

circumstances call for a frame that says: “The reward is commensurate with the pain.”

When something or someone is about to trigger a negative reaction from you, stop and reconsider your response. It only takes a minute to take the picture out of the unattractive frame it is in and reframe it, thereby turning it into a beautiful work that will lead to personal improvement and growth. (One Minute with Yourself – Rabbi R. Beyda)

Spiritual Glasses

“Hashem gives nourishment to all flesh, He gives snow like wool, He gives rain upon the face of the earth. As we realize these things, we think of Hashem, in a meaningful way as the all-wise, all-knowing, Master of the world.”

Through challenging times, it is important to appreciate the things we often take for granted. Putting on the right Spiritual Glasses, helps us realize that everything is from Hashem, designed for a particular purpose, for our ultimate benefit. (By Norman D. Levy, based on Rabbi Miller’s teachings with permission from Simchas Hachaim Gedola Bais Yisrael.)

Lifetime Recall

A number of years ago while driving, Rav Yaakov Mendel received a phone call. The caller introduced himself and said, “I just heard that the great Rabbi Mandel (Rabbi Manis Mandel, 1916-2006) passed away; was he, by any chance, your father?”

“Yes,” replied Rav Yaakov sadly. “It is truly a great loss for all of us.”

“Do you have a moment for a story about him?” asked the caller.

“A moment? To hear anything about my father I would give you an hour,” replied Rav Yaakov.

The caller then said that about two years earlier he had met the senior Rabbi Mandel at a wedding. More than 45 years earlier, as a youngster of seven, the caller had attended the Yeshiva of Brooklyn for only seven months. At the wedding, he went to his former principle and said, “Do you remember me?” My name is Meir Orlion.”

Rav Manis put his hand gently on Meir’s shoulder and said loudly, “Meir Nachmankeh, how are you my dear student?”

“I was stunned,” said Mr. Orlion. “Today no one even knows that my middle name is Nachman; no one has called me that since I was in third grade and I was only in your father’s school for seven months. How could he possibly have remembered my name after 45 years?”

Rav Yaakov thought for a moment and then gave this astounding insight. “David Hamelech says, ‘Le’olam lo eshkach pikudecha, Forever, I will never forget Your precepts...’ (Tehillim 119:93).

“Isn’t that a strong statement?” asked Rabbi Mandel. “Never?” How can David Hamelech say he will never forget a precept? We are all human. People do forget. The answer is, consider me, I have never forgotten to put on my glasses in the morning after I wake up. Why? Because in twenty seconds I would bump into a wall if I didn’t have them on. I have never forgotten to go to sleep at night, because I know I couldn’t function properly the next day. David explains at the end of the verse why he couldn’t forget a precept of Hashem, ‘Ki bam hiytani, for through them You have given me life.’ When something is the essence of life, you don’t forget it!

“To David Hamelech, Hashem’s *misvot* were his life, his essence. To my father, his *talmidim* were his life; they gave him life – so he could never forget them or their names!” (Illuminations of the Maggid)

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 27-28, 2020 3 NISAN 5780

Candlelighting: **6:57 pm**

Morning Shema by: **9:09 am**

Evening Shema after: **7:55 pm**

Shabbat Ends: **7:56 pm (R"Y 8:28 pm)**

These times are applicable only for the Deal area.

Mabrook to David & Rebecca Dadoun on the birth of a baby girl. Mabrook to the grandparents, Charlie and Lauren Dadoun.

A Message from our Rabbi

”תנו רבנן דבר בעיר כנס רגליו”

“The Rabbis taught in a *Baraita*, if there is a plague in the city, take your feet in (to your house)” (*Baba Kama* 60b)

The *Talmud* says that in a time of a plague that is in your city, stay indoors. The *Maharsha* adds that it helps to escape to another city, but if the plague has become widespread, it won’t help to go to another city because it will follow you. The *Ben Ish Hai* in his *sefer Ben Yehoyada* (as pointed out to me by my son-in-law Ovadiah Mansour הוי"ו) adds that this is referring to a plague, but in an epidemic like cholera, the opposite is true. Run away and don’t stay home! What can he mean?

The *Ben Ish Hai* explains with a parable. Once there was a large city that had a plague of cholera. Before the epidemic took hold, a man met the destructive angel in charge of the epidemic. The man asked him, how many souls are you planning to take? He answered, five thousand. However, eventually fifteen thousand actually died. That same man found the same angel and asked why he lied. He said five thousand, but he took fifteen thousand! The angel answered that he didn’t lie. “I only took five thousand with my ‘sword,’ the other ten thousand died from fear of the sickness.”

The *Ben Ish Hai* concludes that the parable teaches that fear of the plague takes more people than the plague itself. Therefore it is better to run to a far away city in order not to hear the news with his ears, and he won’t see with his eyes how much damage the sickness is doing to the people, and he won’t be so fearful. The *Ben Ish Hai* ends off with a prayer that may Hashem with His mercy nullify all harsh decrees upon us and all of Israel.

Today we can't run away from the news and the fear it creates. But we must try not to fear the situation, and rely on Hashem's protection. What Hashem really wants now is not fear, but *teshubah* and good deeds.

Shabbat Shalom

Rabbi Reuven Semah

Soul Offering

”וְנִפְשׁ כִּי־תִקְרִיב קֶרְבַּן מִנְחָה לָּהּ”

“When a soul (person) will offer a meal-offering to Hashem.” (*Vayikra* 2:1)

The Torah uses an unusual term to describe the person who brings a *Korban Minhah*, meal-offering, to the *Mizbeah*. He is a *nefesh*, a soul. *Hazal* explain that the Torah is teaching us an important lesson. Usually, the individual who brings a *Korban Minhah* is poor. Otherwise, he would have brought something more expensive, like a sheep or even an ox. The poor man has very little, and he offers a paltry gift from his pitiful possessions. Hashem understands what is transpiring in the poor man's mind. He has so very little, what can he really give for Hashem? A *Korban Minhah* represents the poor man's scraping, saving and struggling to demonstrate his gratitude. To us, the poor man's *korban* may not look like much, but to Hashem it is priceless. He is offering his *nefesh*, soul. This is how the Almighty views this poor man's devotion.

Rav Shimshon Pincus z"l posits that though the *Bet Hamikdash* is gone, we still have a *Korban Ashir*, rich man's offering, and a *Korban Ani*, poor man's offering. How pathetic does it appear when a man comes to shul supposedly to learn after a long, hard day, but he can hardly keep his eyes open. He tries to focus on the *shiur*, but the words keep disappearing as his eyes begin to shut.

While such a person may seem to be spiritually weak in our eyes, Hashem loves him. He is sacrificing his entire being. Sure, he would rather be home relaxing or taking a nap; yet, with his last ounce of strength, he drags himself to the *bet midrash* to attend a *shiur*. It may neither seem to be the best, nor is it the biggest – but it is all that he has. To Hashem, this counts for very much. (*Peninim* on the Torah)

Whether It Makes Scents or Not!

The *pasuk* in this week's *perashah* says, “When a soul will bring a meal-offering to Hashem, his offering shall be of fine flour; he shall pour oil on it and place frankincense on it.” The *Korban Minhah* needed to contain three ingredients: It needed to contain *solet* [fine flour]; it needed to contain *shemen* [oil]; and it needed to contain *lebona* [a type of spice that makes it sweet smelling]. The Torah then adds “Any meal offering that you offer to Hashem shall not be prepared leavened, for you shall not cause to go up in smoke from any leavening or any honey as a fire-offering to Hashem.” All *Minhah* offerings must be made as *matzah* – therefore any *se'or* [a leavening agent] and any *devash* (not literally bee's honey but any fruit juice or any sweet ingredient like honey) may not be part of the recipe.

Parashat HaKetoret, which is part of the morning prayer's preliminary recitations, contains the teaching of the *Tanna* Bar Kappara that not only are we prohibited from adding *devash* to a *Korban Minhah*, but we are also prohibited from adding it to the daily incense offering (the *Ketoret*) in the *Bet HaMikdash*. “Had one put a *kortov* (a trace amount) of fruit-honey into it, no person could stand (in the Temple Courtyard) because of its (malodorous) aroma.” The *Ketoret* is made up of eleven different spices. Bar Kappara teaches that if someone were to add *devash* to any of the different spices, it would make such a bad scent that no one could stand it. (This is the explanation according to some commentaries.) The *Beraita* there finishes off “And why did they not

add thereto *devash*? It is because the Torah teaches, “For any leaven and any *devash*, you are not to burn from them a fire-offering to Hashem.”

This seems to be a very peculiar statement. The *Beraita* just got finished saying that a person cannot add fruit-honey because if someone did, no one would be able to take the smell. Then the *Beraita* says, “Why don't they in fact add *devash*? It is because the Torah said not to!” We have two disparate reasons given here – each of which would seem to make the other reason totally redundant.

I believe this is an example of the well-known *Sifrei*, which teaches that a person should NOT say “I do not like (the taste of) pig.” I am supposed to say, “I would desire them, I love pig but what can I do? My Father in Heaven decreed upon me that I am not allowed to eat them.” This is the correct attitude.

This teaching of Bar Kappara is an example of the same principle. In fact, if someone added fruit-honey to the *Ketoret*, we would not be able to stand there because of the scent. However, the reason why we do not add fruit-honey is because the Torah prohibited it and therefore we would not do it even if it smelled fantastic.

Rabbi Mordechai Kamenetsky connects a very cute little story to this idea. There was a ShopRite supermarket in Lakewood for many years. At this ShopRite, there was a *frum* woman standing in line behind a non-Jewish woman, who was shopping with her little son. As we all know, supermarkets put candy right next to the checkout counters and the non-Jewish woman's son started throwing a temper tantrum because his mother would not buy him a certain candy bar that he saw in the checkout aisle. Finally, the woman said to her son, “It is not kosher!” The boy said to his mother “What do you mean ‘It is not kosher’? — It says on the wrapper that it is delicious.”

At that point, the woman turned to the *frum* woman behind her and said, “I do not understand something. Every time when you people go into the store and your children want something at the checkout counter, you say ‘It is not kosher’ and that is the end of the discussion. Does that not just mean that it does not taste good?” The *frum* woman explained to her that kosher has nothing to do with how it tastes. It is just that we are allowed to eat kosher and we are not allowed to eat non-kosher. This was a difficult concept for the non-Jewish person to understand. It says explicitly on the label that it is delicious, so what kind of problem is it that “it is not kosher”?

This is the interpretation of Bar Kappara's “bottom line”: We do not add fruit-juice to the *Ketoret* because the Torah teaches ‘Don't sacrifice from it a fire-offering to Hashem.’ End of discussion. It does not matter if the smell is malodorous or irresistible — That is academic. We do as the Torah commands us. (Rabbi Yissocher Frand)

Frames

There is something about a frame that makes a picture beautiful. Whether it is a family photo or an expensive piece of art, a frame takes it to the next level. Choosing the right frame for a picture, and the setting in which it will be placed, are major factors in determining how pleasing it will look to the eye of the beholder. Different frame, different reaction.

People have free will regarding how they react to any given situation. In fact, two people may see the same event and react quite differently from one another. One may sit calmly and “let it slide,” while another may blow up and react violently. It depends on how each sees the “picture.”

A good technique to control temper is to re-frame pictures that aggravate. One way to react and to defuse an otherwise explosive situation is to say: “This is just a test. Hashem wants me to grow, so he sent me this situation to see if I can control myself.” Another is to say: “This, too, shall pass. It always does!” Or perhaps frustrating