

My parents were thrown into a panic. They were ordinary folk, unused to and uncomfortable with the unexpected. An incident such as this – especially involving as it did one of the *gedolei hador* – was more than they could handle.

As my mother hurried to get a glass of water, a knock was heard at the front door. My father rushed to open it. Standing there was none other than one of our city's most prominent doctors.

"Run inside," he was greeted hysterically. "The Rav has fainted! He suddenly collapsed!"

Dr. Rosenberg quickly grasped the situation, and did what he could to restore the Rav to consciousness and stabilize his condition. Within an hour, the Rav had recovered and was once again sitting at the head of the table, weak but calm.

Now was the time to ask the doctor about his miraculously opportune visit.

"How did you know to come?" my parents asked.

The doctor, who was also amazed that he had arrived at this critical time, told us that he had planned to visit the Rav after the Shabbat meal, but in the middle of the meal he had suddenly felt a strong urge to be at the Rav's side.

Before even tasting the main dish, he prepared to begin *Birkat Hamazon*. His family was very surprised. Where was he rushing off to? Was he afraid the Rav would run away?

But once his mind was made up, the doctor would not allow himself to be dissuaded. He hurriedly recited *Birkat Hamazon* right then and there, and walked over to see the Rav.

The doctor's incredible story left my parents speechless. An open miracle had played itself out before their eyes.

The Rav turned to my parents and said, "Why are you so amazed? Is anything beyond Hashem's ability? Let me tell you what happened to one of the students in my Yeshivah, and you will see how great the power of *hashgachah* is.

"The boy had a chronic illness. One day he was overcome with an attack of weakness and collapsed. Unfortunately, there was no one else with him at the time. In his semi-conscious state he urged himself to call for help, knowing that if he didn't, no one else would.

Painstakingly he crawled to the telephone, pulled it down to the floor, and with his last ounce of strength dialed his doctor's number.

"Hello?" he pushed himself to say in as strong a voice as possible. "Is this Dr. Stein's home?"

"You've got the wrong number," the surprised voice on the other end said. "This isn't Dr. Stein's home – but he just happens to be here on a house call..." (There is no such thing as coincidence)

The Lorraine Gammal A"H Edition
ט"תתפ"ח, תשס"ח, תשס"ט, תש"ע, תש"פ, תש"ק, תש"י, תש"ח, תש"ז, תש"ו, תש"ה, תש"ד, תש"ג, תש"ב, תש"א, תש"ז, תש"ח, תש"ט, תש"פ, תש"ק, תש"י, תש"ח, תש"ז, תש"ו, תש"ה, תש"ד, תש"ג, תש"ב, תש"א

Congregation Magen Abraham

479 Monmouth Road - P.O. Box 444
West Long Branch, New Jersey 07764
(732) 870-2225



SHABBAT NASO ☆ ט"ז, תש"פ

Haftarah: Shoftim 13:2-25

JUNE 2-3, 2017 9 SIVAN 5777

Friday Shir Hashirim/Minhah: **6:50 & 7:30 pm** Shaharit: **4:29, 6:40, 8:30, 9:15 am**
Candlelighting: **8:02 pm** Morning Shema by: **8:14 am**
Evening Shema after: **9:00 pm** Shabbat Class: **6:30 pm**
Shabbat Minhah: **7:35 pm**
Shabbat Ends: **9:01 pm (R"Y 9:33)**
Sunday Minhah: **7:00 pm**

These times are applicable only for the Deal area.

Weather permitting, Bircat Halebanah will be said on Saturday night. If not, it may be said until Thursday night, June 8.

A Message from Our Rabbi

"וַיִּקְרְבוּ נְשֵׂי־אֲבֹתָם וַיִּשְׂרְצוּ לְרַאשֵׁי בֵּית אֲבֹתָם"

"The leaders of Israel, the heads of their fathers' households, brought offerings." (Bamidbar 7:2)

The *parashah* describes at length the offerings of the *Nesiim* (Leaders) on the day that the *Mishkan* was inaugurated. The Torah, in a style that is very unusual for the Torah, repeats the description of every offering almost verbatim. The Torah is usually very careful not to repeat. Why was it repeated here?

Rabbi Eli Scheller explains with a great story. A man was once on a speaking tour and prepared long and hard for his first speech. The speech was entertaining and engaging – a big success. The next night he was scheduled to speak in another town, and he planned on giving the same speech. He was about to begin speaking when he noticed that some of the people present had heard him lecture the night before! He couldn't possibly give the same speech, so he quickly put a couple of ideas together and came up with a new one. However, it didn't compare to the previous night. After the speech, he approached the repeat customers and apologized for not giving them a well-prepared speech. Disappointed, they replied, "You don't understand. We enjoyed last night so much that we came back to hear the same exact speech; we didn't want to hear a different one!"

The Torah is telling us that each *Nasi* who brought a *korban* – even though it was identical to the previous *Nasi's* – in G-d's eyes it was like the first one He received. The *korban* of every single *Nasi* was special to Him.

Sometimes we may feel that we are constantly doing the same exact things over and over again, whether the prayers that we say day in day out, or the *misvot* that we perform, and we may lose that initial enthusiasm. However, we must realize that every time we perform our duty G-d takes pleasure in it as if we had never done it before. Shabbat Shalom.

Rabbi Reuven Semah

Restoring the Selem Elokim

”מִיֵּין וְשֶׁכֶר יִזְיֹר ... וְעִנְבִים לְחִים וְיִבְשִׁים לֹא יֵאָכֵל”

“From new or old wine he must abstain...moist grapes or dried he shall not eat.” (Bemidbar 6:3)

The *Gemara* (*Sotah* 2a) teaches, “He who witnesses the *sotah* (the unfaithful woman) in her degradation (her punishment was to be humiliated in the courtyard of the *Bet Hamikdash*) should take upon himself to abstain from wine by becoming a *Nazir*.” Why is a person who sees a *sotah* in her disgrace encouraged to become a *nazir*?

The *Zohar* asks, “Why is a *Nazir*, who is forbidden to drink wine, also forbidden to eat grapes, while a *Kohen*, who is forbidden to drink wine before performing the *abodah*, is permitted to eat grapes?” The *Zohar* answers, “This is an exalted secret, but let it be known that the tree with which Adam *Harishon* sinned was a grapevine.”

This enigmatic statement can be understood as follows:

By abstaining from grapes, the *Nazir* rectifies the sin of Adam *Harishon*. For when Adam ate the grapes of the Tree of Knowledge his elite status as a creature fashioned *Beselem Elokim*, a veritable reflection of G-d, was diminished. He traded his lofty level for the fruit of the vine. When the *Nazir* forgoes the pleasure of the vine in order to sanctify himself, he is aspiring to a level of *Selem Elokim*, a reflection of G-d's Image, that existed prior to Adam's sin, thereby reversing the effects of the sin.

The *Ibn Ezra* translates the words that introduce the topic of the *Nazir* (Bemidbar 6:2), “*Ish oh islah ki yafli lindor neder Nazir*,” as “A man who shall do something wondrous.” The *Nazir* is doing something wondrous, because the rest of the world follows its instincts, while he counters his.

The *sotah* who followed her urges debased and degraded the *Selem Elokim*, her status as a creature created in the Image of G-d. The Torah requires that we treat her with derision, in accordance with the principle of *midah keneged midah*, measure for measure. When her hair is uncovered and her garments are rent, she is stripped of her dignity, her *Selem Elokim*. One who sees this should be moved to repair the sin of Adam *Harishon* by abstaining from wine and all its derivatives, the fruit that brought about Adam's downfall. (Rav Schwab on *Chumash*)

Shabbat Kodesh

”בַּיּוֹם הַשְּׁבִיעִי נָשִׂיא לְבָנֵי אֶפְרַיִם”

“On the seventh day, the leader of the children of Ephraim...” (Bemidbar 7:48)

Why did the leader of Ephraim bring his offering on the seventh day – Shabbat?

When Yosef came to Egypt he was sold as a slave to the house of Potifar. The Torah relates that one day he came home to do his work, and Potifar's wife unexpectedly urged him to commit a transgression. Yosef became very frightened and

ran away. According to the *Midrash*, it was Shabbat and he came home to do “his work,” which was to study and review the Torah his father taught him.

According to the *Gemara* (*Sanhedrin* 43b), when one resists and overpowers evil, it is equivalent to offering a sacrifice. Since Yosef “offered” a sacrifice on Shabbat, Hashem rewarded him that his descendant – the head of his son's tribe – should bring sacrifices for the dedication of the altar on Shabbat. (*Vedibarta Bam*)

Strung Out?

Those of us who were children forty or fifty years ago grew up in a world very different than the one we live in now. Day-to-day life was simple and moderately paced. There was a certain innocence and naivete, a state of oblivion or ignorance regarding the evil that was possibly lurking just out of sight.

People thought of goals they aspired to achieve and items they hoped to acquire. For many, these meant a college degree and a car in the garage of a new suburban home. Although some individuals did frequent the analyst's couch in order to discuss their personal hang-ups, much of the population believed that life was good and getting better.

Back to the twenty-first century. A great number of people seem to have achieved the American Dream. The most prosperous, highly educated, sophisticated society on Earth dwells in these United States. We can buy whatever we want without cash, choosing from an ever-changing assortment of exciting new fashions, foods, and forms of entertainment. We are portable, electronic, digital, and wireless.

Yet we are also very strung out. Even before the events of September 11, 2001 and the advent of the War on Terrorism, the American people lived a fast-paced, high-pressured life. Now we have added fear to the equation: fear of travel, fear of crowds, and fear of a faceless enemy who knows no morals and shows no mercy. What is a person to do?

Regardless of where you fit in in this universal spectrum of fear, your best defense against a mental crack-up is the time-proven remedy called *bitahon* – trust in our Maker. Remember the verse (*Tehillim* 121:5): Hashem guards you. Hashem is your protection upon your right hand.

Throughout history, our people have lived through situations which caused us to believe that life would never be the same. We have survived the destruction of our Holy Temple – twice. We have survived wars, expulsions, inquisitions, pogroms, famines, plagues – and even the Holocaust. As a people, we will survive anything that history can throw at us. And as individuals, we must each convince ourselves that Hashem is watching over us and our loved ones as He always has done. He is dependable and reliable and the best “security system” we can have.

When bad news seems overwhelming, and the demon called fear rears its ugly head, think of the history of our Protector and Provider. He has always done a good job for us – and He always will. (One Minute with Yourself – Rabbi Raymond Beyda)

Just In Time

My parents merited to host at their Shabbat table a prominent *Rosh Yeshivah* of the previous generation when he was visiting their hometown. This *gaon* suffered from diabetes, and due to his heavy schedule while traveling, his condition was not monitored as closely as it should have been.

That Shabbat, right in the middle of the meal, the *Rosh Yeshivah* suddenly lost consciousness and slumped over the table.