

Listening rather than talking is a discipline few people have. It is certainly an achievable goal, but not an easy one. Perfecting this talent requires patience and humility – but it will help avoid the flaming red cheeks of embarrassment.

Don't give in to the temptation to blurt something out. Hold it in! Drink some water, bite your lip, or do anything else that will reign in your words. That slight delay allows enough time to evaluate what you are about to say – and whether or not you should say it at all.

Good listening saves bad embarrassment. (One Minute With Yourself – R' Raymond Beyda)

### The Strength of a Tear

Over the course of his long life, Rav Michel Yehudah Lefkowitz educated generations of *talmidim*. Through his keen sense of intuition, he was able to project the path of his students.

In one family, three of the boys were known as the best students in their respective *shiurim*. But a fourth brother, Eli, had a reputation as a troublemaker. Many times, the yeshivah thought about asking him to leave, but somehow he managed to remain.

His parents were at their wits' end; they had no idea how to deal with his antics. His mother cried bitterly, praying that he would turn himself around and become more like his brothers. During this time, Eli's parents frequently sought advice from the yeshivah. Most of the *hanhalah* members shared the parents' worries and were very concerned, but Rav Michel Yehudah constantly reassured them that Eli would find his way and would bring them much *nahat* one day.

About twenty-five years later, the four brothers attended a *Yarchei Kallah* event. The three exceptional brothers had all fulfilled their potential and each was a leader of his own yeshivah. But Eli, the fourth brother, outshone them all.

The father of these brothers, a grandfather many times over, mentioned to Rav Michel Yehudah how grateful he was that Eli had become so successful. Rav Michel Yehudah smiled and reminded the father of his constant reassurance. When asked how he knew, Rav Michel Yehudah responded with one word, "Tears."

And then he went on to explain. "Your other sons were all outstanding, but none of them had the power of their mother's tears. Since they were all so well-behaved, your wife never had to expend tears on them. But Eli's antics caused his mother to cry, and I knew that those tears would bear fruit." (Touched by Their Faith)

*The Lorraine Gammal A"H Edition*

לְעִילּוֹי נְשֻׁמָּת לְאָה בֵּת בְּהִי"ה

## Congregation Magen Abraham

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שַׁבָּת בְּהַ' אֶלֹתֵיכָא ☆ SHABBAT BEHA'ALOTECHA

Haftarah: Zechariah 2:14-4:7

**JUNE 17-18, 2022 19 SIVAN 5782**

Shir Hashirim/Minhah:

**6:38, 6:45, 6:55, 8:00 pm**

Candlelighting: **8:10 pm**

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

Shaharit: **4:30, 6:45, 7:45, 8:25, 9:00 am**

Morning Shema by: **8:13 am**

Shabbat Class: **6:40 pm**

Shabbat Minhah: **1:30 & 7:50 pm**

Shabbat Ends: **9:08, R"Y 9:40 pm**

These times are applicable only for the Deal area.

Weekday Minhah: **7:00 pm**

**This bulletin is dedicated in memory of Charlie Sutton**

**Le'ilui nishmat Tzedaka ben Latife by Morris Sutton**

**Condolences to Jack & Lee Matalon on the loss of their brother, Marvin Matalon.**

### A Message from our Rabbi

“עֲלֵפִי ה' יִסְעוּ בְנֵי יִשְׂרָאֵל וְעַלֵּפִי ה' יִחַנוּ”

“According to the word of Hashem the Children of Israel would journey, and according to the word of Hashem would they encamp.” (*Bemidbar* 9:18)

In the desert the Jewish people were guided by the cloud of Hashem. Although it might have been difficult at times to move on a moment's notice, or to camp in a place that they might not enjoy, there was one important advantage. There was no such thing as an unnecessary delay, because this is what Hashem wanted. There was no frustration of not being at a place you weren't supposed to be, or when you were supposed to be there.

Rabbi Moshe Kastenbaum explains that we tend to say, “It should have only taken an hour, but...” Whether it was a trip that took longer than expected or an appointment that was delayed, we tell others how it took more time than it should have. More significantly, we feel frustrated that things did not go as planned.

It is not true that it should have taken an hour, because if it should have, then it would have. It was supposed to take two hours as Hashem had planned. We do not anticipate this beforehand, but things went perfectly as planned from Above.

Internalizing this idea would remove most of the frustrations we face in life. We become so frustrated when things do not go as planned. The traffic messed up my trip. The bad directions I was given messed up my drive. The person's comment ruined my

job or *shidduch*. There is an incredible amount of anger and frustration that we feel over the course of our lives for what appears to be unnecessary interference. Whether it is a lost key or a missing piece of clothing, there is no shortage of seemingly unnecessary disruptions.

How comforting is it to know that nothing is by chance. Everything goes as planned. The trip was supposed to take two hours. The job was not supposed to happen. The key was meant to get lost. Everything is designed perfectly. True, we cannot always understand why things happen, but we can graciously accept it when we know it's from Hashem.

Everything is perfectly tailored for our unique journey. Shabbat Shalom.

Rabbi Reuven Semah

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## Divine Navigation

How did the Jewish people navigate their way through the desert? They had their own form of GPS – a **G-d Positioning System**. G-d surrounded them with clouds called the *Ananei HaKavod* – the “Clouds of Honor” throughout their journey. “When the cloud would rise above the tent [of the Tabernacle], after that the Children of Israel would travel, and in the place that the cloud settled, there the Children of Israel camped. By the word of G-d the Children of Israel traveled, and by the word of G-d they camped. (*Bemidbar* 9:17-18).”

There were times they stayed in one place for years, and at other times they would move on after only a day. They also did not know how long they would sojourn in any location ahead of time. Each encampment meant pitching tents for their families, and erecting the Holy Tabernacle to bring the daily offerings of the Temple service. As they went through the trouble of setting up the camp for millions of men, women and children, they knew that the next morning G-d might lift the cloud again and direct them to travel further. Nonetheless, they dutifully set up camp each time, and then broke it down to follow Him onwards.

We might consider such a life unsettling; not knowing where they would be, and how much physical work would be expected from one day to the next. But the truth is, our own lives are not much different. Do we know what tomorrow, or even today, will bring? We don't, and often it's not what we expected or prepared for. The fear of the unknown is real, even when we follow our daily routine of “eat, sleep, repeat.”

If we want to not merely survive, but thrive in this world, we should keep one thing in mind: “By the word of G-d they traveled, and by the word of G-d they camped.” Only G-d knows how our day is going to go. We just have to follow His lead and know that we are in His protective hands. His roadmap, not ours, leads us through life, and remembering and accepting that is the guarantee for a safe and meaningful trip. Enjoy the ride! (Rabbi Mordechai Dixler)

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## Wise Guys

*Parashat Beha'alotcha* contains the creation of the first *Sanhedrin*. This august institution originated in our *perashah*. Moshe was told “Gather for Me seventy men from the elders of Israel whom you know to be the elders of the people and its officers...” [*Bemidbar* 11:16]. This group would become a functioning leadership body within the Jewish nation.

*Rashi* comments on the words “whom you know”: “Those of whom you are aware that had been appointed as guards over [the Israelites] in Egypt at the ‘crushing labor.’ They would take pity on them and be beaten by the Egyptians because of them...”

In Egypt there existed a class of Egyptian taskmasters who made sure that the work was carried out. However, the Egyptian taskmasters did not deal with the slaves directly. They appointed what they called Jewish policemen. It was the job of the Jewish policemen to rouse the people from their beds, to get them to their work, and to make sure that the required quota of bricks was made. These policemen were the people who eventually became the members of Moshe's *Sanhedrin*.

These policemen were not just your average policemen. They were *sadikim*, because when the Jewish slaves did not meet the set quota of brick-making, and someone had to pay the physical price for their lack of output, it was these *Shotrim* who were literally whipped by the Egyptian taskmasters, rather than the people they were assigned to supervise. They were not, *chas v'Shalom*, in cahoots with the Egyptian taskmasters. They had mercy on their brethren and personally suffered the pain when the brick quota of the slaves fell short of Pharaoh's demands.

*Parashat Beha'alotcha* is “payback time” for these *Shotrim*. This is when *HaKadosh Baruch Hu* pays back these *sadikim* for the abuse they suffered at the hands of the Egyptians in order to spare their fellow Jews from suffering a similar fate or worse. I saw an interesting observation. These people became the members of the *Sanhedrin*. Now, were they *sadikim*? Yes. They were great *sadikim*. They were especially beloved in G-d's Eyes. Indeed, *Hazal* note that the words “Gather to Me” is one of only thirteen places where Hashem uses the expression “to Me,” indicating the special beloved status of these individuals.

However, being a “nice guy” does not qualify someone for sitting on the *Sanhedrin*! A judge must know what he is talking about! The *Rambam* writes (Chapter 2 of *Hilchot Sanhedrin*) that we only appoint to be a member of the *Sanhedrin* people who are “wise and extremely perceptive individuals, exceptional in their wisdom regarding the laws of Torah, masters of broad and extensive knowledge.” In short a Judge on the *Sanhedrin* has to know virtually everything!

Granted, these people on Moshe's *Sanhedrin* were *sadikim*, great people. They were *moser nefesh* to spare their fellow Jews from being beaten up in Egypt. But how do they qualify to sit on the *Sanhedrin*? They don't know enough Torah!

I saw in the name of Rav Moshe Shmuel Shapiro that we see from here that a person who suffers along with the burden of his fellow man (*noseh b'ol im chavero*), who sticks his neck out for another Jew and empathizes with him, who suffers for another Jew—he is automatically gifted with knowledge that he never knew on his own. That is what happened to the seventy people in Moshe's *Sanhedrin*. Overnight, they were transformed into *Gedolei Torah*, *Gedolei Yisroel*. How? It was a Heavenly reward because they got beaten by the Egyptians. When you are willing to suffer for another Jew, the *Ribono shel Olam* treats you differently. You can be a simple Jew one day, and maybe know “*Humash* and *Rashi*,” and the next day you know the entire Torah... because you helped out another Jew. (Rabbi Yissocher Frand)

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## All Ears

It happens too often. As soon as the words leave my lips, I am figuratively grabbing at the air, trying to catch them and retrieve them before they reach the ears of my listener.

If only I hadn't said those thoughtless words, I wouldn't be feeling regret right now. I don't even know why I said them. Was it an ego thing? Was I trying to fill the “quiet time” so that the other person wouldn't ask me something I would rather not answer? Or maybe I was just showing off. One thing is certain: Whatever motivated me to blurt out those words without thinking has left me embarrassed, with egg on my face.