

must provide for his son, the task of molding an infant into an upstanding young adult requires constant vigilance on a 24/7 basis. To a conscientious parent, life seems to be a steady stream of instructions and commands, most of which have been given before but require repetition. The stubborn little ones just don't seem to understand anything the first time, leading to the parent's common refrain: "Why don't you ever hear what I say?"

Spies differ from children in that they are *always* listening. Espionage experts have developed electronic devices that can penetrate walls and make even whispered conversations audible miles away. The secret agent has an insatiable desire to hear every little word in order to catch the single significant fact he needs to crack his case.

Spies. Your children **are** spies! They live inside your home, listen to every word, and observe every action. Nothing gets by them. They notice any inconsistencies or contradictions in your behavior – things you are probably not even aware of – and base their own actions upon them. To their thinking, if a parent can "get away" with less than desirable behavior, why can't the children, as well?

Many parents, when challenged by their offspring, have defended themselves with "Do as I say, not as I do!" But experience shows that the best way to teach children is to model your own behavior the way you would like them to act. The *Talmud* says: Things those children say, they have heard from the father or the mother" (*Sotah* 56b).

Keep your promises, control your temper, and act politely. The spies are watching and listening. They *will* mimic you – for better or for worse. (One Minute With Yourself – Rabbi Raymond Beyda)

Food For Thought

Rabbi Elya Lopian once depicted a tragic scene he had heard about many years earlier. During World War I, poverty was rampant and people in many towns and villages throughout Eastern Europe suffered terribly from malnutrition and hunger. In one particular family in Lithuania there was a young boy who became very ill and exceedingly weak from lack of food.

One day a group of children came to visit him. As they entered the room and walked towards his bed, the little boy looked up at his father and asked, "Who are they?"

"They are the boys from your class," his father replied sadly.

The father realized that because of his illness his son's mind was beginning to fail him, and therefore he did not recognize his own classmates.

A few days later the boy's brother came into the room. Once again the child asked his father, "Who is this?"

The father whispered softly into his son's ear, "It is your brother, my child."

Not more than a week later a man stood alongside the bed of the sick child. The youngster looked up and said, with great strain, "Who are you?"

The man looked down at the little boy and with tears welling up in his eyes, said, "It is I, my son. Your father."

R' Lopian said, "Every Jewish person is created with a soul, and like the body, the soul must have its nourishment. The soul must be satiated three times a day with prayer. The soul requires a daily diet of Torah, supplemented by the performance of *misvot*. If a person does not provide this nourishment to his soul it will become weak and infirm to the point where the person will no longer even recognize his Father...in Heaven." (In the Footsteps of the Maggid)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נִשְׁמָת לְאָה בֵּת בְּהִיָּה

בס"ד

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שַׁבַּת דְּבָרִים * שְׁמֵת זְקָרִים

Haftarah: Yeshayahu 1:1-27

AUGUST 5-6, 2022 9 AB 5782

Shir Hashirim/Minhah:	Shaharit: 5:00, 6:45, 7:45, 8:25, 9:00 am
6:12, 6:45, 6:55, 7:37 pm	Morning Shema by: 8:36 am
Candlelighting: 7:47 pm	Shabbat Class: 5:00 pm
Evening Shema after: 8:45 pm	Shabbat Minhah: 1:30 & 6:00 pm
	Shabbat Ends: 8:44, R"Y 9:16 pm
	Weekday Minhah: 7:00 pm

These times are applicable only for the Deal area.

This bulletin is dedicated in memory of Irving Gindi by his sons

לְעִילּוֹי נִשְׁמָת יִצְחָק בֶּן פִּרְיָדָה

This bulletin is dedicated by Morris Sutton in honor of his son Ricky's birthday.

Tish'ah B'Ab Schedule

Saturday evening, August 6

Minhah: 6:00 pm

Fast begins: 8:00 pm

Shabbat Ends: 8:44 pm

Arbit: 9:00 pm

Followed by a video

Sunday, August 7

Shaharit: 8:00, 8:15 & 8:30 am

Class and Video: approx. 10:00 am

Minhah: 7:30 pm

Fast over: 8:33 pm

Minhah on Shabbat will be held early to enable everyone to go home and eat *se'udah shelishit* which is the last meal before the fast. You may return to the synagogue after Shabbat is over, by car. Please wear your non-leather shoes when you return for *Arbit* prayers. Recite at 8:44 pm "*Baruch hamabdil ben Kodesh lehol.*" Please change your shoes right after you recite "*Baruch hamabdil etc.*"

Weather permitting, *Bircat Halebanah* will be recited after the fast on Sunday night, August 7.

A Message from our Rabbi

”אֵיכָה יִשְׁבֶּה בְּדָד הָעִיר רַבָּתִי”

“How can the city that was full of people now sit in isolation?” (*Eichah* 1:1)

The first time the word *Eichah* appears in the Torah is found at the time of Adam. The word *Eichah* is written with the same letters but with different vowels, which spells *Ayeka* (where are you?).

The Almighty came looking for Adam and asked “*Ayeka* – where are you?” Hashem was not merely asking a question of Adam regarding his geographical location.

When the *Ben Ish Hai* was just a young child, he was learning the story of Adam in *Gan Eden*, and he too asked the question: Why did Hashem ask “*Ayeka* – Where are you?” And he came up with a clever answer on his own. The letters “*Ayeka*” can stand for “*Ani Yodea Kol Hamistarot*.” Hashem was saying to Adam, “I know all the secrets. There is no purpose in hiding, because I know all the hiding places and you can’t hide from Me.”

Hashem was telling Adam, “You don’t have to hide from me. *Ayeka* means I know all of your secrets and all of your struggles. I know your fears and anxieties and worries. I know what troubles you. I know it all.”

Hashem in *Eichah* is telling us, “I am with you in distress.” On *Tish’ah B’Ab* He wants us to feel that we are missing something, that we are incomplete. But Hashem knows everything and He knows how difficult it is at times to serve Him. Shabbat Shalom.

Rabbi Reuven Semah

Headed for Disaster

Moshe knew he had only days to live. Standing on the Plain of *Moab* near the banks of the Jordan River, he felt the spiritual tug of the Promised Land only a stone’s throw away, but he knew he would never tread on its hallowed soil. He called together the Jewish people and prepared them for a future without his leadership.

As he reviewed all the turbulent events that took place from the time of the Exodus until their arrival on the threshold of the Promised Land, Moshe uttered a groan of lamentation. “*Eichah*?” he declared. “How can I bear it?”

The commentaries explain that as he contemplated the troubled past Moshe felt a sense of foreboding about the future. In his mind, he followed the sequence of events to their logical conclusion, and thus, he foresaw the destruction of the Holy Temple in Jerusalem that would take place nearly a thousand years later. He foresaw the estrangement of the Jewish people from their Father in Heaven and their banishment from their homeland. In pain and grief, Moshe uttered the word *eichah*, which is also the first word of *Eichah*, the book which was to memorialize the national tragedy.

What did Moshe see in the past and present that convinced him that a great national tragedy lay in the future? How did he discern the eventual breakdown in the relationship between the Jewish people and the Creator?

The commentators explain that contentiousness derives from a fundamental lack of faith. If a person has a deep and abiding faith in Hashem, he understands that nothing happens without Hashem’s approval. Therefore, if he suffers at the hands of another person, he recognizes it as a test from Hashem. His first reaction is to look into himself and correct his inner flaws. His second step is to deal with the situation gently, ethically and honorably, just as Hashem would want him to deal with it.

If a person lacks faith, however, he is not convinced that Hashem is behind the injustice he has suffered. On the contrary, he is convinced that he alone controls his destiny. Therefore, when he perceives an attack, he has no time or patience for conciliation and the niceties of ethical conduct. He is prepared to fight tooth and nail for his rights.

When Moshe considered the combative nature of the Jewish people, he realized that their faith was flawed. Sadly, he understood that these flaws would eventually widen into fissures and create a chasm between them and their Father in Heaven. This was clearly a road that headed for disaster.

In our own lives, we find ourselves in a highly litigious world. Everyone around us

is concerned about his rights and prerogatives and is ready to go to war to defend them. It makes for stressful living conditions, because we always find ourselves contending with our neighbors and associates, with the insurance company, the phone company, even the grocer on the corner. And even when we win, we often find ourselves emotionally exhausted and frazzled. But if we could reach into ourselves for an extra measure of faith, we would recognize the vicissitudes of modern life as a test of our relationship with Hashem, and we would respond on a spiritual level. Instead of anxiety and stress, we would enjoy peace and serenity. (Rabbi Naftali Reich)

Concessions

Parashat Debarim begins with Moshe *Rabenu* reviewing the main events that occurred in the 39 years since the Jewish People left *Har Sinai*. In recalling their request to send *meraglim* (spies) to reconnoiter *Eress Yisrael* before proceeding to the Land, Moshe castigates them for the disorderly manner with which they made their request, but he concedes that “the idea was good in my eyes.”

“The *Talmud* (*Sotah* 34b) deduces from Moshe’s statement - “The idea was good in my eyes” - that he felt that it was a good idea to send *meraglim*, but Hashem did not. Hashem was aware that sending spies would end in disaster, and He did not want them to go.

This is difficult to understand. If Hashem knew that the *meraglim* would end up poisoning the minds of the nation against *Eress Yisrael*, why did He agree that they could go? Hashem should have told Moshe, “Tell them that I am G-d, I call the shots, and I said ‘NO!’”?

Rabbi Mottel Katz, the late *Rosh Yeshivah* of Telz in Cleveland, Ohio, deduces an important lesson in *hinuch* from this incident. There are times that children want to do something that their parents deem inappropriate. Our parental instincts tell us to lay down the law and prohibit them from doing what they want to do. We reason to ourselves that we are required to be *mechanech* (educate) our children, and sometimes this means that we have to say, “No.”

But is it always right to say no?

We learn from the *meraglim*, says Rabbi Katz, that there are times that we have to concede, even if we know that what our children want to do is wrong!

Hashem realized that the people simply were not ready to accept His denial of their request. Had Moshe returned from Hashem with a negative response, they would have thought to themselves, “How are we supposed to go and fight against a country without sending spies? Everyone knows that you do not fight without intelligence information.”

Had *Klal Yisrael* been on a high-enough spiritual level to accept Hashem’s refusal, He would have said no. But Hashem realized they were not ready to accept His decision wholeheartedly, so He did not refuse their request.

Sometimes, notes Rabbi Katz, *hinuch* is all about conceding. We have to know when our children are able to accept a “no,” and when they are just too set on doing what they intend to do to accept our refusal. This concept is actually mentioned clearly in the *Talmud* (*Yebamot* 65b) as well: “Just as it is a *misvah* to say words that will be accepted, it is also a *misvah* not to say words that will not be accepted.”

Of course, there are many cases in which parents and teachers have to say no. But if Hashem permitted *Klal Yisrael* to do something that He knew was wrong when He realized they could not accept His refusal, then so, dear parents, must we. (Rabbi Yissocher Frand)

Spies

Raising children is not an easy task. Although the *Talmud* lists five things a father