

beings causes them to hide problems from others out of embarrassment, or to deny the situation even exists in order to calm their own hurt egos. This course does not eliminate the anguish of the moment, nor does it remove the pain of the future. It actually makes a simple situation grow into an insurmountable mountain.

It may not be within the capacity of an individual to effectuate the solution to a personal problem, but an advisor or friend may be able to come up with a feasible answer or plan of action. Seeking help when times are rough is not embarrassing; it is smart.

In *Mishlei* (12:15) it is states: "The ways of a fool are correct in his eyes; but the person who heeds advice is wise."

The sooner you call for help, the better. It is not unusual to find that the experts are people who once suffered from the same circumstances as those you are presently experiencing.

Whenever you see a mountain you can't climb, call for help. It is nothing to be ashamed of; it is the first step to a happy solution. (One Minute With Yourself – Rabbi Raymond Beyda)

### First Class Deeds

The flight to Israel from JFK Airport usually takes close to eleven hours. Rabbi Moshe Tuvia Leiff, Rav of Agudas Yisrael Bais Binyamin in Brooklyn, likes to sit in an aisle seat because it allows him to get up during the flight without disturbing anyone.

He was among the first to board in coach class that evening and settled in his seat, wondering who would be sitting alongside him. A few moments later two women, obviously non-observant, made their way down the aisle, stopped at his row, and explained that their seats were the two next to his.

Rabbi Leiff detected a bit of disdain in their voices. The one who was to sit in the middle seat was an American named Lisa; the window seat would be occupied by an Israeli, Ronit. Rabbi Leiff helped place their bags in the overhead bin, and the three sat, preparing for the long trip ahead.

He felt they would not be happy sitting next to a Rabbi all night and so after a few minutes he said, "Good evening," and then added with a smile, "I don't know if you realize this, but I'm sitting in a very special seat. It's called the 'excuse me' seat."

He continued, "It's a long flight. During the night, you may want to go out into the aisle, so don't worry, just say 'excuse me.' Even if I'm sleeping, I'll be happy to accommodate you. I am a light sleeper and I'll fall back asleep right away. My seat is the responsibility seat," he said, "so whenever you have to get out, just say the word and I'll be happy to get up."

Throughout the flight, the American woke him once; the Israeli woke him three times. The plane landed and Rabbi Leiff went to rent a car. In Israel, the car rental facilities are adjacent to the airport's parking lot. As he was standing in line waiting his turn, a car screeched up behind him and Ronit, his Israeli neighbor on the plane, and her tall husky son, an Israeli paratrooper, got out of the car and walked up to him. "Zeh haRav (this is the Rabbi)," the lady said to her son as she pointed to Rabbi Leiff.

She then exclaimed emphatically, "Im hayu kol harabbanim ukol haYehudim kemo oto haRav, ain lanu ba'ayot beYisrael! (If all Rabbis and all Jews would be like this Rabbi, there would be no problems in Israel!)"

She then introduced her son to Rabbi Leiff and thanked him again for his kindness. Rabbi Leiff smiles when he tells the story and adds, "It's so easy to be nice and be mekadesh Shem Shamayim (sanctify Hashem's Name)."

If only everyone would see it that way. (Illuminations of the Maggid)

*The Lorraine Gammal A "H Edition*  
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Haftarah: Yeshayahu 6:1-13

**FEBRUARY 17-18, 2016 22 SHEBAT 5776**

Friday Minhah: **5:16 pm**

Candlelighting: **5:16 pm**

Evening Shema after: **6:14 pm**

Shaharit: **5:46, 6:40, 8:30, 9:15 am**

Morning Shema by: **8:50 am**

Shabbat Class: **4:00 pm**

Shabbat Minhah: **4:55 pm**

Shabbat Ends: **6:15 pm (R)"T 6:47 pm)**

These times are applicable only for the Deal area. Sunday Minhah: **5:20 pm**

**This bulletin is dedicated by Sammy & Pamela Kassin and family and her husband, Isaac Kassin, in loving memory of Rachel Kassin**

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**This bulletin is dedicated in memory of Ralph Kassin by his wife and children**

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**Mabrook to Morris & Leah Gindi on the birth of a baby boy. Mabrook to the grandparents, Michael & Stacey Gindi. Mabrook to the great-grandparents, Morris & Stella Sitt, and Sylvia Gindi.**

**Condolences to Susan Dana on the passing of her father, Hymie Fallas.**

### A Message from our Rabbi

וַיִּשְׁמַע יִתְרוֹ כֹּהֵן מִדְיָן חֹתָן מֹשֶׁה

"And Yitro, the minister of Midyan, the father-in-law of Moshe, heard."  
 (Shemot 18:1)

Yitro heard about the Exodus from Egypt and this prompted him to cast his lot with the Jewish people. *Rashi* explains that there were two specific things that he heard that motivated him to come, the splitting of the Red Sea and the war against Amalek. Our Sages (*Zebachim* 116) teach us that these two events tugged at the heart of Yitro to cause him to convert. It seems that these two events are connected to each other, that together they had the great effect on Yitro. What was the connection?

The *sefer Simhat Torah* (quoted by *Torah Lada'at*) explains the strong connection. The war with Amalek showed the strength and courage of the Jewish people, that they were able to defeat that powerful enemy. If so, why did they need the miracle of the

splitting of the *Yam Suf*? They could have defeated the Egyptian army the same way they defeated Amalek. The reason is the following. The Israelites had to leave Egypt by being sent out and not by war. It would have been inappropriate to go to battle against Egypt, a country that hosted them at a time of need. War would show a lack of gratitude.

This is what caused Yitro to be so inspired. The war against Amalek led him to understand deeply the true nature of Israel. This nation refused to fight against Egypt, a war that they could win, because of their feeling of gratitude. That put them in a position that the only way to escape was the splitting of the *Yam Suf*. A nation like this, that these considerations play such a pivotal role in their decision making, was a nation that Yitro felt he must join. So it was this amazing combination that brought in Yitro. Shabbat Shalom. Rabbi Reuven Semah

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## *Breaking through the Interference*

The Torah states, “Yitro, the Minister of Midian, the father-in-law of Moshe, heard all that G-d had done for Moshe and Israel, His People – that Hashem took Israel out of Egypt.” After Yitro heard all that Hashem had done for the Jewish people, he abandoned his position as Minister of Midian and his community to join the Jewish people in the desert. What did Yitro hear that caused him to abandon his life in Midian? What is “all that G-d had done...”?

*Rashi* explains that “all that G-d had done...” means that Yitro had heard that Hashem had taken the Jews out of Egypt. The revealed miracles and the plagues are not mentioned as being part of what Yitro had heard. He was impressed by the mere fact that Hashem had taken the Jews out of Egypt. Why was Yitro impressed? By the time of the tenth and final plague (the killing of the first born), Egypt was already decimated and in ruins. At that point the Jews did not need G-d to take them out – they simply could have left Egypt.

The fact is four-fifths of the Jews did not leave Egypt because they did not want to leave and therefore perished during the plague of darkness. Despite seeing the plagues and the miracles, they did not have the clarity to want to leave the country of their bondage. After seeing the Hand of G-d in such an obvious manner how could they not have the clarity? Evidently life is more than clarity of mind – it is a sense and an internalization of reality. What prevents this sense and internalization?

The *Mishnah Berurah* states that the value of the *Pesukei D’Zimra* is to break through the layers of (spiritual) impurity that exists in the world so that Hashem receives our prayers without interference. There are forces in existence that can prevent and interfere with our prayers as well as our actions. These forces are not something that we can visualize; nevertheless, they are part of reality.

The Egyptians were engaged in idolatry, witchcraft, incest, and adultery; and their level of spiritual impurity was such that they are referred to as an “abomination.” Egypt was a stronghold of impurity that the Jews were exposed to for 210 years. How was it possible for the Jews to shed this impurity when they left Egypt to receive the Torah at Sinai? Evidently a great miracle was needed to purge the Jews from this impurity. This is what impressed Yitro – that Hashem was able to take the Jews out of their spiritual impurity and give them the capacity for Sinai. Yitro had experimented with every form of idol worship in existence and was able to appreciate the dimension of this miracle because he truly understood the meaning of spiritual impurity. The fact that Hashem was able to free the Jews from their spiritual bondage was what impressed Yitro to join the Jewish people in the desert.

We ask Hashem in our daily prayers that He should free the bound and raise the fallen. This refers not only to physical freedom but also to spiritual redemption from the spiritual impurities of existence. (Rabbi Yosef Kalatsky)

## *What to Answer!*

The *Midrash Aggadah* records the following exchange: “The wicked Turnusrufus asked Rabbi Akiba, “For what reason is the name of the Holy One mentioned in the first five of the Ten Commandments and not in the latter five?” Rabbi Akiba went to the palace of Turnusrufus, and in particular to the room designated for his weapons of war, and there he showed him his entire magazine of armaments. Then he went with him to his bathroom, and Rabbi Akiba asked him, “Why do you not put here some of your weaponry?” Turnusrufus answered, “It would be a disgrace to put them in such a disgusting place!” Said Rabbi Akiba, “So it is with the first five commandments which is an honorable context but the latter five that speak of murder, adultery, theft, false testimony, and lusting, The Holy One Blessed Be He, did not want His Name to be directly associated with them...”

We can learn not only from the content of Rabbi Akiba’s answer but by the style of his reply. “Answer the fool according to his foolishness...” King Solomon, the wisest of all men advises in *Mishlei*.

I was entering a prison to visit and a guard asked me, “Why do you guys wear hats and dress like that?” I pointed out to him that the identifiable difference between a prisoner and guard is just a piece of cloth. You have a couple of stripes on your gray khaki shirt and the prisoners wear beige khakis. Everybody wears a uniform of some kind. Even those who think they don’t wear a costume of non-conformity manage to dress alike. Yours uniform says, “You’re a guard!” Mine declares, “I’m a guard, of a different sort!”

A man I was seated next to, at a local *simhah*, started to lecture loudly about evolution. Everyone sat politely, without reacting. Then he turned to me and said, “I don’t expect you to agree because you are religious!” I told him, “I’m not as religious as you!” He answered me, “I’m not religious!” I insisted, “Every Jew is religious! You happen to be religious about evolution. I was not preaching to you but you were sure trying hard to convince or convert me and my friends! You’re even more religious than I am.”

A Russian woman went looking for an apartment for her daughter in Russia and had to face an anti-Semitic Communist party bureaucrat who promptly accused her of having killed his lord. She challenged him, “Why didn’t you stop me?” He retorted, “I wasn’t there!” Then she told him pointedly, “Neither was I!” She got the apartment!

A Hassidic friend of mine was on a plane to Israel and was eating his kosher meal while carrying on a casual conversation with the secular Israeli man seated next to him. He offered to share his meal or to try to get him a kosher meal too. The man refused with the reply, “I’m a Jew in my heart!” As the plane ride and the conversation continued, the topic turned to politics and things got heated. The Israeli asked my friend with full animation, “Why don’t you serve in the army?” The Hassid insisted he was in the army. The fellow was extremely skeptical and when pressed, the Hassid confessed, “I’m in the army – ‘in my heart!’”

The *Mishnah* insists, “Know what to answer to a heretic!” We need not always answer but it is important to know “what to answer” and to know that there is “**what to answer!**” (Rabbi Label Lam)

Having a major problem is not unusual. Unfortunately, too many people face health problems, child-rearing crises, or financial difficulties. The nature of human