

When challenge confronts us, an ingredient to let it pass quickly is to surrender to Hashem. We must have faith that Hashem knows best by trying to Grin and Bear the situation at hand. (Norman D. Levy, Based on Rabbi Miller's teachings with permission from Simchas Hachaim Yeshiva Gedola Bais Israel.)

Getting Directions

My friend and I were on our way home from shul. We had prayed as usual with the sunrise *minyan*, and the sun was rising behind the darkened buildings all around us.

As we neared the corner, we saw a taxi parked at the curb. The hood was open, and the driver was leaning disconsolately against the side of the car.

We asked if there was anything we could do to help him, but he shook his head and said he had already phoned for help. It was just taking them such a long time to arrive.

As we started to walk on, he called out to us, "You believe in G-d, don't you?"

"We certainly do," we said. "What is your name?"

"My name is Avi."

"Well, Avi, we are sure that you believe in G-d, too."

"I am not sure whether I do or not," Avi said. "But if you pray to Hashem that I could get my car started, and my car starts, my faith would certainly get a boost."

We attempted to explain to Avi that, all joking aside, a Jew should try not to rely on open miracles in order to know that Hashem manages the world and is behind every event. Everything happens for a reason, whether we see a reason for what happened or not. Faith means knowing that Hashem is always with us even though we cannot see Him or understand the ways in which He works.

Avi listened carefully as we explained further.

"Hashem knows better than we what is in our best interest. Faith in Hashem helps you remain calm in crises, even this early in the morning when your car doesn't start, because you know that He caused it to happen for a reason. There is probably some reason for you to be here at this spot at this time."

We continued talking, feeling a sense of mission. Avi listened and seemed calmer.

Then his radio intercom burst into life. The dispatcher was apparently calling all his drivers. Avi opened the door so he could hear what the dispatcher was saying.

"Who knows Bnei Brak?" he asked. "Yoram is coming up from the south with a couple who need to get to *Ma'ayaneh Hayeshuah* Maternity Hospital in Bnei Brak."

Another voice broke in, "This is Yoram. I am northbound on the Ge'ah extension, just getting off the ramp near the Coca-Cola factory. The road is blocked off for repairs. This is an emergency. I need someone to talk me through the back streets. I don't know my way around here, and there's no one around to ask for directions."

Avi shrugged his shoulders. He lived in Hod Hasharon, he said. He knew the main streets but not the back streets. He couldn't help Yoram.

I grabbed the microphone from Avi. "I know Bnei Brak," I said. "Can I help you?"

"Go ahead," Yoram said.

I directed Yoram through the back streets of Bnei Brak to the hospital – in time.

"Avi," my friend asked, "do you now see what we meant? Maybe this is why your car broke down on this street, at this early hour. Perhaps it was to help get Yoram to the hospital. Perhaps it was to help you strengthen your faith in Hashem."

As we continued on our way, a tow truck pulled up behind Avi's taxi. The sun was up above the buildings now, and the city streets were coming alive. Somewhere in Bnei Brak, a new life was beginning, and somewhere deep in the heart of a taxi driver, a new light of *emunah* was shining. (There is no such thing as coincidence 2)

The Lorraine Gammal A "H Edition
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SHABBATTAZRIA ☆ ןןףρ±ζ♥, X♥↑

SHABBAT HAHODESH α/σ↔φ♥װ, χ♦α

Haftarah: Yehezkel 45:18-46:15

April 5-6, 2019 1 NISAN 5779

Friday Shir Hashirim/Minhah: **6:07 & 6:56 pm** Shahrarit: **5:34, 6:40, 8:10, 9:15 am**

Candlelighting: **7:06 pm**

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

Evening Shema after: **8:04 pm**

Shabbat Classes: **5:45 pm**

Shabbat Minhah: **6:45 pm**

Shabbat Ends: **8:05 pm (R)"T 8:37 pm)**

These times are applicable only for the Deal area. Sunday Minhah: **7:00 pm**

Rosh Hodesh Nisan will be celebrated on Shabbat, April 6.

This Shabbat in honor of Rosh Hodesh we will be having a family lunch.

Please join us.

Mabrook to Michael & Elizabeth Hirschler on the birth of a baby boy. Mabrook to the grandparents, Jaime & Ana Biton. Mabrook to the great-grandparents, Armando & Luisa Behar.

Mabrook to Danny & Marilyn Safdieh on the birth of a grandson.

Mabrook to Marty & Sharon Arking on the engagement of their son, Ezra, to Sara Chicportiche.

A Message from our Rabbi

(Vayikra 12:3) "וּבַיּוֹם הַשְּׁמִינִי יִמּוֹל בְּשָׁר עֶרְלָתוֹ"

"On the eighth day, the flesh of his foreskin shall be circumcised."

When we have a happy occasion we say the *berachah* of *Shehehiyanu*. There is an opinion that holds we shouldn't say this *berachah* at a *bris*. One should not recite it because the baby is in pain. The *Rambam* disagrees and holds we say it despite the pain the baby experiences. Why?

Rabbi Eli Scheller answers with an interesting discussion he had. The Golani Brigade is the Israeli Army's most celebrated and widely known unit. The Brigade is one of the finest, yet fiercest fighting forces in the world. The Rabbi met a soldier from the Golani Brigade and asked him, "If there is one thing that makes your unit different from all of the others, what would that be?"

He replied, “One day, towards the beginning of my training, my commander was addressing the soldiers about overcoming fear. Suddenly he fell to the floor face first. We all gasped, not quite sure what to do. The commander just lay there, but he continued speaking in a forceful voice! “When you fall down, you have two options. You can stay on the floor and remain defeated or you can get back up!” He rose to his full height and said, “When you choose the second option and you get back up, you are no longer in the same place.” He pointed to the floor. “I am now standing two steps ahead of where I fell. Don’t avoid failure and pain – embrace it. With every failure, you’ll become stronger and stronger.”

The first *misvah* that a boy experiences is that of pain, the *berit milah*. This teaches us that as Jews, we work hard and we embrace pain, and other challenges. We may not look for pain, but we definitely do not run away from it. Indeed the child’s pain does not take away from the joy; it enhances it, as we know that pain is growth.

Shabbat Shalom.

Rabbi Reuven Semah

Enduring the Pain

”וְהִתְגַּלַּח וְאֶת־הַנֶּתֶק לֹא יִגַּלַּח וְהַסֵּגִיר הִכְהִין אֶת־הַנֶּתֶק שְׁבַעַת יָמִים”
“He shall be shaved but shall not shave the *netek*, and the *Kohen* shall confine the *netek* for a second seven-day period.” (Vayikra 13:33)

The *Sefer Hahinuch* (*Misvah* 170) explains the reason of the prohibition to cut off the developing leprosy that is found on the *mesora*: “This teaches that a person should learn to accept the pain and suffering with which Hashem afflicts him. He should not think that he has the ability to nullify (the leprosy) or conceal it from the knowledge of people. What he should do is pray to Hashem that He should remove the afflictions and suffering.”

Rav Avraham Pam zt”l writes that suffering comes in different forms. Very few people can bear the tremendous physical pain caused by the dreaded disease of leprosy. Yet there is a type of suffering that people can learn to accept that would prove to be of great spiritual benefit for them. This is the ability to accept the insults, mockery and derision of others. Some people find it very difficult to deal with verbal abuse. They cannot tolerate the slight to their honor, and retaliate with a barrage of angry words and gestures. This eventually leads to a long list of sins, including *machloket*, *lashon hara*, revenge, anger, etc.

It is vitally important to train oneself to ignore insults. The *Gemara* (*Shabbat* 88b) describes Hashem’s special love for “those who suffer insults but do not insult in response, who hear disgrace but do not reply, and are even happy in suffering.” If a person can learn to overcome not only his suffering from a physical standpoint, but also the emotional aspect of dealing with the barbs and harsh words of others – even friends and family members – he will emerge stronger and healthier than before.

Every person can achieve the level of “happy in suffering” when he is insulted and does not respond in kind. Accepting verbal abuse will spare him the need to endure physical suffering in this world and spiritual punishment in the World to Come. (*Torah Tavlin*)

You Are What You See

”וְטָמֵא טָמֵא יִקְרָא”

“And he shall call, ‘Unclean, unclean.’” (Vayikra 13:45)

The *mesora* is spiritually contaminated. He is to remain secluded from society, calling out to others not to come close to him. “*Tameh, tameh*,” he calls out, notifying

people of his present state. The *Shelah Hakadosh* extends the interpretation of this *pasuk* by placing a comma between the first and second “*tameh*.” The *pasuk* would not read, “*Vetameh – tameh yikra*.” One who disparages others, who calls others *tameh* is generally projecting his own blemished character. In other words, the model behind most *lashon hara* is none other than oneself. He who has a character flaw will knowingly and unknowingly project this deficiency onto others. He will look for it, and if he does not find it, he will fabricate it.

An individual sees himself reflected in his friends’ behavior. The *Ba’al Shem Tov* says that one who is inherently good perceives good wherever he goes. One who is flawed sees flaws in everyone. Moreover, whatever we see is essentially a message for us regarding our own behavior. Nothing is coincidental. Indeed, we should look for Hashem’s message throughout our every endeavor. (*Peninim on the Torah*)

Test Drive

The amount of time and effort a person spends trying to make a good choice usually depends on the importance of the issue being weighed. It only takes a couple of minutes for even the most indecisive person to choose which of forty-eight flavors to buy in an ice-cream parlor; everyone understands that this decision is not life-altering. On the other hand, consideration of a “major” purchase, such as a luxury automobile or a new house, might ensnare the prospective consumer in a decision-making process that drags on for weeks, or even months. And when faced with choices involving a career move or a business partnership, many people cannot make a decision on their own, and solicit the advice of friends and relatives before venturing onto uncharted waters.

Choices involving people are different again. You don’t choose a lawyer at random if your assets or freedom or reputation are at stake. You don’t pick doctors out of the phone book to deal with matters of life and death.

Friends, also, are a matter of life and death – spiritually. Friends have an immeasurable influence on your life – in the areas of lifestyle, philosophy, and behavior. Your choices – of social activities, schools, neighborhood, synagogue affiliation, and vacation spots – are all influenced by your friends.

When the great Sage, Rabban Yochanan ben Zakkai, asked his students to determine the best thing a person could have, R’ Yehoshua answered: “A good friend.”

If you only want to have fun, be sure to select only the most socially popular individuals as your buddies. But if you want to achieve spiritual success and personal growth, then you must choose friends with more depth, people who care about the same things as you do. You need friends who will be honest with you if you slip “off the track.” You need friends who will motivate and inspire personal development.

When you make a new acquaintance, or feel yourself growing close to another person, do what you do when you buy a car: take a “test drive.” Get close – but stay free to back off cautiously if need be. You want to acquire the friend that suits you best. This can cause a short delay in solidifying the relationship that may help determine your ultimate destination in your drive through life. The delay will be really worth it when you arrive at the place you want to be. (One Minute With Yourself – Rabbi Raymond Beyda)

Grin and Bear It

“When a person suffers pain. He has no choice but to bear it. And so, he makes up his mind to take the pain as long as he can, thus gaining self-control. The self-control that he learns will enable him to overcome his baser instincts when he is presented with a choice of doing something dangerous or morally wrong.”