

This explains why we say, “My Lord, open my lips, that my mouth may declare Your praise, before beginning the *Amidah*. At this point, we should have mentally discarded our physical shell and are standing before Hashem in a state of *nituah*, with humble and broken hearts, totally incapable of expressing even a word. We therefore must even ask Hashem to help us say the words of our *tefillah* by helping us to open our lips and mouths. (Rav Schwab on *Chumash*)

## *Taken for a Ride*

We had reservations on a flight leaving Stanstead Airport, located just outside London. We knew there was a railroad line between Stamford Hill and Stanstead, and we saw that there was a train that would get us to the airport precisely one hour before flight time. Just to be sure, we confirmed this with the stationmaster before boarding the train.

At the station before Stanstead, we began to collect our belongings and prepared to get off at the next stop. To our astonishment, the train sped by the Stanstead station without stopping. We had been misinformed.

Getting off at the next stop, we found ourselves in a tiny local station, far from any urban center, surrounded by empty fields with not a human being in sight. It was now one hour before flight time, and we looked around with great concern.

Two women stepped off the same train, and I called out to them in panic, “Why didn’t the train stop at the airport? We are supposed to be at the airport now. What should we do?”

One of the women took pity on us and crossed over the track to the ticket booth to inquire when the next train going in the opposite direction would arrive. She returned and informed us that there would be no train for another hour.

“Where can we find a taxi then?” I wailed, clutching my nonrefundable ticket. The woman advised us that there was little likelihood of a taxi arriving in this isolated suburb for at least another half hour.

I turned to my husband in desperation. “We’re stranded! What are we going to do?”

My husband, calm and composed as usual, responded, “Now is the time when we must have *bitahon*. Let us do our *hishtadlut* and try to call a taxi anyway.”

At that moment, a well-dressed gentleman emerged from the small station and asked us if we needed a ride to Stanstead. His car was parked at the station, and he said he would be driving past the airport and would be happy to give us a lift. We dazedly accepted his offer, and without thinking twice about it climbed into his car.

Our benefactor soon told us how he “happened” to be at this isolated station at a time when ordinarily he would have been driving along the highway already on his way to work. He lived in the nearby village, he said, and the stationmaster was his brother-in-law. His sister had just caught him before he left the house and asked him if he could make a detour and stop by the station. His brother-in-law had forgotten to take his lunch box, something he rarely did. The stationmaster could not leave the station, nor could the man’s sister leave the house.

This was obviously not a common occurrence but a chain of events that had been directed from Above. (When the Time is Right)

*The Lorraine Gammal A"H Edition*  
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## SHABBAT

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Haftarah: Yeshayahu 43:21-44:23

**MARCH 31-APRIL 1, 2017 5 NISAN 5777**

Friday Shir Hashirim/Minhah: <b>6:05, 6:50 pm</b>	Shaharit: <b>5:41, 6:40, 8:30, 9:15 am</b>
Candlelighting: <b>7:01 pm</b>	Morning Shema by: <b>9:03 am</b>
Evening Shema after: <b>7:59 pm</b>	Shabbat Class: <b>5:30 pm</b>
	Shabbat Minhah: <b>6:40 pm</b>
	Shabbat Ends: <b>8:00 pm (R"Y 8:32)</b>
	Sunday Minhah: <b>7:00 pm</b>

These times are applicable only for the Deal area.

**This bulletin is dedicated in memory of Elliot Kassin – Eliyahu ben Mazal and in honor of Darlene Kassin, Molly Kassin, Barbara Abadi and Mary Giller.**

**Mabrook to Frieda Esses on the marriage of her son, Steven, to Nina Bildrici.**

## *A Message from Our Rabbi*

”וְלָקַח הַכֹּהֵן מִדָּם הַחֻטָּאת...וְנָתַתְּ כָּל־חֵלְבֹוֹ יָקָטִיר הַמִּזְבֵּחַ”  
 “The *Kohen* shall take from the blood...and he shall cause all of its fats to go up in smoke on the *Mizbeah*.” (Vayikra 4:25-26)

The Torah requires that when bringing a *korban*, some of its blood and fats must be put on the altar. Rabbi Obadiah Yosef zt”l says that the Torah is hinting to us a very important concept. The fats represent the nature of man that is slow and lazy. The blood, which rushes through the body, represents man’s energy and alacrity. The Torah says to place both of these on the altar to teach us that both of these qualities must be used to serve Hashem. Sometimes a person has to be quick and sometimes he has to be slow and lazy.

Rabbi Obadiah zt”l gives a parable. Once there was a businessman that loved to go learn in the *Midrash*. One day he spent a few hours there. That day a big customer came to his house seeking to make a big deal. The wife told the customer he was studying in the *Midrash* and she was lazy to go and call him. The customer got tired and left. When the husband came home, he got angry. He told her that whenever someone comes to see him, she should immediately run and let him know.

A few days later a man came to the house to collect a long overdue debt. The loyal wife learned her lesson and ran to notify him that someone came to see him. When the husband came, he was devastated. He was looking forward to a huge customer. Instead he finds his creditor waiting for him, threatening to get paid or else.

The husband nervously told his wife, when she was supposed to be quick she was slow, and when she was supposed to be slow she was quick. She caused him a great loss by switching the proper way.

Therefore, the Torah commands us to offer the blood and the fats on the altar of Hashem, to teach us that sometimes we should use the trait of alacrity and sometimes we must use the trait of laziness. Shabbat Shalom. Rabbi Reuven Semah

## My Most Precious Commodity to Hashem

A *pasuk* in *Parashat Vayikra* [3:16] says: When we offer an animal sacrifice, we are to bring "...all the choice parts for Hashem" (*kol chelev l'Hashem*). This means the best parts, the choicest parts of the animal, go to Hashem. If we really wish to demonstrate sacrifice, then that which we hold to be the dearest, the best, the most expensive is what we must give up and present to the Almighty.

This idea also explains a *pasuk* in another *perashah*. In *Parashat Vayhi*, in connection with the Tribe of Yissachar, the *pasuk* says: "He saw tranquility that it was good, and the land that it was pleasant, yet he bent his shoulder to bear and he became an indentured servant." [*Beresheet* 49:14]. Does this *pasuk* make sense? He saw how great serenity and peace was. So then how does it follow that he turns around and bends his shoulder to bear and becomes an indentured servant? If a person appreciates how great tranquility is, the last thing we would expect him to want to do is to become an indentured servant!

Someone suggested the following interpretation to the *Hazon Ish*: Yissachar is saying: "I enjoy leisure and it is beautiful and wonderful but I want to give it up to You, therefore I am prepared to bend my shoulder to bear and become an indentured servant to You (in the study of Torah)." The greatest expression of dedication to the Almighty is to take that which is most precious to us – the *kol chelev l'Hashem* – and to give that up to the *Ribono shel Olam*. That is a sacrifice.

The *Imrei Emet* -- one of the Gerer Rebbes – had a pair of *Tefillin* that went back many generations. He only wore this pair on *Ereb Yom Tob*. A Jew once came into the *Imrei Emet* and said "I don't have a pair of *Tefillin*, can I borrow a pair from you?" The Gerer Rebbe gave him this special pair of *Tefillin* to wear. The Hassidim were surprised. "This is your very special pair of *Tefillin*. You only wear them on *Ereb Yom Tob*, on days of special holiness. Why is it this pair you gave out as a "loaner" to a simple Jew who did not have his own pair of *Tefillin*?" The Gerer Rebbe quoted them this *pasuk*: *Kol Chelev L'Hashem*. This is my most dear possession, my most precious commodity. This is what you have to use to do a mitzvah.

Yissachar precisely gave up the tranquility which was so precious to him and devoted it to the *Ribono shel Olam*.

On a trip to Israel in 2009, I decided that there were a few *Gedolim* that I wanted to go see. The *Gedolim* are extremely appreciative and highly endorse the work of *Lev L'Achim*, an organization for whom I have given several lectures in the past. I called my contacts with *Lev L'Achim* in *Eress Yisrael* and asked if they could take me in to see certain great Rabbinic personalities. They gave me the VIP treatment and I was able to see three *Gedolim*.

There are several recurring themes I noted during my visits with the three *Gedolim* I was able to meet with at that time: Rav Leib Shteinman, Rav Chaim Kanievsky, and Rav Michel Yehuda Lefkowitz (*niftar* in June 2011): One of the common denominators between them was that they literally have no personal life. There are people standing in line to see them who try to catch them for ten seconds at a time. Where ever they go, they are mobbed. There is no such thing by such individuals as "free time". When they are not being bombarded by people like me and others, they are learning. So where is their "life"?

The answer is that – like Yissachar – they are aware of tranquility and they know that it is good. They recognize that *menuhah* is great. It's terrific! Nobody bothers you. How wonderful! But "they bend their shoulder to bear and become indentured servants." They donate that precious time that we all value and they say, "No. We are going to give that most precious commodity – *Kol Chelev – L'Hashem!*" (Rabbi Yissocher Frand)

## Skinned, Dissected and Consumed by Fire

וְהִפְשִׁיט אֶת־הָעֹלָה וְנָתַח אֹתָהּ לְנִתְחֶיהָ...וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל הַמִּזְבֵּחַ

"He shall skin the burnt offering and cut it into pieces...and the *Kohen* shall burn it all on the Altar." (*Vayikra* 1:6-9)

This *pasuk* teaches that a *Korban Olah*, burnt offering, consists of three basic steps: the animal must be skinned, cut into parts, and totally burned on the Altar.

Rabbi Yehoshua ben Levi (*Berachot* 26b) says that our daily prayers correspond to the daily sacrificial offerings, the *Korban Tamid*, which was a burnt offering. One might therefore suggest that our *abodah*, the *Amidah* prayer, also requires these three basic steps of "skinning," "dissecting," and "being consumed on the Altar."

Similar to *hefshet*, skinning, we are mentally to practice *hafshatat hagashmiyut*, stripping ourselves of physicality, while saying the *Amidah*. The *Shulhan Aruch* alludes to this concept (*Orah Hayim* 98:1): "The earlier *hassidim* and men of great deeds would isolate themselves before praying, and would concentrate on removing themselves from all physicality and mastering complete mental control before they would begin the *Amidah* prayer."

This means that we must withdraw into our minds and disregard our bodies while our true, inner self is communicating with Hashem. It is not the transient, physical aspect of the human being that is communing with Hashem. The physical is an impediment, and must be shed during *tefillah*. Rather, it is our spiritual side, our *neshamah*, which is praying.

Just as the *Olah* requires *nituah*, taking apart, we too are to appear before Hashem with a *leb nishbar*, a broken and humble heart. As it says, "A heart broken and crushed, O G-d, You will not despise (*Tehillim* 51:19). We must approach Hashem with a deep awareness of our own smallness, our sinfulness, and our powerlessness to achieve anything, in either the physical or spiritual realm, without Hashem's help. We are to imagine that this "little me," with all my shortcomings, is approaching Hashem. What audacity! This feeling of complete inadequacy is what is meant by a broken heart. This corresponds to the *nituah* of the *Olah*.

And finally, when we are about to begin, the *tefillah* is to be said with *hitlahabut*, which corresponds to *kalil la'ishim*, totally burnt up. When we are ready to begin, we throw ourselves on Hashem's mercy and say, with fiery enthusiasm, "*Baruch Atah*

*Hashem Elokenu ve'Elokei Abotenu*, as if we are offering ourselves on the *Mizbeah*,  
much as the *Olat Hatamid* is totally consumed on the *Mizbeah*.