

Step by Step

“Limbs are so complex in their arrangement of the muscles, tendons and connections to the bones, that in many cases people are advised that it’s better to suffer some degree of disability rather than undergo surgery. Knowing this helps us appreciate how complicated the limbs are when they are healthy and working perfectly.”

Each morning, when we say the blessing “He who establishes a person’s footsteps” we should appreciate the gift of walking and the muscle coordination needed for our muscles to perform its duty, Step by Step. (Norman D. Levy, Based on Rabbi Miller’s teachings with permission from Simchas Hachaim Yeshiva Gedola Bais Israel)

Thrown Out With the Trash

I’m a *sofer stam*, a scribe who writes *mezuzot* and *tefillin*. About two years ago, Nechemiah Goldstein, a friend of mine from the Geulah neighborhood of Yerushalayim, ordered *parashiyot* for his son who was approaching his *Bar Mitzvah*. He purchased top quality parchment, and was very involved with every stage of the writing. *Baruch Hashem*, everything was on schedule and Nechemiah received a beautiful and high quality set of *parashiyot*, which I had rolled up into one of those small black plastic film containers. (I find these canisters very convenient for this purpose.) Nechemiah put the film canister in his breakfront, on the shelf next to his collection of silver ceremonial objects.

It never occurred to me that I’d ever have reason to deal with those *parashiyot* again, but a few weeks later, I received a phone call from someone called Mr. Aryeh Kadosh from the Neveh Ya’akov neighborhood in Yerushalayim. “I work as a trash collector in Pisgat Ze’ev,” he began, referring to the neighborhood adjacent to his.

“This morning, I found on the ground next to the garbage receptacle a small film container with *tefillin parashiyot* inside. The name ‘Goldstein’ was written on the outside of the container with this phone number.” (In order to avoid mix-ups, many *sofrim* label the *parashiyot* container with their own name or phone number along with the name of the customer for whom the *parashiyot* are intended.)

I was shocked. *Tefillin parashiyot* – on the ground next to the garbage? And besides, Nechemiah Goldstein lives in Geulah. What were his *parashiyot* doing in Pisgat Ze’ev?

The voice of Aryeh Kadosh continued. “It never would have occurred to me that there was something of value in that film container, but I actually work in my spare time inserting *parashiyot* in *tefillin*, and I know we use those containers sometimes. That’s why I opened the canister, on the off-chance that it might contain *parashiyot*.”

I immediately phoned Nechemiah Goldstein and heard what had happened. A few days before, his house had been broken into and all the silver stolen. Since the *parashiyot* had been in the same place, they were taken along with the valuables. The thieves didn’t bother to check what was in the container and assumed it was just some undeveloped film, so they threw it out.

Aryeh Kadosh from Neveh Ya’akov, a precious Jew who had learned to recognize the holy contents that are often stored in plastic film containers, was sent to collect the trash in Pisgat Ze’ev in order to retrieve this sacred item.

I marveled at how Divine Providence extends even to robbers and to a Jew’s knowledge that *parashiyot* are often stored in film containers. This man rescued the sacred parchment from the garbage with awesome reverence, and merited returning a very precious item to its owners. (There is no such thing as coincidence 2)

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



SHABBAT AHAREI

MOT ✨, Iv η∞ρ≤φ♥τ, □X♥↑

Haftarah: Shemuel I 20:18-42

MAY 3-4, 2019 29 NISAN 5779

Friday Shir Hashirim/Minhah: **6:27 & 7:25 pm** Shahrarit: **4:53, 6:40, 8:10, 9:15 am**
Candlelighting: **7:35 pm** Morning Shema by: **8:29 am**
Evening Shema & Omer after: **8:33 pm** Shabbat Classes: **6:15 pm**
Day 14 of the Omer Shabbat Minhah: **7:15 pm**
Shabbat Ends: **8:34 pm (R"Y 9:06 pm)**
Sunday Minhah: **7:00 pm**

These times are applicable only for the Deal area.

This week's bulletin is dedicated by Raymond & Michele Levy

לעילוי נשמת שמחה בת אסתר

This week's bulletin is dedicated in memory of Abraham "Al" Mizrahi
by his children ρ∞T♣ξ/τ □X ◊♦ωρ□χ♦τ, ♦v♣α↔°β ηΥκη□γ□κ

Rosh Hodesh Iyar will be celebrated on Sunday & Monday, May 5 & 6.

Mabrook to Ariel and Rivka Zafrani on the birth of a baby boy. Mabrook to the grandparents, Mr. & Mrs. Solomon Abecasis.

Condolences to Jimmy Kassin and his children on the passing of his wife, Darlene. Condolences to the parents, Meir & Barbara Abadi, and to the brother and sister-in-law, Isaac and Elana Abadi.

A Message from our Rabbi

”בַּחֹדֶשׁ הַשְּׁבִיעִי בְּעָשׂוֹר לַחֹדֶשׁ תַּעֲנֹשׁ אֶת־נַפְשֵׁיכֶם”

“In the seventh month on the tenth of the month, you shall afflict yourselves.” (Vayikra 16:29)

The *Gemara* (Yoma 74b) says that the words, “You shall afflict yourselves” are the source for the prohibition of eating and drinking on Yom Kippur. Additionally it is forbidden to bathe, anoint oneself, wear shoes and cohabit. These are the five afflictions of Yom Kippur.

Rav Pam ז”ל says, there is another affliction that is required of every Jew on this holiest day of the year. That is the obligation to humbly beg forgiveness of anyone

whom one may have pained in word or deed. This may be harder to do than fasting all day long. It is not easy for a person to approach someone whom he mistreated, abused or mocked, and admit that what he did was wrong, declare that he truly regrets it, and state that it will not happen again.

This is especially difficult if the wronged party clearly remembers the abuse, and was severely hurt by it. Nevertheless one must swallow his pride and shame, and beg forgiveness for what he did or said. Doing this is certainly an affliction comparable to the other five afflictions.

The great difficulty of apologizing for mistreating someone is not limited to Yom Kippur, when this *parashah* is also read. It may arise on a daily basis. Such hurtful behavior prolongs bitterness and hostility among family, friends, and colleagues. Praised is the person who can accept upon himself this “affliction” and restore peace and harmony between himself and those whom he may have wronged.

Shabbat Shalom.

Rabbi Reuven Semah

Cliff Notes

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“From the community of the Children of Israel he shall take two he-goats for a sin-offering” (*Vayikra* 16:5)

According to the *Gemara* (*Yoma* 62a) the he-goat for *Azazel*, which was to be thrown over the cliff, and the one offered in the *Bet Hamikdash* to Hashem were preferably to be identical in looks, height and value. Why spend extravagantly on a he-goat that goes to waste over a cliff?

The money we spend during our lifetime can be divided into two portions: One goes to spiritual matters such as *sedakah*, *misvot* and tuition. Another goes for physical needs and personal pleasures. The return for money spent on the spiritual is everlasting, but in retrospect, we usually see that money spent on pleasures has been wasted.

Unfortunately, many people who are blessed with wealth spend freely on personal amenities yet plead poverty when it comes to spending money on spiritual matters. The two he-goats can also serve as metaphors for the above-mentioned two categories.

Hashem in His benevolence does not really mind how much of our money we spend or waste on our personal satisfactions. However, He requests and demands that an equal amount of money (and perhaps more) be spent on spiritual matters. If one has money for “*Azazel*” - to throw over a cliff - one should not plead poverty when it comes to spending for Hashem. (*Vedibarta Bam*)

Be My Guest

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“And Aharon shall come into the tent of meeting” (*Vayikra* 16:23)

Rashi explains that this time Aharon went into the tent of meeting to remove the spoon and the censer in which he previously burned the incense.

The *Ba’al Shem Tob* brought a proof from here that when someone serves food to a Torah scholar, after the food is already eaten and the empty plates and used silverware need to be removed, removing them is part of the *misvah* of serving the Torah scholar. Just as removing the vessels was considered part of the service on Yom Kippur, so too when removing any vessels that were previously used for a *misvah*, their removal is included in the good deed.

This has practical applications for those who are hospitable to guests. Just as serving guests is part of the *misvah* of *hachnasat orhim*, so too all the work that is necessary in cleaning up afterwards is part of the *misvah*, and therefore can be done with the joy of doing acts of kindness. It is usually easier to feel this joy while serving, and often the work of cleaning up is considered just plain drudgery. But since both the serving and the cleaning up are integral parts of the *hesed*, they both are considered aspects of the *misvah* and this should be one’s internalized attitude. (*Growth through Torah*)

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.

”וְלִפְנֵי מִי אַתָּה עֹתִיד לֵתֵן דֵּין וְחֶשְׁבֹן”

“Know before Whom you are destined to give a future account and reckoning” (*Pirkei Abot* 3:1)

The Hebrew for “account and reckoning” is “*din veheshbon*,” literally “law and accounting.” The difference between the two is made clear by a story that Rabbi Yisrael Salanter related: A man once appeared before him with a complaint that a neighbor had given him a thrashing. Summoning the assailant before him, the Rabbi informed the man that he had committed two grievous sins. “First,” said Rabbi Salanter, “you struck and hurt a fellow human being. Secondly, during the time that you were doing this you could have been studying Torah. This waste of time is another very grave offense.”

Hence, *din* always stands for the sinful act committed while *heshbon* is the reckoning that will be made of the positive things that you could have been doing while you were engrossed in your transgression.

At any given time a person exists in a certain situation with specific conditions and possibilities. In your specific circumstances you have a number of possibilities for decision and action. You will be judged, will be held responsible, not merely for your deeds but also for your “appointments,” what you could well have achieved in your situation given your chances and abilities. You will have to give an accounting as to whether you fulfilled the entire potential for good in every situation. True, you have given to charity, but perhaps it was possible to give much more. A doctor may save many lives, but there may have been one telephone call which he neglected and a person died as a result. There is *din*, the overall account, but there is also *heshbon*, a reckoning of unfulfilled possibilities. (*Ethics from Sinai*)

Three Hundred Words

A friend of mine recently underwent surgery to remove a polyp from his vocal cords. The recovery period started with complete silence – no talking and no whispering – for a period of five days. During the next stage of recovery, the patient was required to limit his speech to three hundred words per day.

Every time my friend needed to communicate, he had to stop and decide whether it was really worth using up the words it would take to get his idea across to the other person. Can you imagine walking around all day with a “word counter” – calculating total words spent against total words remaining?

The *Zohar* teaches that people are granted a certain number of words to speak whenever they choose during their lifetime. When the words run out, so does life. Someone who seeks long life should limit overall speech. Furthermore, in *Tehillim*

(34:13), King David states, “Who is the man who wants life, who loves days to see good? – Guard your tongue from evil!”

If you find yourself about to indulge in “small talk,” count those words before they leave your mouth. Consider whether or not you want to “spend” them. It is a discipline that will take time to develop, but it will add years to your life. (One Minute With Yourself – Rabbi Raymond Beyda)