

student missed the lesson, the office worker missed getting the job done on time, and the ballplayer missed the ball. Feeling justified about it doesn't change the results.

In the case of anesthetics, the benefits outweigh the side effects; with excuses, the calming effect does not compensate for the loss. Do your best to anticipate problems so that you will produce a good result and not need the anesthetic called "excuse." (One Minute With Yourself – Rabbi Raymond Beyda)

Regeneration

"Nails are delicate instruments that are subject to wear and tear and so they are miraculously replaced every month. People have delicate fingernails which are used for delicate purposes. Accordingly, human nails need to be regenerated and so they continue to grow.

Like fingernails, our souls are delicate. Therefore, we must treat it delicately. Every night our bodies are tired from the wear and tear of daily activities. Thanks to Hashem, we awaken with a regenerated spirit to accept the challenges of the next day. (Norman D. Levy, Based on Rabbi Miller's Duties of the Mind)

Chicken Little

Although Rav Isser Zalman Meltzer lived a long life, he had never been a "picture of health" and brimming with energy. When he had been in his 20's he had contracted a debilitating disease that left him quite weak for the remainder of his life. Nevertheless, quite amazingly he was able not only to lead the *Etz Chaim Yeshivah* in Jerusalem for most of the first half of the 20th century, but he led it with tremendous energy and strength.

As he grew older, however, it became increasingly more difficult for him to make the relatively short walk from his home to the yeshivah. Many of his students tried to persuade him to come less often, perhaps giving *shiur* fewer times a week. But Rav Isser Zalman would not hear of it. He loved the yeshivah, loved his *talmidim*, and loved teaching Torah. And he was unwilling to compromise on any of the three. The end result was that he continued to maintain his taxing schedule even when his physical condition made it extremely difficult to do so.

There were various groups of *talmidim* who were privileged to walk him home daily after *shiur*. They made certain to take the shortest route from the yeshivah to his home. However, at certain times of the day Rav Isser Zalman insisted on taking a longer route. Regardless of how much the *talmidim* pressured him to give the reason for this, he refused to provide an explanation - dismissing their inquiries by saying that he simply wanted the exercise. But it just did not make sense. This was a man for whom every second of the day was accountable. Not a moment was wasted. And besides, when he walked he was certainly uncomfortable and most probably in pain every step of the way. Why was he taking the longer route at times? Finally, after his students persisted, he revealed his reason.

"I noticed that at a certain time every day there is a little chicken, that is easily frightened, that feeds on some bread on that street." He then looked up at his *talmidim* and sighed, "How can I disturb the peace of that little chicken?" (Touched by a Story 3)

The Lorraine Gammal A"K Edition
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SHABBAT

BESHALAH ☆ φ□K♥θ□X□ , □X♥↑

Haftarah: *Shoftim* 5:1-31

JANUARY 18-19, 2019 13 SHEBAT 5779

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| Friday Minhah: 4:40 pm | Shaharit: 6:16, 8:10, 9:15 am |
| Candlelighting: 4:40 pm | Morning Shema by: 9:07 am |
| Evening Shema after: 5:38 pm | Shabbat Classes: 3:30 pm |
| | Shabbat Minhah: 4:20 pm |
| | Shabbat Ends: 5:39 pm (R" T 6 :11 pm) |
| These times are applicable <u>only</u> for the Deal area. Sunday Minhah: 4:45 pm | |

**This bulletin is dedicated by Joey and Sophia Mizrahi
 in memory of Joseph I. Mizrahi**
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Weather permitting, *Bircat Halebanah* will be said on Saturday night. If not, it may be said until Sunday night, January 20 at 11:00 pm.

Tu Bishvat will be celebrated on Monday, January 21.

A Message from our Rabbi

"שם שם לו חק ומשפט ושם נדהו"
 "There He established a statute and a judgment and there He tested it."
 (Shemot 15:25)

Rashi explains that Hashem gave the Jewish people at Marah the laws of Shabbat, as well as other laws. Why was Shabbat given in Marah in advance? Why not wait until *Har Simai*?

The *Sidduro Shel Shabbat* explains with a *meshal*. In a remote village lived simple residents who had never heard about modern medicine. One day, when a doctor arrived offering to cure them of their ailments, they refused, out of distrust and disbelief. The clever doctor offered his services free of charge to the first person who would agree to be treated, hoping thereby to convince the villagers to take advantage of his medicinal expertise.

One brave fellow stepped forward – and as the doctor expected, once he was cured the others came forward.

The Torah and its *misvot* are a cure-all, a remedy for every illness. But what would motivate the Jewish Nation to accept the Torah without knowledge of its greatness? Hashem, in His infinite kindness, allowed us a glimpse into the beauty of Torah and *misvot* by offering us the gift of a holy Shabbat in Marah so we would approach the receiving of the Torah with excitement and joy.

Shabbat Shalom.

Rabbi Reuven Semah

The Emotions Surpass the Words

The *Shirah* in *Parashat Beshalah* begins with the words, “Then Moshe and the Children of Israel sang (*Az Yashir Moshe u’bnei Yisrael*). The words “*Az Yashir*” are problematic because the word “*Yashir*” (will sing) is future tense, while the Torah is narrating for us an event that took place in the past.

Rashi, whose commentary is based primarily on the simple interpretation of the *pasuk*, interprets the words “*Az Yashir*” as follows: “*Az*” (then) when they saw the miracle, the thought entered their hearts to sing a *Shirah* (song).

The *Maharal* in *Gur Aryeh* adds: When a person is extremely elated, he gets the feeling that he wants to somehow express his joy. Song that comes out of happiness does not emerge from the mouth or the brain. It emerges from a joy that begins in the person’s heart. It was the heart that first formulated the determination that he will sing.

This is what *Rashi* is trying to convey to us. *Az* (then) they saw something miraculous. They saw the Hand of G-d. They were overwhelmed with emotion, joy, and *simhah*. They had *Shirah* in their hearts. That inspired them to sing. In song, the words are merely a subsequent outward manifestation of that which has already occurred inside.

This explanation can help us understand another teaching of the *Maharal*. The *Maharal* asks (as many people do), why is there no *berachah* (blessing) on *sippur yesi’at Misrayim* (the *misvah* of retelling the story of the Exodus by the Pesah Seder)? Why do we not begin the *Hagadah* by reciting a blessing: *Baruch Atah Hashem ...al misvat sippur yesi’at Misrayim*?

The *Maharal* answers that it is because the *misvah* of retelling the story of the Exodus is a *misvah* of the heart, and we only make *berachot* on *misvot* that involve some kind of activity (either action or speech), never on *misvot* that are primarily *misvot* of the heart. In spite of the fact that we sit at the table for hours and talk about the Exodus, the primary fulfillment is that which a person feels in his heart.

Based on this idea, the *sefer Bei Chiya* makes a beautiful observation. The *Gemara* says that the sections of the Torah involving *Shirah* need to be written “*ariach al gabei leveinah*” (the script of the line above is written over the empty space of the line below it, in a bricklaying pattern). *Rashi* says that there is actually more empty space than words in the *Shirah* – more blanks than writing. This is because a *Shirah* is composed of two things: (1) the human emotion where the joy is felt and (2) the actual articulation of those emotions. Whenever a person feels overwhelmed with *simhah* and wants to express it, and even sing about it, the actual words only comprise a miniscule percentage of the emotions the person is feeling. Therefore, *shirat ha’yam* needs to be written in a style where the script is broken up by blank spaces and, in fact, there are more blank spaces than there is script. There is more emotion than a person can articulate.

Think about it. Have you ever spoken at your child’s *Bar Misvah* or wedding? People become tongue tied. They cannot give proper expression to their

feelings because they are so overwhelmed by their emotions, that they are hard to articulate. That is why *shirah* is *ariach al gabei leveinah*. There must be writing, but there must be even more blank space.

Shirah begins in the heart. It is all about emotion. The words are merely an articulation of a small fraction of the emotions, which cannot be fully articulated.

The *sefer Bei Chiyah* concludes with a final point. Where does *Az Yashir* begin? Most of us would say that it begins with the words, “*Ashira laHashem...* (I will sing to *Hashem...*)” Superficially, the words, “*Az Yashir...* (Then will sing, Moshe and the Children of Israel...)” are just an introduction that gives historical context. They are merely a preamble to the song, with the song itself beginning with the next phrase, “*Ashira l’Hashem...*” And yet, when we look at a *Sefer Torah*, we see that even the first words “*Az Yashir...*” are written in the *ariach al gabei leveinah* format. Why does the script/blank space format already begin with the preamble?

The answer is that this is already part of the *Shirah*. “*Az*” – they were already overcome with emotion. And “*Yashir*” – they wanted to sing in the future because that is the way all songs begin. This is more than just a preamble or prologue. This opening line is what the *Shirah* is all about. It began with overwhelming emotions; it began in their hearts. Then, the result of that is the desire to express that emotion – *Yashir* in the future. (Rabbi Yissocher Frand)

Naturally

”וַיֹּאמֶר ה' אֶל־מֹשֶׁה נְטֹה אֶת־יָדְךָ עַל־הַיָּם וַיָּשׁוּבוּ הַמַּיִם עַל־מִצְרָיִם”
“And Hashem said to Moshe, ‘Stretch out your hand over the sea, that the waters will come back upon Egypt.’” (*Shemot* 14:26)

It seems unnecessary for Moshe to have stretched out his hand across the waters in order to return the sea to its natural position. Once the purpose of the miracle had been fulfilled and its effect confirmed, would the waters not have “returned” to their original state on “their own”? Rav Mordechai Gifter derives a remarkable insight from this *pasuk*. We have become so accustomed to believing the concept of “nature” that we fail to realize that even *teva*, nature, is actually a *nes*, miracle. The natural order of creation and the functioning of the world has license to exist only as a result of the will of Hashem. When Hashem expressed His desire that the waters separate, that immediately became the new order of “nature.” Life doesn’t simply return to “business as usual” after the miracle has ended. In order for the waters to revert to their pre-miracle standard, another miracle was needed. It would not happen automatically. Indeed, it is our goal to be able to perceive the constant miracles in what we refer to as “routine” nature. (*Peninim* on the Torah)

Anesthetics

The world of medicine changed for the better with the introduction of anesthetics. These numbing, sleep-inducing drugs allow doctors to perform difficult, painful procedures without causing pain to patients, and they also prevent patients from reflexively interfering with their surgeon’s work. Anesthetics are widely used by dentists as well. Although many people strongly dislike leaving the dentist’s office with a numb mouth, how many would want to undergo drilling or tooth extraction without anesthetics? Bottom line: the benefits outweigh the side effects.

The anesthetic for one’s conscience is an excuse. One who arrives late for an appointment can fault heavy traffic, and one who skips a class can blame illness. One who misses a deadline can cite a technological breakdown, and one who fails to catch

the ball may point to the sun's bright glare. When all is said and done, however, those who made an excuse have missed an opportunity. The salesman missed the income, the