 16-17, 2018 1 NISAN 5778**

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|---|--|
| Friday Shir Hashirim/Minhah: <b>6:36 pm</b> | Shaharit: <b>6:05, 6:40, 8:30, 9:15 am</b> |
| Candlelighting: <b>6:46 pm</b>              | Morning Shema by: <b>9:21 am</b>           |
| Evening Shema after: <b>7:44 pm</b>         | Shabbat Class: <b>5:15 pm</b>              |
|   | Shabbat Minhah: <b>6:25 pm</b>             |
|   | Shabbat Ends: <b>7:45 pm (R"Y 8:17 pm)</b> |
|   | Sunday Minhah: <b>6:50 pm</b>              |

**Please note that Shir Hashirim will be before Minhah this week and through the summer season. We begin this week at 6:36 pm.**

*Rosh Hodesh Nisan* will be celebrated on Shabbat, March 17.  
 Mabrook to Bobby and Esther Rishty on the birth of a grandson.  
 Mabrook to Moshe and Elizabeth Nahem on the birth of a baby girl. Mabrook to the grandparents, AJ and Joy Gindi.

*A Message from our Rabbi*  
 "וְהָקָרִיב מִן־הַתְּרִים אוֹ מִן־בְּנֵי הַיּוֹנָה אֶת־קֶרְבָּנוֹ"  
 "He shall bring his offering from the turtledoves or from the young doves."  
 Vayikra 1:4)

At the ceremony to honor Harav Obadiah Yosef zt"l when he became the chief Rabbi of Tel Aviv, there was an uninvited guest. Throughout the entire ceremony to coronate the Rabbi, there was a pure white dove that stood near the seat of Hacham Obadiah. When the ceremony was over, the dove flew away and didn't return.

When the people discussed this with Hacham Obadiah, he revealed to them a secret. This dove was the soul of his dearly departed mother. She came from the upper world to see and to celebrate the honor given to her son because of his knowledge of Torah. "Since she always encouraged me so much to learn, and in the merit of her encouragement I reached this plateau, therefore in Heaven they gave her permission to come and see the happiness of my honor!"

## *A Humble Start*

וַיִּקְרָא אֱלֹהִים

"And [Hashem] called to Moshe" (*Vayikra* 1:1)

The *Ba'al Haturim* explains why the *aleph*, the final letter in the word  $\tau\rho\epsilon\eta\upsilon$  (*vayikra*) - "called to" - is printed smaller than the rest of the text. Moshe originally wanted to write  $\rho\epsilon\eta\upsilon$  (*vayikar*) - "met" or "happened upon" - without the *aleph*, which was the same word the Torah used when Hashem spoke to the evil Bilam, who tried to curse *B'nei Yisrael*. Moshe didn't want to use an expression that connoted direct conversation with Hashem, in reference to himself, because he did not want to reveal the honor Hashem granted him. Nevertheless, Hashem insisted upon the inclusion of the *aleph*, which is smaller as an eternal reminder of Moshe's extraordinary humility.

*Rabenu Yonah*, commenting on this week's *perashah*, explains the cause of haughtiness. Through this we can better understand its converse - humility. *Rabenu Yonah* asserts that often a person feels himself lacking in knowledge or a certain quality. To compensate for this inferiority complex, small as it may be, he denigrates his peers to make himself seem better in his own eyes. This process may take place exclusively on a subconscious level or may be manifested outwardly. In other words, haughtiness, insolence and pride are actually derived from the opposite feelings: inferiority, insignificance and shame. One who feels confident in himself has no need to deprecate others or to represent himself as something other than he truly is.

From *Rabenu Yonah* we see that the essence of humility is the realistic understanding of one's own worth. Moshe *Rabenu* was not only the greatest man of his time, but the greatest man of all time. Yet, the Torah tells that he was also the humblest man. This paradox existed within him because he knew his true value. He did not underestimate himself and therefore he had no need to overestimate himself. We must realize that each of us has a soul given to us directly from Hashem. Our potential for achievement is immeasurable.

With this understanding of ourselves in hand, we can now face the difficult task of admitting our shortcomings and through this, show our inner strength. Many people have the misconception that admitting imperfection is a weakness - the Torah tells us that in reality the opposite is true. Before King David's death he charged his son, Shelomo, advising him to be strong and consult with the Elders of the nation before making decisions. We would think that it would show greater strength for King Shelomo to make decisions on his own. His father, King David, knew otherwise. Real strength is the ability to ask the advice of others, even those beneath you.

If we understand our potential as human beings we can then feel the self-confidence necessary to be humble. This humility will be a tool to help us keep the Torah and grow to ever higher levels in the service of Hashem. (*Majesty of Man*)

## *Bring Out the Best*

כִּי כְלִישָׁאֵר וְכֹלֵדָבֶשׂ לֹא־תִקְטִירוּ מִמֶּנּוּ אֲשֶׁה לָהּ... וְכֹל־קֶרֶבֶן מִנְחָתְךָ  
בְּמִלַח תִּמְלַח

"For you shall burn no yeast, nor any honey, in any offering to Hashem made by fire...With all your offerings you shall offer salt." (*Vayikra* 2:11,13)

Yeast and honey were not permitted in the offerings on the altar. Yeast makes dough rise higher, but it is an external additive. Honey makes things taste sweet, but it

is also an external additive. Salt, on the other hand, brings out the flavor of the food, but only the flavor that is already there. This, says Rabbi Mordechai Gifter, symbolizes a basic principle in spiritual matters. When serving Hashem you should follow the model of salt. That is, utilize all the abilities and talents that you have to serve Him. Do not be like yeast that causes distortion of what is there. Do not be like honey that is very sweet but is something borrowed from the outside. Be yourself, but make every effort to be all that you can be.

There is a custom to dip bread into salt at the beginning of a meal. This is a reminder of the sacrifices. It can also serve as a reminder to be ourselves, but to utilize our potential to its fullest. (*Growth Through Torah*)

## *Big People, Small People*

Problems, problems. It just seems as if life is a series of problems to solve. If it is not a business problem, it is a difficulty at home with a family member. If it is not money, it might be health. It may be something that happens once and is gone, or it may be a nagging recurring trouble that just won't go away. Whatever it is, you bet there will be a problem of one kind or another at every turn. A friend of mine once said, "I wake up expecting disasters, and if they don't happen, I call it a good day."

There is something I noticed about these problems. Small people create big problems, and big people solve them. Of course, I am not talking about the size and weight of an individual, nor am I referring to a person's age when I say "big" or "small." I am talking about maturity and an approach to life. A person who is driven by petty jealousies, or one who is too self-centered to see life from another's standpoint, is one who is "small". The scope of such a person's life is only as big as the letter "I" which is the narrowest letter in the alphabet. Trying to negotiate with such an individual, or to teach such a person how to give rather than take, is a goal that is almost impossible to achieve. Small people can't yield, because their perspective is so limited and immature that they believe there will be nothing left for them to enjoy.

Next time you find yourself looking through "me first" lenses, take off your "glasses" and look in the mirror. Ask yourself: "How big am I? Am I the one who solves problems, or do I create them?" It only takes a minute to put things into the proper perspective and make potential problems dissolve like smoke. (Rabbi Raymond Beyda - One Minute with Yourself)

## *Birds of a Feather*

"In the fall, the leaves turn different colors, serving as a signal to birds that it is time for them to begin their migration to the south. Birds don't have a calendar, but they respond to their instincts. When they see the changing colors of the leaves, they instinctively assemble in large flocks and begin their flight to the south."

Our community responds to the constant changes of the seasons by flocking together on trips. Thank G-d, we keep united in our goals towards a common destination of closeness to Hashem. (Norman D. Levy, based on Rabbi Miller-Duties of the Mind)

## *Individual Instruction*

Each evening, R' Daniel Beren and his *habrutah* (learning partner) would go to Congregation Beth Jacob, a shul near their homes, where they would learn in the shul's library. One Thursday evening, as R' Daniel and his *habrutah* arrived at the shul, they found that chairs were being set up in the library for a shul event. The two

men began looking around the shul for another room in which to learn. They found an empty room adjoining the small *Bet Midrash*, where they quickly sat down to learn.