

We take all of these developments for granted and assume the infrastructure of our civilization developed by itself."

As humans, we have the gift of free choice to make or break the infrastructure of our lives. Living a Torah based life, ensures the survival of our families and nation.
(Norman D. Levy, based on Rabbi Miller's Duties of the Mind)

Ethics of the Fathers

It is customary to study *Pirkei Abot* (Ethics of the Fathers) during the six weeks between Pesah and Shabuot, one chapter every Shabbat.

וְאֵת קָרְבָּן יְהִי רְאֵת בְּנֵי אָדָם וְאֵת כָּלְבָן יְהִי רְאֵת בְּנֵי כָּלָב

"Beloved is man, for he was created in the image of G-d; it is even a greater love that it was made known to him that he was created in the image of G-d." (*Abot* 3:14)

How does the fact that it was made known to man that he was created in the image of Hashem show a greater expression of love?

When *Eress Yisrael* was under English rule, a group of people decided to name a town after the King of England. They discussed it with the English ambassador, and after a period of time he turned down the gesture. His explanation was that in the future, disreputable people might reside in the town, and their behavior and reputation would be a disgrace to the King's name.

Hashem loves the Jewish people and therefore He created them in His image. If this fact would not have been revealed, it would be no disgrace to Him personally if they lived a lifestyle which is contrary to His glory. The fact that He revealed it to them and gave them the Torah to know how He wishes them to live shows the great love and faith that he has in the Jewish people that they will always be faithful to Him and not cause a *hilul Hashem* - desecration of His name. (*Vedibarta Bam*)

Revenge is Sweet

A man rushed into a rabbi's study, irate with rage because of having been offended by another person. He demanded that the rabbi publicly rebuke this person from the pulpit. When the rabbi explained that this is not the way things are handled, but that he would speak privately with the person, the man objected. "Then I will handle it my own way!" he said. When the rabbi pointed out that it is a sin to seek revenge, the man protested, "A sin! It is the greatest *misvah* to punish that scoundrel."

Seeing that the man's rage precluded being discouraged from seeking revenge, the rabbi said, "Well, if it is really a *misvah*, then it should be done properly as befits a *misvah*. It is wrong to do *misvot* without adequate preparation." The rabbi withdrew his *gartel* (sash worn by *hasidim* during prayer) from his *taleet* bag and said, "You must wear this so that you have the proper concentration for a *misvah*." He then led the man to the water basin and had him conduct the ritual handwashing. Then the rabbi said, "Now we must think of what the proper blessing is for such a fine *misvah*. Hm! How about, 'He has sanctified with His commandments and instructed us to punish those who offend us'?"

The angry man began to realize that his proposed action was not quite as worthy a deed as he had assumed, and agreed to place the matter in the rabbi's hands. (Smiling Each Day)

The Lorraine Gammal A "H Edition
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SHABBAT AHAREI MOT-

KEDOSHIM ☆ זֶה עֲשֵׂה וְזֶה לֹא תַעֲשֶׂה, וְאֵת שְׁמַעַת הַמִּזְבֵּחַ וְאֵת שְׁמַעַת הַמִּזְבֵּחַ
Haftarah: Yehezkel 20:2-20

APRIL 28-29, 2018 13 IYAR 5778

Friday Shir Hashirim/ Minhah: 6:24, 7:20 Shaharit: 5:00, 6:40, 8:30, 9:15 am

Candlelighting: 7:30 pm Morning Shema by: 8:33 am

Evening Shema and Omer after: 8:28 pm Shabbat Classes: 6:10 pm

Day 28 of the Omer Shabbat Minhah: 7:10 pm

Shabbat Ends: 8:29 pm (R'T 9:01 pm) Sunday Minhah: 7:00 pm

These times are applicable only for the Deal area. Sunday Minhah: 7:00 pm

Starting this week, Rabbi Dabbah's ladies' class will be one hour before minhah.

Weather permitting, *Bircat Halebanah* will be recited on Saturday night. If not, it may be said until Sunday night, April 29.

Lag Ba'omer will be celebrated on Thursday, May 3.

Mabrook to Donny & Michelle Nakar on the birth of a baby boy. Mabrook to the grandparents, Mark & Aileen Mizrahi.

Mabrook to Danny & Marilyn Safdieh on the engagement of their daughter, Sim, to Isaac Azoulay.

Mabrook to Morris & Susan Dana on the birth of a grandson.

A Message from our Rabbi

"לֹא תַּלְאִין פָּעָלָת שְׁכִיר אַתֶּךָ עַד־בָּקָר"

"A worker's wage shall not remain with you overnight until morning." (Vayikra 19:13)

The Torah describes the prohibition of withholding the wages of a worker for even a brief period. If he is a day laborer and completes his work at dusk, the employer has until the next morning to pay him. If he is a night worker and finishes his job at dawn, he must be paid by the next nightfall. If he works only a short time, he must be paid that day.

Rav Avraham Pam zt"l says the agreement to pay a worker within the short time frame is not limited to an adult worker. It applies even when the "worker" is a child who does a menial task, and is promised something for his efforts. For example, in a summer camp setting, a counselor sends one of his campers to buy him a drink from the

soda machine, and promises him a quarter for doing so. The child does so and expects to get his tip. However, the counselor shrugs it off, saying, "I'll give it to you another time. I'm busy now." He may not realize that if he waits longer than a certain period of time of day or night as described earlier, he has violated this Torah prohibition of *bal talin*, withholding a worker's wages.

In fact, in some ways, failing to pay a minor is more serious than failing to pay an adult worker. This is because of the rule "minors cannot forgive a debt owed to them" (*Baba Mesiah* 22). Whereas an adult may willingly forgo the promised payment of wages due him, a minor cannot. Therefore, one must be especially careful in this respect in dealing with a minor.

Obviously this applies to our own children as well. As much as we love them, we must try not to disappoint them. *Shabbat Shalom.* Rabbi Reuven Semah

The Benefit of the Doubt

Rabenu Yona quotes a *Gemara* [*Shabbat* 127b] that: "One who judges his fellow man favorably will be judged favorably by Heaven." The *Hafess Hayim* asks a basic question here: How is it possible to make such an analogy and say that Heaven will "judge you favorably" for judging someone else favorably? When you see a Jew eating a hamburger at the airport, you really do not know what the circumstances are. Maybe he brought it from home. Maybe there is a kosher hamburger stand in this airport. Maybe anything... So consequently, you need to give this person the benefit of the doubt. However, by the Almighty, how can there be a concept of giving anyone the benefit of the doubt? There is no doubt. He not only knows all our deeds, He knows our thoughts!

The *Hafess Hayim* answers that the *Gemara* is not speaking of a case where a particular set of circumstances are subject to interpretation in one of two ways and you give the benefit of the doubt and interpret the circumstances in the most favorable way. Such an interpretation would have no parallel with G-d such that we could say, "G-d would likewise judge such a person favorably by giving him the benefit of the doubt." Rather, this *Gemara* is referring to after 120 years when we are all going to take "the big test." The Almighty will then judge regarding our lives.

Some teachers grade strictly and other teachers grade leniently. In the future, we will come to Heaven and the *Ribono shel Olam* will grade our life. We all pray three times a day, but many times our mind was here, our mind was there, and all over the place. We give charity, but sometimes it is begrudging and sometimes it is far less than we can afford. How is the *Ribono shel Olam* going to grade us for these *misvot*? Do we get credit for them or not?

This is how the *Hafess Hayim* interprets the *Gemara*. A person who, during his life, judged his fellow man favorably, giving him the benefit of the doubt – who was a "lenient grader", will cause G-d to be a "lenient grader" towards him. This is not a question of His doubt about what you did, but rather He will give you more credit for your prayers, *tzedakah*, and other *misvot* than perhaps you would have received if He were acting as a "strict grader."

We need no greater incentive to give people the benefit of the doubt than this teaching of the *Hafess Hayim* clarifying the interpretation of the previously cited *Gemara* in *Shabbat*. (Rabbi Yissocher Frand)

Leap of Love

The Torah says "You shall not take revenge, and you shall not bear a grudge against the members of your people; you shall love your neighbor as yourself, I am Hashem."

The strange juxtaposition seems a bit difficult to comprehend. Why would the Torah warn us against revenge, an act that is surely filled with malice and ill-will, and then command us to instead love our brother as our self? Surely one who wants revenge is not ready to take that great leap, from anger-filled rage to the highest level of brotherly love?

Rabbi Elchonon Wasserman, the *Rosh Yeshiva* of the Baranovitch Yeshiva, visited the United States in the latter part of the 1930s to raise funds for his yeshiva. While he was in the United States, he was accompanied by young, enthusiastic students, who felt privileged to help the great Sage in his efforts.

Once, a student brought him to visit a wealthy man who had a philanthropic reputation. The *bachur* was confident that the meeting would prove successful. Unfortunately, the expectations proved fruitless, and Reb Elchonon and the student were shown to the door, empty-handed.

The young man left the house and sat down on the steps of the mansion utterly dejected. Reb Elchonon, who was quite tall, bent down to him, "Why are you so upset?" he asked softly.

"Upset? Why shouldn't I be upset? This man has the ability to support your whole yeshiva for a year, and he sent us away as if he does not have the ability to give even a dime!"

Reb Elchonon smiled. "The Torah tells us that Moshe was told to choose Betzalel to build the *Mishkan*. Let us assume that Moshe went in the street and asked where he could find Betzalel. Moshe was told that Betzalel could be found in the *Bet Midrash*. He went into the *Bet Midrash* and asked someone, 'Are you Betzalel?' The man said no. Should Moshe have been upset? Of course not! It's not the man's fault that he was not Betzalel! He was not born Betzalel and his job was obviously not to be Betzalel! Moshe went to another man. Are You Betzalel? Again the man said no! Should Moshe have been angry with him? Again, of course not!

"Well, my son," continued Reb Elchonon, "You can't be upset with him! He is just not the man that was chosen to help!"

Perhaps one can explain the verse by saying that one cannot be upset when the hammer is not offered. If your friend did not give you what you wanted, then this particular neighbor is obviously not the vehicle, messenger, or *shaliach* to give it to you! You can't avenge that fact!

Perhaps that is why the phrase to love your neighbor as yourself follows the Torah's exhortations against revenge. At a time that you are disappointed, even angry, at a friend or relative for not lending or giving you an item, take a step back and think. "Are you angry at yourself for not having a hammer?" Of course not! Why should you be? You don't own a hammer! If you don't have a hammer you can't give yourself the hammer!

The *pasuk* is telling us. "You shall not bear a grudge; you shall love your neighbor as yourself! Just as you do not bear a grudge at yourself for not having a hammer, don't be angry at anyone else. After all, they obviously weren't the ones chosen to give it to you! So next time you are upset at someone for not aiding you in what you yourself could not achieve, think. Do not take revenge or harbor ill-will. Treat your neighbor as

you would have treated the original culprit of incapability and love him as yourself!

(Rabbi Mordechai Kamenetzky)

Make or Break

“Without the contribution of man, this earth would be a jungle of plants and animals fighting each other for survival. There wouldn’t be any roads, houses, or cities, or any of the artifacts that mankind has introduced, and which man now depends on.