

On the 4<sup>th</sup> day of creation, to sustain animal, plant and human life, Hashem installed a chandelier in the sky to give us Free Energy and comfort. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

## Guarding Angel

For several weeks now, Mayer Framlitz had been experiencing very troublesome symptoms. Weakness. Shortness of breath. Extreme tiredness. He had to see a doctor to find out what was wrong.

"Heart disease," the doctor said. "In your case, blockages in your arteries have cut off the blood supply to part of your heart muscle. That weakens your heart."

Bypass surgery was scheduled, but it didn't have the desired effect. After two more bypass surgeries, the doctor was forced to realize that in Mayer's case, surgery simply wasn't helping. The only solution, he told Mayer, was a heart transplant.

Mayer was put on the heart transplant waiting list, then left to cope with the symptoms as best he could. In the meantime, his health continued to deteriorate. If he didn't get a new heart soon, then by the time his turn came up, he might be too weak to survive the transplant.

Seven months went by. Mayer's heart did not improve, and several times he ended up in the emergency room. Finally, as Mayer was recovering in the hospital after yet another heart attack, a heart was finally available! And his name was next on the list.

A nurse bustled into his room, ready to prepare Mayer for the heart transplant - which needed to take place as quickly as possible. As she began to check his symptoms, however, a frown came over her face.

Another nurse came into the room. "How is it going?"

The first nurse shook her head. "This patient doesn't look good. I don't think he can go through surgery right now. We'll have to go to the next person on the list."

Mayer listened in horror. His turn had finally arrived - and they wouldn't give him the chance! He felt utterly helpless.

And then a man with a huge black *kippah*, wearing a doctor's uniform, walked into the room. "This is my patient," he said authoritatively. "I will make the decisions about him. In my professional opinion he is able to go through surgery. Please leave now. I will take care of everything that needs to be done before the surgery."

The nurses nodded and left to alert the surgical staff that Mayer would be getting the new heart. In the meantime, the doctor - whom Mayer had never seen before and who certainly was not his doctor - stayed at Mayer's bedside, holding his hand and leaving only when Mayer was being wheeled into surgery. Mayer never saw him again.

The heart transplant was a complete success, and Mayer had a rapid recovery. It has now been over eight years since his transplant. Mayer, appreciative of the newfound energy and vigor he has experienced after the surgery, continues to give his thanks to Hashem for sending him, at that critical time, his guardian angel. (Visions of Greatness VI)

*The Lorraine Gammal A"K Edition*

לְעִילּוֹי נְשָׁמַת לְאָה בֵּת בְּהִיָּה

בס"ד

## Congregation Magen Abraham

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שַׁבַּת מַטּוֹת-מַסְעֵי מִצְרַיִם - שַׁבַּת מַטּוֹת

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

**JULY 9-10, 2021 1 AB 5781**

Early Shir Hashirim/Minhah: <b>6:30 pm</b>	Shaharit: <b>4:35, 6:45, 7:30, 8:25, 9:15 am</b>
Shir Hashirim/Minhah: <b>7:00 pm</b>	Morning Shema by: <b>8:21 am</b>
Late Shir Hashirim/Minhah: <b>7:30 pm</b>	Shabbat Class: <b>6:45 pm</b>
Candlelighting: <b>8:09 pm</b>	Shabbat Minhah: <b>1:30 &amp; 7:45 pm</b>
Evening Shema after: <b>9:07 pm</b>	Shabbat Ends: <b>9:07 pm (R"Y 9:39 pm)</b>
These times are applicable <u>only</u> for the Deal area. Weekday Minhah: <b>6:45 &amp; 7:30 pm</b>	

This bulletin is dedicated by **Joey & Sophia Mizrahi**  
in memory of **Jimmy Shrem** לְעִילּוֹי נְשָׁמַת גְּמִלְאֵל בֶּן עֲמֵר

**Rosh Hodesh Ab** will be celebrated on Shabbat, July 10. No meat meals are permitted (except for Shabbat) from Saturday night, July 10 until Monday night, July 19. It is also forbidden to buy or wear new clothing on these days.

Mabrook to David & Pauline Kassin on the birth of a baby girl. Mabrook to the grandparents, Sammy & Pamela Kassin.

Mabrook to Avi & Adena Salem on the birth of a baby boy. Mabrook to the grandparents, Mark & Aileen Mizrahi.

Mabrook to Morris & Stella Sitt on the birth of a great-grandson.

## A Message from our Rabbi

וְהִקְרִיתֶם לָכֶם עָרִים עָרֵי מְקֻלָּט תִּהְיֶינָה לָכֶם

"And you shall designate for yourselves cities, cities of refuge they shall be for you." (Bamidbar 35:11)

Our *perashah* teaches us that in the days of old there were cities of refuge. These cities served as a place of exile that an unintentional murderer had to go if he killed someone by mistake.

Rabbi Ephraim Nissenbaum tells about a *Rosh Yeshivah* that once asked Rabbi Aharon Kotler why so many *Roshei Yeshivah* are forced to spend much of their time traveling to raise funds, instead of teaching their students.

Rav Aharon mused, "It sometimes happens that a *Rosh Yeshivah* becomes so frustrated with a student, that he may unintentionally embarrass him. The *Gemara* (*Baba Metzia* 58b) tells us that embarrassing a person is tantamount to murder. An unintentional

murderer is exiled. Might that not be the reason that *Roshei Yeshivah* must travel the world to support their *yeshivot*?

Shabbat Shalom.

Rabbi Reuven Semah

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## Marriage Vows

”אִישׁ כִּי יִזְדָּר נָדָר לֵה”

“If a man takes a vow to Hashem...” (*Bemidbar* 30:3)

This week’s parashah introduces the laws governing “*nedarim*” and “*shebuot*” – vows and oaths. Rabbi Yehuda Hanassi, the compiler of the *Mishnah* categorized the Oral Law into six orders, the “*Shisha Sidrei Mishnah*.” The third of the six orders is *Seder Nashim*, the laws concerning relationships between men and women. The third tractate in *Seder Nashim* is *Masechet Nedarim*. This tractate discusses the definitions and interpretations of the differing phraseology and formulae which may be used when invoking a vow or oath. In his commentary on the *Mishnah*, the Rambam questions the appropriateness of placing *Nedarim* in *Seder Nashim*. What is the connection between vows and oaths and man-woman relationships? The *Rambam* answers that since the *Masechet* discusses the type of vows which a man may annul for his wife, *Nedarim* is appropriately placed in *Seder Nashim*. However, the laws governing a man’s ability to annul his wife’s vows are only introduced in chapter ten of the tractate. If the primary reason for the tractate’s placement in *Seder Nashim* is these particular laws, why did Rabbi Yehuda Hanassi wait until chapter ten to discuss them?

Perhaps another answer to the *Rambam*’s difficulty can be offered. The primary focus of the tractate is the sensitivity to the particular nuances and inflections contained within speech. Speech gives man his ability to communicate, and to communicate well, a person must have this sensitivity. Communication is of utmost importance in marriage, and therefore, the tractate which focuses on the sensitivity that allows for enhanced communication is appropriately placed in the Order governing man-woman relationships. (Rabbi Yochanan Zweig)

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## 42 Chapters

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. It happened once and it is never going to happen again. Yet the Torah spends a considerable amount of *pesukim* telling us every stop, utilizing the formula “They traveled from A and they encamped at B; and they traveled from B and encamped at C; and so forth,” cataloging 40 years and 42 stops of travels in the wilderness.

This seems superfluous, not needed, and irrelevant. This is of course impossible to say about *pesukim* in the Torah. No letter in the Torah is irrelevant. So what is the lesson of the 42 encampments 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* and they encamped in the Wilderness of Sinai.” Why was that location called *Refidim*? *Hazal* say, “*she’Rafu yedechem 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 traveled from the Wilderness of Sinai 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 of human beings 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 your past in which you fell down, but you were able to bounce back from those moments. Yes, there were moments in your history 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 feels it is worthwhile to enumerate the 42 encampments to teach this lesson - that life is a journey. The journey is sometimes not a straight line - it has ups and downs, peaks and valleys. There are glorious moments and less than glorious moments. We should not erase any of them from our memory banks. (Rabbi Yissocher Frand)

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## The Milkman’s Focus

There is a vast difference in the spiritual achievement resulting from a good deed that is done with intent to please Hashem, and one that is done without focusing intent Heavenward.

The difference is illustrated in the following parable:

There was a man who rose every day before dawn and went from house to house delivering bottles of milk. A resident of the town happened to wake up early one morning and saw him making his rounds. He noticed the efficient, systematic way in which the man dropped off the bottles at one house and rushed to the next, hardly talking time to breathe.

“What an act of *hesed*,” he thought to himself, greatly impressed.

His view of the situation changed drastically when he learned that the man did not make these deliveries out of the goodness of his heart, but for profit. This was his job. He was the local milkman!

So it is with us. When our intentions are pure, our deeds become elevated. All that we do can be elevated in the spiritual realm if we would just focus on “good for good’s sake.”

Two Rabbis were walking in Jerusalem and saw a man fixing potholes. One turned to the other and commented, “This man could get the great *misvah* of *yishub Eress Yisrael* – settling and building the Land of Israel. All he has to do is *think* that this is his goal, and his menial job becomes an eternal *misvah*!”

Take a minute before you begin to do something – anything – and find a way to make your simple day-to-day routine Heaven-oriented. It only takes a minute, and the reward is immeasurable. (One Minute with Yourself – Rabbi Raymond Beyda)

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## Free Energy

“The rays of the sun brings warmth to the world. If mankind were to attempt to heat the earth using oil instead of sunlight, it would deplete the treasuries of all the nations. The entire world is lit up for free and we thank Hashem for this great blessing when we say the blessings, Creator of the Luminaries.”