

minutes before the child concluded that since he had not fallen, it must be due to the steady hand of his breathless parent. But then he heard his father's shouts from behind. "Great! Keep on pedaling! You didn't even realize that I let go of your seat ten yards back! Pedal! Keep on pedaling!"

This is a scene often repeated in the annals of child rearing. Teaching a son or daughter how to ride, swim, hit a baseball, or learn any other skill offers an opportunity for parent-child bonding, an experience which is further rewarded by the parent's feeling of satisfaction when the talent is mastered by the child.

It is rare, however, that we as adults feel the hand of our Heavenly Father holding the "seat of our bicycle" as we attempt to ride through life without losing our balance. Whether we're making money, succeeding at sports, mastering mind games such as chess or backgammon, or excelling at any other pursuit, we love to take full credit for our successes, and rarely take responsibility for our failures. Success in executing a plan can inflate our egos and give us the feeling that we are doing "it" ourselves.

When your ego starts to get the best of you, look back to see the hand of your Heavenly Father keeping your bicycle balanced. That one glance towards the true cause for your success will make it much easier for you to accept your failures as well, and will build a bond between you and your "Daddy" that yields success in all that you do. (One Minute With Yourself – Rabbi Raymond Beyda)

A Sure Thing

Rav Chaim of Brisk, known as the *Gaon* of Brisk, was renowned for his compassion. One day during the reign of Czar Nicholas II of Russia, a young Jewish man was arrested and accused of committing a heinous and revolutionary act, punishable by death. His distraught mother came running to Rav Chaim, crying and imploring him to use his influence on a high official whom he knew, and intervene on behalf of her son. Rav Chaim promised to do whatever was in his power to help free the prisoner.

The *Gaon* discussed this matter with some of his close associates, who begged him not to get involved. "Don't endanger your own life by trying to defend this criminal!" they pleaded.

Rav Chaim remained stubborn in his determination. "Let's examine the facts," he said. "*Pidyon shebuyim* (redeeming captives) is definitely a great *misvah*. That is one fact. That this heartbroken mother is suffering terribly is also a definite fact. But your fears that I might endanger myself by getting involved is only a hypothesis. The *Gemara* teaches us (*Pesahim* 9a) that something which is in doubt cannot take precedence over the definite. And all the more so when there are two existing facts..."

Rav Chaim succeeded in freeing the youngster. (Glimpses of Greatness)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נִשְׁמָת לְאָה בַּת בְּהִיָּה

בס"ד

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שַׁבַּת רֵעִה * חַיָּה

Haftarah: Yeshayahu 54:11-55:5

AUGUST 26-27, 2022 30 AB 5782

Shir Hashirim/Minhah:	Shaharit: 5:20, 6:45, 7:45, 8:25, 9:00 am
5:48, 6:45, 6:55, 7:10 pm	Morning Shema by: 8:48 am
Candlelighting: 7:19 pm	Shabbat Class: 5:35 pm
Evening Shema after: 8:17 pm	Shabbat Minhah: 1:30 & 6:35 pm
	Shabbat Ends: 8:15, R"Y 8:47 pm

These times are applicable only for the Deal area. Weekday Minhah: 7:00 pm
Rosh Hodesh Elul will be celebrated on Shabbat and Sunday, August 27 & 28.
Selihot will begin on Monday morning, August 29, one hour before each minyan.

A Message from our Rabbi

בְּנִים אַתֶּם לָהּ אֱלֹקֵיכֶם... לֹא תֹאכַל כָּל־תְּרוּעָבָה

"You are children to Hashem, your G-d...you shall not eat any abomination" (*Debarim* 14:1,3)

In our *perashah* we are told that we are the children of Hashem, implying that the laws given here are reflections of that special status. The Torah lists the forbidden foods, for they are an abomination. We, who are a people that should always be conscious of our relationship to Hashem, should not eat them. The more precise we are with these laws, the more we demonstrate this badge of honor, that we are special. There is also a physical side-effect to these laws that few are aware of, and the following story delivers the point very clearly.

Years ago there was a city in Lithuania called Kovno. In order to prevent the desecration of the Jewish cemetery, it was necessary to evacuate the graves and transfer them to a safe place. The Jewish workers discovered two people buried there whose bodies were still completely intact. When this occurs this is a clear sign that the person was very righteous. It was revealed that one was the Rabbi of Kovno, and the other was known as the "Jewish soldier," and on his tombstone was written, "Here lies the kosher Jewish soldier." Their curiosity drove them to find out what was so special about him to have caused his body to be preserved completely. It was written in the town records that this soldier served in the gentile army. He refused to eat anything unkosher while serving in the army, and never ate any food from the army. He subsisted solely on raw fruits and vegetables. One day his fellow soldiers decided that they would force him to become

impure at all costs. They took some hot unkosher soup and tried to force him to eat it. The holy soldier refused to take it. They continued to force him until he choked on the soup and died.

His sacrifice for the purity of kosher food sanctified his body to such a level that the body remained whole and perfect. How fortunate we are to have the opportunity to purify ourselves by eating only the purest of kosher foods. Shabbat Shalom.

Rabbi Reuven Semah

Positive -ly

אֲדָ אֶתִּזָּה לֹא תֹאכְלוּ מִמַּעַלֵי הַגֵּרָה וּמִמִּפְרִיֵי הַפְּרָסָה הַשְּׂסוּעָה אֶתִּי
הַגָּמֶל וְאֶתִּהָאֲרָנָבֶת וְאֶתִּהַשֶּׁפָן כִּי־מַעֲלָה גֵרָה הִמָּה וּפְרָסָה לֹא הִפְרִיסוּ
טְמֵאִים הֵם לָכֵן וְאֶתִּהַחֲזִיר כִּי־מִפְרִיֵי פְרָסָה הוּא וְלֹא גֵרָה טְמֵא הוּא
לָכֵן

“But this shall you not eat from among those that bring up their cud or have completely separated split hooves: the camel, the hare, and the hyrax, for they bring up their cud, but their hooves are not split — they are unclean to you; and the pig, for it has a split hoof, but not the cud — it is unclean to you” (*Debarim* 14:7-8)

The Torah’s listing of kosher and nonkosher animals, which seems somewhat technical, contains many lessons beyond the mere details of what we may and may not eat.

Rav Noach Weinberg, *Rosh Yeshiva* of *Aish HaTorah*, who was directly responsible for bringing tens of thousands back to Yiddishkeit and an exponentially larger number through his students, would point out (based on a *Gemara* in *Hullin* 60b) that there is proof that an all-knowing G-d wrote the Torah from the verses listing the animals that chew their cud but do not have split hooves, and the animal that has split hooves and does not chew its cud. Would a human put his credibility on the line by predicting that at no point in the future would a single animal that is not on that list be found somewhere in the world?

And indeed, some three millennia after the Torah was given, and with all the searching science has done for unknown species, not a single such animal has been found! Aside from strengthening our faith, however, these verses also teach us a lesson in how to view, and relate to, other people.

The point of the verses listing the animals that have only one kosher sign is to teach us that they are not kosher. It would seem appropriate, then, to list the sign that causes them to be nonkosher first. Yet we see that the Torah lists them as the camel, the rabbit, and the hyrax, which chew their cud but do not have split hooves, and the pig, which has split hooves, but does not chew its cud.

Why does the Torah list the kosher signs of these animals first if the non-existent signs are the only ones we really need in order to label these animals nonkosher?

A *Midrash* explains that the Torah is trying to teach us that even when something is not kosher, we should find a way to mention something praiseworthy about it first. Even something as *treif* as *chazir* (pig) deserves to have its positive trait pointed out.

If the Torah does so for nonkosher animals, how much more do we have to learn to have this consideration with regard to people?

Bosses, employees, children, students, coworkers, and neighbors will invariably have some negative traits. It might be our job, from time to time, to deliver a negative message.

This *Midrash* is teaching us that even when we have to deliver a negative message to others — to tell them that they are “nonkosher” in some way — we should always find a way to point out their positive attributes or qualities first. (Rabbi Yissocher Frand)

The Meat of the Matter

In this week’s portion, the Torah allows us to partake in our material desires, but only according to Torah proscriptions. The Torah clearly allows the consumption of meat, albeit with a few caveats. The Torah states “Only be strong not to eat the blood — for the blood, it is the *nefesh* — and you shall not eat the *nefesh* with the meat”

Nefesh has various meanings, simply stated it is the life force of the animal — perhaps what we would call “the soul of the matter.” Clearly, the consumption of blood is a despicable act in the Torah view. In addition, the process of extricating all blood from the animal is clearly and intricately defined through the *Talmud* and *Shulhan Aruch*. However, delineating the prohibition as one of combining the consumption of the *nefesh* with the meat surely goes beyond the prohibition of eating or drinking blood. Surely there is a deeper connotation to the prohibition of the strange concoction of *nefesh* and meat.

Rav Yehuda Laib Chasman was considered to be one of the luminaries of the *mussar* movement. Before he immersed himself completely in the world of Torah and *mussar*, he had a business that sold flour to bakers. He would devote a portion of his day to his business and the remaining time he would spend at the famed *Talmud Torah* of Kelm under the tutelage of Rabbi Simcha Zissel Ziv, the illustrious Alter of Kelm. One day on the way into the *Yeshiva*, Rav Ziv called Reb Yehuda Laib over to the side and pointed to the white powder that covered the sleeve of his jacket. Rabbi Chasman took this observation to be a clear moralistic evaluation.

“Rabbi Ziv is pointing out that the flour is becoming part of me. If it is already all over my garments, and it is still with me when I leave my store, then it has become too much a part of me.”

With that, he made a personal decision that changed his life completely. He returned home, and figured out together with his wife that the amount of their current assets would more than cover any outstanding debts and allow them to sustain themselves. They sold the business, and Rabbi Chasman enrolled full-time at the Volozhiner Yeshiva, eventually emerging the great luminary whom we all revere.

Some of us like meat: whether it is the actual beef or the proverbial materialistic affairs in which we indulge. And that’s OK to a point. After all, we are only human.

But the Torah tells us to be careful to separate the soul from the meat. The holy from the mundane. It wants us to understand that other than the quest for the prime rib, which we wish to consume, there are more noble pursuits that should consume us. Therefore, the Torah tells us to clearly delineate the difference and tells us that although we may indulge in worldly pleasure we should be careful not to allow the soul to become devoured with the meat. “Do not eat the *nefesh* with the meat.” A good meal is totally permissible. It even lifts the spirit. However, materialistic indulgences as such should surely never become our obsession or sole desire. For then, it will become part of our *nefesh*. It will become tantamount to our soul desire. (Rabbi Mordechai Kamenetzky)

Learn to Ride

“Don’t worry, you won’t fall! Look, I’m holding the back of your seat!”

The little boy was riding his bicycle across the school’s empty parking lot, his father running alongside him. Too frightened to turn around to check the truth of his dad’s statement, the boy still did not feel confident. It took a few more tries and a few more