

## For Me?

Conceit is a negative characteristic. Knowing this, we could reasonably infer that thinking “for me this world was created” would indicate a flawed perspective. Yet the *Talmud* actually teaches that everyone *must* say, “For me this world was created!”

What our Sages were trying to tell us is that people should never lose their sense of gratitude to Hashem for the things He created for the benefit of every human being.

If guests convince themselves that their hostess prepared everything only to benefit her own family and boost her own self-esteem, then they will leave without grateful good-byes. However, if guests have a sense of appreciation and believe that their hostess went out of her way to make them comfortable, then their departure will include a shower of thanks and accolades for all that she did for them. The *Talmud* makes it simple. A guest who is appreciative is the “good” guest, and the ingrate, a “bad” guest.

Today, while spending some time as Hashem’s guest in His world, think for a moment about all the good that your Host has prepared for you. Consider how He has made a myriad of varied creations just for you. He wants you to be happy – so be a good guest and accommodate your Host. Express your gratitude. Say, “For me this world – and everything in it – was created!” (One Minute with Yourself – Rabbi Raymond Beyda)

## Perfect Timing

“The tremendous stores of oil in the ground and the bottomless seas were put there by Hashem for people to use. That oil is powering all the vehicles of the world for our benefit, to transport people and goods to where they are needed.”

From the time of creation, oil and gas were prepared for man kinds benefit. In this century, we have become dependent on such minerals. With faith, we can come to realize that Hashem has sustenance prepared for man, all in its proper time. (Norman D. Levy, Based on Rabbi Millers; Duties of the Mind)

## Zundel's Morning Cigar

In the Volozhener Yeshivah there was an outstanding student named Zundel. There came a time, however, when this Zundel was observed every morning before prayers, wandering along the street on which the stores of the Gentiles were located, with a cigar stuck in his mouth. This seemed very unusual to the people who first noticed him, and they brought this issue to the attention of the *Rosh Yeshivah*, Rav Chaim Volozhener. The *Rosh Yeshivah* summoned his student. “Is it true what I hear - that you stroll around among the *goyim* before *Shaharit*?”

Zundel explained, “I became aware of the fact that many of the Jews in town were buying bread from non-Jewish bakers. While I know that according to *halachah* this is not forbidden (as long as it is kosher), I also know that religious Jews try not to eat such bread, especially if bread baked by a Jew is readily available. Therefore, in order to save Jews from eating *pat akum* (bread baked by a non-Jew), I go from bakery to bakery and request permission to light my cigar from the oven. When the bakers agree, I stick a piece of wood into the oven, ignite it and use it to light my cigar. Then I put the piece of wood back into the oven. By doing this I make sure that the bread baked in that oven is not considered *pat akum*, because there is in that oven a piece of wood put there by a Jew. (See *Shulhan Aruch*, *Yoreh De'ah* 112:9.) When I leave one bakery I put out my cigar and go to the next bakery, repeating the whole process. Thus I ensure that the Jews are eating *pat Yisrael* (bread baked by a Jew).”

This student who, in his wisdom, helped Jews to eat only *pat Yisrael*, grew up to be the famous Rav Zundel of Salant. (Glimpses of Greatness)

*The Lorraine Gammal A"K Edition*  
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SHABBAT MATOT-MAS'EI

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Haftarah: Yirmiyahu 2:4-28, 3:4, 4:1-2

**JULY 13-14, 2018 2 AB 5778**

Friday Shir Hashirim/ Minhah: **6:55, 7:30, 8:00** Shaharit: **4:39, 6:40, 8:10, 9:00, 9:10**

Candlelighting: **8:08 pm**

Morning Shema by: **8:23 am**

Evening Shema after: **9:06 pm**

Shabbat Classes: **6:45 pm**

Shabbat Minhah: **7:45 pm**

Shabbat Ends: **9:05 pm (R"Y 9:37pm)**

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

This bulletin is dedicated by **Joey & Sophia Mizrahi**  
in memory of **Jimmy Shrem** ρ♥v□γ □X κσση□κ♣v"δ, ♦v♣α↔°β ηYκη□γ□κ

This bulletin is dedicated by **Raymond & Michele Levy**  
in memory of **Yehuda ben Miriam** לְעִילּוֹי נְשָׁמַת יְהוּדָה בֶּן מִרְיָם

**Mabrook to Avraham & Elisheva Mizrahi on the birth of a baby girl. Mabrook to the grandparents, Mark & Aileen Mizrahi.**

**Mabrook to Solly & Naomi Shlomo on the birth of a baby girl, Mabrook to the grandparents, Moshe & Ruthie Cohen.**

**Mabrook to Steven & Vera Saka on the birth of a baby girl. Mabrook to the grandparents, Raymond & Esther Saka.**

**Mabrook to Abe & Michelle Haddad on the birth of a baby girl. Mabrook to the grandparents, Ike & Karen Braha.**

**Condolences to Sharon Arking on the passing of her father, Moshe Tabbousch.**

## A Message from our Rabbi

”וְהִלֵּצָא מִפִּיכֶם תַּעֲשֹׂוּ”

“But what you have expressed verbally you must fulfill.” (Beridbar 32:24)

The *Hafess Hayim* wrote many books, which he would sell all over. Each time books came back from the printer, he would go over them to make sure that there were no flaws. He was afraid that a damaged book would be sold and then he would transgress the sin of stealing.

Once, the *Hafess Hayim* asked his daughter to review a few of the books. She apologized, explaining that she was on her way to do something her mother had asked of her. “But in the evening, when I return, I’ll be able to look over even 100 books!”

That night, when she returned home, she found exactly 100 books waiting on the table for her to review! When she expressed her surprise, her father said, “You should know, dear daughter, that you have to watch what you say! You clearly said, ‘I’ll be able to go over even 100 books!’ If so, *chas veshalom* that you should utter a falsehood!”

In 5675 (1915), the *Hafess Hayim* was in Moscow together with his son-in-law. The *Hafess Hayim* sat in his hotel and spoke with one of the wealthy men of Moscow, who was a major supporter of the Yeshivah in Radin.

At the time, it became necessary to send an urgent telegram to someone, so his son-in-law went into the next room to arrange the telegram, while the *Hafess Hayim* remained in his place and continued talking to the philanthropist.

As they were speaking, the man uttered some harsh words against someone. The *Hafess Hayim* hurried to stop him in midsentence and said, “There in the next room, they are sending a telegram, and they are careful to count each and every word. Do you know why? Because they know that they have to pay for every single word!”

“Do you hear?” the *Hafess Hayim* asked. “One has to pay for every single word!”

Shabbat Shalom.

Rabbi Reuven Semah

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### *Carry a Big Stick*

*Parashat Matot* begins with *nedarim* [vows]. Most Torah sections dealing with *halachah* begin with the words “Hashem spoke to Moshe saying...” However, this *parashah* begins with the words “Moshe spoke to the heads of the tribes of the Children of Israel saying...” Certainly, Moshe heard these laws from Hashem, but the *pasuk* is written as if Moshe *Rabenu* himself was legislating these laws and passing them down to the leadership to teach the Children of Israel.

Secondly, the term “*roshei hamatot*” [heads of the tribes] is itself very unique. Usually the Torah refers to these individuals as “princes” [*Nesiim*]. Every tribe had its *Nasi*. Why does the Torah refer to the *Nesiim* here as the “*Roshei Hamatot*?”

To answer this question, Rav Nissan Alpert cites an issue raised in *Parashat Hukat*. *Parashat Hukat* contains the incident of *Mei Meriva*, where following the death of Miriam, the people did not have water. They complained to Moshe *Rabenu* and Moshe, upon Divine direction, went to the rock. However, rather than speak to the rock, Moshe struck it. Because of that incident, Moshe and Aharon could not go into *Eress Yisrael*.

The *pasuk* in *Parashat Hukat* says something strange in describing G-d’s instructions to Moshe. Hashem told Moshe to take the staff and speak to the rock. Many of the commentaries ask, if Hashem’s intent was that Moshe speak to the rock, why does He say “take the staff?” It is almost like Hashem is setting Moshe up for failure!

The answer that Rav Nissan Alpert gives is that Hashem was trying to give Moshe a message, which he did not recognize, until it was too late. After the sin of *Mei Meriva*, Moshe *Rabenu* retroactively understood what Hashem was trying to tell him and first realized the nature of his mistake.

Hashem was trying to teach Moshe *Rabenu* a lesson in how to deal with *Klal Yisrael*. It is possible to get people to do things by one of two ways: One way is to force, coerce, or beat them with a stick. The other way is to speak to and influence through the power of words. Hashem was trying to teach Moshe that the second way is preferable. Via the spoken word, a person can have tremendous influence on people. So

Hashem told Moshe *Rabenu* “take the staff...and speak to the rock.” Yes, take the stick, but do something that is more powerful than using a stick — namely speak to the rock!

After the fact, Moshe *Rabenu* realized his mistake. Hashem was teaching him a lesson that every leader needs to know - that the stick is not necessary. A person should “speak to the rock.” The lesson that through speaking one can accomplish more that through physical force is a lesson Moshe *Rabenu* learned in a most painful way.

The *parashah* of *nedarim* is the Torah section that highlights the power of human speech. A glatt kosher corned beef sandwich can meet the finest standards of *kashrus* preparation, but if someone makes a *neder* forbidding it to himself and then eats it, this is as big a transgression as eating pig. The Torah grants a person a tremendous power to effect *halachic* imperative through his speech.

That is why the *parashah* begins with the words “And Moshe spoke to the heads of the tribes”. Who knew this lesson about the power of speech better than anyone else did? Unfortunately, Moshe *Rabenu* learned the lesson the hard way by not adequately considering the power of speech (when he opted to strike the rock).

He spoke to the “*Roshei HaMatot*” — why does it say “*Roshei HaMatot*” and not “*Nesiim*?” It is because *Matot* has a dual meaning. *Matot* can mean tribes and it can mean stick. Moshe *Rabenu* is telling these future leaders of the nation “I am about to die. You will lead these people in the next generation. You can lead them with the power of the rod or the power of the tongue.” Moshe wants them to know that the power of speech is more effective than the power of the stick. Therefore, he addresses them as the “*Roshei HaMatot*” indicating to them that although they have the power of the stick (*mateh*) they should try to influence the people by the power of speech, which is even more powerful than that of the stick. (Rabbi Yissocher Frand)

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### *42 Stops*

The Torah lists the forty-two encampments that *Klal Yisrael* stopped at during their journey from Egypt into *Eress Yisrael*. This information seems like irrelevant ancient history. Yet the Torah spends a considerable amount of *pesukim* cataloging 42 stops of travels in the wilderness. What is the lesson that the Torah is teaching us?

Many of the names of these stops call to mind less than stellar moments in the history of the Jewish people. For instance, the *pasuk* writes, “And they traveled from *Refidim*.” Why was that location called *Refidim*? *Hazal* say, “*she’Rafu yedeihem min haTorah*” (they failed to learn properly) and as a result they were attacked by Amalek. This is not one of the more glorious moments in the history of *Klal Yisrael*.

“And they encamped at *Kibrot Ha’Taavah*.” *Kibrot Ha’Taavah* means the burial place of those who lusted. They complained for food and they were punished. There are several other places with similarly negative associations.

How do people look back on the less than glorious moments in their life’s history? The tendency is to forget it and to wipe the slate clean. “I do not want to remember all those incidents and places where I tripped up.” The Torah says “No.” It is important to remember our past even if that past includes incidents that do not make us proud.

The only way we will know how to be better in the future is to learn from our past. As the saying goes, “those who do not learn from history are doomed to repeat it.” The reason the Torah catalogs the 42 encampments is to teach us: Yes, there were moments in which you fell down, but you were able to bounce back from those moments. Yes, there were moments in which you did not act properly, but you were able to pull yourselves out by your strength of character. Those are important lessons that a person has to know. A person is the sum total of his experiences — good and bad. To have an attitude “I just want to forget about the past” is going to doom a person to failure again.

The Torah enumerates the 42 encampments to teach this lesson, that life is a journey, which is sometimes not a straight line — it has ups and downs, peaks and valleys. We should not erase any of them from our memory banks. (Rabbi Yissocher Frand)