

Learn to listen and learn to evaluate the merits of ideas other than your own. Learn to accept that there is a lot of life that you don't see. Learn to tolerate the fact that "he" or "she" is different than you. (One Minute with Yourself – Rabbi Raymond Beyda)

## Long-Distance Arrangements

Yehoshua Levinsohn received a phone call about a *shidduch* in Montreal, Canada. Try as he might, however, he could not find anyone remotely connected to the Montreal *kehillah* to give him information about the girl. Days turned into weeks, and he couldn't find out a thing. Each time the *shadchan* asked if he could proceed, Yehoshua assured him that it was not that he had heard anything negative – he simply had not received any information. Little did he know that the fate of this *shidduch* hung on another phone call.

"Hello, this is Hershel from Montreal. May I please speak to Mendel?"

Yehoshua told the caller that there was no Mendel living there and that he had apparently dialed the wrong number. A few minutes later the phone rang again. It was the same caller, calling from Montreal. Yehoshua repeated, "Wrong number," and was about to hang up when the caller said, "Wait a minute. Isn't this the Lebrovitz residence?"

"Oh, now I understand," Yehoshua said. "Mendel Lebrovitz is my next-door neighbor. His number is almost the same as mine, except for the last digit. Just dial zero six instead of zero five."

As the caller was writing down the correct number, an idea popped into Yehoshua's head and he said, "Wait a minute, Hershel. Would you happen to know a Mandell family that lives on \_\_\_ Street in Montreal?"

As it turned out, "Hershel from Montreal" was a virtual gold mine of information. He prayed in the same shul as Mr. Mandell, and knew the whole family well. Moreover, Yehoshua's neighbor, Mendel Lebrovitz, soon confirmed that his cousin Hershel was a man to be trusted. Hershel not only provided an extremely favorable report about the prospective bride and her family, but he also gave Yehoshua the names of a few people in Montreal whom he could call.

Needless to say, this strange beginning resulted in a happy conclusion. (There is no such thing as coincidence 2)

*The Lorraine Gammal A"H Edition*  
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## Congregation Magen Abraham

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Haftarah: Yeshayahu 49:14-51:3

**AUGUST 11-12, 2017 20 AB 5777**

Fri. Shir Hashirim/Minhah: <b>6:10, 6:35, 7:30 pm</b>	Shaharit: <b>5:06, 6:40, 8:30, 9:00, 9:15</b>
Candlelighting: <b>7:41 pm</b>	Morning Shema by: <b>8:40 am</b>
Evening Shema after: <b>8:39 pm</b>	Shabbat Class: <b>6:05 pm</b>
	Shabbat Minhah: <b>7:15 pm</b>
	Shabbat Ends: <b>8:37 pm (R"Y 9:09)</b>
	Sunday Minhah: <b>7:00 pm</b>

These times are applicable only for the Deal area.

**Rabbi Raymond Beyda will be giving a class every Wednesday night at 8:30 pm sharp at Magen Abraham of West Long Branch. Men and Ladies are invited.**

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

**This bulletin is dedicated by Mitchell & Robin Antar  
 in memory of Sam Antar**

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**This bulletin is dedicated by the Betesh family  
 in memory of Mr. Al Betesh**

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**Mabrook to Shlomo & Elaine Safdieh on the birth of a baby girl. Mabrook to the grandparents, Joey & Karen Serouya and Mark & Mozelle Safdieh. Mabrook to the great-grandparents, Abe & Elaine Serouya.**

**Mabrook to Morris & Susan Dana on the birth of twin grandchildren.**

## A Message from Our Rabbi

**"וְלַעֲבֹדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם"**

"And to serve Him with all your heart and with all your soul." (Debarim 10:13)

Rashi explains in the first paragraph of the *Shema*, "With all your soul: even if He takes your soul." Sometimes a person can show his love of Hashem when he is being taken to die. This was done many times in our history.

R' Avraham Obstfeld endured the *Gehinam* known as Auschwitz for two long years. In the camp, it became routine for inmates to be called out each day by their

numbers. Those who were selected were instructed to line up the next morning to be sent to the gas chambers, never to be heard from again.

One day his number was called. A shiver went down his spine. As he went to sleep that night there was a prayer on his lips. He prayed to be saved, while preparing himself for the inevitable.

The next morning as he stood in the death lineup, he reached into his pocket and felt something. It was a piece of bread. He clutched the precious food, which was spotted by a fellow inmate in line. “Please,” begged the man, “give me the bread. I’m starving. Give it to me please.”

R’ Avraham decided, with just minutes to live, here was an opportunity for him to perform one final *misvah*. He even recited a *berachah*, “*Asher kideshanu bemisvotav vesivanu al misvat sedakah.*” As the final words emerged from his mouth, he handed the piece of bread to his fellow inmate.

The men began to head toward the gas chambers, when a Nazi guard suddenly appeared and stopped the group. He announced that an urgent job had just come up and men were needed for the task. He began to select men for this group, choosing R’ Avraham among them. This, it turned out, ultimately led to his liberation. He never made it to the dreaded gas chambers.

His escape from the clutches of death, he would say, was in the merit of what he thought was his final act of *sedakah*. He left a legacy for his family and a lesson that even at death’s door, salvation is possible. Shabbat Shalom. Rabbi Reuven Semah

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### *The Future is Now*

The *Gemara* (*Berachot* 20b) records an argument that the ministering angels presented before Hashem: “Master of the World! It says in Your Torah (*Debarim* 10:17), [Hashem] does not show favor and does not accept bribes, yet You favor the Jewish People over the other nations, as it says (*Bemidbar* 6:26), May Hashem lift His countenance to you [*B’nei Yisrael*].” Hashem responded, “How can I not show favor to *Yisrael*? Although I wrote in the Torah, You will eat and be full, and you will bless Hashem, your G-d, *B’nei Yisrael* bless Me after eating even an amount as small as a *kezayit* (olive) or *kebetzah* (egg).”

Is this cause enough for Hashem to override His principle of ‘He does not show favor’? Just because *Klal Yisrael* say *Bircat Hamazon* on a *kezayit* rather than only when they are fully satisfied? Furthermore, if devotedly going beyond the basic requirements when fulfilling a *misvah* is indeed the cause of Hashem’s outpouring of love and compassion, why does He point to stringency in *Bircat Hamazon* as the specific merit for His special consideration, rather than to any of the other *misvot* in which *B’nei Yisrael* are stringent?

The Torah requirement for *Bircat Hamazon* is that one must be satisfied, as the *pasuk* above states. Since *Bircat Hamazon* is an expression of gratitude for satiation, why, indeed, did our Sages decree that we should say *Bircat Hamazon* even after eating only a *kezayit* or a *kebetzah*? Indeed, *misvot* and *averot* regarding eating are generally based on the measurement of a *kezayit*. Why?

Though presently, a *kezayit* does not usually satisfy a person’s hunger, *Hazal* tell us that in the time of *Mashiah*, a *kezayit* will satiate. *Torat Kohanim* states that the *pasuk* (*Vayikra* 26:5), “You will eat your bread to satisfaction,” refers to the time of *Mashiah*, when a person will eat only a little, and it will be blessed in his innards. In that time, Hashem will bless the earth with such richness that people will feel satisfied after eating as little as a *kezayit*.

Because Jews are constantly yearning for *Mashiah* and thinking of the World to Come, our Sages decreed that, even in this pre-*Mashiah* world, a mere *kezayit* should be considered a complete act of eating. When *Klal Yisrael* say *Bircat hamazon* after eating a small amount of food they are expressing their *emunah* in that world of the future, the perfect world at the End of Time, when Hashem will reveal Himself.

Therefore, Hashem told the angels, “How can I not favor *Klal Yisrael*?” When the Torah says Hashem does not show favor, it refers to Hashem’s present conduct with humanity. In the World to Come, however, when *Klal Yisrael* will enjoy a special relationship with Hashem that will be recognized by the entire world, Hashem will openly favor them. Since *Klal Yisrael* say *Bircat Hamazon* on a *kezayit* even in this world, even though satisfaction from such small amounts will occur only in the future, it is only fitting for Him to give them special treatment now, for, in this small way, they are already living in the world of the future, in the time of *Mashiah*. Indeed, *Klal Yisrael* do not consider their real existence to be in this world; they are always thinking about *Mashiah*.

Rav Schwab often cited the *Mishnah* in *Pirkei Abot*, that this world is but a foyer where we must prepare ourselves before we enter the Great Hall of *Olam Haba*. In doing so, we can identify ourselves as virtual citizens of that future world.

The Rav pointed out the following examples of this:

If a person works hard to conquer his *yeser hara* in this world, he is already a virtual citizen of *Olam Haba*, because in *Olam Haba* the *yeser hara* does not exist.

If a person distances himself from lies and trickery in this world, he is also considered a *ben Olam Haba*, because that world is called *Olam Ha’emet*, the World of Truth.

And finally, if someone keeps Shabbat properly, our Sages teach us that he is already tasting *Me’en Olam Haba*, the taste of the World to Come.

This could be the meaning of the statement (*Sanhedrin* 90a), “All Jews have a portion in the World to Come.” Note that it does not say *Le’Olam Haba*, which would mean “they will have” in the future. It says they have a portion *Be’Olam Haba*, meaning they can have a share in *Olam Haba* right now, in this world...provided that they perfect themselves in these special *misvot*. (Rav Schwab on *Chumash*)

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### *He is Different*

It is really amazing how much variety life offers. If you were to travel to all corners of the Earth, you would discover many new types of trees, plants, fruits and animals. The bird, fish and insect species, as well, comprise hundreds of thousands of flying, swimming and crawling creatures in an assortment of shapes and colors. Weather offers variation, too, as it changes from season to season, day to day, hour to hour, and place to place. As a result, modes of dress and styles of dwellings are adapted to the various climates around the globe. Variety is everywhere.

The most varied of all creatures is probably the human being. You might contend that people basically look the same. Some are a little taller and some a little fatter. Skin color and eye shape may vary. But the two-arms-two-legs upright form makes any two humans resemble each other to a much greater degree than do two members of the plant or animal kingdom.

Yet man has intellect. As no two faces are alike, so, too, no two people think the same. Although it is possible to classify human beings into broad categories, no two persons are identical – not even identical twins.

You are one of the most unique creatures in Creation. You have your likes and dislikes, your personal preferences. You might feel that you know what is best for

everyone – but you are mistaken. Everyone is an individual, and all individuals see things a little differently than even their closest partners on life's journey.