

paging a clerk for a price check. Sometimes it seems as if the whole world is against you.

The fact of the matter is, all those people are not acting any differently than they always do. Sometimes you find them aggravating, and at other times their fumbling may amuse you. The difference is not in them; it is in you. Patience level is a factor of mood. When pressed for time, you view things differently than you would with minutes or hours to spare.

The solution is simple. Assume things will take longer than you expect. Plan for the unexpected delay. Anticipate heavy traffic, a slow clerk, an unforeseen obstacle. Leave time to enjoy life. Those same people who always seem to be right in front of you will still be there, but they will make you smile with amusement and intelligent indulgence, secure in knowing that you have avoided getting aggravated about the slowpoke enemies that inhabit the world. (One Minute With Yourself – Rabbi Raymond Beyda)

### Name Your Price

A friend of mine wanted to sell his Bnei Brak apartment for \$150,000. A well-known *Rosh Yeshivah* in the area answered his ad and came to look at the apartment. He liked it; it was just perfect for his family. However, the *Rosh Yeshivah* had only \$130,000 at his disposal. The two parted regretfully but amicably, the latter comforted by the knowledge that he could not pay more than \$130,000, and if Hashem wanted him to have that apartment, it would work out, and if not – so be it.

My friend, meanwhile, felt bad that he could not accommodate a *talmid Hacham*, but of course he needed the money and comforted himself with the knowledge that he was asking a fair price and the thought that he would place his faith in Hashem to help them both in their predicament.

My friend did succeed in selling the apartment to a wealthy diamond cutter from the United States who wanted to settle in *Eress Yisrael*. The man paid the entire sum and started to renovate the apartment. But then *hashgachah* intervened, circumstances in the man's life changed and he was not able to settle in *Eress Yisrael* after all. After only a few months, he put the same apartment back on the market. The *Rosh Yeshivah* noticed the ad and inquired again; the price was now \$140,000, still too high for him so he backed off right away.

Someone else purchased the apartment and invested a fair sum to finish to renovation work. The apartment really looked great. The second buyer was just about ready to move in when circumstances changed in his life as well, and he was forced to resell. The *Rosh Yeshivah* was amazed to see in the paper that the apartment was changing hands yet again, and quickly called to investigate. He was shown a beautifully renovated apartment going for \$130,000 – and closed the deal immediately.

This was obviously the apartment destined for the *Rosh Yeshivah* and his family, at a price he could afford to pay, and Heavenly messengers made sure that he would receive it in excellent condition. The *shelihim* were sent from *Shamayim* to pave the way: both participated in renovating the apartment and lowering the price. Finally, the right moment and the right price for the *Rosh Yeshivah* coincided. (There is no such thing as coincidence 2)

The Lorraine Gammal A"K Edition  
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## Congregation Magen Abraham

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### SHABBAT

BEHA'ALOTECHA ☆ Ω♣, □O□γ□♥װ□X , □X♥



Haftarah: Zechariah 2:14-4:7

**JUNE 9-10, 2017 16 SIVAN 5777**

Fri. Shir Hashirim/Minhah: <b>6:30, 6:55, 7:30 pm</b>	Shaharit: <b>4:27, 6:40, 8:30, 9:15 am</b>
Candlelighting: <b>8:06 pm</b>	Morning Shema by: <b>8:13 am</b>
Evening Shema after: <b>9:04 pm</b>	Shabbat Class: <b>6:35 pm</b>
	Shabbat Minhah: <b>7:45 pm</b>
	Shabbat Ends: <b>9:05 pm (R" T 9:37)</b>
	Sunday Minhah: <b>7:00 pm</b>

These times are applicable only for the Deal area.

### A Message from Our Rabbi

וַיְהִי הָעָם כְּמִתְאַנְּנִים רַע בְּאַיְנֵי ה'

"The people took to seeking complaints; it was evil in the eyes of Hashem." (Bamidbar 11:1)

The *Erev Rav*, the mixed multitude, had an intense craving and they cried. The Jewish people also cried for meat and they remembered the free fish they ate as slaves in Egypt, as well as the squash, the watermelon, the onions, and the garlic. *Rashi* explains that they mentioned these specific foods because the manna tasted like anything they wanted except these foods, which are injurious to nursing women.

Rabbi Noach Weinberg zt"l asks: What's going on here? The Jewish people are complaining about a meat shortage? They are longing for fish and squash? This is what they are complaining about? Remember, we are talking about the greatest generation, the generation who saw the pillar of fire and the clouds of glory. They heard Hashem speak at Sinai and they are asking, "Where's the garlic?" We have to examine the meaning of their complaining, because it cannot be taken at face value.

Ultimately, there is only one tragedy that great people cry about, and that is being distant from Hashem. The Jewish people are not simply complaining about not having fish. They are reacting to what the lack of fish implies about their relationship with Hashem. They realize that this shortage means that Hashem has pulled back from them. Even while enslaved in Egypt, Hashem arranged for them to have plentiful free

fish from the Nile. Being not as close to Hashem as before is a tragedy worth crying about. So the question is, if their crying was warranted, then what did they do wrong?

As mentioned above, the manna didn't taste like those foods because it hurt nursing mothers. The Children of Israel erred in not living with the belief that everything Hashem does is for our own good. There were deficiencies, but those were for a reason. The mistake was interpreting the deficiencies as Hashem's abandonment, instead of viewing them as something a loving Father was doing to encourage them to grow.

They should have realized that the manna was a lesson in *bitahon*, training them to trust that Hashem would provide their daily sustenance. The manna was to help them grow and the lacking was not a sign He was rejecting them.

Every one of us experiences some type of lack in life, and how we respond to our unique challenges reflects our sense of gratitude. If we are grateful for everything Hashem does for us, then we can take the lack in stride and focus on what Hashem is teaching us, and how He is pushing us to grow. Knowing that Hashem showers you with gifts will help you listen to the messages Hashem is sending you.

Shabbat shalom.

Rabbi Reuven Semah

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### Take Your Medicine

"And Aharon did so." (*Bemidbar* 8:3)

וַיַּעַשׂ כֵּן אַהֲרֹן

*Sifri* explains: "To tell the praise of Aharon that he did not change."

Why was Aharon praiseworthy for the simple act of following Hashem's commands exactly without changing anything?

There is a parable told about three people who became sick and went to the doctor, who prescribed medicines for them. The first man knew nothing about medicine and took all the doses that the doctor prescribed. Eventually, he recovered. The second man was somewhat familiar with medicine, but did not recognize them all. He decided to take only those medications which he had heard of. His situation worsened and he eventually died of his illness. The third man also knew about medicine. He checked them all out, but even though some were strange to him, he took all of them exactly as the doctor ordered. He naturally recovered.

It is the same situation regarding Torah. Some people keep the *misvot* without trying to understand the meanings behind them. Others look into the reasons for the *misvot*, and if they don't find a "good enough" reason for a *misvah*, they might not keep it. The third group of people try to understand the *misvot* but accept upon themselves to keep the *misvot* even if they do not understand the reasons. This last group is praiseworthy because these people are putting their belief and trust in Hashem before anything else. No "logical" argument can persuade them to abandon a *misvah*. They understand, like Aharon understood, that unlike any set of laws of other nations, our Torah is not subject to change. (*Lekah Tob*)

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### No Complains

וַיְהִי הָעָם כְּמִתְאַנְּנִים רַע בְּאָזְנֵי ה'

"And the people were complaining in a bad way in Hashem's ears."

Rashi comments that when the people were complaining they had no real cause to complain, they were just looking for an excuse to separate themselves from Hashem. By finding what would sound like a complaint they felt justified in keeping a distance from the Creator.

When someone realizes all that Hashem does for him, he will not have a

complaining attitude. There are times when a person is missing things and times when he is suffering, but complaining is wrong. The underlying theme behind a complainer is not necessarily that he wants the situation to be improved, but that he wants to have the benefits of complaining. The payoff here is that if I have complaints against someone, I can tell myself that I am free from the obligations I have towards him for all the good that he has done. Ultimately, a person who goes through life complaining does not appreciate the good in his life. By keeping his focus on what he is missing, he blinds himself to what he does have. Everyone could find something to complain about by looking hard enough. However, this is a direct contradiction to our obligation to be grateful to Hashem.

This same principle also applies to relationships between people. When a person wants to keep an emotional distance from someone with whom he should be close, a ploy used is to have complaints against that person. By this, he tries to free himself from gratitude to him for what he has done. The Sages have said that when a person does not appreciate what another person has done for him, he will eventually deny the good that Hashem has done for him. Show appreciation for everyone who helps you.

(*Growth Through Torah*)

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### Spoken From the Heart

וַיֹּאמֶר שְׁמְעוּנָא דְבָרַי

(*Bemidbar* 12:6)

"And [Hashem] said [to Aharon and Miriam] 'Please listen to My words'"

Aharon and Miriam discussed their brother Moshe's actions, mistakenly thinking that he had erred. Although they meant no harm, this discussion was considered *lashon hara*. Hashem immediately called them out of the *Ohel Mo'ed* and rebuked them. Interestingly, His reprimand is introduced with the word *tb* - please - which Rashi explains as "a form of request." The *Siftei Hachamim* elaborates: Although Hashem strongly disapproved of Aharon and Miriam's actions, He spoke to them gently, for if His words would have been expressed in an angry manner, Aharon and Miriam would not have accepted His admonishment.

Was it really necessary for Hashem to rebuke them in a soft and gentle tone? Would Aharon and Miriam, two of the most righteous people in our nation's history really have been unaccepting of Hashem's reproach if He didn't use the word "please"? Of course not! They would not have hesitated to fulfill Hashem's every command. Even so, in His infinite knowledge of human behavior, Hashem knew that His rebuke would lose some slight bit of effectiveness if it were not given in this imploring manner.

The *Siftei Hachamim* concludes by noting what a profound lesson this is for us. Hashem Himself spoke pleadingly in order for His words to have their complete effectiveness. How much more so should a human being speak gently to his fellow man, especially when giving *tochehah* - rebuke? If love is our motivating factor for giving rebuke, we will choose the most gentle tone of expression possible, to avoid hurting the recipient's feelings and to allow for maximum effectiveness. The word *tb* - please - is written as an eternal reminder that we should follow Hashem's example and correct our fellow man with love and gentleness. If our words come from the heart with love, they will surely penetrate and be accepted in our friends' hearts as well.

(*Majesty of Man*)

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### Me Against the World

When you are in a hurry, everyone is the enemy. If you need to get important documents in the mail, there is always a very slow clerk at the post-office counter. If you need to make a deposit in the bank and rush off to a meeting, the person ahead of you on line will chat endlessly with the teller about trivial things. When you need to pick up the children from school, the shopper checking out before you at the store invariably presents the cashier with an item missing a ticket, a calamity that necessitates