

Alien Philosophies

“Hashem has made a very complicated system to remove waste materials from the blood by means of the kidneys. Every day, a person’s kidney process about 200 quarts of blood to sift out about 2 quarts of waste product and extra water. The waste and extra water is eliminated from our bodies.

Each day our brains absorb a countless amount of information. Living a Torah based life, assists us to eliminate the waste of Alien Philosophies, which can be detrimental to our souls. (Norman D. Levy Based on Rabbi Miller’s teachings with permission from Simchas Hachaim Yeshiva Gedola Bais Israel)

Penny Wise

“Tell me,” Rabbi Mordechai of Chernobyl said to his disciple, “how do you generally schedule your days?”

The disciple, a simple honest fellow answered readily, “Well, Rebbe, I am a merchant selling fruits and vegetables in the village. I awaken early each morning and wash my hands. Then I dress myself and go out to the local farms to buy my merchandise. Then I return home, pray and go to the marketplace to open my shop.”

R’ Mordechai shook his head. “That is not the way a good Jew does things,” he admonished. “You should pray to Hashem before you make your rounds, not after.”

“But Rebbe,” the disciple protested, “the gentiles won’t wait. If I delay, there won’t be any good merchandise left for me.”

R’ Mordechai leaned back and said, “let me tell you a story.”

“There was once a rich man who always took a large sack of gold coins wherever he went. There was also a single copper penny tucked away at the bottom of the bag.

“One day, as it was getting dark, the man stopped at an inn. He decided to spend the night, and gave the innkeeper his heavy sack of gold coins for safekeeping.

“The following morning the man asked the innkeeper to return his bag of coins. The innkeeper duly handed the sack back to its owner. The man, a bit suspicious, decided to count the coins. He was relieved to see that all the gold coins were still there. However, just as he was returning the coins to the sack, he realized something. He had not seen the copper penny!

“Frantically, the man spilled the coins back onto the desk and hunted through the pile. At last, with a cry of triumph, he held the coin up in the air. The copper penny was still there after all!

R’ Mordechai pressed his point home. “You think the man was foolish, don’t you? Why was he worried about a single copper penny when the innkeeper had proven trustworthy with the gold?

The disciple nodded his head. “Yes, that’s true,” he said.

“My dear disciple,” R’ Mordechai said kindly, “you are acting just like that man. Every night you entrust Hashem with a treasure beyond price: your soul. When you awaken each morning and see that Hashem has graciously returned your precious deposit, why do you doubt whether He will be able to provide you with a livelihood after you recite your prayers?”

The disciple bowed his head, understanding his Rebbe’s gentle rebuke. From then on, he always made sure to pray to Hashem before dealing with business. (Taryag Tales)

The Lorraine Gammal A"H Edition

לְעִילּוֹי נִשְׁמַת לְאַה בֵּת בְּהִיָּה

בס"ד

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SHABBAT SHELAH ☆ שַׁבַּת שְׁלֹחַ

Haftarah: Yehoshua 2:1-24

JUNE 28-29, 2019 26 SIVAN 5779

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

Candlelighting: **8:12 pm**

Morning Shema by: **8:17 am**

Evening Shema after: **9:10 pm**

Shabbat Classes: **6:40 pm**

Minhah Gedolah: **1:30 pm**

Shabbat Minhah: **7:40 pm**

Shabbat Ends: **9:10 pm (R)"T 9:42 pm)**

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

This bulletin is dedicated in memory of Charlie Sutton

Le'ilui nishmat Tzedaka ben Latife by Morris Sutton.

This bulletin is dedicated by Mitchell & Robin Antar

in memory of Joseph Tawil

לְעִילּוֹי נִשְׁמַת יוֹסֵף בֶּן אֶסְתֵּר

in memory of Danielle Antar

לְעִילּוֹי נִשְׁמַת אֶסְתֵּר בֵּת דִּינָה

in memory of Murad Antar

לְעִילּוֹי נִשְׁמַת מֶרְדֵּי אֲנָסֶר

Rosh Hodesh Tamuz will be celebrated on Wednesday & Thursday, July 3 & 4.

Mabrook to Adam and Suzi Cohen on the birth of a baby boy. Mabrook to the grandparents, Mr. & Mrs. Isaac Zakai.

A Message from our Rabbi

”בְּמִסְפַּר הַיָּמִים אֲשֶׁר־תֵּרְתֶּם אֶת־הָאָרֶץ אַרְבָּעִים יוֹם לִשְׁנָה יוֹם לִשְׁנָה”

“Like the number of days that you spied out the land, forty day – a year for a day.” (Bamidbar 14:34)

The spies were punished for speaking slander about the land. Forty years for forty days of traveling the land. If the sin was slander, why did the number of days matter?

Rabbi Eli Scheller answers with a beautiful parable. A wise man was sitting outside of his village. A traveler approached and asked him, “I am looking to move from my home and relocate here. What kind of people live in this village?” The wise man asked, “What kind of people live in your current location?” The man said, “They are mean and cruel and rude.” The wise man responded, “The same kind of people live in this village.”

After some time, another traveler came by and asked the same question. Once again, the wise man asked, "What kind of people live where you live currently?" This time the traveler replied, "The people are courteous, polite and good." The wise man smiled and said, "You will find the same kind of people here, too."

In every village one will find good and evil. A person only notices what they are focusing on. The *Talmud* says the spies set out on their journey to locate evil within the land of Israel. For forty days they sought out the evil of the land and at the same time ignored the good. Every day was an opportunity to see good and they instead chose evil. Each day was a separate sin.

The Rabbi explains, there is good and evil in every village, in every place and every person. The opposite of *lashon hara* is to locate and emphasize the positive in everything and everyone. Shabbat Shalom. Rabbi Reuven Semah

Name Change

"ויקרא משה להושע בן נון יהושע"

"Moshe called Hoshea, the son of Nun, Yehoshua" (*Bemidbar* 13:16)

Rashi explains that the name Yehoshua implies "may G-d save you" and that Moshe prayed for his disciple, "May G-d save you from the counsel of the spies."

Torah commentaries ask why, if Moshe suspected the spies of bad intent, did he send them on this mission? Furthermore, if Moshe had reason to suspect that they might degenerate, why did he not pray for all of them?

The answer is provided by the *Targum Yonatan*. "When Moshe saw his humility, he called Hoshea, Yehoshua." Moshe's concern for Yehoshua was because of the latter's profound humility, which Moshe felt might be his undoing.

Yehoshua was profoundly humble, totally self-effacing, before his great teacher. Indeed, even after Yehoshua was chosen as Moshe's successor, Hashem said to him, "Be strong and brave because you must bring this people into the land I promised them." The *Talmud* interprets this to mean that he must lead with authority and firmness. Yehoshua needed this admonition precisely because of the risk that his profound humility might detract from the necessary authority of leadership.

In an earlier portion, Eldad and Medad prophesied that Moshe would die and that Yehoshua would lead the Israelites into the Promised Land. Yehoshua's reaction to this - "My master Moshe, shut them in!" - is an indication of Yehoshua's alarm at the thought that he might have to succeed Moshe as leader.

Moshe's concern was that because of Yehoshua's humility and consequent inability to see himself in the position of leadership, it might be Yehoshua who would bring back a negative account of the land in order to delay the conquest. The prophecy that Moshe could not enter the land carried with it the implication that prompt conquest of the land could only follow Moshe's death, and Yehoshua's appointment as the nation's leader. Moshe, therefore, prayed for Yehoshua that Hashem protect him from this error.

No other character trait is as virtuous as humility, but we must exercise caution that it not be misapplied. Compromising on morals and ethics because of a lack in the strength of one's convictions is a misapplication of humility. In Torah observance, as in leadership, the words "*hazak ve'emaz* - be strong and brave" should reinforce us in maintaining the firmness of our convictions. (Living Each Week)

Fruit Trees

"וַיֹּמַר הָאָרֶץ הַשְּׂמֵנָה הֲאִם יֵשׁ בָּהּ עֵץ אֲסִיף וְהַתְּחִיזֶנָּה וְלִקְחֶתֶם מִפְּרִי הָאָרֶץ"

"And how is the land – is it fertile or is it lean? Are there trees in it or not? You shall strengthen yourselves and take from the fruit of the land." (*Bemidbar* 13:20)

Rashi comments that Moshe *Rabenu's* reference to a tree is actually an allusion to a *sadik*, righteous person. Moshe wanted to determine if the land possessed a righteous individual in whose merit the inhabitants would be spared. Two questions immediately present themselves: First, how were the spies to ascertain the true righteous nature of a person? Piety and virtue are not necessarily attributes that manifest themselves publicly. How often have we met individuals who overtly present themselves as virtuous and righteous, only to discover later that it was all a show, a sham – the individual is actually hiding his insidious nature in a raiment of piety. Second, what was the purpose of retrieving the fruit from the land? If the "tree" is primarily a metaphor and alludes to a person, how will the fruits make a difference?

The Satmar Rebbe *zt"l* explains that the "fruits" determined the integrity of the *adam kasher*, righteous man, and his ability to protect the land's inhabitants. How does one determine the spiritual veracity of a *sadik*? Individuals portray themselves as righteous, virtuous, the epitome of piety. Yet, at times, we discover that it was all a ruse. They are actually quite distant from the image they present. Moshe taught the *meraglim* how to distinguish the genuine *sadik* from the chameleon: look at the "fruits," his sons and students. If those who follow in his footsteps are righteous, sincere in their piety and paragons of moral rectitude, then apparently the apple has not fallen far from the proverbial tree – the Rebbe is a *sadik*. (*Peninim* on the Torah)

Look and Leap

Fear can be a positive force and prevent people from engaging in activities that can cause serious harm. On the other hand, unreasonable fear can render people timid and prevent them from fulfilling positive life goals and achieving success in the material and spiritual realms.

Rambam explains that in order to change a trait, we must go to the opposite extreme for a time, and eventually we will arrive at a healthy middle course. An extremely timid person, for example, must act for a while in ways that are courageous, in order to achieve a balance between caution and bravery.

If you feel fearful at times and realize that it is not the healthy kind of fear, but rather, the negative, inhibiting version- step forward and take control of situations that can change you for the better. If you are extremely shy, greet people whom you have never greeted before. If you are afraid to ask the teacher or manager a question- ask. If you are weak at fundraising, keep requesting donations until you get the hang of it. If you have trouble asking for directions, do so even when you are not lost- until you overcome the rapid heartbeat and sweaty palms that seem to be your constant companions in such circumstances.

The more times you attempt something, the easier it becomes. Rather than fear of failure, you will anticipate potential success. You might not change yourself to the other extreme, but Rambam guarantees that you will settle comfortably somewhere in the middle.

Look and then leap! (Rabbi Raymond Beyda - One Minute with Yourself)