

pumps nearly 4,000 gallons of blood each day. Without this blood flow, our organs couldn't get that oxygen and nutrients they need to survive."

We need to pump Torah into our souls daily. Hearts and Souls working in conjunction ensures a person's physical and spiritual health. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

It Was Not Write

Chana Goldschmidt was raised in France, and the only school she could attend was a public school. Religious Jews were granted special permission exempting them from writing on Shabbat. However, in winter when Shabbat came while school was still in session, Chana requested special permission not to write on Friday afternoons. The teacher said, "I see that you are serious, and so I will allow you to pretend that you are writing, even though you are not."

Chana was content with that arrangement, but when she came home and told her father, Reb Yehoshua, he refused to let her go along with the plan. "You will be setting a bad example for the other Jewish children in the class. They will think you are writing even though you aren't, and they may write because of you."

From then on, the sanctity of Shabbat became a cornerstone of Chana's life.

Years later, she married into the Emanuel family and moved to Holland. In 1944, she and her family were ejected from their home and taken to the misery and torment that was the Bergen-Belsen concentration camp.

It was on *Tish'ah B'Ab* of that year that all the inmates in the camp were collectively punished for the first time. There was no food for anyone, not for the elderly who were pale and frail, not for the children who were crying from hunger, nor for the adult men and women. Chana cooked a small bit of cereal without milk for her 4-year-old daughter, Batya. When the cereal was almost ready, two Jewish kapos caught her violating the order not to prepare food. Chana was summoned for trial.

The trial was set for Friday night. These mock trials usually took a long time, as there were lengthy speeches by the Jewish kapos, the witnesses, the defendant, the defendant's lawyer, and then, of course, the judge's ruling. Everyone at the trial was Jewish and all were inmates of Bergen-Belsen. The trials were a sham; everyone knew in advance what the verdict would be.

Surprisingly, Chana's trial was brief. The verdict was harsh: "No bread ration for two days!" Chana did not defend her "crime," nor did she allow her defense counsel to plead for a lesser punishment.

The family waited for her in the barracks and were surprised when she returned rather quickly; they had expected the trial to stretch for hours. When they questioned her about the brevity of the trial and asked why she did not permit her defense counsel to plead for a lesser punishment, she replied with an unforgettable answer.

"Besides the Jewish judges, witnesses, and kapos, another Jewish man was there, recording every word of the protocol. Every word I would have said would have been written by that Jew on a Friday night. If I allowed my counsel to defend me, I would have caused that Jew to be *mechalel Shabbat* by writing about the case."

Then she finished with a flourish, "Better for me to be hungry for two days than to cause a Jew to write on Shabbat!" (In the Splendor of the Maggid)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נִשְׁמַת לְאָה בֵּת בְּהִיָּה

בס"ד

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SHABBAT BALAK ☆ שַׁבַּת בַּלַּק

Haftarah: Michah 5:6-6:8

JULY 19-20, 2019 17 TAMUZ 5779

Friday Shir Hashirim/Minhah: 6:25, 6:55, 7:30 Shacharit: 4:44, 6:30, 8:10, 8:45, 9:00

Candlelighting: 8:04 pm

Morning Shema by: 8:27 am

Evening Shema after: 9:02 pm

Minhah Gedolah: 1:30 pm

Shabbat Classes: 6:30 pm

Shabbat Minhah: 7:30 pm

Shabbat Ends: 9:01 pm (R"Y 9:33 pm)

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

The fast of the 17th of Tamuz will be on Sunday, July 21.

Fast begins at 4:16 a.m. and ends at 8:51 p.m. Minhah with tefillin 7:50 p.m.

The period of the Three Weeks begins on this day. During this time, no weddings or parties with music are permitted.

This bulletin is dedicated in honor of my wife, Aliza Harary – by Jay Harary

Mabrook to Ido & Jacqueline Saka on the birth of a baby girl. Mabrook to the grandparents, Jaime & Ana Biton, and great-grandparents, Armando & Louisa Behar.

A Message from our Rabbi

”עֲלֵמָה הַכִּיתָ אֶת־אֲתֹנֶהָ זֶה שְׁלוֹשׁ רְגָלִים”

“For what reason did you strike your she-donkey these three times?”

(Bamidbar 22:32)

Bil'am just doesn't get it. The donkey acted out of character three times. Instead of realizing that there is something wrong with what he is doing, namely, going to curse the Jews, he just keeps whacking the donkey! Finally, the angel appears to him telling him his actions are less than righteous. Bil'am sees he has no choice so he says to the angel, "I have sinned, for I did not know that you were standing opposite me on the road. And now, if it is evil in your eyes, I shall return." The angel responds, you can go, but watch what you say about the Jews, and he gives Bil'am another chance. It seems strange that Hashem keeps giving Bil'am another chance.

Rabbi Elimelech Biderman tells a true story to shed some light. A student that was attending the Gerrer Yeshiva in Israel was planning to return to the United States.

Before he left he wanted to see and take leave from the Rebbe known as the *Bet Yisrael* zt"l. That night, the student went to the *Kotel* to pray. In Bil the middle someone tapped him on the shoulder. The student turned and saw it was the *Bet Yisrael* himself. He asked the student what he thought was the biggest attribute of Hashem. He didn't know what to answer and the *Bet Yisrael* told him that Hashem doesn't laugh.

In the morning the student went to ask the Rebbe's son, the *Pene Menachem*, the *Rosh Yeshiva* at the time, to explain what the Rebbe meant.

The *Pene Menachem* told him that if a student in the yeshiva does not behave, after a couple of warnings they send him home for a few days. Then the student promises to behave, so he's allowed back, until he misbehaves again. Eventually, after several times of this, the heads of the school will not take the student seriously anymore, and they will laugh when he says he will improve his behavior.

With Hashem, it's different. Hashem doesn't "laugh" at us even after a person sins a few times and every time he says he will do *teshubah*. This, the Rebbe was telling the boy, is Hashem's greatest attribute. Shabbat Shalom. Rabbi Reuven Semah

Perfect Vision

In this week's reading, the gentile prophet Bil'am famously tries to curse the Jews, only to bless them each time. The Torah says, "and Bil'am lifted up his eyes, and he saw Israel dwelling according to their tribes, and the Spirit of G-d came upon him... [and he said] How good are your tents, Jacob, your dwellings, Israel!" [24:2, 5].

Rashi asks what it was that Bil'am saw that was so praiseworthy. He answers: Bil'am observed that their entryways were not aligned with each other. Their tents were set up so that neighbors couldn't see in, so that each family had privacy.

Rabbi Yaakov Galinsky says, so, excellent. This is what we have window blinds for today, right? We don't want people to see us eating dinner. And even in the desert, Israel set up their tents to avoid that.

But that's not actually correct. What does *Rashi* say? "He saw that their entryways were not aligned with each other, *in order that one person not peek into the tent of his friend.*" Each person didn't set up his tent so that other people couldn't see him, but in order that he be unable to see into the tents of others!

Rabbi Galinsky explains that the way they built their tents expressed an attitude of disinterest in what another person had. "What is going on with someone else doesn't concern me. I don't want to know what is happening in his house. I live my life, and he lives his life. I don't want to impress him; I don't want to compare myself to him or be jealous of him. Let him have what is his, and what is mine be mine." And then the Rabbi concludes: "These are blessed lives, and even Bil'am could not curse them!"

Pirkei Abot [4:1] quotes Ben Zoma: "Who is wealthy? He who is happy with his lot." Hashem gives to each person all of his needs. So why should we be jealous of the fortune of others? If we learn to live like Ben Zoma advises us, then "these are blessed lives, that even Bil'am could not curse!" (Rabbi Yaakov Menken)

Angel in Disguise

וַיִּתְיַצֵּב מַלְאַךְ ה' בְּדֶרֶךְ לְשָׁטָן לוֹ"

"And an angel of Hashem stood on the road to impede him." (*Bemidbar* 22:22)

In a few seemingly simple words, *Rashi* conveys a profound message. He says that this angel was a *malach shel rahamim*, an angel of mercy, who was sent to divert Bil'am from sinning. Rav Avraham Pam zt"l derives from here that a number of times in our life we imagine that the *Satan* is bent on destroying everything for which we

have worked. The specific situation in question is the area of *shidduchim*, a marriage match. One may go out with a young woman a number of times. He feels she is the one that is right for him; she is his G-d-sent *zivug*, match. Alas, something happens: either she is not interested, her parents are not interested, or simply "things" are just not turning out to his satisfaction. The *Satan* stands in his way at every step. Nothing seems to go right. While this may sound familiar to some, the reaction is not always the same. Some young men and women become depressed when the *shidduch* does not work out, while others become angry. How many feel that Hashem is doing them a favor, averting a later disaster?

Bil'am cursed the angel that stood in his way. He thought that the *Satan* was attempting to prevent him from achieving success. Little did this arrogant, self-centered pagan realize that it was actually Hashem, who in His compassion sent an angel of mercy to save him from sin. So, too, should we see Hashem's compassionate Hand throughout our every endeavor, and realize that ultimately we will benefit. (*Peninim* on the Torah)

Distortion

Things are not always as they appear.

At one time or another, most people have played with view-altering devices. Some are sophisticated instruments such as a microscope, which can magnify thousands of times, or a telescope, which can make small heavenly images bold and clear. Children like to peer through drinking glasses which, depending on the curve in the bottom, can magnify or shrink their friends into out-of-shape semblances of their true selves. Looking through a colored glass can change the hue of a dull scene into a panorama of beautiful colors. Remove the glass, and the real color becomes visible again.

One thing is clear: things are not always the way they seem.

When you observe others, you may make inaccurate assumptions about their behavior. It is not uncommon for people to superimpose their own feelings and attitudes onto the actions of others, without really knowing what they are thinking. Liability and guilt may be attributed to someone who, in fact, might be totally innocent of any wrongdoing.

The Torah demands that we judge one another favorably. When we see a friend, neighbor, or even an enemy doing something that seems suspicious, we are required to overlay the scene with a beautiful colored glass of innocence. As difficult as it might be, we must try to make excuses that will turn seemingly negative behavior into a positive – or, at least, excusable – act. Logic does not always rule; we may have to really stretch into the realm of the fantastic to absolve a peer – but wouldn't we want others to do the same for us if the tables were turned and we, not they, were under the microscope?

When you see an action that can be interpreted as "bad," and most signs justify your negative assessment, change your perspective. Ask yourself: what excuse would you come up with if the perpetrator were you?

It only takes a minute to convict, and the same moment can be used to acquit. Remember, things are not always as they appear. (One Minute With Yourself – Rabbi Raymond Beyda)

Hearts and Souls

"The heart is an amazingly compact pump, which never rests. It contracts and relaxes some 70 or more times a minute and squeezes and pumps blood through its chambers to all parts of the body. As adult's heart, which is about the size of a fist