

what is best?" – thus averting major errors that can be committed by submitting to an inappropriate desire.

Recently, while driving through a business district in heavy traffic, I passed the time by reading the various signs and awnings that advertised each establishment's wares. One caught my eye. "Mind-Body Balance Spa" was the name over the door of an unassuming storefront. I did not stop and I did not get a chance to enter and investigate what, exactly, goes on in that place, but it did start my mind buzzing. *Isn't that what life is all about?* Life's mission is to find the right balance between desire and intellect – to balance the wants and needs of the body with the high ideals of the Heavenly soul.

Just as automobiles are designed with adequate brakes, so, too, people are provided with good sense. And just as drivers who do not choose to step on the brake pedal will head into a crash, so, too, individuals who do not use their brains will end up in trouble. Human judgment is fallible and mistakes do occur, but the biggest mistake of all is not to use the tools given to us to control the course of our lives.

Use of the mind to control the body is the road to achievement of the elusive goal. Mind-body balance is the path to happiness. (One Minute With Yourself – Rabbi Raymond Beyda)

### Crowns of Glory

Hair is a profusion of material produced by the skin. The hair protects the body and the head. It is an example of how Hashem has provided means to protect the delicate organs of the body. Each hair has its own root, which is surrounded by a receptacle of oil.

Physically, hair is a means of protection to shield our heads and bodies. To protect ourselves spiritually, covering our heads in humility is equal to placing Crowns of Glory on our souls. (Norman D. Levy; Based on Rabbi Miller's, Duties of the Mind)

### Caller ID

Mrs. Konig needed a babysitter. She had been calling girls all evening, but everyone was either busy or not home, and it was becoming too late to make any more calls. Then one of her daughters eagerly suggested that she call her friend's older sister, Miriam Cohen. Remembering Miriam from a long time ago when she once utilized her babysitting services, Mrs. Konig dialed her number. "Oh, Miriam," said Mrs. Konig. "I'm so glad you're home. I hope you can do me a favor. I need a babysitter for 2:00 tomorrow afternoon. Are you available?" Mrs. Konig was thrilled when Miriam said she would be available for the job, and she hung up with a sigh of relief.

The next day at 2:00 p.m., Mrs. Konig was standing with her coat on, ready to walk out the door. But Miriam did not show up! Mrs. Konig called the Cohens, but their line was busy. Mrs. Konig wondered how Miriam, who seemed like such a reliable person, could be so irresponsible. As the minutes ticked by, Mrs. Konig's family heard an earful from her about unreliable babysitters such as Miriam Cohen! When her husband called, she was so frustrated, that she continued her tirade, further discrediting Miriam and even – for good measure – the Cohen family for providing Miriam with such a poor up-bringing. Mrs. Konig cut her "speech" to her husband short so she could try the Cohens once more.

This time it rang. Imagine her astonishment when she asked if Miriam was home, and Mrs. Cohen said, "Oh, are you the one who called about babysitting? You hung up before Miriam could ask you any details, and I guess you didn't realize that you never gave Miriam your name!" (The Other Side of the Story)

*The Lorraine Gammal A"H Edition*  
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## Congregation Magen Abraham

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Haftarah: Yirmiyahu 46:13-28

**JANUARY 11-12, 2019 6 SHEBAT 5779**

Friday Minhah: **4:32 pm**

Candlelighting: **4:32 pm**

Evening Shema after: **5:30 pm**

Shaharit: **6:19, 6:40, 8:10, 9:15 am**

Morning Shema by: **9:08 am**

Shabbat Classes: **3:30 pm**

Shabbat Minhah: **4:10 pm**

Shabbat Ends: **5:31 pm (R"Y 6:03 pm)**

These times are applicable only for the Deal area. Sunday Minhah: **4:35 pm**

This bulletin is dedicated by Joey and Sophia Mizrahi  
 in memory of Joseph I. Mizrahi

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This bulletin is dedicated by Dr. & Mrs. David Pinhas  
 in memory of Rosie bat Esther לְעִילֵי נְשָׁמַת רוּזִי בַּת אֶסְתֵּר

This week in honor of *Rosh Hodesh* we will have a family lunch on Shabbat sponsored by the Marcus family in memory of Nat Marcus.

Mabrook to Rabbi & Mrs. Yosef Semah on the birth of a grandson. Mabrook to the great-grandparents, Rabbi & Mrs. Reuven Semah.

Mabrook to Steven & Shelly Rothstein on the marriage of their son, David, to Nancy Beyda.

### A Message from our Rabbi

”וְגַם־מִקְנֵנוּ יֵלֶךְ עִמָּנוּ...כִּי מִמֶּנּוּ נִקַּח לְעֹבֵד אֶת־ה'”

“And our cattle will also go with us...for we will take from it to serve Hashem.” (Shemot 10:26)

”וְיִשְׁאָלוּ אִישׁ מֵאֵת רֵעֵהוּ”

“Each man shall borrow silver and gold vessels.” (Shemot 11:2)

The Torah utilizes many methods to teach us life's lessons. The first lesson is hinted to in Moshe Rabenu's statement to Pharaoh. He said our cattle will also go with us. The *Malbim* points out that Moshe told Pharaoh that the cattle will go willingly to be sacrificed to Hashem, just as the bullock of Eliyahu *Hanavi* went willingly to *Har*

*Hacarmel* to be slaughtered for the glory of Hashem. 'כי מִמֶּנּוּ נִקַּח לְעִבְדֵי אֶת־ה'. So Moshe was hinting, “We can derive a lesson from this how to serve Hashem by being ready to sacrifice ourselves to fulfill the will of Hashem.”

Another lesson: Why did Hashem command the Israelites to borrow items from the Egyptians? Couldn't he have given them the treasures in a manner which would not leave them in any way beholden to the Egyptians?

R' Moshe Mishlow z"l explained in a humorous vein that human nature is such that a person who owes something to someone else is careful to avoid his creditor. Therefore, to ensure that the Jews would never return to Egypt, he instructed them to borrow the valuable items from them.

A neat trick to help avoid going to somewhere you don't belong.

Shabbat Shalom. Rabbi Reuven Semah

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## *Hashem Wanted to Do it Himself*

*Parashat Bo* contains the last three of the Ten Plagues. Finally, Pharaoh says “Enough!” and he lets the Jews go. The commentaries ask a very simple question.: Why did it take Ten Plagues for Pharaoh to say “enough!”? Hashem certainly had the power to give one strong plague at the outset that would have immediately brought Pharaoh to his knees and forced him to order the Jewish people immediately out of the country. And yet, there were the Ten Plagues. Why were they all necessary?

More to the point, we learn about the Exodus from Egypt in these *parshiyot* at the beginning of *Sefer Shemot*, but there was also another exodus in the history of the Jewish people called the Babylonian exodus. *Klal Yisrael* were exiled from their Land and dwelled in Babel for seventy years. After seventy years, that exile also ended. How did that happen? The Navi says that this happened because King Koresh [Cyrus] of Persia was inspired by the Almighty to suddenly grant the Jewish people permission to go back to *Eress Yisrael* and rebuild the *Bet HaMikdash*. He felt that the Almighty had given him a mission to release the Jews, and have them rebuild the *Bet HaMikdash* (for which he in fact paid a large percentage of the expenses).

This could have happened in Egypt as well. Without any plagues, Pharaoh could have woken up one morning and said, “You know what? This is not right. I want to emancipate the slaves.” He could have emancipated the Jewish slaves, and instead of having a Lincoln Memorial, as there exists in Washington, D.C., we could have had a Pharaoh Memorial in Jerusalem. Why didn't the *Ribono shel Olam* do it that way?

Rav Shlomo Kluger, in his *sefer* on *Humash*, explains that the Almighty wanted it to occur the way it did. He wanted *Klal Yisrael* to realize that “I am Hashem your G-d who took you out from the Land of Egypt.” Hashem wanted it to be clear that it was not anybody else's doing. Had Pharaoh given up after one plague, or had he been inspired, like Koresh, to let the people go, then we would not have this same relationship with the *Ribono shel Olam*, because we could say, “Listen, Pharaoh turned a new leaf.”

We say at our Seder, “And if the Holy One Blessed be He would not have taken us out of Egypt, we and our children and our children's children would be enslaved (*me'shubadim*) to Pharaoh in Egypt.” Everyone asks the obvious question: “What does it mean we would still be enslaved to Pharaoh in Egypt? The Pharaohs are all dead. They no longer rule in Egypt! Empires come and go. It would be a historic anomaly of great proportions to think that after three thousand years, we would still be slaves to Pharaoh. The answer is that the word “*me'shubadim*” does not mean we would still be enslaved to Pharaoh in Egypt. It means we would be indebted to Pharaoh.

The commentaries say that *Geulat Mitzrayim* is the paradigm for the future *Geulah*. If we want to know what it is going to look like, what it is going to feel like, what is going to happen “in the End of Days,” the exodus from Egypt is our paradigm.

Rav Pam writes, “Why is it that the Nations of the World hate us so much? Why is *Sinat Yisrael* so apparent?” He explains that we are now replicating the paradigm of *Yetziat Mitzrayim*. When the future redemption will arrive, it will not be because the nations of the world will be good to us. Just as back then, the nations of the world hated us and wanted to see us destroyed, we see the same exact thing today among almost all of the present nations of the world.

Hashem wants us to clearly understand that our redemption will not come from the righteous amongst the nations. The subliminal message we should be hearing from Hashem is, “I am going to take you out of this *Galut*, and nobody else is going to help.”

Rav Pam asked, “What is the purpose of the United Nations?” Other than being a forum to bash Israel, what has it accomplished?” He cites the *Talmud* in *Abodah Zarah* [2b]: In the future time when the *Mashiah* is going to come, the nations will come and say, “We were so good to the Jews. Many bridges did we build; many roads did we pave; we built many cities. We did all this for Israel. We did this for the Jews so that they could occupy themselves with Torah. Now we are here to claim our reward.”

The Almighty will “give it to them.” He will call them out on all their lies and falsehoods. Rav Pam says that this is the purpose of the United Nations. Every debate and every vote against Israel and the Jews is recorded. In the future, when the nations will come and claim, “All we have done is for the welfare of Israel,” Hashem will take out the United Nations roll call votes, and prove to them that they are liars and fakers when they make such claims. “Liars! You did not act on behalf of My People. You hated My People!” Now is payback time. This is what will happen in the future world – just like it happened in Egypt. Not through a *Malach* and not through a *Saraf* – but only through the Holy One Blessed be He, in all His Glory. (Rabbi Yissocher Frand)

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## *A Night of Protection*

”וְלֹא יִתֵּן הַמַּשְׁחִית לָבָא אֶל־בֵּיתְכֶם לָנוּף”

"And [Hashem] will not let the Angel of Destruction enter your house to strike." (*Shemot* 12:23)

The Jews were assured by Hashem that if they put the blood from the *Pesah* sacrifice on their doorposts, the Angel of Death would stay away from their homes during the plague of the slaying of the firstborns. The mention of the angel is confusing, because we know that Hashem himself went through Egypt killing the firstborns of the Egyptians.

Statistically, in a nation of 600,000 men, plus women and children, about 20 people die each day. Hashem made an additional miracle on this night, that even those Jews who would have died of natural causes that night did not die. The Angel of Death was kept away from the Jews, in order that the Egyptians should not be able to claim that those Jews died because of the plague. (*Hazon Obadiah Haggadah*)

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## *Mind-Body Balance*

Powerful desires were instilled in the human being in order to perpetuate the species. Hunger drives a person to eat, and food provides the nutrients needed to fuel the body. The strong attraction to the opposite gender promotes behavior that yields offspring. Even the desire to accumulate wealth – greed – was created so that people would compete and create products and services to improve the human condition.

Heavenly wisdom also provided brakes to limit the speed of the human engine – in the form of intellect. Human intellect can rule over desire and emotion. Common sense, or sometimes deep analysis, can cause a person to pause and think: “Is this really