

Mixing wool & linen is a law we don't understand but we must abide by it. Every commandment is a defense mechanism to protect our spiritual health. Everything created, is All for a Purpose, even though we might not comprehend it. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

Saved by Shabbat

When the Second World War ended, Rabbi Moshe Neuschloss overcame his personal losses to help other survivors rebuild their lives upon the ashes of destruction. Two years after the war, with the Communist presence becoming ever more pronounced, R' Neuschloss decided to emigrate, along with the yeshivah he had founded after the war, to America. He arranged for his students to make the journey by boat. However, this means of travel was not available to the Rabbi himself, because his wife was pregnant and could not undertake the long sea journey. The two, therefore, made reservations on a flight departing from Prague to New York.

The plane took off on schedule, but problems developed in mid-flight forcing the pilot to make an emergency landing in Ireland. When the problems were corrected and the plane was ready for the next leg of the journey, the passengers were informed that the flight was due to arrive in New York on Saturday.

R' Neuschloss, who was known throughout his life for his great piety and awe of Heaven, informed the airline personnel that he was a Sabbath observer and would not embark on such a journey.

Air travel in those days was not what it is today. Reservations had to be booked well in advance. R' Neuschloss was informed that if he and his wife did not board that flight then there was no telling how long it might be before they could make reservations on another one. R' Neuschloss was not daunted by this warning. He and his wife would not be on that flight.

The frustrated airline personnel booked a room in a hotel for the Neuschlosses and provided them with ample food for the weekend. Rabbi and Mrs. Neuschloss returned all the non-kosher food and kept only the fruit. The language barrier made it difficult for them to explain why they wouldn't eat the food and the personnel misinterpreted their strange behavior as some sort of a hunger strike to protest what they considered to be mistreatment. The airline management, concerned that these war survivors not create a scene, decided that the Neuschlosses would be sent to New York on the next available flight. And so, on Saturday night, R' and Mrs. Neuschloss left for New York.

The flight was uneventful. Upon their arrival in new York, R' and Mrs. Neuschloss contacted their host by phone. When R' Neuschloss identified himself his host was incredulous. It was then that the Neuschlosses learned the shocking news: The plane, which had departed before Shabbat had crashed into the sea, leaving no survivors. The Neuschlosses had erroneously been listed among the passengers. (More Shabbos Stories)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשָׁמַת לְאָה בַּת בְּהִיָּה

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בס"ד

SHABBAT BO ☆ לַבַּיְתָה

Haftarah: Yirmiyahu 46:13-28

JANUARY 31- FEBRUARY 1, 2020 6 SHEBAT 5780

Friday Minhah: 4:55 pm

Shaharit: 6:07, 6:40, 9:10 am

Candlelighting: 4:55 pm

Morning Shema by: 9:02 am

Evening Shema after: 5:53 pm

Shabbat Minhah: 4:30 pm

These times are applicable only for the Deal area.

Shabbat Ends: 5:54 pm (R"Y 6:26 pm)

Shabbat Class after Habdalah

Sunday Minhah: 5:00 pm

This bulletin is dedicated by Joey and Sophia Mizrahi
in memory of Joseph I. Mizrahi לְעִילּוֹי נְשָׁמַת יוֹסֵף בֶּן מִרְיָם

This bulletin is dedicated by Dr. & Mrs. David Pinhas
in memory of Rosie bat Esther לְעִילּוֹי נְשָׁמַת רוֹזֵי בַת אֶסְתֵּר

Weather permitting, *Bircat Halebanah* will be recited on Saturday night, Feb. 1. If not, it may be said until Saturday night, Feb. 8 at 4:45 am.

A Message from our Rabbi

"הַחֲדָשׁ הַזֶּה לָכֵם רֵאשׁ חֲדָשִׁים"

"This renewal of the moon shall be for you the beginning of new moons."
(Shemot 12:2)

The Jewish people are at a crucial moment. They are about to be redeemed from their terrible bondage. The Torah seemingly takes a break and tells us that Hashem took Moshe *Rabenu* and gave him the first *misvah* to be given to our people as a nation. The first *misvah* is to declare and sanctify the new month when we see the new moon. At first sight it seems unusual that this should be the first *misvah*, especially at such a crucial time in Egypt. It must be something important and fundamental. It is!

The Jewish people count their days and months of the calendar according to the moon, the gentiles according to the sun. The reason? There are many. One reason is that the moon doesn't have its own light. Its light is the reflection of the sun. This tells an important idea of our faith. We believe that this world, with all of its teachings, can be a very dark world. This world is lit by the light of spirituality, and this spirituality is

represented by the sun. We can earn the everlasting life of the next world if we cling to Hashem, His Torah and its *misvot*. In short, we believe this world is important, but secondary to the next world. Just as the moon depends on the sun for its light, so do we depend on all that is spiritual to light up our lives. The gentiles believe that this world is the main world. This world, they believe, is represented by the sun.

To a young nation about to embark on a mission of being the light unto the nations, this *misvah* had to be given here and now. Before we leave Egypt, this message must be clear. As it says in *Pirke Abot*, "This world is like a hallway that leads to the next world." Make no mistake about it - we value this world much more than the secular world. They value it for the pleasures of the here and now. We value it for the pleasures of the hereafter.

Shabbat Shalom

Rabbi Reuven Semah

Nobody's Perfect

וַיֹּאמֶר מֹשֶׁה כֹּה אָמַר יְהוָה בְּחֻצַּת הַלַּיְלָה אֲנִי יוֹצֵא בְּתוֹךְ מִצְרַיִם

"And Moshe said, 'This is what Hashem said: Around midnight, I will go out in the midst of Egypt and all the firstborn in the land of Egypt will die.'" (*Shemot* 11:4)

Rashi comments that Hashem actually told Moshe that *exactly* at midnight He would cause the plague of the death of the firstborn. Nevertheless, when Moshe repeated this to the Egyptians, he said, "around midnight." Since mortals can easily make an error, if Moshe would have said "at midnight" and the plague took place a moment before or after midnight, they would have said that Moshe was a liar.

This is amazing. They had already suffered nine plagues after Moshe's warnings. In this last plague, only the firstborn will die. What is the difference if it happened exactly at midnight, or a few minutes before or after? We see here the power of a person to find fault with someone else if he seeks to find fault. Moshe was absolutely correct in predicting the nature of this most bizarre and destructive plague. The odds of this being by chance were staggering. He was also very close to the right time, even according to the Egyptians. Moreover, they should have realized that perhaps they were the ones making the mistake and not Moshe. Nevertheless, since they wanted to find fault with what Moshe said, they would have considered this minor discrepancy a total lie, and would have claimed that Moshe was a liar.

There are people who take pleasure in finding fault with others. They are experts at finding inconsistencies in what people say and do. It is almost impossible to meet their standards. Just as the Egyptians were able to call Moshe a liar - an extreme term - for what they considered to be a mistake, so too faultfinders use strong language to condemn and belittle their victims. They do this either because they are perfectionists, or as a means of gaining power. Such a person must learn to find the good in what others do. Even if he is not able to master that wonderful trait, he still needs to develop a sense of proportion. If a person does something which is basically right and proper, acknowledge this, even if you do point out the errors that still remain. Realize there is always the possibility that you are making a mistake. Then you will be much more gentle when you correct others. (*Growth Through Torah*)

It's Not Yours

If one wants to understand anything in the Torah at its most fundamental level, one has to look at the first place that particular subject is mentioned in the Torah. The first test of affluence mentioned in the Torah is in connection with the departure of *B'nei*

Yisrael from Egypt. *B'nei Yisrael* were commanded to go to their Egyptian neighbors and ask them for all their vessels of silver and gold in fulfillment of the promise Hashem made 430 years earlier to Abraham that his offspring would leave bondage with great wealth.

The Torah uses a surprising terminology when describing this command: *B'nei Yisrael* are told that they should "borrow" these vessels from their Egyptian neighbors. This language is difficult to understand. The Jewish people had no intention of returning to Egypt; they weren't borrowing these vessels, they were taking them. So why does the Torah command them to "borrow"?

The Gerrer Rebbe answered that the borrowing was not from the Egyptians - as far as they were concerned all the gold and silver was being taken permanently, as payment. The borrowing was from Hashem. At the very moment that *Klal Yisrael* obtained great wealth for the first time, Hashem stressed that their money did not belong to them. All that wealth was borrowed from Hashem, to whom all gold and silver ultimately belongs.

Once we recognize that we are not the real owners of our wealth our perspective is radically changed. If we really believe that we hold the money in trust for Hashem, our first question concerning all our wealth must be: What does Hashem want me to do with this? (Rabbi Yissocher Frand - In Print)

Day of Beauty

It is often difficult to decide what to buy when gift-giving occasions arise. The reason for the present may be a special occasion or it may be a show of appreciation for performance above and beyond the call of duty. Sometimes it is just a tangible expression meaning "I am proud to know you" or "Thanks for just being you." In any event, in a society overloaded with consumer products and services, choosing something different and appropriate is a task that requires effort and ingenuity.

A gift item in today's marketplace is called "A Day of Beauty." A gift certificate is delivered in a beautiful package advising the recipient that the giver has arranged for a day of relaxation and pampering at a spa that provides all kinds of physical enhancements to soothe and beautify the tired body. The recipient calls for an appointment and enjoys a visit to a modern-day Shangri-La. Sounds great, doesn't it?

Well, I am not so sure. It is true that we are commanded to take good care of our bodies and to stay healthy and fit, but to devote an entire day to physical pampering could possibly be a little excessive. When our Sages talk of a day of beauty, they refer to a day of spiritual accomplishment; a day of keeping busy with the performance of Hashem's commandments (between man and Hashem as well as between man and man); a day spent increasing our knowledge of Torah; *and* taking care to stay fit. That is what our wise men would call a beautiful day.

When you schedule your To Do list, you should fill it is (as much as possible) with good deeds and time set aside to study Hashem's Torah. In this way, your day can become "A Day of Beauty" - day in and day out. (One Minute with Yourself - Rabbi Raymond Beyda)

All for a Purpose

"The tonsils do serve important functions in the body. The two oval shape lymph glands sitting at the back of the throat, one on each side. They continuously monitor the quality of the air, food and water that enter our body. They form white blood cells, which protect our body as a defense mechanism. They also trap the germs that enter the body, draining them into the lymphatic system for elimination."