

who need sufficient rain for healthy crops to bring to market. The *Kohen* asks that the general good should supersede the good of the minority, those who are traveling.

It is not unusual to maneuver for your own best interests. If you do so, try and consider how your request will affect the general public or other members of your workplace, organization, or family. Look beyond your own interests and put yourself in other people's shoes. See things from their point of view. This will bring peace and harmony and yield a better outcome, in general, than that which might be brought about by the selfish interests of any individual member of the group. In the end, everyone will be better off. (One Minute with Yourself – Rabbi Raymond Beyda)

The Boss Decides

“Mazal Tov! I'm engaged!” My husband's younger brother, Aaron was calling us from his yeshiva in Yerushalayim.

We were not surprised; we had been expecting it. Aaron was fourteen years younger than David. Their mother had passed away when Aaron was only ten years old. We were already married, so it was natural that Aaron would spend a lot of time in

our home in Miami. In fact, he lived with us for five years and was more like a sibling to our children than an uncle.

David and I were in the office of our small wholesale hotel-supply business when Aaron's call came through. We sat down together for a moment to discuss for a moment who would go and how we would be able to finance our participation in the nuptials. David would certainly go, no matter what. But what about me and our five children? On the one hand, how could we not all go? On the other, how could we afford such a trip?

I immediately called a travel agent, wrote down the price he quoted for a family of seven, and read it to David. We decided to postpone the decision temporarily, and David quietly slipped out through the back door. He told me later he had just gone down the block to have a cup of coffee in the local take-out store and think things over. Ten minutes later he returned. Bursting with excitement, I called him into our office and closed the door.

“Listen to me, David,” I said, “We're taking the whole family to the wedding!”

“No,” he said ruefully. “I've been thinking about it, and we just can't afford it.”

Then I told him what had happened as soon as he walked out the door. The phone had rung. It was the manager of a large hotel overseas who had received a publicity flier from our office a few months before. He knew that it was probably out of date by then, but he asked if we might be able to honor the special prices we had advertised, since he wanted to order 450 heavy-duty smoke alarms. An order like that does not simply fall out of the sky... or does it?

I showed David the notes I had scribbled after hanging up the phone. The net profit we would clear from this order matched the exact cost of the tickets the agent had quoted for the entire family to travel to Eress Yisrael!

We both agreed; the Boss wanted us at that wedding.

The Lorraine Gammal A "H Edition

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SHABBATBALAK ☆ ε□κ□X, □X♥↑

Haftarah: Michah 5:6-6:8

JULY 7-8, 2017 14 TAMUZ 5777

Fri. Shir Hashirim/Minhah: **6:30, 7:00, 7:30 pm** Shaharit: **4:36, 6:40, 8:30, 8:45, 9:15**

Candlelighting: **8:10 pm**

Morning Shema by: **8:20 am**

Evening Shema after: **9:08 pm**

Shabbat Class: **6:40 pm**

Shabbat Minhah: **7:50 pm**

Shabbat Ends: **9:08 pm (R" T 9:40)**

Sunday Minhah: **7:05 pm**

These times are applicable only for the Deal area.

This bulletin is dedicated by Raymond & Michele Levy

in memory of Yehuda ben Miriam יְהוּדָה בֶּן מִרְיָם

The fast of the Seventeenth of Tamuz will be on Tuesday, July 11.

Fast begins at 4:07 a.m. and ends at 8:57 p.m. Minhah with tefillin 7:55 p.m.

The period of the Three Weeks begins on this day. During this time, no weddings or parties with music are permitted.

Mabrook to Robbie & Sheryl Levy on the birth of a grandson.

Mabrook to Isaac & Debbie Dabbah on the engagement of their son, Daniel, to Elodie Reboch.

Rabbi Raymond Beyda will be giving a class every Wednesday night at 8:30 pm sharp at Magen Abraham of West Long Branch. Men and Ladies are invited.

A Message from Our Rabbi

”וַיֵּרָא מִשָּׁם קֶצֶה הָעָם”

“And from there he saw the edge of the people.” (Bamidbar 22:41)

Bilam was a very unusual person. He was a real prophet, but at the same time he was willing to help destroy the Jewish People. He tried to curse the Israelites and failed. He also tried to harm them by the use of his eyes. His plan was to use his eyes to invoke Hashem's strict justice against the Jewish People. Even in this he didn't succeed. Having a bad eye towards others hurts them, but having a good eye can bless and help them.

Rabbi Raymond Beyda quoted Rabbi Yisrael of Salant zt”l. He used to say that Hashem gave a person two eyes, one with which to see another’s good attributes and the other to view one’s own shortcomings. Unfortunately, too many of us reverse his advice. We see our strengths and become conceited while we always see another’s weaknesses.

We should always enjoy seeing other Jews and try to bring to mind feelings of love. A true story was told about a great Rabbi, the Machnovka Rebbe zt”l. He was imprisoned many years by the Communists. When he was freed, he returned to his *Bet Midrash*. Upon reaching his seat, he turned it around to face the people, even though Hasidic Rebbes generally face the Eastern wall of the shul. One of the Hasidim asked the Rebbe why he wasn’t facing the wall as he usually did.

“For so many years,” responded the Rebbe, “I didn’t see a Jew. Now that I have been freed, *Baruch Hashem*, I want to be able to look at Jews!”

Shabbat Shalom.

Rabbi Reuven Semah

The “Cool” of Inspiration

”וַיֹּאמֶר בִּלְעָם לְאֶתוֹן כִּי הִתְעַלְלָתָ בִּי”

“Bilam said to the donkey, ‘Because you have ridiculed me.’” (*Bemidbar* 22:29)

Bilam’s was not an ordinary donkey. Hashem created this donkey during the six days of Creation, as it says (*Abot* 5:8), “The mouth of the donkey was among the ten things created during twilight on *Ereb Shabbat*.” During the week of Creation, Hashem destined Bilam’s donkey for this miraculous moment when it would speak. Yet even when the donkey spoke to him, Bilam remained unmoved. Instead, he debated with his donkey and insisted on respect, saying, “You have ridiculed me!”

Bilam’s arrogance is mind-boggling. When Hashem asked him, “Who are these people with you?” Bilam responded, “Balak son of Sipor, king of Moab, sent for me,” insinuating that although Hashem deemed him unworthy, kings greatly esteemed him. One would assume that on experiencing a revelation of Hashem or His angels, a person would fall to the ground, overcome with awe. Bilam, however, remained unaffected, stony-hearted, even when Hashem Himself spoke directly to him.

We are confronted here with a frightening reality. A person who follows his natural desires, sinning without compunction, will become a slave to his drives. He will become so desensitized to holiness that, even when witnessing open miracles, he will lose the capacity to be inspired. Just as the primordial serpent lost its sense of taste, so that all food tasted like dust, the evil person’s potential to be inspired is lost. This is his punishment: the inability to feel any stirring of inspiration toward *teshubah*.

Similarly, when, after working with dedication and honesty for fourteen years, Ya’akov rebuked Laban, describing how he had slavishly worked for Laban day and night for fourteen years, while Laban changed the terms of his employment ten times. Laban responded coldly (*Beresheet* 31:43), “The daughters are my daughters, the children are my children, and the flock is my flock, and all that you see is mine.” Laban was totally unaffected by Ya’akov’s heartrending rebuke and remained as cold as ice.

Such is the lot of the wicked. A person whose sole goal is to fulfill his physical and emotional desires, is punished by losing all sensitivity to inspiration.

The *Rambam* (*Hilchot Yesodei Hatorah* chapter 2) states that love and fear of G-d are the byproduct of inspiration.

Bearing this in mind, we should be greatly concerned when we find ourselves fulfilling *misvot* by rote, rarely inspired by love or fear of Hashem. We pray without feeling. We recite *berachot* without true gratitude or praise. Why aren’t we overwhelmed with fear when mentioning G-d’s Name? Is it possible that we have become “Bilamized”? Have we, too, lost the ability to be inspired? (Rav Schwab on the *Chumash*)

Hidden Message

”מִהֵטְבוֹ אֹהֲלֶיךָ יַעֲקֹב מִשְׁפְּנֵיךָ יִשְׂרָאֵל”

“How goodly are your tents Ya’akov, your dwelling places Yisrael.” (*Bemidbar* 24:5)

In his third and final attempt to curse the Jewish People, Bilam sought to place *ayin hara*, an evil eye, on them. However, after looking at the nation from a nearby mountain, he saw that the entrances of each of their tents faced a different direction so that no one could gaze into the tent of his neighbor. Because of this level of modesty among the Jewish People, Bilam received Divine inspiration to bless the Jewish People instead of cursing them.

On this, we can ask two simple questions: Why did Bilam specifically attempt to place *ayin hara* on the people now, and how did the modesty of the Jewish People prevent him from succeeding?

The *Taz* answers that until the Jewish People sinned with the Golden Calf, no nation was able to see them because they were completely covered by the Clouds of Glory as they travelled through the desert. However, following their sin, the Clouds of Glory were removed from them, and for the first time, the Jewish People were exposed to the eyes of the other nations.

Therefore, since Bilam saw that they were no longer concealed, he decided that the time was right to place an *ayin hara* on them, which specifically rests on things which are not hidden.

However, the reason why his *ayin hara* did not work on the Jewish People was because of their modesty, which by its very nature involves keeping something concealed. So when Bilam saw that the Jewish People, despite losing the Clouds of Glory, were still very much ‘concealed’ – due to their extreme modesty, he was unable to cast upon them any *ayin hara*. (Short Vort)

From My Point of View

Parents will testify that you can’t make everyone happy. The home is as political as the halls of any government building. If one child merits a special reward, it is sure to arouse jealous complaints from his or her siblings. If Mom would like to treat the kids to a special day of entertainment, you can be sure that what will excite Jacob will leave Ruthie with a long face. People just seem to see things from their own point of view.

When the *Kohen Gadol* (High Priest) went into the Holy of Holies on Yom Kippur, he said a special prayer on behalf of the welfare of the community. In this once-a-year opportunity to approach Hashem on behalf of his brethren, the *Kohen* said, “And please do not fulfill the request of the travelers.” Why not? Because travelers pray for the weather to be moderate and dry so that the roads are easy to pass and their trip is comfortable. However, these ideal travel conditions are not beneficial to the farmers