

## Wings of Prayer

“Each dandelion seed is attached to a tiny parachute and a cluster of such parachutes form a spherical head at the top of the plant. They are picked up by the wind when the seeds are ripe and then carried for great distances, with each parachute carrying its tiny seed passenger.”

The seeds of a dandelion can be compared to prayer. Each prayer develops wings that travels great distances towards Hashem. We must trust that Hashem knows when and how to answer them. (By Norman D. Levy; Based on Rabbi Miller's, Duties of the mind.)

## Praise Hashem with Every Breath

Mrs. Fried was uneasy about her newborn baby. His breathing seemed labored and unnatural, but all the doctors and nurses she asked about it had played down her fears, saying there was nothing to worry about. What she perceived as a breathing difficulty was perfectly normal for day-old infants, they said.

“You're just overtired and weak. Don't worry. Your baby is in the best of hands.”

She didn't know what to think. True, she was fatigued and drained, and yet she trusted the sixth sense that Hashem gives to mothers – and that intuition was now sounding the alarm. Having no other choice, she turned to the Healer of all flesh and prayed for the health of her newborn son, barely a day old.

At the same time, Dr. Nachmani, a pediatric surgeon, was tossing and turning in his bed at home. For some reason, tired as he was, he could not fall asleep. Two hours later, he gave in to his “nerves” and went into the kitchen to have a soothing drink.

His thoughts kept returning to the newborn Goldman baby upon whom he had that day performed complicated surgery. He knew that it had gone well, and he had checked with the hospital before retiring. The nurses had reported that the baby's condition was stable and that he was doing very well.

Still, the doctor felt an irrepressible urge drawing him back to the hospital. Perhaps he should go and check the baby himself. Ten minutes later he was in his car, heading for the hospital.

Dr. Nachmani hurriedly donned his sterile coat, scrubbed his hands, and entered the nursery. To his great relief, he found the Goldman baby sleeping peacefully in his bassinet, his chest rising and falling in a steady, undisturbed rhythm.

But his eye was drawn to another bassinet nearby, in which a baby seemed to be struggling to breathe. Dr. Nachmani gave a closer look and cried out, “Oxygen! Nurse, set up the oxygen immediately!”

The struggling infant, whose breaths were coming in gasps, was rushed to the newborn intensive care unit. The Fried infant had fluid in his lungs and they discovered it not a moment too soon.

Later, when the baby was out of danger, Dr. Nachmani went to see Mrs. Fried and explained to her that her baby was now fine and had suffered no ill effects – thanks to the fact that he had come just in the nick of time. The bare-headed doctor remarked in wonder that it could only have been Divine intervention that had prevented him from sleeping that night. (There is no such thing as coincidence 2)

*The Lorraine Gammal A "H Edition*

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## SHABBAT PINHAS

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Haftarah: Yirmiyahu 1:1-2:3

**JULY 6-7, 2018 24 TAMUZ 5778**

Friday Shir Hashirim/Minhah: **6:57, 8:01** Shaharit: **4:34, 6:40, 8:10, 9:00, 9:10 am**

Candlelighting: **8:11 pm** Morning Shema by: **8:20 am**

Evening Shema after: **9:09 pm** Shabbat Classes: **6:50 pm**

Shabbat Minhah: **7:50 pm**

Shabbat Ends: **9:08 pm (R" T 9:40pm)**

These times are applicable only for the Deal area. Sunday Minhah: **7:05 pm**

**This bulletin is dedicated in memory of Isaac & Freda Hafif  
by their children and grandchildren.**

**Rosh Hodesh Ab** will be celebrated on Friday, July 13. No meat meals are permitted (except for Shabbat) from Saturday night, July 14 until Sunday night, July 22. It is also forbidden to buy or wear new clothing on these days.

**Rabbi Raymond Beyda's class** will be every Wednesday night at 8:45 pm. Men & women invited.

**Rabbi Daniel Semah's class on Emunah**, usually given in Brooklyn, will be every Thursday night at 8:45 pm in our shul for the summer. Men & women invited.

## A Message from our Rabbi

”יִפְקֹד ה' אֱלֹהֵי הַרוּחַת לְכָל־בֶּשֶׂר אִישׁ עַל־הַעֲדָה”

“May Hashem, G-d of all spirits of all flesh appoint a man over the assembly.” (Bamidbar 27:16)

After Hashem told Moshe *Rabenu* that he would not enter the Land, he requested that Hashem should appoint his successor. Hashem told him it would be Yehoshua. The *Sefat Emet* says that the Jews already have a reliable shepherd to lead them, Hashem Himself! Like David *Hamelech* says in *Tehillim*, “The Lord is my shepherd” (23:1). If so, why was Moshe requesting that Hashem should appoint a shepherd?

The *Sefat Emet* explains that even though in reality Hashem is always guiding us, human nature is such that there are difficult times when we feel distant from Him and

abandoned. Therefore, we have leaders to help us understand that we are never forlorn and to give us the recognition that Hashem is constantly watching over us. The continuation of the *Tehillim* quoted above says, “Hashem is my shepherd, I will not lack.” He was saying that he should not lack the emotional connection and feeling that Hashem is his shepherd.

Rabbi Yisrael Reisman tells a story of a well known Jew in Williamsburg who was diagnosed with a terrible illness with a poor prognosis. Before he began treatment he went to every *Hasidic* Rebbe in Williamsburg for a blessing. Miraculously, after only two weeks, his disease disappeared and his doctor pronounced him completely cured. As news spread of the miracle, each group of *Hasidim* took credit by asserting that it was the blessing given by their respective Rebbe that healed him. The man who was cured went to the Satmar Rebbe, Rabbi Yoel Teitelbaum, to personally inform him of his improvement and to thank him for his blessing. He mentioned that each *Hasidic* group is taking credit. The Satmar Rebbe cynically responded that the true cause of his miraculous recovery was Hashem, but sadly He won't receive credit due to the fact that He has very few *Hasidim* who follow in Moshe's and David's footsteps in recognizing Him as their shepherd of life. Shabbat Shalom. Rabbi Reuven Semah

### The Proper Motive

”זִמְרִי בְרֶסְלוּא נְשִׂיא בֵּית־אָב לְשִׁמְעוֹנִי”

“Zimri, the son of Salu, prince of the tribe of Shimon.” (*Bemidbar* 25:14)

When delineating Zimri's ancestry, why does the Torah mention the name of his grandfather, Shimon. Did anyone fight against immorality more than Shimon? Together with his brother, Levi, these two young men risked their lives and wiped out an entire city as a result of the licentious contamination of their sister, Dinah. If we trace Pinhas' pedigree to Aharon in order to demonstrate the sublimity of his actions, then conversely we should not trace Zimri's ancestry to Shimon, since he did not reflect Shimon's ideals. Why should Shimon be “punished” by connecting his name to Zimri?

Rav Meir Bergman *Shlita* offers a profound thought which characterizes the awesome responsibility that comes with being a spiritual giant. Shimon's intentions, albeit noble and sublime, were counter to the wishes of his father, Ya'akob. Ya'akob felt besmirched by his sons' aggressive punishment of the people of Shechem. This purging of evil, this righteous outrage directed towards a people suffused in debauchery, was carried out without deference to the opinion of the Patriarch. No longer was this noble act as pure as it had seemed. Because of this, Shimon was held accountable and his name was associated with the act of Zimri. On the other hand, before Pinhas carried out his act of zealousness, he asked Moshe to render his decision. Moshe told him to take the initiative and do what must be done. Shimon and Levi's rejection of Ya'akob's opinion indicates a tinge of disrespect which taints their actions.

It is frightening how a small deviation can later manifest itself in a great sin. How careful we should be in our every undertaking in scrutinizing our motives and intentions. Even the most sublime endeavor, if motivated by the slightest indiscretion, can be totally transformed – and its legitimacy compromised. (*Peninim* on the Torah)

### Sanctifying His Name

”בְּנֵי רְאוּבֵן הִנּוּךְ מְשַׁפְּחֵת הַחֲנֻכִּי”

The sons of Reuven, of Hanoch, the family of Hanochi.” (*Bemidbar* 26:5)

*Rashi* cites *Hazal* who state that Hashem added two letters of His Name to each Jewish family name. He added the letter *heh* as a prefix, and the letter *yud* as a suffix.

These letters form a Name of Hashem which attests to the purity of *Klal Yisrael*. What does it mean to have Hashem's Name attached to ours? What responsibilities are evoked as a result of having the Name of the Almighty integrated with ours?

In the *Amidah* which is recited on *Yom Tob*, we say, “You have chosen us.” At the end of the *tefillah*, we sum up our pride in and gratitude to Hashem for His beneficence towards us with the words, “and proclaimed Your great and Holy Name upon us.” This phrase, suggest Rav Chaim Friedlander z”l, is the summit of praise offered to Hashem. We understand our awesome responsibility to be always cognizant of Hashem's Name upon us. Everywhere we go, every action we do, every endeavor we are involved in, must reflect *Kiddush Hashem*, sanctification of Hashem's Name. If we serve Hashem in the correct manner, if we are meticulous that every aspect of *misvah* observance be *leshem Shamayim*, for the sake of Hashem, then we fulfill our G-d-given mandate.

In the end of the *Amidah*, we entreat Hashem with the words, “act for the sake of Your Name.” During periods of trial and travail, we ask Hashem to liberate us from ahm, so that His Name not be profaned by/amongst the gentile world. We concede that we are not worthy of this deliverance. Since, however, Hashem has “attached” His Name to ours, it “behooves” Him to save us for the sake of His Name.

The *Maharal* adds that as Hashem's Name is eternal, so, too, is *Klal Yisrael* assured of an everlasting relationship with the Almighty – despite the fact that we are not always worthy of it. The concept of our everlasting bond with the Almighty should engender within us a heightened sense of courage, while simultaneously imbuing us with the enormous responsibility incurred with this distinction. (*Peninim* on the Torah)

### Repeat After Me

Repetition can be boring. It can even make people lose their initial enthusiasm for an activity or a novel idea. Yet the Torah commands us to mention the Exodus from Egypt not merely daily, but twice daily, once in the daytime and again at night. This repetition may seem, from our perspective, counterproductive.

The *Hafess Hayim*, however, compares this commandment to a doctor's prescription that must be taken twice daily. The medication will not be effective if the repetitive schedule is not followed. Hashem understands the fleeting nature of spiritual concepts in the cluttered minds of worldly humans. To ensure the effectiveness of His spiritual prescription, repetition on a regular schedule is the only technique that will yield implantation of these intangible principles in a person's being.

In his philosophical work, *Kohelet*, Shelomo *Hamelech* clearly states, “*Havel havalim hakol havel* – Vanity, vanity, all is worthless vanity!” (*Kohelet* 1:2). This clear statement of principle, we might think, would set us straight. But the wisest of all men felt it necessary to expand on his statement, and the balance of his great work is a detailed description of all the vanities of this world. For emphasis, Shelomo *Hamelech* completes each item that he mentions with the very repetitious postscript, “This, too, is vanity.” From here we learn that repetition of spiritual concepts is beneficial for overcoming our animal natures.

Even while rushing through our busy schedules, we often hear words of wisdom: “Greet others with a pleasant countenance.” “Love your neighbor as yourself.” “Do not bear a grudge.” Catch these thoughts and repeat them throughout the day. This simple technique will drive valuable concepts deep into your psyche to yield years of benefit. (One Minute with Yourself – Rabbi Raymond Beyda)