

their rambunctious offspring into sparkling, neat, well-behaved kids. Having new “eyes” on the premises prompts better behavior.

David Hamelech didn't wait for guests. His approach was to imagine that Hashem was opposite him at all times. The *Shulhan Aruch* opens with the instruction to always imagine that Hashem is present wherever you may be, and is watching all that you do. Yet most of us still have a tough time envisioning Hashem watching us at close range, especially when we are at home doing our menial chores.

A good technique is to imagine that you have guests as you work through your daily routine. Walk, talk, sit, and dress to impress your VIPs. Be on your “guest behavior.” It may be only play-acting, but you will avoid slipping into a “sloppy” mode of behavior that is really beneath your dignity. (One Minute with Yourself – Rabbi Raymond Beyda)

All for One

“The forces of the digestive system operate in concert. It is remarkable to notice that while the body is affected by so many separate factors, they all work together. These are not independent forces. Each factor is aware that it provides one piece of the process and that the other factors will carry it to its successful conclusion.”

One of the benefits of praying in a minyan is the unity it causes among its congregants. Each person's contribution is important. Praying in concert results in an All for One attitude. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

A Heavyweight Request

A poor, disheveled woman walked into a grocery store. She humbly asked the owner behind the counter if she could charge a few groceries. She softly explained that her husband was very ill and unable to work, she had seven children, and they needed food. She promised to pay him back if he would let her buy on credit this time.

The grocer, a big, gruff man, scoffed at her request and suggested that she leave his store if she lacked the money. Visualizing her family's needs, she pleaded again. The grocer was not compassionate and threatened to have her forcibly removed if she did not leave on her own. The woman was crestfallen and looked around for assistance.

A well-to-do customer who overheard the conversation said that he would cover the cost of whatever she needed. But the grocer decided to have a little fun first. “Alright. I'll tell you what,” he said to her. “Put your grocery list on the scale and whatever your list weighs, I will give you that amount in food.”

The woman at first didn't understand. But after considering it for a moment, she took out a piece of paper, and scribbled something on it. She then laid the piece of paper on the scale carefully with her head bowed. The grocer stared in amazement as the scales tipped and remained down. He had no choice but to put the groceries on the other side of the scale. The scales did not balance, and he continued to put more and more groceries on until the scales could hold no more. And it still wouldn't balance!

Finally, he grabbed the piece of paper off the scales and looked at it with wild eyes. It was not a grocery list at all; it was actually a prayer which read, “Please, Hashem, You know my needs and I am leaving this in Your hands.”

The stunned grocer gave her the groceries and stood in awed silence as she thanked him and left the store. The wealthy customer handed him a fifty-dollar bill and said, “This should cover it. And believe me, it was worth every penny!”

It wasn't until later that day that the burly grocer discovered that his scale was actually broken and only one side would go down. But he did understand, all too well, that only Hashem knows the full weight of a heartfelt prayer! (*Torah Tavlin II*)

The Lorraine Gammal A"H Edition

לְעִילּוֹי נְשִׁמַּת לֵאָה בֵּת בְּהִיָּה

בס"ד

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SHABBAT BESHALAH ☆ שַׁבָּת בְּשָׁלָח

Haftarah: Shoftim 5:1-31

FEBRUARY 7-8, 2020 13 SHEBAT 5780

Friday Minhah: **5:04 pm**

Candlelighting: **5:04 pm**

Evening Shema after: **6:02 pm**

These times are applicable only for the Deal area.

Shaharit: **6:00, 6:40, 8:10, 9:10 am**

Morning Shema by: **8:57 am**

Shabbat Minhah: **4:45 pm**

Shabbat Ends: **6:03 pm (R"Y 6:35 pm)**

Shabbat Class after Haddalah

Sunday Minhah: **5:10 pm**

This bulletin is dedicated by Joey and Sophia Mizrahi
in memory of Joseph I. Mizrahi

לְעִילּוֹי נְשִׁמַּת יוֹסֵף בֶּן מִרְיָם

If you did not recite *Bircat Halebanah* yet, you may say it until Saturday night, Feb. 8 at 4:45 am.

Tu B'Shevat will be celebrated on Monday, February 10.

Mabrook to Ikey & Aura Kassin on the birth of a baby boy. Mabrook to the grandparents, Sammy & Pamela Kassin.

Mabrook to Natan & Raquel Telio on the birth of a grandson.

A Message from our Rabbi

"For I am Hashem your Healer." (*Shemot* 15:26) כִּי אֲנִי ה' רֹפֵאֲךָ

This *pasuk* needs to be explained. It starts off by saying, "If you do the *misvot* I will not place any of the diseases of Egypt upon you." But, then the *pasuk* continues and says, "I am Hashem your Healer." If He will not inflict the illness in the first place, why does the verse go on to call Him "your healer"? Healing can only come after illness. (*Sifte Hachamim*)

Rashi's first answer is that the verse here alludes to situations in which Israel does not meet the conditions set forth in the verse as assurance that Hashem will not inflict the diseases upon them. Even such a situation can become like one in which they never sinned, for through repentance Hashem removes the sin and all of its effects as if it never happened. (*Be'er Yitzhak*)

Rashi gives a second, more simple meaning, that "Healer" does not necessarily imply the existence of an illness. Hashem can be referred to as a healer even if He tells us how to avoid illness, by not sinning.

I would like to give a third meaning with the following story. Mrs. Edna Braude A”H passed away about a year ago. She was known as a great person of *hesed*. There wasn’t anything she wouldn’t do for you, if only you hinted to her that you needed something. She had an elderly neighbor, Mrs. Miller, who lived alone. To keep her socially engaged, Mrs. Braude would invite her neighbor to accompany her wherever she would go, such as errands, visiting family and friends, or shopping.

One day Mrs. Braude had a doctor’s appointment for routine tests. She brought Mrs. Miller with her. At the doctor’s office, following her appointment, Mrs. Braude turned to her doctor. Pointing to her neighbor, she said, “Doctor, this is my friend, Mrs. Miller. Can you give her a screening too?”

The doctor smiled but politely explained that she needs a separate appointment and insurance information. Mrs. Braude wasn’t impressed. “Please, doctor, just do me a favor. She is my neighbor and she came with me here. Just give her the test, please.” Seeing she was adamant, the doctor gave the test. The doctor was stunned when the test revealed a cancerous mass. Mrs. Miller began radiation and chemotherapy right away.

During Mrs. Braude’s *shiva*, a woman arrived to be *menahem avel*. She introduced herself as Mrs. Miller’s daughter. “Your mother’s *hesed* saved my mother’s life. My mother lived many happy and healthy years! It was due to your mother’s kindness, taking her everywhere she went.”

Now from this story we can learn the verse in the following way. “If you do the *mitzvot*, I will not place any sicknesses upon you.” The verse continues, “I am Hashem your Healer.” This means, not only will you not get sick, but I will heal others because of you. Mrs. Braude’s act of *hesed* brought Hashem’s healing on her friend who was sick. This way Hashem both does not place illness (on you) and also heals (others).

Shabbat Shalom.

Rabbi Reuven Semah

Wealth Check

”וַיִּסַּע מֹשֶׁה אֶת־יִשְׂרָאֵל מִיַּם־סוּף”

“Moshe caused *B’nei Yisrael* to journey from the *Yam Suf*” (*Shemot* 15:22)

Moshe had to force the people to leave the *Yam Suf*. Had it been up to *Klal Yisrael*, they would have remained there gathering up the immense spoils of the Egyptian army. *Hazal* tell us that the Egyptians, assured of their impending victory over the Jews, bedecked their horses with every type of jewelry, gold and silver. After it was all over, the Jews had a difficult time coping with the enormous wealth that was now theirs for the taking. As a result, they refused to leave. Their behavior is mind-boggling! It is understandable that people seek wealth for a number of reasons. First, there is envy. It is difficult to tolerate your friend’s wealth when are just managing financially. Second, money gives one access to material pleasures that would otherwise be attainable. Certainly this alone would be a reason for seeking wealth. While these reasons are not necessarily the Torah orientation, they at least give us some rationale for the behavior manifest by those who are driven towards material excess.

This brings us to *B’nei Yisrael* at the *Yam Suf*. Why did they seek so much wealth? Whom did they envy? All of them had come from the same place – with nothing. No individual was better off financially than the next one. And what were they going to do with their money? Food came from Heaven, water from the well of Miriam,. What would they have wanted to purchase in the desert? Their clothes remained the same for forty years. Why were they so obsessed with wealth?

Harav Eliyahu Schessinger says that there is no rationale for their behavior. A desire for money under such circumstances is a form of quasi-spiritual deficiency that

plagues people. *B’nei Yisrael* had nothing to gain but money – which was currently totally superfluous. The fact that Moshe had to force *Klal Yisrael* to leave the area indicates how far this sickness had progressed.

We can derive from here that an irrational desire for money is a sickness. This can explain the behavior of those who hoard their wealth, although they have no one with whom to share it. Only one who understands that our worldly goods do not leave with us – that only our good deeds are our real possessions – shares his wealth with those who are not fortunate as he. (*Peninim* on the Torah)

Old News

”וַיִּקַּח מֹשֶׁה אֶת־עֲצָמוֹת יוֹסֵף עִמּוֹ”

“Moshe took the bones of Yosef with him.” (*Shemot* 13:19)

The *Midrash* says that Moshe did not know where Yosef was buried. He asked Serah, the daughter of Asher, who was the sole survivor of that generation, and she told him that Yosef had been placed in a metal coffin that was lowered into the Nile.

Is it not remarkable that the great prophet, Moshe, had to turn to an old woman for help? After all, Moshe was one who spoke to G-d as one person speaks to another, and was able to call upon G-d for enlightenment at any time. Why did Moshe simply not ask G-d for the whereabouts of Yosef?

The *Midrash* is teaching us an important principle. There are some things that we can learn only from our elders, from those of previous generations, and that cannot be acquired in any other way, not even by Divine inspiration.

Moshe’s knowledge and wisdom was indeed immense, but he had never seen Yosef or Ya’akov. Serah may have been less learned than Moshe, but she had stood in the presence of Yosef and had sat at the feet of Ya’akov. It is indeed possible that as a child she had yet seen the Patriarch Yitzhak. These were experiences that Moshe never had, and for lack of which even direct communication with G-d would not compensate.

Seeking Serah’s knowledge of Yosef’s burial place was undoubtedly not the only recourse Moshe had to her. It was just one of the many times that he sought the wisdom of her experience, the privilege of hearing her describe again and again the actions of the Patriarchs, of Yosef, and of the other sons of Ya’akov. Moshe knew that he could acquire wisdom and learning by turning to G-d, but Serah could convey to him experiences that were beyond knowledge.

This is an important principle. We may consider ourselves in some ways more advanced than our ancestors. Certainly we know more science than they did, and some of us may have had better educational opportunities and achieved greater Torah knowledge than some of our forebears. We would be foolish, however, to think that our advanced learning can compensate for their profound piety.

Moshe tells us, “Ask your father and he will tell you, your elders and they will relate to you.” We would be wise to heed his instructions. (*Living Each Week*)

On Your Guest Behavior

It’s a daily battle. No matter how hard you try, you can’t seem to get the children to stop bickering at the dinner table. Manners? Forget about it; there is no hope! Get the kids to clean their rooms? Don’t fantasize, please!

Let’s face it – not only children, but adults as well act quite differently in a familiar, comfortable environment where they can be totally relaxed. Even the way people dress breaks all rules when they are safely ensconced in their own homes.

Things really change, however, when a family has houseguests. Adults have the good sense to “clean up their act,” and even more miraculous is the transformation of