

## A Worthy Cause

The Ponevezher Rav, Rav Yosef Shlomo Kahaneman zt"l, once stayed in Chicago while raising funds for his yeshivah. He would give *Gemara* classes to large audiences there, and afterwards ask them to contribute to his yeshivah.

One day, a fundraiser for the Novardok Yeshivah in Bnei Brak came to Chicago and happened to enter the shul where the Ponevezher Rav was delivering his *shiur*. Realizing that the people there would be contributing to the Ponevezh Yeshivah, he knew he'd stand a better chance soliciting funds for his own yeshivah at another shul. However, he decided to stay for the *shiur* anyway.

When the *shiur* was over, the Ponevezher Rav asked for everyone's attention. "Here with us," he said, "is a respected *talmid hacham* from Bnei Brak. He came in quietly and is sitting on the side. This man has come all this way in order to help support Torah, as a representative of the Novardok Yeshivah in Bnei Brak." The Rav went on to praise that yeshivah and exhorted the people to help support it. By the time he was done, he had moved his audience to give generously to the man. The Novardok Yeshivah benefited handsomely that day.

As they were leaving the shul, the fundraiser ran over to the Ponevezher Rav and emotionally said, "Rebbe, you worked so hard, traveling and devoting your precious time on behalf of your own yeshivah, Yeshivat Ponevezh. And now, with the money practically in your purse, you directed it all to the Novardok Yeshivah! To my yeshivah, not yours! Why did you do it?"

"My dear friend," the Ponevezher Rav answered, "is there a 'yours' or 'mine' when it comes to Hashem's Torah? Of course not! Our only goal is to increase Torah learning amongst our people. Let the *talmidim* increase in every yeshivah, in every location, and in every corner of the globe!" (*Torah Tavlin*)

*The Lorraine Gammal A "H Edition*  
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## Congregation Magen Abraham

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SHABBATHUKAT ☆ , ♥E♠φ , □X♥↑

Haftarah: Shoftim 11:1-33

**JUNE 22-23, 2018 10 TAMUZ 5778**

Friday Shir Hashirim/Minhah: 6:56, 7:30 Shahrith: 4:28, 6:40, 8:30, 9:15 am

Candlelighting: 8:11 pm

Morning Shema by: 8:15 am

Evening Shema after: 9:09 pm

Shabbat Classes: 6:50 pm

Shabbat Minhah: 7:50 pm

Shabbat Ends: 9:09 pm (R"Y 9:41 pm)

These times are applicable only for the Deal area.

Sunday Minhah: 7:05 pm

**Weather permitting, Bircat Halebanah will be recited on Saturday night. If not, it may be said until Wednesday night, June 27.**

**Mabrook to Freddie & Gloria Jemal on the marriage of their daughter, Patricia, to Jack Tabbush.**

**Mabrook to Zackie & Sara Gindi on the birth of a baby girl. Mabrook to the grandparents, AJ & Joy Gindi. Mabrook to the great-grandparents, Sylvia Gindi and David & Susan Cohen.**

## A Message from our Rabbi

וַיִּנֶּחֱ אֶת-הַסֵּלֶעַ

"And he struck the rock." (*Bamidbar* 20:11)

The *parashah* describes the incident of the rock. At the "Waters of Strife," in the wilderness, Moshe was told by Hashem to speak to the rock, which would then bring forth water for the entire nation. According to *Rashi*, the fact that Moshe hit the rock rather than just speaking to it was the sin that prevented him from entering *Eress Yisrael*.

Rabbi Shemuel of Slonim asks: How could Moshe, the ultimate servant of Hashem, possibly commit a sin? Wasn't he aware that he was violating a direct command of Hashem? He answers that miracles occur in various levels. To hit the rock involved a physical effort, but to produce water from the rock merely by speaking to it was a miracle in a higher level. One reason that Moshe hit the rock was that he did not think the Jewish people were worthy of a miracle on a higher level. We learn from

this explanation that one should not underestimate the strengths and merits of the Jewish nation.

The guiding principle of our shul was to always encourage the members that they can do great things and never to say they can't do it. It has paid off greatly over the years. Shabbat Shalom. Rabbi Reuven Semah

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## Perspectives

וַיִּקְחוּ אֵלַיִךְ פָּרָה אֲדֻמָּה”

“And they shall take to you a completely red cow.” (Bemidbar 19:2)

Although the *misvah* of *Parah Adumah* is difficult to comprehend, a number of lessons can be derived from its unique *halachot*. The *Midrash* takes note of the fact that only a female is acceptable for this *korban*. For other sacrifices, in contrast, a male or female are equally eligible. *Hazal* explain that the *Parah Adumah* serves to cleanse *Klal Yisrael* from the sin of the Golden Calf. This concept has given rise to the saying, “Let the (mother) cow atone for the defilement created by the (golden) calf.” Thus, only a female is accepted for *Parah Adumah*.

In expounding on the analogy between the “mother” and the “calf,” Rav Yitzchak Goldwasser *shlita* suggests a new perspective on their relationship. The sin created by the “calf” was the transformation of gold, an inanimate substance, into a “living” being. Conversely, the *parah*/mother, a living animal, is killed and transformed by the fire into a pile of “dead” ash.

Fire has the paradoxical ability both to destroy and to create. It can take a vibrant, breathing animal and convert it to ash, while it can also take a piece of “dead” gold and create a “living” idol. Just as fire has “two sides,” every substance and activity can similarly be viewed from two perspectives. Destruction can serve as the precursor for building, and building can regrettably represent a form of destruction.

The lesson we can glean is simple, but profound. We observe things happening which we are not able to rationalize. We see what seems to be demolition but is, in reality, the foundation for future purity.

The *Parah Adumah* teaches us not to judge a book by its cover, not to stereotype people or organizations but rather to delve deeper into the truth. This clarity of vision can only be achieved by interpreting events through the perspective of Torah, which is the essence of truth. (Peninim on the Torah)

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## Talking to a Rock

*Parashat Hukat* contains the incident of *Mei Meribah* (Waters of Strife). There is a wide disparity of opinion as to the exact nature of Moshe's sin. This sin cost Moshe the privilege of entering *Eress Yisrael*. According to many commentaries, the sin was that Moshe hit the rock rather than speaking to it.

The obvious problem with this explanation is that there does not seem to be much difference between bringing forth water from a rock by hitting it, or by speaking to it. Why was it so important to speak to the rock? There was apparently some specific lesson that the people were supposed to learn when Moshe spoke to the rock. What was that lesson?

Rav Moshe Feinstein, zt”l, suggests that the lesson is that sometimes in life it is necessary to speak to rocks. Sometimes we need to speak to people who seem unreceptive to what we have to say. Sometimes we need to speak to a congregation or a

community or a class and we feel that we are speaking -- if not to a rock, then at least -- to a wall. Rabbis have been doing this from time immemorial. This goes back to the days of the prophets. They speak, they speak, they speak and it is as if they are talking to a wall.

Even those people who do not have the opportunity to speak to a community or a congregation, may have the opportunity to speak to children. Sometimes talking to children can also feel like talking to a wall. The intended message of talking to the rock was that it is necessary to speak to others, even if it seems like you are speaking to a rock. The *Hafess Hayim* often said, “It is necessary to speak to the people, whether one thinks it helps or not. At least seeds are planted.”

That is the nature of the business. Sometimes we speak to our children and we think that they are not listening, but we need to keep speaking. We need to keep the dialog open. The lesson of *Mei Meribah* was so important to the Jewish People because it taught that even when a person speaks to a rock -- sometimes there are results. This is a life-long lesson that we must always remember. (Rabbi Yissocher Frand)

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## Wide-Mouth Bottle

As you cruise up and down the supermarket aisles, you can't help being dazzled by the sizes, shapes, and colors of the wide variety of packages filling the shelves. Billions of dollars are spent every year in order to present manufacturers' products in containers that will attract consumer attention and dollars. Convenience features such as twist-off caps or pull-off tabs may be the clincher in wooing customers to a particular maker's product over that of the competition.

One such feature is called the wide-mouth bottle. It lures potential customers into buying a particular brand of ketchup or honey or some other hard-to-get-out-of-the-bottle product by promising an easy exit by the otherwise difficult-to-access foodstuff.

The fact is that a wide mouth may be good for ketchup, but it is certainly a negative attribute for a human being. One of the health tips offered by our Sages is, “All of my days I have lived amongst the wise men, and there is nothing as good for the body as silence” (*Abot* 1:17). A more frightening rendition is, “Life and death are in the hands of the tongue” (*Mishlei* 18:21).

If you doubt the veracity of these statements, just think about your most embarrassing moments. You will find that they usually occurred when you were talking, and rarely happened when you were listening to someone else.

Before opening your mouth, stop to consider your spiritual and physical well-being. Hold your words in. A moment of thought will help keep the lips sealed, thus preventing great damage and yielding untold benefit for years and years to come. One Minute With Yourself – Rabbi Raymond Beyda)

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## Be Fruitful and Multiply

“Fish are the harvest of the sea, a harvest almost as great as the harvest of the fields. Despite all of their natural enemies, fish are able to reproduce and survive and they provide mankind with food on a massive scale.”

Despite being surrounded by enemies, through the kindness of Hashem, our nation remains fruitful and can introduce technological and medical advancements to benefit mankind. (Norman D. Levy, Based on Rabbi Miller's, Duties of the mind)