

enthusiastically is the expectation that it should be easy. If someone expects something to be easy it becomes very hard. Paradoxically, the *Ramchal* explains, that once a person understands well and accepts that it's hard, then it becomes easy! (Rabbi Label Lam)

Padding

Waiting on line, driving in traffic, or waiting to be served in a restaurant all are situations that can sabotage your equanimity if you expect quick movement to suit your needs. But these are also situations in which stretching your expectations is good for your health. Rabbi Zelig Pliskin suggests a good way to keep your cool. "Always expect things to take longer than you expect, and you will find it easier to remain patient" (*Patience*, page 108).

The actual time it takes for something to happen can only be determined after the fact. Inefficiency, unexpected circumstances, and wrong assumptions are variables that can make your guesstimate of time very inaccurate. Remember, your estimate of the actual duration of an event is only one of many possibilities.

When you are considering how long something will take, add twenty-five percent to your guesstimate to cover the variables. If you pad, the quick results will make you happy. If you don't pad enough – at least you won't get as aggravated as if you didn't pad at all. It only takes a minor adjustment in your calculations, but this is a health tip you cannot live without. (One Minute With Yourself – Rabbi Raymond Beyda)

Anything for a Minyan

The Sephardic *Mekubal*, Rabbi Mordechai Leviton, resided in the city of Aram Soba over 250 years ago. All his life he was careful to attend *minyan* three times daily. As he grew older and was no longer able to brave the elements to go to shul, he asked the people of the town to join together at his home for a *minyan*, and they readily complied. But one day a terrible storm broke out. Explosive cracks of thunder rumbled through the air while streaks of lightening lit up the sky. The time for *Minhah* drew near and Rabbi Mordechai began to wonder whether the people would come together today for the *minyan*. At first only a few people showed up, among them his loyal and devoted student Eliyahu.

He asked his student to go and gather the rest of the *minyan*. A few moments later a sopping wet Eliyahu appeared with the unfortunate news that the people were just not willing to get drenched. Upon hearing this, Rabbi Mordechai bent down near his bed and reached underneath it. Eliyahu could not figure out what his Rabbi was doing. Rabbi Mordechai stood up with a small bundle in his hands. He placed it on the table in front of Eliyahu and started to cry.

Eliyahu was startled to see that the package was filled with money. He looked around his Rabbi's dilapidated apartment and wondered why he had not used this money to fix up the place and make it look a bit nicer. "Eliyahu, I had been saving this money for a very important purpose. I planned on using it to pay someone to learn *Mishnayot* in my memory after I pass on to the next world." He now looked up at Eliyahu with tears in his eyes. "But instead I want you to use it now. Tell those who refused to come for the *minyan* that I will pay them for their efforts. Let them brave the elements and come here to pray."

Eliyahu looked at Rabbi Mordechai and realized just how important this *minyan* was. Moments later he returned with the last few individuals. Rabbi Mordechai offered the money but no one dared to touch it. It was an honor just to be there. (Touched by a Story 3)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשָׁמַת לְאָה בַּת בְּהִיָּה

בס"ד

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שַׁבָּת בְּהַ'אֲלוֹתֵחָה ✪ שַׁבָּת בְּהַ'אֲלוֹתֵחָה

Haftarah: Zechariah 2:14-4:7

MAY 28-29, 2021 18 SIVAN 5781

Early Shir Hashirim/Minhah: 6:19 pm	Shaharit: 4:30, 7:00, 8:00, 8:15, 9:00 am
Shir Hashirim/Minhah: 6:46 pm	Morning Shema by: 8:15 am
Late Shir Hashirim/Minhah: 7:30 pm	Shabbat Class: 6:35 pm
Candlelighting: 7:58 pm	Shabbat Minhah: 1:30 & 7:35 pm
Evening Shema after: 8:56 pm	Shabbat Ends: 8:57 pm (R"Y 9:29 pm)
These times are applicable <u>only</u> 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

Mabrook to Moshe & Ruth Cohen on the birth of a grandson.

Mabrook to A.J. & Joy Gindi on the birth of a grandson.

Mabrook to Morris & Susan Dana and Solomon & Denise Torgueman on the birth of a granddaughter.

Condolences to Cheryl Rishty on the passing of her mother.

A Message from our Rabbi

"וְהָמָן כְּזַרְעֵיגַד הוּא וְעֵינָיו כְּעֵינֵי הַבְּדֹלָח"

"Now the *mann* was like coriander seed, and its color was like the color of the *bedolah*." (Bemidbar 11:7)

The *perashah* discusses the *mann*. *Rashi* explains: "And the Holy One Blessed is He, had it written in the Torah, 'Now the *mann* was like coriander seed, etc.' as if to say, 'See you who come into the world, what My children complain about, yet the *mann* is so valued!'" *Rashi* says *bedolah* is 'crystal' in old French. The *mann* was truly remarkable, but the people didn't see it.

Today we also have *mann* and maybe we also don't see it. Listen to how Rabbi Avigdor Miller zt"l describes bread.

"When you see bread, you should know it's a miracle. The *Talmud* says "A man's bread is as miraculous as the splitting of the *Yam Suf*" (*Pesachim 118a*). Two hundred and fifty miracles took place at the splitting of *Yam Suf* (*Haggadah shel Pesah*).

In order for bread to come on your table, you should know that a great number of miracles take place. Part of that bread comes from the sun. Yes, it traveled from the sun to here; the sunlight went into your bread. Most of the bread is carbon dioxide from the air. A certain percentage is water. Together it makes starch, and the starch, because of the heat of baking, becomes more delicious. You know, when you heat starch it becomes sweeter. That's why when you keep your food in your mouth longer, the ptyalin in your saliva works on the starch in your food and makes it sweeter. The longer you chew, the sweeter it becomes! And then when the final product is on the table, you look at the miracle.

It's like a pair of *teffilin*. You don't throw a pair of *teffilin*. If someone says, "Hand me the *teffilin*," you can't throw the *teffilin*. "*En zorkin et hapat* – you can't throw bread (*Berachot* 50b). Bread is holy; it is a demonstration of the miracles of Hashem on a tremendous scale. If you see in the long list of "*Hodu laHashem ki tov ki le'olam hasdo* (*Tehillim* 136), David *Hamelech* speaks about all the great things that happened. He made the world, took us out of Egypt, split the *Yam Suf*. At the very end he comes to the climax, "*Noten lehem lechol basar ki le'olam hasdo* – He gives bread to all flesh." It's the greatest of all gifts. The highest climax of all is bread.

So when you see bread, appreciate how many miracles went into creating it. Shabbat Shalom.

Rabbi Reuven Semah

Fishful Thinking

This week the Torah tells us that the Children of Israel once again complain. This time they want meat in the desert. They recall what they now consider a better time in a better place. Like many of us who are discontented with the world we live in, they talked about the good old days — in Egypt of all places!

"The rabble that was among them cultivated a craving, and the Children of Israel also wept once more, and said, "Who will feed us meat? We remember the fish that we will eat in Egypt free of charge; and the cucumbers, melons, leeks, onions, and garlic. But now, our life is parched, there is nothing; we have nothing to anticipate but the manna!" The commentators are bothered by two simple questions; the first a grammatical, the second, a historical one.

The words that the complainers used were "*zacharnu et hadagah asher nochal* - we remember the fish we would eat or actually will eat." They did not use the pure past tense "*achalnu*, we remember the fish that we ate." Why do they complain of remembering fish that was to be eaten in the future, instead of fish eaten in the past?

Second, the *Talmud* and later commentaries ask, "Straw for bricks was not given to them, how was it possible that they had free fish?" The *Talmud* indeed implies that there was no fish, and the implied freedom refers to freedom of the yoke of *misvot*. So, if that was the case, what were they truly complaining about? Why mention non-existent fish?

Yankel would spend a few of his precious kopeks each week to buy a lottery ticket. And every week he would come home from work that much poorer. When his wife got wind of his habit, she repeatedly implored him to stop. She said his efforts were futile and it would be impossible for him to win.

It was, however, to no avail. Yankel would keep on betting the almost impossible odds that one day he would win. One day she could take it no longer. She shlepped him to the Rabbi who was going to make him assure them that he would no longer waste his money on the lottery.

When he finally acquiesced, his wife put her hands on her hips and said, "For the last five years, you did nothing but lose the lottery. What a waste!"

Poor Yankel shrugged. "My dear wife, you don't understand. Every night before the big lottery drawing, I went to sleep winning the lottery! And that was surely no waste!"

The *Sefer Shalal Rav* quotes the following interpretation: Sometimes, it seems, people think that it is better to think of the world that would be instead of the world that is. They refuse to revel in the good realities of life and instead would rather fantasize about a better world that was not to be. The Jews in the desert, talked about the fish they dreamt of in Egypt.

To them, like to many of us, the imaginary fish was more appealing than real Manna. In the world of wishful thinking, it seems that obsessing about imaginary dreams may be more appealing than reveling in the real good that G-d has given us and the *misvot* that we are able to relish. And that is more than fishy. It's scary. (Rabbi Mordechai Kamenetzky)

Easy!

"Hashem spoke to Moshe saying: Make yourself two silver trumpets; you shall make them (*mikshah*) [from a] beaten [form]; they shall be used by you to summon the congregation and to announce the departure of the camps." Why is it that these two silver trumpets needed to be constructed in such an unusual manner? They were required to be beaten out of one piece of silver rather than assembled from component parts. That process is called *mikshah* – beaten. Does that help them make a better sound? Is it easier to do it that way? The answer to both is "No!" So the question remains, "Why?"

Actually two other vessels in the Torah have the exact same requirement. One is the golden *Keruvim*- Child Like Cherubin that rested atop the holy *Aron*. The other one is the Golden *Menorah* that was lit daily by the *Kohen*. Each of these required *mikshah*, to be beaten from a solid mass of gold and not a fitting together of component parts. What's the message here? What is the Torah teaching us?

The word *mikshah* as employed here means to hammer or beat but it also has another implication – *kasheh* (difficult). Having to make something out of one mass of metal is much harder than joining together smaller parts. These three instruments or vessels for some reason have an inherent requirement of difficulty in their construction. They represent three areas of life that are guaranteed not to be free from difficulty. The *Menorah* is the symbol of Torah. Torah requires effort. The *Talmud* says explicitly that enlightenment is not automatic. "If someone tells you they struggled and achieved (in Torah) believe them! If someone tells you they didn't exert effort and they achieved in Torah don't believe them!" Those who accomplish in learning do so with great desire and much toil, not with intellect and a moderate interest.

The Cherubim have the appearance of young children. This may be already too obvious and apparent to all. Raising children is not easy. They don't come into this world with a specific instruction manual. There is no singular formula. There are principles, but they require wisdom and patience too.

The trumpets served the function of calling the Jewish People to action depending upon the sound that was signaled. This is the arena of Jewish Leadership. It's never easy. Mordechai the *Sadik*, the protagonist of the Purim story who saved the entire Jewish Nation from annihilation is described at the end of the *Megillah*, "Mordecai the Jew was viceroy to King Ahashverosh, and great among the Jews and accepted by most of his brethren, seeking the good of his people..." *Rashi* is quick to remind us there that he was accepted by MOST but NOT ALL". It seems he had a mere 51% approval rating, after having saved everyone. As George Bernard Shaw cynically stated, "No good deed will go unpunished." Even Moshe faced open opposition.

So what's the point of knowing that these things are hard? The *Mesilat Yesharim* explains that one of giant impediments that holds a person from doing his business