

by accepting upon himself the yoke of the Kingdom of Heaven and committing to make the right choices. (Rav Schwab on Chumash)

No Quick Fix

Achieving happiness is the lifelong goal of most people, yet so many find it an elusive fantasy. One of the problems with finding happiness is knowing exactly what it is. To some it is the absence of pain. Yet that is not happiness; it is comfort. Happiness is a state of mind that follows achieving a goal, overcoming an obstacle, or stretching yourself to grow closer to your still unachieved potential.

Happiness is hard work that shows results. There are really no quick fixes to get you there. Some people try drugs or alcohol. When you achieve a goal or overcome an obstacle, you feel a sense of inner worth that doesn't fade so quickly.

When you confront a new challenge, don't cower in fear and employ avoidance tactics. Welcome the opportunity to flex your free-will muscle and make some meaningful decisions that can, if successful, invigorate your soul.

It's the real thing! The difficult path, the realistic road, may be harder to take, but it is the way to real and lasting results. (One Minute With Yourself – Rabbi Raymond Beyda)

The Brain's Sim Card

"Memory is most essential to human existence because we need to learn from our experiences. A little child doesn't know that he shouldn't touch a hot stove. However, once he touches it the memory is always there and from that point he will be careful. If the memory was erased from his mind, he would always be in danger.

The Sim card in our brains is a kindness of Hashem, based on unforgettable experiences it trains our stimuli to avoid negative experiences. (Norman D. Levy, Based on Rabbi Miller's, Duties of the Mind.)

Rabbinic Authority

All his life, the *Hafess Hayim* hated the Rabbinat. Even when he was a young man and was barely able to subsist, he refused to hear of any appointment as a Rav.

Once, the leaders of his town, Radin, begged him to become the town Rav. After all, they told him, why should the community have to go searching for a Rav when he already lived there?

After much deliberation, the *Hafess Hayim* agreed to their proposal, but made a clear condition – that every single Jew in the town would agree to obey him.

A short time later, there was a dispute between two of the Jews in the town, and they came to the Rav for a decision. After hearing both sides, the *Hafess Hayim* ruled in favor of one of the parties. The one who had lost, though, refused to accept the verdict.

That day, the *Hafess Hayim* called together the community leaders and resigned from his position. And until his dying day he remained an untitled Jew. (A Touch of Wisdom, a Touch of Wit)

The Lorraine Gammal A "H Edition
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SHABBAT

BEHA'ALOTECHA ☆ Ω♣, Oγ♥ τX, X♥



Haftarah: Zechariah 2:14-4:7

JUNE 1-2, 2018 19 SIVAN 5778

Friday Shir Hashirim/Minhah: **6:48, 7:30** Shavarit: **4:29, 6:40, 8:30, 9:15 am**

Candlelighting: **8:01 pm**

Morning Shema by: **8:14 am**

Evening Shema after: **8:59 pm**

Shabbat Classes: **6:40 pm**

Shabbat Minhah: **7:40 pm**

Shabbat Ends: **9:00 pm (R"Y 9:32 pm)**

These times are applicable only for the Deal area.

Sunday Minhah: **7:00 pm**

**This bulletin is dedicated in memory of Charlie Sutton
Le'ilui nishmat Tzedaka ben Latife by Morris Sutton.**

A Message from our Rabbi

וְהָעָם לֹא נָסַע עַד־הָאֶסָף מִרְיָם

"And the people did not journey until Miriam was brought in" (Bamidbar 12:15)

At the end of our *perashah*, Miriam, the sister of Moshe, speaks slander against her brother. Miriam loved her brother very much, but she spoke out to put an end to what she felt was an injustice against Siporah, Moshe's wife. Despite her good intentions, Hashem didn't like the slander, *lashon hara*, and He punished Miriam with leprosy. Moshe prayed for her and she was healed, but she had to remain outside of the camp for seven days until she was allowed to return to the camp.

The Torah tells us that a great honor was done to Miriam. The nation did not travel for seven days in order to wait for Miriam's return. *Rashi* explains that this was an honor due to her because she waited for her brother Moshe. When Moshe was a baby and he was placed in a basket and floated onto the Nile, his sister, Miriam, waited to see what would come of him. She was paid back now, that the entire nation waited for her. However, this might seem difficult, because after all, what was her great merit? It seems she was merely satisfying her curiosity!

We can explain this with the words of Rabbi Yechezkel Abramsky, z”l. He says that after 120 years a person will be asked by Hashem, “סָטָהּ אָתָּה, הֲתַתִּיךָ - Did you wait for the redemption (*Mashiah*)?” He is not asked, did he hope for redemption, but did he wait for the redemption. Waiting implies that he knows for sure that the *Mashiah* will come. He is just waiting for when it will happen. This was Miriam’s greatness. She knew Moshe would be saved; she was just waiting to see when and how he would be saved. In that merit, the entire nation waited for her.

We all know the arrival of *Mashiah* is close by. However, don’t hope that he comes - wait till he comes.

Shabbat Shalom.

Rabbi Reuven Semah

Long Term Effect

”אִסְפְּהֶלִי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל אֲשֶׁר יָדַעְתָּ כִּי־הֵם זִקְנֵי הָעָם וְשֹׁטְרָיו”

“Gather to Me seventy men from the elders of *Yisrael*, whom you know to be the elders of the people and their officers.” (*Bemidbar* 11:16)

In *Sanhedrin* 29, *Hazal* state that these men constituted the *Sanhedrin*. This group of elders served as the Egyptian taskmasters over the Jews. They were selected for this prestigious position because of their unparalleled devotion to *B’nei Yisrael* – to the point of self-sacrifice. When Pharaoh insisted that they punish *B’nei Yisrael*, these foremen opted to be beaten mercilessly themselves, rather than inflict punishment upon their brethren. *Hazal* derive from the emphasis on this character trait that one who risks his health and welfare on behalf of *Klal Yisrael* merits to achieve prominence and Divine inspiration.

When Pharaoh selected these individuals to serve as foremen over his Jewish slaves, it was due to their physical prowess, not their pre-eminence in Torah and *yirat Shamayim*, fear of Heaven. Only after they jeopardized their lives for the sake of *Klal Yisrael* did they become worthy of their noble distinction. Yet, the esteem and unique spiritual gifts they achieved were not bequeathed to their descendants. Why is this?

When *Shebet Levi* came forward and demonstrated singular allegiance to Hashem, they merited to perform the *abodah* in the *Bet Hamikdash* and the various distinctions afforded to the *Leviim* for themselves and all their descendants in the generations to come. What distinguished their *mesirut nefesh*, self-sacrifice, so that the reward carried over to their progeny, while the *shotrim* in Egypt who suffered physically for *Klal Yisrael* only earned a personal reward.

Rav Chizkiyahu Cohen z”l explains that the reward is commensurate with the goal of the act of *mesirut nefesh*. The *shotrim* in Egypt endangered themselves on behalf of their brethren’s physical well-being. Consequently, they were rewarded with personal distinction. The *Leviim*, on the other hand, sacrificed themselves for the maintenance of the spiritual fiber of *Klal Yisrael*. For imperiling themselves for the eternal continuation of Hashem’s Torah and *misvot*, they were rewarded with eternal distinctions. It is not sufficient to give of oneself to sustain someone physically. One must focus upon nurturing the spiritual development of the Jewish people.

One who devotes his life so that other Jews can study Torah and observe *misvot* will surely merit that his descendants will have spiritual endurance. Indeed, it is in the area upon which one places his prime focus that Hashem shows His appreciation and reward. If we are to ensure that our own children continue their spiritual growth, we must see to it that all Jewish children are availed the opportunity for spiritual advancement. (*Peninim* on the Torah)

A World in Flames

”וַתִּקְעֶתֶם בַּחֲצֹצְרוֹת...וְהָיוּ לָכֶם לְזִכָּרוֹן...אֲנִי ה' אֱלֹהֵיכֶם”

“And you shall blow with the trumpets...and it shall be a remembrance for you...I am Hashem your G-d.” (*Bemidbar* 10:10)

The *Gemara* (*Rosh Hashanah* 16a) says, “Declare before Me on Rosh Hashanah *Malchuyot*, *Zichronot*, and *Shofarot*. *Malchuyot*, Kingship – in order that you declare Me as your Sovereign; *Zichronot*, Remembrance – in order that your remembrance should come before Me for the good; and through what? Through the blasting of the *shofar*.”

One hundred times a day, when we recite blessings, we state that Hashem is the King of the world. What is unique about declaring His Kingship on Rosh Hashanah? We must say that, while many times throughout the day, we declare G-d as the King of the world, we can easily forget to declare Him King over ourselves, “Declare Me as your Sovereign” means that every individual must accept upon himself the yoke of the Kingdom of Heaven.

Beresheet Rabbah (39:1) tells of a wayfarer who was passing by a palace and noticed that it was on fire.

He said to himself, “Can it be that this palace has no master?” At that moment, the owner of the palace looked out from the window and said to him, “I am the owner of this palace.” The *Midrash* continues, “So it was with our forefather Abraham, who asked, ‘Can the world exist without a master?’ Hashem appeared to him and said, ‘I am the One who is the Master of the world.’”

When someone sees a house on fire, he wonders, “Where is the owner of this house? Surely he won’t allow it to be destroyed!” The owner may then arrive and say, “I am the master of the house, and it is my desire that it burn down.” When Abraham saw the control that the impure forces of *abodah zara* had over the world, he questioned, “Can it be that the world has no master?” until Hashem came to tell him that “I am the Master of the world, and this is My wish.”

Whenever a person looks at the world and sees the “palace on fire,” be it as a result of “natural” disasters such as earthquakes, hurricanes, tornadoes, or tsunamis; or when the wicked prosper and evildoers succeed and dwell in peace, while the righteous suffer, G-d forbid; or when the innocent children who have never sinned die, it is easy to conclude that “This house must have no master,” that the world runs randomly with no plan or design. Against this backdrop comes the obligation of a Jew to believe with complete faith that what seems to be chaos is in reality the direct, unquestionable will of G-d. One must know that G-d is the King of the world and that (*Yeshayahu* 55:9), “Just as the heaven is high above the earth, so are My ways high above yours and My thoughts from your thoughts.”

This also holds true for every human being in his personal life. Many times, we confront a “burning palace.” We are constantly plagued by a virulent *yesser hara*, which pushes us to sin, as *Hazal* say (*Hagigah* 11b), “The spirit of man incessantly lusts for thievery and immorality, and his evil inclination renews itself daily and gives him no rest and wants to destroy him.”

When a person sees how he is a veritable slave to the *yesser hara* and to his animal instincts, he can truly think of himself as a “house on fire.” Then he is reminded that it is the will of G-d that man should be constantly engaged in this struggle. He is obligated to accept upon himself the yoke of the Kingdom of Heaven and to recognize that G-d is the Creator Who gave him free will to make the right choices, choosing

good and rejecting bad. In the process, the Master of the world will appear to him and tell him that “I am here, and I am with you in your struggles.”

This is the thought behind the Rosh Hashanah mission to “make Me your King.” Every person crowns G-d as King, not only over the entire universe, but over his own little world as well. On Rosh Hashanah, man’s only hope of exoneration in judgment is