

Take a new look at yourself. It will help you reach your full potential for greatness. (One Minute With Yourself – Rabbi Raymond Beyda)

Follow the Leader

“People are subject to organized behavior, whereas animals don’t accept the discipline of following another animal’s orders. However, human beings do respond to a leader and entire nations may live for many years under the rule of a single king, accepting his decrees.”

One of the fundamental reasons for the survival of our nation, is the concept of accepting and respecting our leaders. We learned how to Follow the Leader, to perpetuate our legacy. (Norman D. Levy, based on Rabbi Miller’s teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

Collections

The Satmar Rebbe, Rav Yoel Teitelbaum, z”tl, had a beautiful custom in his *Bet Midrash*. After *Shaharit* every Sunday morning, the Rebbe would select three men and assign them the special *misvah* of approaching all the people in shul to ask them for *sedakah* money. In addition, he requested that these men spend the entire week raising money for poor people. At the end of the week, the men would bring the money that they had collected to the Rebbe, who in turn would distribute it to needy individuals and families.

One Sunday morning, the Rebbe approached his *hasid* R’ Yisrael Zupnick and asked him to be one of the men to collect *sedakah* money that week. R’ Yisrael was mortified. He was a wealthy man who had always given much *sedakah*, and he felt embarrassed asking others for money, even though he knew it was not for himself. He just couldn’t see himself doing this particular *misvah* that the Rebbe was asking of him.

R’ Yisrael thought of a plan. He approached the Rebbe and said, “Rebbe, please forgive me. You know I would do anything that you ask of me, but I just can’t go around asking people for money. Please tell me how much money is collected each week, and I will happily write a check for that amount, which can then be given to the needy.”

The Rebbe answered, “R’ Yisrael, I appreciate your wonderful offer, but I still ask that you go around collecting *sedakah* this week.”

“Rebbe,” R Yisrael persisted, “I am more than happy to simply write a check for even more than the amount that is generally collected.”

The Rebbe smiled and said, “I knew when I asked you that this *misvah* would not be something easy for you to do. I am insisting that you go around, and I will tell you why. After you spend this week collecting *sedakah*, the next time a poor person comes to you to ask for your help, you will look at him differently. It will be easier for you to feel his pain and to understand how difficult it is for him to approach people for money.”

That day, R’ Yisrael gained a new awareness. The Rebbe didn’t just want his personal money, but rather he wanted to teach him a lifelong lesson in sensitivity towards the person asking for *sedakah*. It’s more than just giving money that counts; it’s how you make the recipient feel. (For Goodness’ Sake)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשָׁמַת לְאָה בֵּת בְּהִיָּה

בס"ד

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SHABBAT VAYIKRA ✪ שַׁבַּת וַיִּקְרָא

Haftarah: Yeshayahu 43:21-44:23

MARCH 19-20, 2021 7 NISAN 5781

Friday Shir Hashirim/Minhah: 6:39 pm	Shaharit: 6:00, 7:00, 8:00, 8:15, 9:00 am
Shir Hashirim (Midrash): 6:35 pm	Morning Shema by: 9:16 am
Minhah (Midrash): 6:45 pm	Shabbat Class: 5:25 pm
Candlelighting: 6:49 pm	Shabbat Minhah: 1:30 & 6:25 pm
Evening Shema after: 7:47 pm	Shabbat Ends: 7:48 pm (R"Y 8:20 pm)
These times are applicable <u>only</u> for the Deal area. Sunday Minhah: 6:50 pm	

This bulletin is dedicated in memory of David ben Nizha
by his wife, Lilli Gindi and children לְעִילּוֹי נְשָׁמַת דָּוִד בֶּן נִזְחָה

This bulletin is dedicated *l'ilui nishmat* Eliyahu ben Mazal by his family

This bulletin is dedicated *l'ilui nishmat* Shemuel ben Celia by his family

Weather permitting, *Bircat Halebanah* will be recited on Saturday night. If not, it may be said until Saturday night, March 27.

Condolences to Mrs. Debbie Dabbah on the passing of her mother.

A Message from our Rabbi

”וְאִם לֹא תִגְיַע יָדוֹ דֵּי שֶׁה וְהִבִּיא אֶת־אֲשָׁמוֹ אֲשֶׁר חָטָא שְׂתֵי תְרִים”
“And if his means are insufficient for a sheep or a goat, then he shall bring...two turtledoves (Vayikra 5:7)

Why does the rich man bring one offering whereas the poor person must bring two?

The *Ibn Ezra* answers that the poor person must bring an additional offering due to the likelihood that in his poverty-stricken state, he would have questioned Hashem’s fairness, and would likely bear a grudge against Him because of his poverty. Therefore the second offering comes to atone for these feelings.

Rabbi Moshe Kormornick asks, however, a separate *halachah* states that someone who is “destitute” – an even greater level of abject poverty than a regular” poor person – need only bring one offering. In light of the above we can ask

that surely such a person will feel even a greater degree of frustration against Hashem, so where is his second offering to atone for these doubts?

The *Hida* answers that someone who is destitute lives in such a dire state of poverty and suffering that Hashem automatically forgives him for his criticisms and feelings of unfairness.

These were the words of the Satmar Rebbe on the first Hoshanah Rabbah following the Holocaust. He spoke of how there had never been a generation more “destitute” than that which emerged broken from the gas chambers. “Therefore,” said the Satmar Rebbe, “in our generation, in regards to those who complain against Hashem, I think that He only hears their pain. He does not listen to their accusations.”

Shabbat Shalom

Rabbi Reuven Semah

Mirror Image

”אָדָם כִּי יִקְרִיב מִמֶּם קָרְבָּן לַה'”

“When any man of you offers an offering to Hashem.” (Vayikra 1:2)

Rav Obadiah Yosef zt”l cites a powerful analogy to give a profound meaning to this *pasuk*. A man once entered a department store and requested that the salesperson show him their best mirror. The salesperson returned with a very impressive mirror. The customer took one look at it, frowned, and returned it, saying this is not what he wants. The salesperson queried, “What is wrong with this mirror that you rejected it so fast?” The would-be customer responded, “I see a strange image in this mirror.” Upon hearing this, the salesperson took one look at the man standing before him: His hair was disheveled; his face had not been washed in some time; his hat, which was filthy, was not set properly on his head. “Fool that you are,” he exclaimed, “the mirror is as good as the image it projects. You see yourself in the mirror. Do you expect the mirror to change the way you really appear? Go home, wash yourself, clean up your act and return. Then look into the mirror. You will certainly see a more appealing image.”

The same concept applies to our relationship with Hashem. Hashem responds to our actions. The way we act towards Him will effect a similar response. It is like a mirror. What we see is what we are. Shelomo *Hamelech* says in *Shir Hashirim*, “*Ani ledodi vedodi li* – I am to my beloved and my beloved is to me.” This *pasuk* describes our relationship with Hashem. As I am to my beloved – Hashem – so, too, will Hashem act towards me. One who begins his day with joy, acting properly, performing his *Abodat Hashem*, service to the Almighty, with alacrity and virtue will engender a similar response from Hashem. We cannot have any complaints against Hashem; we cannot walk around complaining that life is miserable as long as we are the source of the problem. If we wonder why “life” seems to be handing us a difficult portion to swallow, it would serve us well to look at ourselves, at our attitude to life and to Hashem.

This is the underlying meaning of the *pasuk*: A *korban* is a way of coming closer to Hashem. Indeed, the root word of *korban* is “*karov*,” which means close. A man who offers a *korban*, who seeks to come closer to Hashem, should remember that it must be “*mikem*,” from you. So, too, will be Hashem’s response. Superficial lip service with no supporting internal emotion is worthless and will produce a sorry sight in the mirror of life. (*Peninim* on the Torah)

Pass the Salt

The *pasuk* says, “You shall salt your every meal-offering with salt; you may not discontinue the salt of your G-d’s covenant from upon your meal-offering – on all your offerings shall you offer salt.” [Vayikra 2:13] *Rashi* explains the requirement that all the

sacrifices must have salt added to them: “For a covenant has been made with salt since the Six Days of Creation, for the lower (earthly) waters were promised to be offered on the *Mizbeah* in the form of salt ...”

This was a consolation prize, so to speak. When Hashem split the waters of creation, some waters stayed down on earth in the oceans, rivers, and lakes, while other waters ascended to Heaven. The “lower waters” felt jealous. Hashem, so to speak, made a “deal” with the “lower waters” so they would not feel so cheated by their lack of spiritual mission in creation. The salt – which was a key component of the lower waters – would also be close to the Almighty – because of the law that all sacrifices must be accompanied by salt.

One may ask, however, it seems that it is the water – not the salt – that needs the consolation prize and the compensation for the role of the “upper waters.” Why the emphasis here on the salt?

Rav Yaakov Kamenetsky makes a very interesting comment: *Rashi* says in *Masechet Ketubot* and *Shabbat* that salt was made in olden times as follows: They would dig an inlet. The ocean water would come in. It would evaporate and salt was left behind. Salt is the lowest of the low. The water that evaporates eventually goes back up to Heaven. The salt is left behind here on earth!

The *Ribono shel Olam* is trying to tell the water that “I appreciate the lowest of the low.” Not only will the water participate in the *Korbanot* (as is the case on Succot with the Water Libations) but **even the salt** of the water, the last earthly residual of the water after the water itself evaporates – that too is part of the sacrificial service.

The message, Rav Yaakov says, is an important lesson in the Jewish concept of spirituality. Spirituality is not always found in the “Higher Worlds”. A person can achieve *Ruchniyut* (spirituality) even with the lowest of the low. The lowly salt, which remains from water that evaporates, can also play a role in spirituality. The consolation to the water was not just that the lower waters have a spiritual role to play in this world. More than that! Even the water’s salt component – the last material residue after water “evaporates to the heavens” – has a spiritual role to play in this world. And so too, any person can achieve spiritual heights in this material world, no matter in what situation he finds himself. (Rabbi Yissocher Frand)

Great Humility

Matzah allegorically represents humility. Its flat, plain appearance, simple ingredients, and bland taste all reinforce the image of the humble, unassuming being.

Most of us would describe humble people as shy, bent over, and soft spoken, maybe even afraid of their own shadows. But *Rabenu* Yonah paints quite a different picture. “The essence of humility,” he explains, “is a true understanding of one’s self-worth.” Moshe *Rabenu* was the greatest man of all time, yet the Torah praises him as the most humble of all time. He did not underplay his true worth; therefore, insecurity did not compel him to prove his worth to others through showy, haughty behavior.

Each of us has our own insecurities. Very often the only way we can protect our ego is by knocking someone else down or putting on false airs of greatness to impress our friends. Insecurity is the source of haughtiness. We must realize that each of us was given a holy soul and many talents to achieve our personal perfection, our individual greatness, in this world. Our potential is immeasurable.

Rather than surrendering to the urge to put someone down, think for a moment – about yourself and how great you really could be if you would only build yourself and fulfill your potential, rather than destroy someone else.