

advantage of the opportunities that life constantly presents. A person must...[choose] the right way for oneself, and not...the easy and non-challenging path."

The truth is that there are many things, goals, ideals, and challenges that are beyond our reach. Yes, there are things one really cannot do. It is okay to say "I can't" when one of those situations occurs. The danger arises when "I can't" becomes a general approach rather than a response to a single set of circumstances. Adopting a poor attitude and view of life is what we must avoid.

When you are confronted with a difficult challenge, stop and ask yourself, "Can I do it?" If your answer is negative, then think again. "Do I want to forfeit the game, or wouldn't I rather play and maybe – just maybe – I might win." In a few valuable minutes you can absorb Rabbi Wein's conclusion that "Perhaps not everyone can climb to the top of the mountain, but certainly no one should willingly choose to remain at the bottom of the hill because of the fear of not reaching the top." (One Minute with Yourself – Rabbi Raymond Beyda)

Bagged

Reb Shepsil Gutfarb of Jerusalem is an exceptionally pious man who is meticulous in his *misvah* observance. One afternoon, Reb Shepsil came home from a long day of teaching at one of the community schools. He went to the refrigerator for an apple. There were two of them before he had left that morning, but they were both gone.

"No apples left?" he asked his wife, Chaya. "I know I saw some this morning."

"I'm sorry," Mrs. Gutfarb said. "I gave them to the cleaning lady who left just a few minutes ago. She said she was hungry and she had a long way home by bus."

Reb Shepsil's mouth dropped open in alarm and disbelief. "*Peirot Shevi'it*!" he exclaimed. The Torah dictates that every seventh year be observed as a Sabbatical year in the Land of Israel. The year is known as *Shevi'it* or *Shemittah*. The produce of the year, known as *peirot Shevi'it*, has special sanctity and its use is regulated. Even the disposal of the remains of *peirot Shevi'it* are governed by special laws. The cleaning lady was not Jewish, and Mrs. Gutfarb was not permitted to give her *peirot Shevi'it*.

Reb Shepsil was frantic. It was the *Shemittah* year and he and his family had tried to be so careful observing its laws. His wife told him that the cleaning lady normally took a local bus to the central bus terminal, and then boarded a second bus to her home in Mevaseret. He dashed toward the bus stop, and was told that a bus had picked up passengers ten minutes ago. He waited impatiently for the next bus, but when an available taxi drove by he hailed it and had the driver take him to the bus terminal. He prayed softly that he could reach the cleaning lady before her bus left.

When he got to the station, he ran towards the Mevaseret bus. He boarded the bus and said to the driver, "I'm looking desperately for someone who may be on this bus. Please allow me to check out the passengers. I'll get off right afterwards."

The bus driver nodded his approval. Reb Shepsil started down the aisle and then he saw the woman near the back. "Where is the bag? Where is the bag?" he shouted.

The woman's mouth dropped open in alarm and disbelief. Her eyes widened with terror. "Don't call the police!" she exclaimed in a panic. And with that she took out a small bag from her purse and gave it to Reb Shepsil. It contained the jewelry she had stolen from the Gutfarb home.

Before she had left that afternoon, the woman had taken two bracelets, a necklace and a pair of earrings from Mrs. Gutfarb's jewelry box. Had Reb Shepsil not run after her for the *peirot Shevi'it*, he would never have gotten the jewelry back as she may never have returned to work for the Gutfarbs.

And yes, Reb Shepsil also made sure to get back the apples. (Reflections of the Maggid)

The Lorraine Gammal A "H Edition

ט"ה תמוז ה'תשע"ז, כ"ח אדר ה'תשע"ז, כ"ח אדר ה'תשע"ז, כ"ח אדר ה'תשע"ז

ס"ח

Congregation Magen Abraham

479 Monmouth Road - P.O. Box 444

West Long Branch, New Jersey 07764

(732) 870-2225



SHABBAT MATOT-MAS'EI

★ ηγξ♥ν –, IΨ♥N, X♥↑

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

JULY 21-22, 2017 28 TAMUZ 5777

Fri. Shir Hashirim/Minhah: **6:25, 6:50, 7:30 pm** Shaharit: **4:46, 6:40, 8:30, 9:00, 9:15**

Candlelighting: **8:03 pm**

Evening Shema after: **9:01 pm**

Morning Shema by: **8:27 am**

Shabbat Class: **6:25 pm**

Shabbat Minhah: **7:35 pm**

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

Sunday Minhah: **7:00 pm**

These times are applicable only for the Deal area.

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

**This bulletin is dedicated by Joey & Sophia Mizrahi
in memory of Jimmy Shrem** ρ♥νγ ιX κωτηκ♣v"δ, ♦♥♣α↔°β ηΥκηγκ

Rosh Hodesh Ab will be celebrated on **Monday, July 24**. No meat meals are permitted (except for Shabbat) from Monday night, July 24 until Wednesday night, August 2. It is also forbidden to buy or wear new clothing on these days.

Mabrook to Joey & Claudette Feldman on the birth of a baby girl. Mabrook to the grandparents, Jack & Grace Marcus and Gary & Mary Feldman.

Mabrook to Elliot & Patricia Tawil on the birth of a baby boy. Mabrook to the grandparents, Eddie & Suzie Tawil.

A Message from Our Rabbi

”נָקָם וְנִקְמָת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים אַחֲרֵי תִּאֲסָף אֶל־עַמִּיךָ”

"Take vengeance for the Children of Israel from the Midianites, afterwards you will be brought in unto your people (Bemidbar 31:2)

The *Midrash Rabbah* (22:6) states, "Our Sages say that it is stated in the book of Yehoshua (1:5), 'The way I was with Moshe, I will be with you,' and Yehoshua was supposed to live 120 years like Moshe *Rabenu*. But why was his life shortened by 10 years? When Hashem told Moshe, "Take vengeance..." he was told that he would die after that, and still he did not delay. On the contrary, he immediately sent the men to war. But Yehoshua, when it came time to do battle with the 31 kings in the Land of Canaan, said, "If I kill them right away, I will die right away like it happened to

Moshe.” What did he do? He delayed the war, as it says, “Many days did Yehoshua make war with these kings.” Hashem said to him, “Since you did this, I will cut your life short by 10 years.” King Solomon said (*Mishle* 19), “Many are the thoughts of the heart of man, but the advice of Hashem will stand.”

It is clear that Yehoshua delayed the war for the sake of Hashem. He wanted to live longer to fulfill more *misvot* and to be able to guide the Jewish people on the right path. Yehoshua was afraid that the nation will not observe the Torah after his death, as Moshe forecasted by saying, “I know that after I die, the Jews will become corrupt and veer off the path that I commanded them, and evil things will happen to them at the end of days. (*Debarim* 31:29). *Rashi* explains that the *pasuk* is referring to the time after yehoshua, because “all the time that Yehoshua was alive, it was if Moshe was alive. If so, the question is: Why was Yehoshua penalized 10 years? His intention was noble!

We must conclude that the law is: *Zerizin makdimin lemisvot* – the zealous do their religious duty as early as possible (*Shabbat* 20a). When one has a *misvahto* to do, he should not delay. Even though Yehoshua had good intentions, he should not have delayed the *misvah* of going to war, even though it was with the desire of securing a better future for the Jewish nation. Hashem is the One responsible for the welfare of the Jewish people. If He wants the nation to continue to perform on a higher spiritual level, He can do it without the help of Yehoshua. And if He does not want to uphold the nation to perform on a higher level, all the efforts of Yehoshua will not help. On the contrary, his efforts caused him to pass away before his time.

A person is obligated to follow the laws of *Shulhan Aruch* without trying to make calculations of what would be better for the future of the world.

Shabbat Shalom

Rabbi Reuven Semah

A Debt of Gratitude

(*Bemidbar* 31:1) "נָקָם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים"

“Take vengeance for the Children of Israel against the Midianites.”

The *Da'at Zekenim* notes that Hashem’s command for revenge to be taken against the Midianites only mentions Moshe himself; we do not find that Hashem told Moshe to send others. Yet that is exactly what Moshe does, and ends up not even joining them in battle! Why is Moshe ignoring a command from Hashem to avenge Midian himself?

The *Da'at Zekenim* answers that Midian was the country where Moshe fled after escaping from Egypt. He was raised there and benefitted from the place; he even married and had children there. Therefore, Moshe felt that it would show a lack of gratitude to be the one to take revenge.

Through refraining from directly attacking Midian, Moshe succeeded in actualizing the message that Hashem had taught him in Egypt in forbidding him to strike the river and the ground to bring about the plagues of blood, frogs, and lice (because the water had protected him as a baby and the ground concealed the Egyptian that he had killed).

However, it was not only Moshe who was expected to maintain such a high degree of gratitude; the *entire* Jewish people were given a seemingly impossible command: “You shall not detest an Egyptian, for you were a sojourner in his land.” *Rashi* points out that while it may be unavoidable to harbor negative feelings against the people who beat, butchered, and enslaved them, the verse is telling them that at least ‘You cannot detest them “absolutely” because you should not forget that Egypt hosted Ya’akov and his children during the years of famine.

Why do we need to take things so far? Surely a nation such as Egypt deserves to be detested with all of our might, especially by those who actually experienced the brutalities! How would those who survived Auschwitz react if they were told that they owed the Germans a debt of gratitude for hosting them before the war?

The answer is that in truth, it is for our own sakes, and not only for the sake of the recipient, that we maintain a semblance of gratitude to those whom we have benefitted from – even inanimate objects such as water and sand as found by Moshe; *even* a people responsible for such terrible suffering as the Egyptians. This is all because “one who denies the good that someone does for him will ultimately come to deny the good that Hashem does for him, and the consequence of denying Hashem’s kindness can lead to far greater destruction of the Jewish people than the Egyptians, or indeed the Germans, were even able to impose. (Short Vort)

Travel Itinerary

"וַיִּכְתֹּב מֹשֶׁה אֶת-מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל-פִּי ה'"

“And Moshe recorded their goings forth, according to their journeys, at the bidding of Hashem.” (*Bemidbar* 33:2)

At the beginning of *Parashat Mas'ei*, many commentators are bothered by the Torah’s seemingly irrelevant inclusion of the names of all forty-two places that the Jewish people camped in the desert on their way to *Eress Yisrael*. The *Seforno* answers that Hashem wanted to publicize the Jewish people’s greatness in following Him to each place and consequently becoming worthy of entering into *Eress Yisrael*.

If we consider this approach for a moment, we are faced with an incredible insight into Hashem’s relationship with us. In Egypt, the Jewish people suffered for 210 years under a nation that hated them. Their children were thrown into the Nile, placed into walls, and who knows how many more untold and unspeakable horrors took place. The Jews witnessed numerous miracles protecting them from the Egyptians and taking care of their needs as they fled. As the sea split, each Jew – even the maid-servants – was granted a level of prophecy even greater than Yehezkel was ever able to reach. Their enemies were drowned and the Jews took their riches. Then they went on to receive the Torah and devote themselves to Hashem at Sinai, spending their remaining years in the desert being completely looked after by Hashem.

And after all of this, Hashem *still* praises them for following Him to each of the 42 encampments? Why would the Jews *not* have wanted to follow Hashem under such conditions? Even if they wanted to return to Egypt, enemies were waiting to kill them the moment they left the Clouds of Glory which surrounded the camp. So, even though following Hashem was the most logical option, and the decision not to follow Him, or even to return to Egypt was illogical to the point of suicide, Hashem *still* viewed the fact that the Jewish people followed Him at every single interval as a meritorious act on their part – enough to chronicle all of these encampments in the Torah!

If this is how Hashem regards our actions when we are only doing what seems to be the only feasible option, how much more so is His joy when we follow His ways in times that are more difficult and when the options are not so clear? (Short Vort)

Gambler

Do you gamble? Some people say that they don’t – but actually, they do “bet” against themselves every day. Due to fear of failure, many people avoid taking on challenges and grabbing opportunities to accomplish great things. They crush their

self-image into a small, compact size and say “I can’t,” even when there is the possibility that they really “can.”

In order to succeed in life, people must feel that they can succeed. Rabbi Berel Wein says, “The defense mechanism of self-denigration cripples us from taking