

The size of your error is determined by your reaction. A minute of honest evaluation will convert a mistake into success by helping you learn from it. (One Minute with Yourself – Rabbi Raymond Beyda)

The Power of the Mind

“The brain can receive thousands of messages from all parts of the body and all the senses every second. It sorts them out and generates the appropriate level of automatic responses to direct all the functions in the body that require guidance. When a person is consciously aware of what he is doing, and he puts concepts and ideals into his mind, he is utilizing it for the biggest, most important benefit that he can have in this world.”

The brain has its own filing system. The Power of the Mind can control all our thoughts and actions and protect us from the viruses of toxic atmospheres. Investing in Torah and spirituality guarantees proper maintenance of these files. (By Norman D. Levy, based on Rabbi Miller’s teachings with permission from Simchas Hachaim Gedola Bais Yisrael.)

Maybe R’ Meir?

As R’ Yonasan Eybeschuetz lay dying, the community leaders of Altona-Hamburg, where he was the Rav, gathered around his bedside and asked him who should replace him. R’ Yonasan whispered, “Maybe R’ Meir?”

After R’ Yonasan’s funeral, the community leaders began looking for a new Rav. Many distinguished Rabbanim were interested in the post, but none by the name of R’ Meir. The community leaders decided, at last, that the position would be filled by the candidate who was able to explain R’ Yonasan’s dying words. A number of suggestions were advanced, but none satisfied the communal leaders.

Finally, R’ Yitzchak Horowitz of Brody was invited to meet the communal leaders and asked to explain R’ Yonasan’s last words. “It is really quite simple,” he said. “R’ Yonasan was not referring to any individual named R’ Meir. He was telling you that your presumption that he would not recover was premature, and thus your question about his successor was improper. It was R’ Meir in the *Gemara* who always required that one take into account even a slight possibility and not just rely on the principle of majority. R’ Yonasan meant that the *halachah* might be in accord with R’ Meir, and you should take into account the slight possibility that he would recover.”

R’ Yitzchak was thereupon appointed to succeed R’ Yonasan. (Words of Wisdom, Words of Wit)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשָׁמַת לְאַה בְּתַּבְּהִיָּה

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SHABBAT DEBARIM ✪ שַׁבַּת דְּבָרִים

Haftarah: Yeshayahu 1:1-27

AUGUST 9-10, 2019 9 AB 5779

Friday Shir Hashirim/Minhah: **6:10, 6:35, 7:30** Shoharit: **5:03, 6:30, 8:10, 8:45, 9:00**
Candlelighting: **7:43 pm** Morning Shema by: **8:39 am**
Evening Shema after: **8:41 pm** Minhah Gedolah: **1:30 pm**
Shabbat Classes: **4:45 pm**
Shabbat Minhah: **6:00 pm**
Shabbat Ends: **8:40 pm (R”T 9:12 pm)**
Weekday Minhah: **7:00 pm**

These times are applicable only for the Deal area.

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

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

Tish'ah B'Ab Schedule

Saturday evening, August 10

Minhah: **6:00 pm**
Fast begins: **7:55 pm**
Shabbat Ends: **8:40 pm**
Arbit: **8:55 pm**
Followed by a video

Sunday, August 11

Shoharit: **8:30 am**
Class and Video: approx. **10:00 am**
2nd Video Showing: **12:30 pm**
Class: **6:30 pm**
Minhah: **7:30 pm**
Fast over: **8:30 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 8:40 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, August 11. If not, it may be said until Wednesday night, August 14.

Rabbi Dabbah’s ladies’ class will be cancelled this Shabbat.

A Message from our Rabbi

”אין שואלים שלום בתשעה באב”

“One does not greet a friend on *Tish'ah B'Ab.*” (*Shulhan Aruch* 584:20)

The *Shulhan Aruch* rules that if a person encounters a friend or acquaintance on *Tish'ah B'Ab*, he should not greet him and if the other person is unaware of this law and ignorantly extends greetings, one should answer quietly and with difficulty.

Rabbi Mordechai Druk points out that this rule seems to go against all that we strive to accomplish on *Tish'ah B'Ab*. The *Gemara (Yoma 9b)* teaches that the destruction of the Second Temple was caused by the sin of *sin'at hinam* (baseless hatred) and our Sages teach that the key to ending the exile and rebuilding the Temple is to rectify the sins that led to its destruction.

If so, *Tish'ah B'Ab* should be a day to greet our friends happily to promote good will. We can answer with a comparison to a computer. When a computer freezes or malfunctions, the simple solution is to turn it off and turn it back on. Very often a simple reboot enables the system to correct and it will immediately begin working properly.

Applying this to *Tish'ah B'Ab*, sadly greetings today have become hollow, and the greeting of “How are you doing?” has become meaningless. If a naïve person begins to actually respond to the query, the questioner will quickly find a reason to excuse himself. This means the greetings were meaningless. Therefore, on *Tish'ah B'Ab*, we engage in a reset process in which we intentionally do not greet others. This is intended to enable us to reflect upon the meaning of true empathy and concern for others, and then consciously begin anew the following day. We can now begin with a newfound appreciation of the importance of sincerely and genuinely greeting another person.

Shababt Shalom.

Rabbi Reuven Semah

Laws and Customs of Tish'ah B'Ab

This year, since *Tish'ah B'Ab* falls on a Sunday, there is no “week of *Tish'ah B'Ab*.” *Tish'ah B'Ab* begins at **7:50 pm** on Saturday night, August 10. The final meal (*se'udat hamafseket*) before the fast has no restrictions since it takes place on Shabbat.

Once the fast starts, one may not eat or drink, nor wear leather shoes or leather sneakers; no washing any part of the body at all, except to remove dirt; no anointing with cream or perfume, except for medical reasons (deodorant is allowed); no marital relations; greeting one another is forbidden; engaging in any activity which may distract one's mind from mourning is prohibited. Even going to work should be avoided, at least until mid-day. Learning Torah is prohibited, except for portions relevant to *Tish'ah B'Ab* and mourning.

The custom in our *shul* for wearing *tefillin* on the morning of *Tish'ah B'Ab* is to put them on at home only for *Shema*, and then say the prayers in *shul* without them.

Shaharit is at 8:30 am without *tefillin*; *Kinot* and *Eichah* begin a half hour later.

As usual for fast days, *tefillin* are worn during *minhah*.

The fast applies to all adult men and women, the only exception being one who is ill, or old and weak, who may become ill during the fast. Anyone with a question or problem should consult the Rabbi.

Whoever mourns properly over Jerusalem will merit experiencing its rejoicing.

Stop Pushing

”וּתְקַרְבוּ אֵלַי בְּלִפְתָּי”

“All of you approached me.” (*Debarim* 1:22)

Moshe begins his rebuke of *Klal Yisrael*. He alludes to a number of sins by “*remez*,” hinting at most of them. He does not want to embarrass the people. He seeks to preserve their dignity, so why should the Torah list all of the details? He does this

for the majority – except for two sins. Twice Moshe goes into detail, describing their error, how it began and what the consequences were. He agonizes about how they requested new judges and would rather appeal their litigation to Moshe's “students” than to the “teacher” himself. Moshe relates how his acquiescence to their request brought a joyful reaction from the people. They thought these leaders would be more predisposed to responding to their needs. In truth, they thought it would be easier to sway them.

Moshe also addressed the sin of the *meraglim*, spies, who returned from *Eress Yisrael* and slandered the land. They incited the people against Moshe and Hashem, causing irreparable damage. This damage foreshadowed the decree against this generation's entrance into *Eress Yisrael*. That night, *Tish'ah B'Ab*, was a night when the people overreacted. They cried and cried. It was a “*bechiah shel hinam*,” unwarranted weeping. They had nothing to fear but fear itself. Their punishment is our punishment – a *bechiah ledorot*, weeping for generations. On this same date, many years later, the two *Batei Mikdash* were destroyed. *Tish'ah B'Ab* became our day for commemorating national tragedy. All this was a result of their unwarranted reaction to the disparaging comments made by the spies.

Before Moshe rebuked them for the sin of the *meraglim*, he told them what had preceded the sin. “All of you approached me.” They all came. *Hazal* note that there was no order to the way that they came. They approached Moshe in a disorderly, disrespectful manner. The young pushed ahead of their elders, the elders pushed aside their leaders. This was in sharp contrast to the decorum that prevailed during the giving of the Torah. When disrespect reigns, it is a sign that the motivation is not proper. They were not interested for the sake of Heaven, They sought to rebel, to undermine Moshe *Rabenu's* leadership, to repudiate the yoke of Heaven from controlling their lives.

Herein, says Rav Elchanan Sorotzkin z”l, lies the root of their sin. Two sins – one goal – one origin. They sought other judges, and they pushed their way disrespectfully, demeaning their elders and leaders. They fought for their goal. They pushed for their goal. Their goal represented the antithesis of Jewish values. Their intention was to find a way to revoke their present leadership. This is why the Torah details and emphasizes these two sins. They are the source of so much agony and tragedy for our people. We must understand the source of our problems: a lack of respect for our spiritual leadership; a disdain for their guidance; an indifference to their rendering of *halachah* – if it does not coincide with our way of thinking. (*Peninim* on the Torah)

Little Mistake, Big Mistake

Everyone suffers from different phobias. Some people are afraid of dogs. Others won't fly in airplanes. Still others are afraid of the dark, or petrified of enclosed places. Some fears are rational and others irrational – but fear is part of almost everyone's life.

Fear is much like pepper. A little can enhance the taste of a meal, while too much can spoil the efforts of even the greatest chef.

Fear of making mistakes fits into this category. A mistake is part of life. After making an error, the best reaction is to consider what caused it, and then develop a plan to avoid repeating it. A mistake can be productive if you learn from it, and destructive if you deny the error and proceed without change.

When you make a mistake, don't deny it and don't justify your behavior. You can shrink the mistake into something small by revising your behavior to eliminate repeating the same error in the future. But should you rationalize it away, you will probably do it again and, in doing so, magnify even a little mistake into a big one.