

would be working after Shabbat had begun. Yes, he knew that in the city of Belz this was unheard of, but he felt he had no other option.

Mendel wished there were some other way. He had never dreamed it would come to something like this. *Hillul Shabbat*? How could he stoop this low? He watched the sun carefully, knowing Shabbat was coming, his heart pounding.

Just one more haircut and I'll have enough money, just one more...

At last he stopped.

It was well after sunset. He had done it. He had worked on Shabbat! He couldn't look at himself in the mirror; he could not believe what he had done. He hid it from his wife and children, who assumed he had gone to shul on time straight from work. But his deed had not gone unnoticed; many of the other villagers had noticed his arrival at shul long after the beginning of Shabbat.

Moshe the tailor was shocked. How could Mendel have desecrated the holy Shabbat? He immediately told the Rebbe what had happened, and the Rebbe thanked Moshe for bringing the matter to his attention.

After Shabbat, the Rebbe's *shamash* came to Mendel and told him that the Rebbe wished to see him. Mendel had wondered over the course of Shabbat if the Rebbe was aware of what he had done, and now he was certain that someone had said something. Mendel walked hurriedly toward the Rebbe's home, nervous and ashamed.

As he stood in front of the Rebbe, tears streamed down his face – he was deeply pained over what he had done. When he looked at the Rebbe, he noticed that the Rebbe had also been crying. “Mendel,” the Rebbe began, “I am giving you a fine of one week's worth of candles to the *Bet Midrash* as punishment for keeping your shop open after sunset.” Mendel hung his head, but accepted the punishment with a promise that he would never do it again. As Mendel left the room he saw that Moshe was standing right outside the door. Soon the *shamash* called Moshe into the Rebbe, as well.

The Rebbe glanced at Moshe and spoke in a pained voice. “And you, Moshe...to you, I am giving a fine of **two** weeks' worth of candles as a punishment for being the one who spoke badly about Mendel. If you were really concerned that he was being *mehalel Shabbat*, then you would have asked him why he had done such a thing. You would have seen that he was in dire straits, which called for desperate measures.”

Moshe was stunned, but he realized what the Rebbe was saying to him. If only he had been as vigilant to help Mendel as he was to tell on him.

He was about to leave the room when the Rebbe said, “And I, the Rebbe, was not aware that someone was in such need in my *shtetl*. I am giving myself a fine of **five** weeks' worth of candles for the *Bet Midrash*...”

And with that, the Rebbe broke down crying. (A Touch of Warmth)

The Lorraine Gammal A"K Edition

לְעִילוי נְשִׁמַת לְאַה בֵּת בְּהִייה

בס"ד

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SHABBAT HA'AZINU * עֲתַת הַכֹּאֲלֵנוּ

Haftarah: Shemuel II 22:1-51

OCTOBER 11-12, 2019 13 TISHREI 5780

Friday Minhah: **5:55 pm**

Candlelighting: **6:05 pm**

Evening Shema after: **7:03 pm**

Shaharit: **6:03, 6:45, 8:10, 9:10 am**

Morning Shema by: **9:12 am**

Shabbat Classes: **4:40 pm**

Shabbat Minhah: **5:40 pm**

These times are applicable only for the Deal area. Shabbat Ends: **7:01 pm (R"Y 7:33 pm)**

This bulletin is dedicated by the Sitton family in loving memory of
Yaakov ben Rachel, Leon ben Rachel, Mordechai ben Rachel,
Mazal bat Rachel, Yitzchak ben Rachel and Eliyahu ben Matil.

This bulletin is dedicated in memory of Alexander Samuel August
by his loving daughters לְעִילוי נְשִׁמַת אֶלְכֶסְנֵדֶר בֶּן חַנָּה

Mabrook to Michael & Devorah Farhi on the birth of a baby girl. Mabrook to the grandparents, Shlomo & Shavie Abecasis.

A Message from our Rabbi

”אָנָּה ה' הוֹשִׁיעָה נָּא אָנָּה ה' הַצְּלִיחָה נָּא”

“Please, Hashem, save now! Please, Hashem, bring success now!”
(Tehillim 118:25 and Hallel)

As we approach the holiday of Succot, we prepare the *lulab* and the *etrog*. While we say *Hallel* we wave the *lulab* and *etrog*. Rabbi Avigdor Miller zt"l was asked: What is the meaning of shaking the *lulab* in all different directions?

His answer: There are a number of meanings. One is, the same as when we say the *Shema*, “*Shema Yisrael... Hashem Ehad*, You are one; north, south, east, west, above and below, in all directions there is nobody but You!” So we point the *lulab* in all directions exactly for the same significance, *Hashem ehad*. That's what the *lulab* says.

Another significance is the moving of the *lulab* out and then back in. The *lulab* first goes out towards Hashem and then comes back to us. Which means, we serve You, we thank You, we express our appreciation to You, and You bestow Your bounty on us; it comes back to us.

And so, as the person waves the *lulav* he recognizes that Hashem is the King. He understands that Hashem is in power everywhere. So as a result, Hashem bestows upon him the results of recognizing His power. Shabbat Shalom and *Tizku leshanim rabot*.

Rabbi Reuven Semah

Parenting By Example

”שחת לו לא בְּנָיו מוֹמָם דוֹר עֲקָשׁ וּפְתִלְתָּל”

“Corruption is not His — the blemish is His children’s, a crooked and twisted generation” (*Debarim* 32:5)

The *Shaar Bat Rabim* provides a profound lesson in parenting from this *pasuk*. Some people behave incorrectly - and they know it - and yet, it does not bother them. Although they do not follow the *misvot*, they feel no guilt for their actions, nor do they try to improve.

And yet, at the very same time, they expect exemplary behavior from their children. They expect their children to follow the path of Torah, to study and perform the *misvot*. And if, or when, their children deviate from that path, it causes them a great deal of anguish.

The *Shaar Bat Rabim* says that they are making a tragic mistake. They need to understand: just as they expect their children to follow the straight path, the Holy One, Blessed be He, wants that from His children as well.

The children see that their parents do not listen to the voice of their Father in Heaven — so why should they do any differently? By not listening to their parents, they follow their parents’ example in two ways: through their misbehavior itself, and through their rejection of their parents’ wishes. This is exactly what they should be expected to do — so the parents should not be surprised if their children go off course.

This is what the verse says, “his corruption” - the fact that he himself is corrupt - “no” - this doesn’t bother him at all; but “his children” - the same corruption from his children - “their blemish” - it is a painful blemish in his eyes. This is “a crooked and twisted generation” - such a person is mistaken, crooked in his thinking. “It is to Hashem that you do this” - you yourselves are doing precisely the same thing to Hashem, Blessed be He, and “He is your Maker, the One who established you.” He wants from you, as His child, that you follow the good and straight path - and if you do not listen to your Father, how can you then expect from your children that they should listen to their parents?

It is natural for parents to want their children to “turn out better than we did!” The *Shaar Bat Rabim* is telling us that the way we can influence others - especially our children - is to influence ourselves first. We can only lead by example! (Rabbi Yaakov Menken)

Money Can’t Buy Happiness

On this last day of his life, Moshe gives one final warning. After conveying the endless favors G-d granted the Children of Israel, he tells of their future rebellion and the calamities that will befall them, and, finally, their ultimate redemption.

Moshe’s poem warns of the spiritual danger inherent in financial success. “*Yeshurun* (“*yashar*” means upright, straight and just) became fat and kicked, and it deserted G-d its Maker, and was contemptuous of the Rock of its salvation.” (32,15) How does fiscal accomplishment transform genuine, sincere servants of G-d into contemptuous rebels?

The *Hafess Hayim* tells a story of two sisters, one who married a rich man and one who married a poor fellow. After many years of separation, the poor sister went to visit her wealthy sibling. As she entered the mansion, she was amazed by the fantastic rooms with their exquisite furnishings, the gleam of the pearls and jewels in her sister’s rings and earrings, the silk gown her sister wore, the servants responding to her every word.

Yet as they discussed their lives, the poor one started to notice how thin and gaunt her sister’s face looked, the despondent look she had. She asked, “My dear sister, surely your husband could afford you roasted doves and geese daily. Why do you look as you do?” The wealthy sister explained, “My rich and influential husband does give the most beautiful wardrobe and the most precious stones, and I feast like royalty. But this is all meaningless because there is no intellectual or emotional connection; I am treated as one of the servants. He publicly humiliates me and screams at me. You may only have the dress on your back, but your husband treats you with respect. For all my possessions, I have no right to even state my opinion regarding the issues of the home.”

So, too, continues the *Hafess Hayim*, is the attitude of some toward our spiritual resource, the Torah. Some cover it with the finest silks, the most precious jewels, and keep it in an ornate ark. But this is meaningless to the Torah. So long as we beautify her but ignore her intelligence, her input, her keen guidance, she is insulted and hurt. Surely she would give up all the adornments so long as she is not trampled upon. There are others who cannot afford the accoutrements but offer great respect, not deviating from her sage advice. And this is more precious than all the jewels in the world.

We are members of possibly the most affluent Jewish community in Jewish history. But we have adopted the contemporary values of getting “the biggest bang for the buck” and feeling there is virtually nothing for which we cannot buy a solution. But spirituality cannot be bought off. Spirituality is about building a loving relationship with G-d; we cannot buy a relationship. This relationship is about investing our one commodity that is more valuable than all the jewels in the world – ourselves. (Rabbi Pinchas Avruch)

Something for Everyone

“In what way does the stomach grind up food? The stomach uses a powerful concentration of hydrochloric acid that breaks down the food into its underlying components, so that it is no longer recognizable.”

When we digest the food of spirituality, our brain breaks it down and we learn from it. Two different people can learn the same passage and receive a different idea from it. The beauty of the Torah is that it is Something for Everyone to receive and gain nourishment. (Norman D. Levy, based on Rabbi Miller’s teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

All My Fault

Time had become harder and harder for Mendel the barber, a simple villager in the late 1800’s. His expenses had gone up, and he could not think of any new way to bring in money for his large family. His wife knew things were difficult and wanted to help her husband, but Mendel insisted that he could manage by himself, so she did not press the issue.

Finally, one Friday, after agonizing endlessly about the decision, Mendel decided that he was going to stay at work late to make some extra money – which meant that he