

from common household objects. There was a car constructed from a matchbox body, button wheels, and bottle cap head- and tail-lights; an airplane made from an empty paper-towel roll fuselage and plastic hanger wings with rubber-washer wheels; a suspension bridge made from two juice carton towers holding up a Fruit by the Foot candy roadway, suspended by twist ties from a long piece of yarn. Kids can do it. Can you?

Being creative starts with a positive attitude. Whatever the difficulty, you must believe that it can be resolved. Problems can be eliminated so that they will not bother you again in the future. This takes a little patience and a wide-open mind. Ask yourself: What can I use – what can I add or subtract from the picture – to solve the problem?

Next time you come face to face with a roadblock, don't run from the problem – confront it. Know that you can solve it. Open your mind to “child's play.” Be a kid again and create the solution. (One Minute with Yourself – Rabbi Raymond Beyda)

Tongue Suppressor

Reb Dovid Nosson Garfinkel finally admitted it: he was completely lost. There were no signposts in this rural area, and he just kept passing the same gas station again and again. Finally, he decided to pull in and ask for direction.

Reb Dovid Nosson hesitantly stepped out of his car. Three men were working in the garage, yelling to one another over the thunderous music blasting from a nearby radio. Reb Dovid Nosson looked at their tattoos and earrings, then quickly averted his gaze. He would ask for direction and get out of there as fast as he could.

“Excuse me,” he called above the noise from the radio.

One man looked up, wiped his hands on a rag, and sauntered over to where Reb Dovid Nosson was standing. “Need any help?”

“I'm looking for directions—”

Just then, a woman pulled up to the gas pump. She must have misjudged the distance, because her tire ran over the curb and blew out with a terrific noise.

Reb Dovid Nosson jumped. The garage worker jumped, too. His face contorted in anger.

“What—” he began to yell...but then abruptly stopped short, when he realized that Reb Dovid Nosson was still standing there. Suddenly looking embarrassed, the man took a deep breath and visibly controlled himself.

“Sorry about that,” he mumbled. “What were you saying?”

Reb Dovid Nosson was amazed. The sight of a clearly religious Jew had caused a man to refrain from using his speech inappropriately. It was a clear message of the great opportunities – and great obligations – which are incumbent upon every Torah Jew. (Visions of Greatness VI)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשָׁמַת לְאָה בַּת בְּהִיָּה

בס"ד

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שַׁבָּת בְּהַ'אַלֹּטֶחָה ✪ שְׁפָתַי בְּהַצִּילְתֶּךָ

Haftarah: Zechariah 2:14-4:7

JUNE 12-13, 2020 21 SIVAN 5780

Candlelighting: **8:08 pm**

Morning Shema by: **8:14 am**

Evening Shema after: **9:06 pm**

Shabbat ends: **9:06 pm (R"Y 9:38 pm)**

Watch for an email for full Shabbat schedule of minyanim

Mabrook to Moses & Cheri Hidary on the birth of a baby girl. Mabrook to the grandparents, Richie & Giordana Shalom.

This bulletin is dedicated in memory of Charlie Sutton

Le'ilui nishmat Tzedaka ben Latife by Morris Sutton.

A Message from our Rabbi

”לֹא־כֵן עֲבָדִי מֹשֶׁה בְּכָל־בֵּיתִי נֶאֱמָן הוּא”

“Not so is My servant Moshe, in My entire house he is trusted.” (Bemidbar 12:7)

At the end of our *perashah*, Miriam speaks to Aharon about the fact that Moshe was no longer intimate with his wife. Hashem objected to this conversation on behalf of Moshe. Hashem told them he agreed with Moshe's decision. But what does it mean that Moshe was the most trusted in Hashem's house? It means that Moshe was able to figure out the will of Hashem without being told.

Moshe decided to break the two Tablets of the Ten Commandments; Hashem agreed. Moshe decided to add one more day to prepare for the Revelation at Mount Sinai to receive the Torah; Hashem agreed.

However, there was one place that Moshe didn't figure out Hashem's will! Rabbi Reuven Trop zt"l says it was concerning the mirrors of the women in Egypt. Hashem commanded to make the *Kiyor* for the *Mishkan*. The *Kiyor* was a large utensil that held special water for the *Kohanim* to wash their hands and feet before doing the holy service in the *Mishkan*. The *Kiyor* was to be made of copper that would be shined to form this beautiful utensil. The Jewish women wanted to donate the copper mirrors that they used to beautify themselves for their husbands. Moshe *Rabenu* was reluctant to accept these mirrors, until Hashem specifically told him to use them. Hashem said these mirrors are the most worthy source to use to make the *Kiyor*. These were modest

women who used the mirrors to be able to have children to keep the Jewish nation intact, and grow in Egypt during the terrible years of slavery.

The most amazing part of this episode is that even Moshe *Rabenu*, with all his knowledge of Divine Will, could not fathom the depth of this trait of modesty of the Jewish women. When it came to the mirrors they were more trusted in Hashem's house to know Divine Will than Moshe *Rabenu*. Shabbat Shalom. Rabbi Reuven Semah

Fish and Chip on the Shoulder

Imagine! The Jews were treated to a heavenly gift of manna, a supernatural delicacy that fell from the heavens, yet they complained about it. Not only did the manna sustain the Jewish nation during their 40-year sojourn in the desert; it had the ability to transform itself to please the palate of the most advanced culinary critic. It tasted exactly the way its eaters desired it to taste! Through mere thought, the eater was able to transform the manna's flavor into the most delicious of delicacies. Yet, the Jewish nation was still not happy. "We remember the free fish that we ate in Egypt!" they exclaimed. The *Talmud* is troubled by the words 'free fish.' "Since when," asks the *Talmud*, "was anything free in the land of slavery?" The *Talmud* answers that the word free, means free from *misvot* (commandments). The Jews had no *misvot* to observe during most of their exile in Egypt. They had not yet received their charge at Sinai. Therefore, they recalled the free fish that they ate during the Egyptian bondage.

The obvious question is, however, what does food — fish or manna — have to do with freedom? Why did they complain about their new responsibilities and intrinsically link it with the miraculous bread? What was it about the manna that made them feel they had a chip on their shoulders?

Rabbi Dr. Abraham Twerski tells a wonderful story that took place back in Europe. Little Chaim sat in the back row of his *cheder*. One day the Rebbe, a stern fellow who had little patience with his young charges, called upon him to recite the letters of the *Aleph-Bet* from a small reader. The teacher took a long stick and pointed to the letter *Aleph* on the page. "What is this?" he shouted. Chaim looked him straight in the eye, shrugged his shoulders, and said nothing.

Whack! The stick came down solidly on the boy's hand. "I said, 'What is this!'" screamed the teacher tapping his stick fiercely on the letter.

Again, Chaim jutted out his lower lip and shrugged his shoulders even higher. He spread out his hands, palms up offering his hand as a sacrifice to the dreaded stick, while intoning, "I have no idea what that letter is!"

His offering was duly accepted, and once again, the frustrated teacher brought the stick down on poor Chaim's hand. After futile attempts to have Chaim pronounce the *Aleph*, the teacher went to the next student who proceeded to recite the entire *Aleph Bet* flawlessly.

After class, Chaim's friends surrounded him. "We don't understand." They stated in uniform amazement. "Everybody knows the letter *Aleph*! When the Rebbe pointed to the *Aleph*, why didn't you just tell him, 'It's an *Aleph*'?"

Chaim smiled. "I'm smarter than that. Of course I knew what the letter was! But I also I knew that the moment I say '*Aleph*,' our Rabbi would point to the *Bet* and ask me, 'What is that?' Then he'd point to the *Gimmel* and *Dalet*! Soon I'd have to recite the entire *Aleph-Bet*! I'd rather take a few whacks at the beginning and not have to go through the whole ordeal!"

The commentaries explain that when the Jewish people reminisced about free fish they remembered an era when they had no spiritual or moral responsibilities. The Jews understood that when one eats manna - the fare of the angels - angelic responsibility

accompanies his gastronomic actions. The Jews would have rather foregone the delicacies of miraculous manna to be freed of the responsibilities it entailed. They did not want to recite even the *Aleph* in the knowledge that an obligation to recite the *Bet* and *Gimmel* would follow naturally.

Often in life we hesitate to begin the first step. Though that step may be simple and uncomplicated, we fear to begin treading in full awareness of the responsibilities that those first steps may lead us. Accepting responsibility is, however, the role of a people to whom the world looks for guidance.

The first bite of a new undertaking will be surely be deliciously challenging, though the second bite perhaps a little more difficult to swallow. But at the end of the meal you will not have bitten more than you can swallow. Those who have dined on the fare of leadership and responsibility will realize that the food of accomplishment is truly more delicious than chewing over misery. The fare of leadership may even be spiritually delicious — perhaps as delicious the manna. (Rabbi Mordechai Kamenetzky)

Have a Heart

Aharon *Hakohen* was highly regarded for his outstanding ability to make peace between people. He was involved in settling so many domestic disputes that when he died, the *Midrash* tells us that 80,000 boys named Aharon walked in the funeral procession! These were all the babies born after Aharon had brought peace back into the lives of their parents and were named Aharon as an expression of their appreciation!

How did he do it? What was the secret to Aharon's success? Rav Shlomo Wolbe zt"l explains that Aharon *Hakohen* felt their pain. It wasn't distant from him; their pain was his pain.

The only way one can truly help someone is if he feels the other person's pain and anguish. When a person is undergoing a trying moment in life, he really is experiencing a double tragedy. Aside from the problem itself, he must also deal with the loneliness and helplessness he feels because of the situation. He looks around and sees other people smiling, laughing, enjoying life – and he feels so alone, so different and so left out. Rav Wolbe says, if someone would take the time to listen to the person pour out his heart and try to empathize and feel the pain of his fellow Jew, he will have alleviated the more severe aspect of the problem, and he gives his friend strength so that the difficulty itself becomes manageable.

Hazal tell us that Aharon *Hakohen* merited to wear the *Hoshen* (Breastplate) over his heart, which allowed him to receive direct responses from Hashem, because he truly felt the heart of the people. It was also, perhaps, the reason he was chosen to light the lamps in the *Bet Hamikdash* – because he brought so much light, peace, and harmony into the lives of his fellow Jews. (*Torah Tavin II*)

Solving a Problem

Most people would agree that inventors are a special breed. Born with a talent for finding solutions to problems, they can concoct ways to do things better, using items that are available to everyone. Others, who do not have their creativity, don't even see the potential contained in the simple raw materials they use.

Most people are more creative during childhood than they are as adults. Early failures, pressure to conform, and force of habit tend to stifle creativity.

A mother was very busy preparing for guests and left her children to keep themselves busy. At the end of her hectic day, she was pleasantly surprised when her brood presented her with a display of modes of transportation that they had created