

History Lesson

“Experience is the best teacher,” declared Grandpa to his 12-year-old grandson.

“In some ways you might be right,” countered the precocious pre-teen. “It really depends on whether or not you learn from the experience.”

There is a very big difference between the learning processes of humans as opposed to those of animals. Both have the ability to learn from experience, but the animal’s potential is limited. Animals can only learn from their own experience. They learn to avoid situations that cause them pain, and repeat activities that bring them pleasure or satisfaction.

Human beings, on the other hand, can learn from the experience of others. “History repeats itself” is more than a catchy phrase. People who study events of the past and analyze their causes learn from the experience of others without having to live through each situation. Much can be learned from the mistakes of the foolish and the wicked, and students of human behavior can also grow as a result of analyzing the actions of the righteous.

It is quite true that if individuals merely repeat their behavioral patterns over and over, experience teaches nothing! Repeated mistakes just become more ingrained and sometimes develop into bad habits. Experience is a good teacher only when people analyze their own errors in order to determine and eliminate their causes. But if everyone continues to act in an unevaluated, habitual fashion, nothing is gained from experience.

It pays to take advantage of your human faculties, to learn from the lessons of the past, and to grow. Don’t live like an animal. (One Minute With Yourself – Rabbi Raymond Beyda)

Family Ties

While driving upstate one summer’s day, R’ Shalom Paltiel *shlita* stopped at a local gas station. The attendant, a young man sporting long hair and an earring, noticed the bearded Rabbi and exclaimed that he also was Jewish. As they started talking, the young man mentioned that he hadn’t put on *tefillin* since his *Bar Mitzvah*. R’ Shalom offered to help him put on *tefillin*. He eagerly agreed.

R’ Shalom put the *tefillin* on the young man and produced a *siddur* from which the young man was actually able to read. While this young man was wearing the *tefillin* and saying the *Shema*, a car with several observant Jews pulled up. They were shocked and a bit dismayed to see this “hippie” wearing *tefillin* in the middle of the gas station and made their displeasure known to R’ Shalom.

Standing next to them, he stared wistfully out at the young man and said loudly, “Do you know who this young man is? He is a descendant of the great Rebbe of Sanz!”

The critics were taken aback. “Oh! Really!” they said. In that case, if he possesses such a special heritage, being a descendant of the Sanzer Rav, it is admirable that you encourage his involvement.”

As their car began pulling away from the station, R’ Shalom ran after them and knocked on their window. The driver slowed and rolled down his window. “Actually, to tell you the truth, I don’t really know if he actually descends from the Rebbe of Sanz,” said R’ Shalom. “I just said that to get your attention. But I do know that he descends from our great Patriarch, Abraham *Abinu*. Surely, with such a prestigious pedigree, he is worthy of being reached out to with a warm, welcoming message of Judaism.” The car drove away with the passengers chastened, no doubt giving them much food for thought during the remainder of their trip! (Torah Tavlin)

The Lorraine Gammal A "H Edition
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SHABBATPINHAS

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Haftarah: Yirmiyahu 1:1-2:3

JULY 14-15, 2017 21 TAMUZ 5777

Fri. Shir Hashirim/Minhah: **6:30, 6:55, 7:30 pm** Shahrarit: **4:41, 6:40, 8:30, 8:45, 9:15**

Candlelighting: **8:07 pm**

Evening Shema after: **9:05 pm**

Morning Shema by: **8:24 am**

Shabbat Class: **6:35 pm**

Shabbat Minhah: **7:45 pm**

Shabbat Ends: **9:05 pm (R"Y 9:40)**

Sunday Minhah: **7:00 pm**

These times are applicable only for the Deal area.

Mabrook to Mechael & Estie Semah on the birth of a baby boy. Mabrook to the grandparents, Rabbi & Mrs. Reuven Semah.

Mabrook to Michael & Carol Hazan on the birth of a baby girl. Mabrook to the grandparents, Ralph & Sharon Hazan, Morris Ashear and Vicky Ashear.

Mabrook to Eliyahu and Renee Ashkenazi on the birth of a baby girl. Mabrook to the grandparents, Ralph & Sharon Hazan.

Mabrook to Noah & Mindy Sutton on the birth of a baby girl. Mabrook to the grandparents, Jack & Barbara Sutton, and Mr. & Mrs. Jack Elo.

Mabrook to Solomon & Alice Benatar on the birth of a baby girl. Mabrook to the grandparents, Eddie & Suzie Tawil.

A Message from Our Rabbi

שְׁנֵי יָמִים עַל־הַתְּמִיד

“Two on each day, as a burnt offering, constantly.” (Bamidbar 28:3)

There are people who study with great diligence and for extended periods of time only when the inspiration strikes them, which may be very infrequently. A great Rabbi once said that the true measure of *hatmadah* (diligence) is not based merely on ability or on time spent learning, but more importantly on consistency of Torah study. If a person devotes as much time as he can every day to learning Torah, he is truly a *matmid*. We can derive this from the *korban tamid*, which was sacrificed only twice a day, but since it was offered consistently – every single day – it was called the *korban tamid*, the “constant sacrifice.”

Listen to a true story told by R' Yitzchok Hisiger about a “constant learning” Jew. Reb Dovid Glick z”l was a wholesome and G-d-fearing Jew, who resided in Bnei Brak, where he operated a fabric store adjacent to the famed Itzkowitz shul. Reb Dovid was very careful to set aside time each day for Torah learning. He attended a class at 7:00 pm each day. No matter what was happening, every evening he departed his store in order to attend the class. Nothing could cause him to miss it.

One time a man entered the store and expressed a desire to buy a large amount of fabric. Reb Dovid began to show various types of fabric to the man, who kept asking for more samples and rolls of material to examine.

At 6:30 pm, Reb Dovid politely informed his customer that at ten minutes to 7, he would be closing his shop, as he had a nightly class to attend. He encouraged the fellow to do his best to make his purchase in a timely manner.

The man took his time. At 6:50 pm, despite the unfinished business and the potential to make a significant amount of profit on the large order being placed by the customer, Reb Dovid packed his bags and began to leave.

“Please,” pleaded the man. “I’m almost done. Can you stick around for a few more minutes in order to complete my order?”

Reb Dovid apologized. “I am truly sorry,” he said, “but, as I mentioned, I must go. I have a class at 7.”

“I’ll pay for the entire order in cash,” said the man, trying to incentivize Reb Dovid to remain.

Again, Reb Dovid refused and headed for the door. “Here,” Reb Dovid suddenly said, turning to his customer, “take the keys to my store. Feel free to either wait for me to return or to look around yourself. Lock up after you’re done.”

Before the man could protest, Reb Dovid was hurrying down the street.

The man ran after Reb Dovid, yelled at him to stop, and threw the keys to him.

“Before you go, I have to tell you something important,” said the man.

Reb Dovid paused.

“I must tell you the truth,” the man said. “I didn’t come to your store to buy any merchandise. I actually work for the tax authority. I am tasked with visiting and inspecting stores to determine if store-owners are paying income tax as they should be. However, now that I have witnessed your honesty, genuineness, and loyalty to your Torah studies, I have no doubt whatsoever that you conduct your finances with utmost integrity. Good luck to you.”

Reb Dovid expressed his thanks and ran off, leaving the tax official stirred by what had just occurred. Shabbat Shalom.

Rabbi Reuven Semah

Above Suspicion

”וַיְהִי אַחֲרֵי הַמִּגְפָּה...שָׂאוּ אֶת־רֹאשׁ כָּל־עַדַּת בְּנֵי־יִשְׂרָאֵל”

“It was after the plague...Count the whole community of Israel.” (Bemidbar 26:1-2)

After the devastating plague that felled 24,000 people as a result of Bilam’s treachery, Hashem commanded that *B’nei Yisrael* be counted. *Rashi* explains that the nations of the world became gleeful when they saw how many Jews had fallen victim to the immoral ways of Moab, insisting now that the Jewish people were no different than anyone else. Thus, Hashem commanded that the two letters “*yud*” and “*heh*” be added to their names – “*Mishpahat HaReubeni*, *Mishpahat HaShimoni*” – to signify that *B’nei Yisrael* had been cleansed of any iniquity and depravity and were once again worthy of G-d’s Holy Name upon them. If so, however, why are the names of only three

shebatim – *Reubeni*, *Shimoni*, and *Zebuluni* – graced with the Holy Name, whereas all the rest of the *shebatim* have their names written without any addition?

The *Kli Yakar* explains that the three *shebatim*, Reuben, Shimon, and Zebulun, were all in positions where suspicion could have been cast upon them. Reuben was the one who removed Bilhah’s bed from Ya’akov’s tent and replaced it with his mother Leah’s. The *pasuk* writes, “*Vayelech Reuben vayishkab et Bilhah*,” and uncertainty in the true meaning of the *pasuk* always cast doubt upon Reuben in the eyes of the nations. The leader of *Shebet* Shimon was Zimri who instigated the public displays of immorality which necessitated the zealotry of Pinhas. The tribesmen of Zebulun were the merchants who were constantly traveling from port to port, freely associating with all sorts of unsavory individuals. Such “frequent flyers” were perceived as potentially involved in licentious behavior. Thus, these three have the added dimension of Hashem’s Name extended to theirs. (Torah Tavlin)

Worthy to Lead

”יִפְקֹד ה' אֱלֹקֵי הָרוּחוֹת לְכָל־בָּשָׂר אִישׁ עַל־הַעֲדָה”

“Let Hashem, G-d of the spirits, appoint a man over the community.” (Bemidbar 27:16)

Sifri comments that when *sadikim* prepare to leave this world they ignore their own needs and occupy themselves with the needs of the community. Hence, Moshe pleaded for a fitting leader to succeed him. However, *Rashi* quotes the *Midrash Tanhumah*, which seems to conflict with the *Sifri*. When Hashem told Moshe to give Selofhad’s inheritance to his daughter, Moshe said. The time has come for me to request my own needs, that my children may inherit my greatness.” Hashem replied, “Yehoshua is entitled to take your position as a reward for his service, as he never left your side.”

It would seem from this *Midrash* that though Moshe at first thought only about the needs of the community, when he heard that Selofhad’s daughters would inherit their father’s portion, he began to think about himself. What happened? Why did Moshe suddenly abandon the needs of the community and begin to think about his own needs? Also, how could Moshe, the humblest of all men, have asked that his sons inherit “his greatness”?

Perhaps we can answer as follows: According to the Torah, only sons inherit. However, in the case with Selofhad’s daughters, where there were no sons, Hashem endowed these daughters with the male ability of inheritance. This ability became so ingrained in them that they acquired male abilities, in general; the *pesukim* then refer to them in the masculine form, as it says, “*Naton titen lahem* – You shall surely give them (masculine form),” and “*Betoch ahei abichem* – among the brothers of their (masculine form) father.”

In his humility, Moshe had always believed that, with his limited abilities and shortcomings, he was unworthy to be the leader of *Klal Yisrael*. He had always believed that the strength and wisdom that enabled him to lead the nation were outright gifts from Hashem. When he saw how inheritance confers new powers upon the recipient, he reasoned that Hashem would grant the attributes necessary for leadership to whomever the next leader would be. Since *halachah* prefers that sons inherit their father’s leadership, Moshe asked that his sons inherit him.

Moshe’s intentions, therefore, were totally *leshem Shamayim*; his sole interest was to provide the best leader in accordance with *halachah*. (Rav Schwab on *Chumash*)