

## United Nations

All the nations of the world have food, and heat in the wintertime. They have places to sleep, they have clothing. Hashem is feeding the whole world, including all the food that it is not permitted to us. He gives nourishment to the world. We thank Him for feeding all creatures, including all the nations, all the animals, and all the fish. This is clear evidence of His kindness.

With technology at our fingertips, many have forgotten that it is Hashem controlling the world. Our mission is to spread Hashem's benevolence throughout the globe. Once achieved, we will all arrived as United Nations to serve and thank Hashem for His continued kindness upon man all His creations. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

## Tehillim and Tumults

There's nothing like it. It's truly a "tumult." Without any prearrangements or plans, over 2,000 *bachurim* gather together in Lakewood's *Bet Midrash Gavoha* on the first day of the *z'man* (semester) to decide who will learn with whom. No words can describe the feeling, the rush and the commotion. There is a sense of urgency in the air, for it is imperative that each young man find a good *habrutah* (learning partner). A good *habrutah* is vital to having a good *z'man* of learning; hence, the success of your entire *z'man* hinges on that one day.

A constant tension fills the air. It is almost like a *shidduch*. Each student needs to find a *habrutah* with whom he will be compatible – and compatibility means something different to each young man. Some want to serve in a mentor capacity, some look for a *habrutah* who is on a higher level – someone to learn from. Everyone has his own theories about what is best. It is therefore a difficult and tense day. And so often, a *habrutah* partnership was formed only to end after a few weeks, with each individual then searching for a new partner.

One young man, Yosef Goldstein, who had been learning in the yeshivah for a number of years, was somewhat of an enigma. Yosef hadn't endured what others had – entering into a *habrutah*, finding it doesn't work, looking for another, and on and on until the right match is found. Yosef was very fortunate. He always seemed to find *habrutot* with the best *bachurim* in the yeshivah. He enjoyed learning with those on a higher level because he himself was not too advanced in his learning, but it was still a wonder why Yosef, not one of the yeshivah's "stars," found the best *habrutot* with whom to learn.

One day, Shimshi Braun decided to follow Yosef around on the morning of the *habrutah* tumult. Shimshi had found great *habrutot* for himself, but wondered if he could be doing something differently and wanted to learn Yosef's secret. He watched from a distance for an hour or so and observed Yosef approaching a few fellows who were his age but clearly much better than he was in learning. He looked for something unusual but didn't find it. He wondered if perhaps Yosef would send someone else over to speak on his behalf but again noticed nothing of the sort. Finally, Yosef walked downstairs and slipped into a phone booth. Passing by, Shimshi could not help but overhear the conversation.

"Hello, Ma?"

"Yes, hello Yosef."

"Ma, you can stop saying *Tehillim*. The *habrutah* I wanted to learn with agreed to learn with me."

Shimshi smiled and understood that the power of a Jewish mother's *Tehillim* and tears can never be underestimated. (Touched by a Story)

*The Lorraine Gammal A"H Edition*

לְעִילּוֹי נִשְׁמַת לֹאָה בֵּת בְּהִיָּה

בס"ד

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SHABBAT BO ☆ לַבַּיִת

Haftarah: Yirmiyahu 46:13-28

**JANUARY 7-8, 2022 6 SHEBAT 5782**

Shir Hashirim/Minhah: 4:13 pm Upstairs	Shaharit: 6:20, 6:45, 8:10, 8:30, 9:00 am
Minhah: 4:28 pm Main Shul	Morning Shema by: 9:08 am
Candlelighting: 4:28 pm	Shabbat Minhah: 1:30 & 4:05 pm
Evening Shema after: 5:26 pm	Shabbat Ends: 5:27 pm (R"Y 5:59 pm)
These times are applicable <u>only</u> for the Deal area.	Sunday Minhah: 4:30 pm

This bulletin is dedicated by Joey and Sophia Mizrahi  
in memory of Joseph I. Mizrahi לְעִילּוֹי נִשְׁמַת יוֹסֵף בֶּן מִרְיָם

This bulletin is dedicated by Dr. & Mrs. David Pinhas  
in memory of Rosie bat Esther לְעִילּוֹי נִשְׁמַת רוּזִי בַּת אֶסְתֵּר

## A Message from our Rabbi

"וְהָיָה כִּי יֹאמְרוּ אֲלֵיכֶם בְּנֵיכֶם מֶה הָעֲבֹדָה הַזֹּאת לָכֶם... וַיֹּקֶד הָעָם וַיִּשְׁתַּחֲווּ"  
"And it shall be that when your children will say to you, 'What is this service to you?'...and the people bowed and prostrated." (*Shemot* 12:26-27)

The people were getting ready to leave Misrayim. Hashem told them about future children and what they will say, and they bowed. *Rashi* says they bowed because of the good news of the sons that they will have. But we know from the *Haggadah shel Pesah* that the question quoted in the *pasuk* is that of the wicked son (the *rasha*), so what were the parents so grateful for?

Rabi Yaakov Bender explains, they were filled with thanks because these future parents realized something. The news of future sons born took place before the giving of the Torah at *Har Sinai*. The people knew that there was a gift awaiting them. An inheritance and a legacy that would change everything. Even someone who appeared to be a *rasha* or acted in a way that might be considered wicked would have a ladder that could lift him up and cleanse him.

The Torah would be theirs and its holy words, the sanctified air of the yeshivah, and the spirit around *Talmidei Hachamim* would have the potential to purify and uplift. We have seen children and teenagers struggle and fall. We have seen adults struggle and fall. There is always a way back if you believe in the eternal purity of the soul and its ability to become cleansed.

Rabbi Avraham Ravitz was a *Rosh Yeshivah*. There was a student who had been violating the Shabbat, and word of the student's misdeeds reached Rav Avraham. He called the student in and bluntly shared what he heard. The boy did not deny it. He admitted his sins and accepted the inevitable punishment. He would have to leave the yeshivah. He understood.

But he made one request. "Please do not tell my parents the reason you are sending me home," he asked the *Rosh Yeshivah*, "because the pain they will have at hearing about *hilul Shabbat* will be unbearable for them. I will simply tell them that I want to change yeshivahs because I need *hizuk*, a new start. Is that okay?"

Rav Avraham agreed and assured the student that it would remain a secret between them, and the student got up to pack his bags and leave. As he turned to step out of the office, Rabbi Ravitz called him back and asked him to be seated.

"Can you come learn here?" asked Rabbi Ravitz.

The boy looked at him uncomprehending.

"I want you as a student. I am amazed by you. At a time when you had just been severely punished, you worried about your parents and their feelings. That is the sensitivity of a *Talmid Hacham* and I want you in my yeshivah. Can you join us?"

The boy smiled in gratitude and hurried back to the *Bet Midrash* ready to start anew, aware of his own greatness and that the *Rosh Yeshivah* had seen it too.

If you believe in the power of Torah, and in the power of the Jewish soul, and if you are able to show every child that you consider them "good news" worth giving thanks for, they will justify that faith. Shabbat Shalom. Rabbi Reuven Semah

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## Who's In Charge?

The current global upheaval, combined with political upheaval, has made us all unsettled; many are even broken and in despair. We all ask, "When will life return to normal?" The Exodus story, which we read about in this week's *perashah*, teaches us a fundamental lesson to help us frame these events and cope with the unexpected twists and turns.

The ten plagues were an attack on the Egyptian nation and the natural world order. They demonstrated G-d's authority and control over all elements of nature. Ultimately, they forced the leader of the civilized world, Pharaoh, a man who made himself a god, into submission. Hashem stripped Pharaoh of his false sense of control over his world, to the point that he begged his Jewish slaves to leave Egypt after the Plague of the Firstborn.

The Torah portion ends with a selection of Commandments: donning Tefillin, the recounting of the Exodus on Passover, and redeeming the firstborn – all reminders for future generations of the Exodus. The *misvot* of keeping Shabbat and observing the Jewish holidays also serve as a reminder of the Exodus, as is reflected in the *tefillah* for those days. The Exodus demonstrated G-d's dominion over the world, and these *misvot*, many of them daily, and weekly, would ensure the Jewish people never forget.

The message of the Exodus is simple but easily forgotten. Whatever your opinion is of mass media, there's one thing we can all agree on – its failure to express the hand of G-d of world events. Yet, the fact remains – He is in charge.

With the current world events, there's the potential for our own Exodus from this upheaval and a return to normalcy. But times of upheaval, times when G-d's presence is more obvious, remind us that "normal life" must still have that same awareness of G-d's constant involvement in public and private affairs. Adam, the first man, was fully aware of G-d in his life, and the actions of man that followed muddled that reality through the generations that would follow. The lessons of the Exodus were a "reset" for the world, allowing all to see the reality of G-d's involvement once again. That's what a return to

normalcy looks like – a return to the normalcy of Adam's freshly minted world.

We all crave the return to the comfort of how things used to be, but our souls will only find true comfort with the knowledge of our Creator's constant presence in our lives. It is my hope and prayer, that we listen to the lessons of the Exodus, and the feelings of our soul, to recognize "normal life" as it was meant to be. (Rabbi Mordechai Dixler)

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## Your Honor

Moshe *Rabenu* predicts that the last plague, the slaying of the Egyptian first born, will begin approximately at midnight, rather than specifying exactly at midnight. *Rashi* explains that even if the plague occurs at exactly midnight, Pharaoh's astrologers might miscalculate the time and think that the moment of the plague was somewhat before or after midnight. If so, they would claim that Moshe was a liar for predicting the wrong time.

This is difficult to understand. Could it be that after seeing the awesome power of this plague, the Egyptians would have doubts only because it was a minute early or late?

Rabbi Eliyahu Meir Bloch zt"l explains this with a different approach. The Torah wants to teach us the severity of *hilul Hashem* – desecration of Hashem's Name, for even one minute. If a minute passes with the world thinking that the word of Hashem did not come true, even if it would be clarified a minute later, it would still have been a *hilul Hashem* for that minute. Even this must be avoided.

Likewise, in human affairs it is so; if a person feels he is misunderstood and might be accused of wrongdoing, even for a short time, he will immediately justify his actions. Just as one would not like to be looked down upon even for a single moment, so we must be careful with the honor of Hashem. (*Torah Tavlin*)

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## Do You Think It Will Stick?

A winter storm can really upset the lives of thousands of people, with airport delays, road closings, downed electrical wires, and business and school closings. There are some, however, who anticipate – and even pray – that a minor storm will turn into a real blizzard and close the city down.

The other day, I was sitting in the *bet midrash*, brushing up on my learning. A young student – maybe a sixth- or seventh-grader – came in and asked, "Did you hear the weather report? Do you know if the snow is going to stick?"

"No, I'm sorry," I replied. "I've been too busy to check on the weather. Why do you ask?"

"Well, I have a test tomorrow, and I was hoping they would cancel classes."

Facing a difficult or unpleasant task can make you dream of a solution that won't solve the problem, but will allow you to avoid or delay dealing with it. Shelomo *Hamelech* said, "A lazy person won't leave the house for fear there is a lion in the streets" (*Mishlei* 22:13). Indolence can even reach the point where a lazy soul won't carry a spoon of food from plate to mouth. Food does not jump into a person's mouth by itself, and facts and information will not fly into a student's head without some effort being made to get them there. Simply dreaming of a miraculous salvation to make a desired outcome occur, or to prevent a feared one from happening, will not generally produce results.

When you are tempted to dream up an avoidance or denial response to a task or problem, change your attitude. Dig down deep into your latent strength and draw on your reserves of energy. Face the problem squarely. It only takes a little effort to spin your negativism into a positive attitude, but you will learn to succeed in even the most difficult circumstances. (One Minute with Yourself – Rabbi Raymond Beyda)