

your own little world to really care, remind yourself that friendship and caring are what make the world go round. One of the easiest and least expensive gifts you can give someone is a pause and a word to show you care. This is the gift of life itself. (One Minute With Yourself – Rabbi Raymond Beyda)

### Brain Food

“Growing is itself a miracle. A chair doesn’t grow. If we put money in a wallet, it won’t grow. But living things grow. The trillions of cells that make up the entire organism must cooperate and grow together. If we haven’t seen a child for a year, we notice that he is getting bigger.”

The human brain requires constant spiritual nourishment to grow. A daily dose of Torah is the best Brain Food to connect ourselves with Hashem. (Norman D. Levy, Based on Rabbi Miller’s teachings with permission from Simchas Hachaim Yeshiva Gedola Bais Israel)

### Good as Gold

It was *Erev Pesah*. R’ Tzvi Hirsh, the Rav of Tchortkov, had hurried to the home of his former servant, Meyer Anshel, to ask him about the purse of 500 gold coins missing from his drawer. It hurt the Rav to cast accusations upon his beloved servant, who, as a poor youth, had served him devotedly for many years. But the money was not his own. It had been deposited with the Rav for safekeeping by widows and orphans. The Rav had discovered the purse was missing while doing *bedikat hamess*. Suspicion fell on Meyer Anshel, who was the only one with access to that drawer, and who had recently left his job to marry, after which he quickly became a successful businessman.

Meyer Anshel was silent when the Rav explained the purpose of his visit. Then he told the Rav that he would be back in half an hour with the money. The Rav was shocked that his trusted Meyer Anshel should turn out to be a low thief. But the Rav thought of it as only a momentary lapse, and that Meyer Anshel was repenting by returning the money. Meyer Anshel gave the Rav 200 gold coins, promising to send the remaining 300 coins as soon as possible – a promise he fulfilled.

Three years passed. One day the Rav was summoned to appear at the palace of Count Potofsky, ruler of Tchortkov. The Count was in an affable mood; he only wanted to know if the Rav had lost a purse full of gold coins.

The Rav was shocked! He explained that the money had been entrusted to him by widows and orphans – but he did not breathe a word about Meyer Anshel, lest he be implicated. The Count handed the Rav the purse, explaining that the wife of a poor peasant, who had helped clean the Rav’s house for Pesach, had stolen the purse. The peasant was apprehended by the police after he suspiciously kept using gold coins in the saloon. Only 3 coins out of the 500 had been used.

The Rav thanked the Count and headed straight to Meyer Anshel. He thrust 500 coins into Meyer Anshel’s hands, asking why he had returned money which he had not stolen. Meyer Anshel explained: “I saw how distressed the Rav was because of the robbery, and I thought of the poor widows and orphans. I left you waiting while I went to pawn all I owned – and all I raised was 200 gold coins. The other 300 I saved carefully, and Hashem helped me to do so by making my business prosper.”

The Rav’s eyes misted with tears as he was overcome with the kindness of his former servant. He blessed Meyer Anshel saying, “May your business prosper and increase... as well as that of all your sons afterwards.” Meyer Anshel Rothschild indeed became a wealthy banker, and his five sons became the most powerful bankers in Europe. (The Weekly Vort)

*The Lorraine Gammal A"K Edition*  
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## Congregation Magen Abraham

479 Monmouth Road - P.O. Box 444  
 West Long Branch, New Jersey 07764  
 (732) 870-2225



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### SHABBAT

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### SHABBAT ZACHOR

Haftarah: Shemuel I 15:1-34

**MARCH 15-16, 2019 9 ADAR II 5779**

Friday Shir Hashirim/Minhah: <b>6:35 pm</b>	Shaharit: <b>6:08, 6:40, 8:10, 9:15 am</b>
Candlelighting: <b>6:45 pm</b>	Morning Shema by: <b>9:22 am</b>
Evening Shema after: <b>7:43 pm</b>	Shabbat Classes: <b>5:10 pm</b>
	Shabbat Minhah: <b>6:25 pm</b>
	Shabbat Ends: <b>7:44 pm (R”T 8:16 pm)</b>
	Sunday Minhah: <b>6:45 pm</b>

These times are applicable only for the Deal area.

**This bulletin is dedicated in honor of Freda Levy by her husband, Eddie.**

**Mabrook to Eddie & Helen Kassin on the birth of a baby girl. Mabrook to the grandparents, Sammy & Pam Kassin.**

**Mabrook to Elliot & Jamie Dabbah on the birth of a baby boy. Mabrook to the grandparents, Isaac & Debbie Dabbah.**

**Mabrook to Jack & Frances Haddad on the birth of a baby boy. Mabrook to the grandparents, Michael & Barbara Gindi and Michael & Terry Haddad.**

**Mabrook to Avi & Victoria Dwek on the Bar Misvah of their son, Isaac. Mabrook to the grandparents, Jack & Debbie Matalon.**

**Shabbat Zachor - This Shabbat, we will read an extra portion of Torah which commands us to remember what Amalek did to us and our obligation to wipe him out. All men are required to hear this special reading and even women should try to fulfill this obligation.**

### A Message from our Rabbi

”וַיִּבְקֹשׁ הָמָן לְהַשְׁמִיד אֶת־כָּל־הַיְהוּדִים”

“And Haman planned to destroy all of the Jewish People.” (Esther 3:6)

A happy person appreciates all the gifts in his life. While everyone has challenges, the happy person focuses on the good. While this is true on one level, Purim teaches us a far greater dimension of *simha* (happiness). On Purim we don’t just celebrate the

salvation from the evil plot of Haman. We actually celebrate the plans themselves. While everything looked so doomful, in reality, the seeds of salvation and joy were being sown. The rebuilding of the *Bet Hamikdash* evolved through the Purim story. Also as a result of Hashem's demonstration of His great love for us, this led the Jews to reaccept the Torah with love, not fear.

While it is admittedly a high level to reach the entire year, one day a year we can reach this clarity. "*Ad delo yada ben arur Haman lebaruch Mordechai* (Until you can't tell between the curse of Haman and the blessing of Mordechai). Comes Purim and teaches us that even the Hamans in our lives are blessings in disguise. They are all part of the grand plan towards achieving our ultimate success.

Drinking to the point of intoxication or even lightheadedness is not a Jewish pastime. Yet, oddly enough, we are commanded on Purim to become intoxicated. How much? "*Ad delo yada ben arur Haman lebaruch Mordechai.*"

Perhaps to reach this level where we can actually celebrate, even for a moment, the hardships of our lives, we need to break down the natural limitations of our intellect that can only process pain as bad. With the aid of some alcohol, we aspire to not only believe, but to feel with clarity that the curses of Haman are just as good as the blessings of Mordechai. Happy Purim. Rabbi Reuven Semah

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## *Suffering In Lieu Of Sacrifice*

A great deal of *Sefer Vayikra* deals with sacrifices. One of the sacrifices a person brings is a sin offering (*korban hatat*), which is brought to attain atonement for an inadvertent transgression [*Vayikra* 4:2]. The *Ramban* explains the reason for the offering: All transgressions cause a person's soul to become blemished in an unseemly way. Inasmuch as it is inappropriate for a creature to face his Maker with a blemished soul and we all want to experience in the World To Come that which the early sources express by the term "receiving pleasure from the aura of the Divine Presence" (*ne'heneh m'Ziv haShechina*), therefore the *Ramban* writes, the soul who has sinned is charged with bringing an offering which will allow it to come close again to its Maker. A sacrifice cleanses one's soul. *L'Havdil*, it is analogous to one who has smashed his car in an accident. He takes the car to a body shop and it comes out looking like new again. This is what a *Korban* does to a person's *neshamah*. Therefore, we appreciate – writes the *Ramban* — the great *hessed* [kindness] the Almighty has done for us by providing us with the institution of sacrifices.

However, what do we do in our time? As a result of our many sins, we do not have a *Bet HaMikdash* and we do not have sacrifices to provide atonement for our inadvertent sins. The *Ramban* writes: When there is no *Bet HaMikdash*, He sends them suffering to cleanse them of their sins. In lieu of sacrifices, the Almighty causes people to suffer illness, financial troubles, and the list of problems that people face. These "*yisurim*" have the same effect as the sacrifices. They purge the soul of its blemishes. It would be much easier and more pleasant to be able to bring sacrifices. The *Ramban* says that "just as the sacrifices were given to us with Divine Love to draw us near to Him so that we may be brought close under the "Wings of the Divine Presence" so too the "*yisurim*" that befall man are sent with Love and Mercy.

This is a concept which is obviously much easier to verbalize than to internalize, but this is the reason troubles befall us – to trigger the same effect as that achieved by sacrifices: To draw us closer to Him.

There is one other avenue which can achieve a similar effect. The *Talmud* teaches: "One who occupies himself in study of the laws of the *hatat* [sin offering] and the *Olah*

[burnt offering] is considered as if he brought them. [This is part of the idea of the custom of reciting the portion of sacrifices prior to beginning our prayer services].

The *Maharal* in his *Netzach Yisrael* presents a very interesting idea. There is no place where we find a concept that if for some reason you cannot shake a *Lulav* but you will learn the laws of the Four Species that you will receive credit as if you shook the *Lulav*. We also don't find that if you can't eat matzah on the first night of Pesah, you can achieve the same benefit by studying the laws of matzah that night. Why is learning the laws of the sacrifices considered "as if one brought the sacrifice"?

The *Maharal* answers that it is because bringing a *Korban* is about bringing oneself closer the Almighty. There is something else in life that brings a person close to the Almighty as well – that is the study of Torah. The effect of offering a sin offering is to bring a person back (*korban*=>*karov*=>drawing close) to Hashem. Studying the laws of *hatat* also bring a person closer to Hashem. (Rabbi Yissocher Frand)

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## *Giving All That One Can*

In connection with the person who brings a flour offering (*korban minhah*), the Torah states: "And when a *nefesh* [soul] will bring a meal offering to Hashem." [*Vayikra* 2:1]. *Rashi* asks why the person is called a "soul" (*nefesh*) in connection with the bringing of the *Minhah* offering and this is not the case with any other offering. *Rashi* explains that we are dealing here with a person who is too poor to bring an animal and too poor even to bring a bird offering. All he can afford is an inexpensive flour offering. *Rashi* writes: "The Holy One, Blessed is He said: Although the poor man's offering is modest, I consider it on his behalf as if he offered his soul."

A taxi driver in *Eress Yisrael* once told the following story to a Yeshiva student:

I once gave the Steipler Gaon a ride in my taxi. The *Gaon* asked me "Do you set aside times for learning Torah? Do you learn *Gemara*?" I told him the truth: I am exhausted when I come home from a long day of driving, but after supper I go to a *Gemara* shiur in the area. The shiur is 1 hour long, but inevitably after 5 minutes, I fall asleep and I am only woken 55 minutes later by the sound of the *Maggid Shiur* [teacher] closing his *Gemara*. That is the end of the *shiur*. I pick up about 5 minutes' worth of *Gemara* study every night. The Steipler responded by quoting the above referenced *pasuk* from our *perashah*: "When a soul shall bring a meal offering..."

The Steipler was saying this taxi driver is giving all that he can. The fact that he falls asleep every single night by the *Gemara* after 5 minutes is due to the fact that he is dead tired. But he makes an effort to come to the *shiur* and he is giving all that he can give. Giving all that one can give is all that the Almighty ever asks from a person. (Rabbi Yissocher Frand)

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## *One of Life's Necessities*

In *Pirkei Abot* 1:15, Shammai says that we should always greet people with a pleasant countenance. We may not realize it, but what this great Sage is suggesting is that we always show others that we care about them. It's not *what* you say but *how* you say it that can communicate this all-important message to people.

This teaching also applies to listening when another is speaking. It happens all too often that one person tries to tell another something important, only to feel that the friend is not paying attention. It takes eye contact, an interested facial expression, and a well-timed inquiry or comment to give the speaker the assurance that his or her life – with all its ups and downs – matters to you, because the person who is speaking matters to you.

Hashem made people need attention as badly as plants need water. So when you show people that you care, you are actually providing them with a necessity of life.

When someone tries to confide in you, and you are just too busy and involved in