

- 2) Don't answer until you have heard the complete question.
  - 3) Don't pre-judge a conversation. Don't jump to conclusions about its outcome before even having the conversation.
  - 4) Listen to your children carefully. Count to six before answering them.
- Everyone agrees that you should look before you leap. It is just as important to think before you speak! (One Minute With Yourself - Rabbi Raymond Beyda)

### The Four Seasons

"Wool has kinky hairs that trap the air so that it serves as an insulator to keep in the body heat. Thus, wool is especially suitable for keeping people warm when the weather is cold. The sheep doesn't know there are seasons. Hashem knows, and He has designed clothing that are appropriate to man's needs in each season."

In each season, Hashem provides mankind with clothing to wear to keep us comfortable. In addition, He has given us the holy Torah with instructions to maintain our spiritual comfort throughout the year. (By Norman D. Levy, based on Rabbi Miller's Duties of the Mind)

### Following in the Footsteps

In recent years, a group of people touring Hungary visited Budapest, which has a flourishing Orthodox congregation. There is also a shul for the members of the *Nurologin* movement (a forerunner of the Reform movement) which is an unusually beautiful building and something of a tourist landmark. The group attended the

Orthodox shul, but wished to see the magnificent structure of the *Nurologin* shul, and decided to view it after the Shabbat morning prayers.

One elderly woman on the tour was especially eager to see it, and remarked, "In my youth, my father outlawed visiting that shul completely. All my friends went there, but I was forbidden to go. I would beg and plead, but he would always declare, 'You will not step over the threshold!' I am sure he would not disapprove of my going there now, though. Oh, it is so exciting to finally be able to see it!"

The group walked over to the impressive edifice and stepped inside, one by one. Just as the elderly woman was stepping through the doorway, she fell and broke her leg. An ambulance was summoned, she was taken to the hospital, and she never did get to set foot inside the building - in accordance with her father's words. (A Mazeldig Voch)

*The Lorraine Gammal A"H Edition*  
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Haftarah: Yeshayahu 1: 1-27

**JULY 20-21, 2018 9 AB 5778**

Friday Shir Hashirim/ Minhah: **6:51, 7:30, 7:53** Shaharit: **4:45, 6:40, 8:10, 9:00, 9:10**

Candlelighting: **8:03 pm**

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

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

Shabbat Classes: **5:20 pm**

Shabbat Minhah: **6:20 pm**

Shabbat Ends: **9:01 pm (R)"T 9:33pm)**

These times are applicable only for the Deal area. Sunday Minhah: **7:50 pm**

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

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#### Tish'ah B'Ab Schedule

##### Saturday evening, July 21

Minhah: **6:20 pm**

Fast begins: **8:15 pm**

Shabbat Ends: **9:01 pm**

Arbit: **9:15 pm**

##### Sunday, July 22

Shaharit: **8:30 am**

Video after Shaharit: approx. **10:00 am**

2<sup>nd</sup> Video Showing: **12:30 pm**

Class: **6:50 pm**

Minhah: **7:50 pm**

Fast over: **8:50 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 9:01 p.m. "*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. If not, it may be said until Thursday night, July 26.

Mabrook to David & Paulette Dana on the birth of a baby girl. Mabrook to the grandparents, Morris & Susan Dana and Solomon & Denise Torgueman.

### A Message from our Rabbi

"בְּכֹו תִבְּכָה בַּלַּיְלָה וְדַמְעָתָהּ עַל לִחְיָהּ אֵינִי יָדָה מִנַּחֵם מִפְּלֹאֲהֶבֶיָּהּ"

"She weeps bitterly in the night, and her tear is on her cheek." (Eichah 1:2)

Immediately following the destruction of Jerusalem, the great philosopher Plato came to visit the ruins of the Temple. While inspecting the ruins he noted a man crying bitterly. He walked over to the man and asked him who he was. "I'm Jeremiah, the prophet of the Jews." Plato couldn't believe what he heard. "Jeremiah, your wisdom is known throughout the world. I must ask you two questions. Firstly, how could you cry over stones and mortar? Second, why do you cry over something which has already happened?"

Jeremiah looked the man squarely in the eye and said, "Plato, wisest of men, are there any philosophical puzzles you haven't answered?" Plato asked his most difficult questions to Jeremiah and the prophet answered them immediately. Jeremiah then said to the astonished Plato, "All this wisdom has come from these bricks and mortar. As for your second question, I'm afraid there is no way for you to comprehend this." (Rama, Quoted from *Lev Eliyahu* vol. I pg. 29)

The *Rambam* tells us regarding the redemption that there are two obligations: We must believe in its coming and await its arrival. What is the difference between these two things? The *Hazon Ish* writes that there are two concepts, *emunah* and *bitahon* (belief and faith). The *Hazon Ish* says that these two are the same thing, but *emunah* is the theory and *bitahon* is the practice. A man can be a great philosopher about G-d but not put it into practice. It's all theory. The same is true here. Believing is the philosophy of the *geulah*, awaiting it is the practical reality. To cry is not to analyze or contemplate, to philosophize or to interpret. To cry is to feel. To shed a tear is practical. Shabbat Shalom.

Rabbi Reuven Semah

## Looks Like Trouble

"אֵיכָה אֶשָּׂא לְבָדִי טְרַחֲכִם וּמִשְׁאַכֶּם וְרִיבֵכֶם"

"How can I alone carry your contentiousness, your burdens and your quarrels?" (*Debarim* 1:12)

The *Midrash* in *Eichah* distinguishes the context of Moshe's use of the word "*eichah*" from the ways in which Yeshayahu and Yirmiyahu the prophets used the same word. Moshe was lamenting his obligation to deal personally with *B'nei Yisrael's* petty complaints. On the other hand, Yeshayahu lamented Israel's unfaithfulness to Hashem. "How (*eichah*) had the faithful city become like a harlot," he cried out. Yirmiyahu, who saw their humiliation and destruction, cried out, "*Eichah yashbah badad* - Alas, she (Israel) sits in solitude." The commentators differentiate among these three *eichahs* as referring to distinct stages of *Klal Yisrael's* iniquity.

Harav Ze'ev Weinberger adds an interesting thought. The three laments focus upon when the people realized that Israel was in "trouble." Yirmiyahu acknowledged it only when he saw the actual destruction. Yeshayahu was able to recognize the dangerous route on which they were traveling much earlier. He noted when *B'nei Yisrael* acted like a harlot, when they sought the approval of the gentile nations who surrounded them. Indeed, when they wanted to be like the pagans, then Yeshayahu grieved. He saw where the gradual assimilation was heading. One cannot be a Jew and act and live like a gentile. One cannot have one foot in shul and the other in a pagan house of worship.

It was Moshe *Rabenu*, the father of all prophets who predicted the downfall. As soon as the people clamored for intermediaries, officers for tens and officers for hundreds and thousands, he sensed a slow departure from tradition. He knew what had motivated their request. He saw the beginning of a digression which would ultimately

lead to the destruction of the *Bet HaMikdash*.

It is important to note every change in our own behavior and attitude. The slightest deviation from the path of truth results in an insurmountable chasm that will ultimately devastate our spiritual well-being. (*Peninim* on the Torah)

## Nothing To Fear

"וַיֵּצֵא עוֹג מֶלֶךְ הַבָּשָׁן לִקְרַאתָנוּ... וַיֹּאמֶר ה' אֵלַי אֶל־תִּירָא אֹתוֹ"

Og, King of the Bashan went out towards us...and Hashem said to me, 'Do not fear him.' (*Debarim* 3:1-2)

*Rashi* cites the *Midrash* which explains that Moshe was apprehensive that the merit which Og earned in assisting Abraham *Abinu* would shield him from defeat. How did Og assist Abraham? When Lot, Abraham's nephew, was captured, Og brought the news to Abraham. The *Midrash* explains that the merit did not help Og, because his intention was actually to hurt Abraham, not to help him. He hoped that by informing Abraham of Lot's imprisonment, he would entice Abraham to be drawn into a war which would eventually cost Abraham his life. Thus Og would be enabled to marry Sarah. Since Og's intention was malicious, Hashem decreed that Og would be killed by the descendants of Abraham.

Rav Chizkiyah Cohen z"l derives a profound lesson from this *Midrash*. Although Og's intention was unscrupulous, the merit of his deed was sufficient that Moshe feared its effect. This is remarkable! An individual performed a wonderful deed motivated by a nefarious intention. Nevertheless, he was entitled to a reward on the level that the great *sadik* Moshe, the unparalleled leader of *Am Yisrael*, stood in awe of this merit. Obviously, one tiny merit swimming in a sea of evil overcomes its environment and retains its positive quality.

Yet another lesson can be gleaned from this *pasuk* which defines the essence of a *gadol*, Torah giant. *Hazal* have recounted Og's extraordinary physical prowess. He was a giant who could uproot mountains with his bare hands. Yet, this did not phase Moshe *Rabenu* at all. Man's physical strength, his ability to overpower others, was not sufficient to frighten Moshe. The material success man enjoys is subject to Hashem's approval.

If Hashem desired that Moshe emerge triumphant, then no one, regardless of his physical/material might, would defeat him. Moshe only feared his contender's *spiritual* merit, for this warranted a reward which could decide the conflict in his favor. We derive from this *pasuk* that Torah and *misvot* – and only Torah and *misvot* – give us the power and sustenance to succeed in life. (*Peninim* on the Torah)

## Listener

Speech, which differentiates man from all other creatures, is very often taken for granted, and abused. It's so easy to talk, so natural, that we give it little thought. Consequently, almost all of us say some pretty foolish things during the course of a day. And sometimes we get so caught up in trying to express our own thoughts that we don't listen to what others are saying.

The trick to being a good talker is to learn how to be a good listener. Everyone works at teaching children to talk, but you have to search far and wide to find someone who spends any time at all teaching their children the art of listening.

To improve your ability to listen, try these exercises:

1) Don't finish other people's sentences for them. It is written (*Abot* 5:7), "A wise person...does not interrupt his friend..."