

desires and is content with the bare minimum is the truly happy person. Someone looking in from the outside cannot possibly relate to such an idea, but this is the person about whom the *Mishnah* says, it is good for him in this world and also in the World to Come. (Lev Eliyahu)

Spiritual Enamel

“When we look at teeth, we see they are coated with a very strong enamel. Where does the enamel come from? It is one of the very remarkable products that are created from the food we eat. The enamel can last a long time in protecting the teeth from corrosion by the acids in the food.”

If we eat the right foods, the stronger and more everlasting our tooth enamel will be. Ingesting the Torah and its commandments is a coating of Spiritual Enamel for our souls. (Norman D. Levy, Based on Rabbi Miller's teachings with permission from Simchas Hachaim Yeshiva Gedola Bais Israel)

Recipe for Success

Knowing how scrupulous his Rebbe, R' Yisrael Ba'al Shem Tob, was about the *kashrut* of the wine he used for *kiddush*, R' David Lilkes embarked on a mission to produce wine for his Rebbe under the highest standards of *kashrut*. He traveled to Hungary, to a vineyard of excellent repute, and supervised the winemaking from its inception, ensuring that only the best grapes were used, and ascertaining that each step of the process was performed strictly according to *halachah*.

Finally, after great expenditures of time and effort, the wine casks were filled with this special wine over which the *Ba'al Shem Tob* would sanctify the lofty Day of Rest.

R' David eagerly returned to his Rebbe to report on his successful mission, detailing his intense supervision of each step of the winemaking process. “Rebbe,” he declared, “I can vouch for the absolute *kashrut* of this wine – it is superior to any you have used until now. The casks are outside in the courtyard, if you would like to go see them.”

They stepped outside, and R' David was utterly horrified to discover that the lids had been removed from the casks of wine! “Who has broken the seals?” he cried in anguish. “I have been so careful every step of the way, and now all my great toil has gone to waste! The Rebbe would have been so pleased to have this wine, and now it has all been for naught!” Investigation led to discovery of the culprit: a passing soldier had seen the casks and cavalierly broke the seals in order to quench his thirst. His interference had, of course, rendered the wine *ayin nesech* and thus forbidden to be drunk.

R' David was heartbroken at the tremendous loss, the more so for being convinced that this last-minute disaster was a Heavenly sign of displeasure with his efforts. The *Ba'al Shem Tob* explained the incident very clearly. “You invested great effort into producing the ‘perfect’ wine, taking every necessary precaution, and were quite pleased with the results. It was only at the very conclusion that something went wrong with your plans. You were so caught up in your enthusiasm for your noble undertaking that you omitted a crucial ingredient: you neglected to ask for Divine assistance! Did you every pray for *Siyata Dishmaya* for success, or recite a chapter of *Tehillim* that all should go well? No mission in life can every hope to succeed unless Hashem is made part of it. Therefore your attempts failed. (A Mazeldig Voch)

The Lorraine Gammal A "H Edition
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SHABBAT

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Haftarah: Hoshea 2:1-22

JUNE 7-8, 2019 5 SIVAN 5779

Friday Shir Hashirim/Minhah: 6:51 & 7:30 pm Shaharit: 4:28, 6:40, 8:10, 9:15 am

Candlelighting: 8:05 pm

Morning Shema by: 8:13 am

Evening Shema & Omer after: 9:03 pm

Shabbat Classes: 6:45 pm

Day 49 of the Omer

Shabbat Minhah: 7:45 pm

Shabbat Ends: 9:04 pm (R) T 9:36 pm)

These times are applicable only for the Deal area.

Sunday Minhah: 7:05 pm

Rabbi Dabbah's ladies' class is cancelled this Shabbat and will resume next week. Mabrook to Raymond & Esther Saka on the marriage of their son, Alex, to Marlene Massry, daughter of Abie & Shannan Massry.

A Message from our Rabbi

”את יום השבועות הזה”

“This day of Shabuot.”

There are some people who are against the custom to stay up to learn the entire Shabuot night. They say, “Think about it. On Shabuot, you end up doing a lot less learning than any other day of the year. You want to stay up all night, so you rest the day before. The prayers start later and the meal lasts longer, so by the time you start learning you're already tired. You get so tired through the night that you aren't thinking straight, until the morning comes, and after praying you sleep the whole next day. Surely it is better to go to bed at a reasonable time, get up early the next day, and learn through the day!”

Rabbi Yitzchak Berkovits answers their claim as follows: It is true that if the goal of Shabuot was to learn as much as possible, it may be better to do as these people suggest, especially in today's generation where lack of sleep affects us so much. However, the goal of Shabuot is to show an expression of our relationship with Hashem and our love for His Torah. We stay up all night to express how much we appreciate the Torah, and this is achieved through learning at a time of self-sacrifice with love and excitement, not by turning the most pages.

The entire day of Shabuot is a day when we renew our relationship with Hashem and His Torah. Shabbat Shalom and Happy Holiday. Rabbi Reuven Semah

Old Enough

We are taught (*Bemidbar* 3:15) the command to count all males of the Tribe of Levi from the age of one month. While everyone else in *Klal Yisrael* was to be counted from the age of 20 years, the members of the Tribe of Levi were counted from the age of 30 days.

The rest of *Klal Yisrael* was counted from age 20, because that was the age when they were eligible for being drafted into the army. The census was geared to when one's service to the nation began. That was age 20 for the other tribes.

It would therefore seem to follow that the *Leviim* would be counted from when their service began. The 'tour of duty' of the *Leviim* (when they were to serve in the *Mishkan*) however, was from the age of 30 years, not 30 days.

Rav Samson Raphael Hirsch offers a beautiful thought on this issue. He says the 'tour of duty' of the *Leviim* in fact began when they were 30 days old. Even though they did not begin serving in the *Mishkan* until they were 30 years old, the *Leviim* also performed a different role in *Klal Yisrael*.

They were not only the people who took care of and who carried the *Mishkan*. They were the individuals who were entrusted with the spirituality of the Jewish people. They were charged with the duty of "teaching Your statutes to Jacob and Your Torah to Israel" [*Debarim* 33:10]. They were the teachers, the *poskim*, the Rabbis, the Rosh Yeshivas, the *Dayanim*, the spiritual guardians of the Jewish people.

Part of that duty was to take care of the *Mishkan*. But their communal duties went far beyond that role. The *Gemara* [*Yoma* 26a] states that if one sees a scholar who knows how to make halachic rulings, he must be either from the Tribe of Levi or the Tribe of Yissachar. They were the spiritual guardians of *Klal Yisrael*.

To create this spiritual guardian who will be this teacher of Israel, one cannot wait to start raising and training him when he is 3 or 5 or 10. Such an individual, in whose hands the spiritual life of *Klal Yisrael* will be, must be raised for that job from the time he is 30 days old.

Whenever we hear of someone who has become a great pianist, or a great artist, or a great ball player we do not hear that they started practicing at age 6 or 10. As soon as they could sit next to a piano, they were playing. As soon as they could run, the parents were already training them for the destiny they were supposed to achieve.

When we are trying to raise a son of Levi — a Jew who will have in his power the spirituality of *Klal Yisrael*, we should not start when he is six. It must begin when he is an infant. That is how a *dayan* is created. That is how a teacher is created. That is how a Levi is created.

Since his training begins as an infant, he is already considered as serving in his role as a Levi. He is consequently counted from the age of 30 days, not 30 years.

Not Just a Nap

"As they rest, so shall they move." (*Bemidbar* 2:17) "כִּי־אָשָׁר יָחֲנוּ בֵּן יָסְעוּ"

While the literal meaning of this verse is that the tribes of Israel were to travel in the same formation as they camped, the verse also lends itself to another interpretation.

Our lives can be divided into (a) the work week, and (b) Shabbat, the day of rest. Whereas the secular world conceptualizes a day of rest as a day when one recuperates from the past work week and recharges one's energy for the next, Torah goes beyond this and conceptualizes Shabbat as a day of spirituality, or as the *Zohar* terms it, the day

of the *neshamah* (soul).

While *oneg Shabbat* (enjoying Shabbat) is indeed a *misvah*, and we are required to honor Shabbat with tasty foods and attractive clothes, this is not the totality of Shabbat. The *Talmud* states, "One who makes Shabbat pleasant is given abundant rewards" (*Shabbat* 118a). The commentaries point out that the *Talmud* does not say, "One who pleases himself on Shabbat," but, "One who pleases the Shabbat." While enjoying oneself on Shabbat is appropriate, it should be done in a manner whereby Shabbat is honored and respected, rather than simply by self-indulgence.

Shabbat is referred to as Israel's spouse, and indeed we welcome Shabbat with the beautiful refrain, "*Lecha dodi likrat kalah* - Let us go to greet the bride, the Shabbat Queen." Just as in a marriage the relationship should be one of honor and respect rather than self-gratification, so should the Shabbat be honored and respected.

A Shabbat which is limited to physical rest and gustatory pleasures will contribute nothing to the enhancement of one's spirituality, and the improvement of one's behavior. On the other hand, if Shabbat is observed as "the day of soul," by utilizing the precious moments in prayer and Torah study, one's behavior even during the ensuing work week will be more spiritual. If one reflects on the words of the *Kidush*, the declaration that G-d created the universe, and infers from them their meaning: that existence is purposeful and not, as secular science claims, an accidental phenomenon, then one may reflect on the purpose of one's own existence and dedicate oneself to achieving that purpose. An intensity of devotion when reciting the prayers of Shabbat will impact upon the prayers of the weekdays, and the study of Torah on Shabbat, of both *halachah* and *musar* (ethics), will affect what we do and how we act even on the weekdays.

"As they rest, so shall they move." The way in which one observes Shabbat, that is how one acts during the work week. (Living Each Week)

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.

"כֹּדֶךָ הִיא דִּרְכָּה שֶׁל תּוֹרָה, פֶּת בְּמִלַּח תֹּאכֵל וּמִים בְּמִשְׁוֹרָה תִּשְׁתֶּה וְעַל הָאָרֶץ תֵּישָׁן... אִם אַתָּה עֹשֶׂה כֵן...אֲשֶׁרִיד בְּעוֹלָם הַזֶּה וְטוֹב לָךְ לְעוֹלָם הַבָּא"

"This is the way of Torah: Eat bread with salt, drink water in small measures, sleep on the ground, live a life of deprivation and toil in Torah. If you do this, you shall be happy in this world and it shall be well with you in the World to Come." (*Abot* 6:4)

Why does the *Mishnah* need to say "if you do this..."? Let it just say "Eat bread with salt...and you will receive goodness"! Also, one could ask an obvious question, I can understand how I will receive reward in the next world if I live a life like that, but how could it be good for me in this world? It doesn't sound very pleasant!

We can explain with a parable: If a person who never tasted wine would approach a friend and say, "Could you please explain to me what wine tastes like?" The friend responds, "You know what something bitter tastes like? And you know what something sweet tastes like? Well, wine is such-and-such percent sweet and such-and-such percent bitter. Imagine for yourself such a mixture and then you'll know what wine tastes like." Obviously this won't help in the least to explain the taste of wine. The only way he can experience the taste is by actually tasting it.

If someone will ask, how could living the lifestyle that the *Mishnah* prescribed give me a good life in this world, there is only one answer we can give him. It's impossible

to explain it in words. But if you are willing and ready to live such a lifestyle, then you will truly understand the answer to your question. Someone who is not a slave to his