

It is very difficult to overcome the strong desire which is motivated by what our eyes see and is strengthened by our *Yeser Hara*. A wily adversary, the *Yeser Hara* has his special tools for making even the simplest pleasures and the plainest possessions irresistible.

A good way to fight this enemy is by using one of his strategies. When people want to do a *misvah*, the Evil Inclination doesn't try to get them to abandon their good intentions. Instead, he tries to make them procrastinate. "I'll do it as soon as I finish this game," or, "I'll get to it after my nap, when I'm less tired." Somehow that small delay deals death to good intentions.

When desire builds to the point where you've "just got to have it," and you will be so very miserable without "it" – procrastinate. Don't fight the urge; delay! "I will get to it in a little while," or "Maybe the other model is nicer and deserves a second look." Try anything that will buy time for the raging flames of desire to peter out.

Practice stalling and you will develop the ability to squelch burning desire for things that are probably not beneficial to your spiritual health, anyway (One Minute with Yourself – Rabbi Raymond Beyda)

Keeping the Promise

Trees waved in the gentle breeze, fanning the faces of the chatting women on the benches below. The birds' chirping overhead was muffled by the cheerful sounds of children at play. During the years that I lived in Yerushalayim, my friends and I would often congregate on these benches on Shabbat afternoons.

Opposite the benches stood a beautiful, well-kept nursing home. Every Shabbat afternoon, we would watch as an elderly woman suffering from dementia emerged from the home, carrying a napkin filled with leftover pieces of bread. She would walk to one of the planters in the garden and empty the contents of her napkin into the soil. Then she would stretch out her arms toward the sky and call out, "*Tziporim! Tziporim!* – Birds! Birds!" motioning for them to come and partake of her food.

One afternoon, as the familiar scene repeated itself, my sister asked me if I knew why this woman insisted on feeding the birds every day.

"I always figured that she must have an affinity for birds," I replied.

"That's not the reason," said my sister, shaking her head. "This woman is a Holocaust survivor who was incarcerated in concentration camps, where every piece of bread was so precious. During those horrific years, her thoughts constantly revolved around food: when and where will she obtain something to eat?"

"One day, as her starving, emaciated body desperately craved a morsel of bread, this woman turned to Hashem and said, '*Ribbono Shel Olam!* I didn't treat bread with the proper respect nor did I value it enough before the war broke out. I promise You, though, that if I ever make it out of this camp alive and live to see the end of the war, I will treat bread with the respect that it deserves, and I will never again waste another crumb.'"

The elderly woman who had come out to the garden did not remember much. But one thing she did remember was the promise she had made while she was in the camps. And so, three times a day, after finishing each meal in the nursing home, she would collect the leftover bits of bread from all the tables, carry them outdoors in a napkin, and call the birds to come and eat so that none of the precious bread would go to waste. (Sparks of Majesty)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשָׁמַת לְאָה בַּת בְּרַיָּה

בס"ד

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SHABBAT HA'AZINU ☆ עֶשֶׂת הַכָּאֵלֻן

Haftarah: Shemuel II 22:1-51

OCTOBER 7-8, 2022 13 TISHREI 5783

Shir Hashirim/Minhah:	Shaharit: 6:00, 6:45, 8:25, 8:30, 9:00 am
6:00 pm (main & upstairs)	Morning Shema by: 9:09 am
Candlelighting: 6:10 pm	Shabbat Class: 4:45 pm
Evening Shema after: 7:08 pm	Shabbat Minhah: 1:30 & 5:45 pm
These times are applicable <u>only</u> for the Deal area.	Shabbat Ends: 7:06, R"T 7:38 pm
Weekday Shaharit: 6:45, 7:10 am, Sundays: 6:45, 8:00 am, Weekday Minhah: 6:00 pm	

This bulletin is dedicated by Joey and Sophia Mizrahi
in memory of Lucille Greenburg לְעִילּוֹי נְשָׁמַת קִילָה בַת אֵיתָה

This bulletin is dedicated by the Sitton family
in memory of Marcela Sitton לְעִילּוֹי נְשָׁמַת מַרְסֵלָה בַת רַחֵל
in memory of Eliyahu Rofe לְעִילּוֹי נְשָׁמַת אֱלִיָּהוּ בֶן מִטְיָל

Mabrook to Morris & Stella Sitt on the *Bar Misvah* of their grandson, Isaac Tawil.
Mabrook to Shlomo & Shavie Abecasis on the *Bar Misvah* of their son, Moshe Meir.
Condolences to Suzie & Adam Cohen on the loss of her father, Isaac Zakai.

A Message from our Rabbi

(Vayikra 23:42) "בְּסֻכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל-הָאִזְרָח בְּיִשְׂרָאֵל"

"You shall dwell in booths for a seven day period every native in Israel"

The hustle and bustle of Succot is about to begin. There is nothing quite like it. It's a happy time. Besides Succot being known as the holiday of sitting in the *succah*, and the holiday of taking the *lulav* and *etrog*, it is also known as the holiday of peace. It is known as the holiday of Aharon *Hakohen*, who was famous for making peace among quarreling Jews. But, where do we find any hint of peace in any of the many *misvot* and ceremonies that we perform on this holiday?

Rabbi David Kaplan points out the following explanation. Friction and resentment often result from the separation of the "haves" and the "have-nots." Wealthier people tend to associate with the wealthy and the ones who are lacking are with others like them. Bigger homes, more expensive cars, extravagant vacations and very fancy weddings serve to further emphasize the difference between the two. But then along comes Succot.

For one week everyone goes outside to live with only a flimsy roof overhead. The item that is normally the single most obvious symbol of one's economic status - the home - is suddenly the same for everyone in the Jewish people. The message we're meant to absorb is that we shouldn't allow the harmony of our people to be disrupted by something silly like money.

There is another aspect of Succot. The *halachah* states that a *succah* only needs three walls to be a kosher *succah*. You may make four walls if you want to, and most people do, but three are enough. Why? The nature of a home is that it separates the occupants from people outside. A man lives in his private little world and every other home dweller lives in his. He doesn't focus on you and you don't focus on him. The home serves as a barrier between neighbors and friends. On Succot the barriers come down. On Succot people will be able to focus on each other rather than only on themselves. Interestingly, this ability to focus on others was very strongly found in Aharon. Aharon was able to sincerely rejoice over his brother Moshe *Rabenu's* success. We know it is sometimes difficult to be really happy for others. The key factor is to take yourself out of the equation. Focus on him only. Then you can see your friend's needs and be happy if he gets it. Also, we know that spreading compliments to others has a great benefit to them, many times making their day or even sometimes changing their lives.

Succot is a time of cheer and goodwill. This is most greatly accomplished by taking away the fourth wall. Shabbat Shalom. Rabbi Reuven Semah

Pray for Rain

(Debarim 32:2) "עֲרֹף כַּמָּטָר לְקַחֵי תִזְלַל כְּטַל אֶמְרָתִי"

"May my teaching drop like rain, may my utterance flow like the dew"

The *Alshich* explains this *pasuk* as a prayer. Moshe asks that the effect of his words shall resemble that produced by rain and dew, in that they lead to the growth of crops. Similarly, may his words have a positive effect in developing the people to bring them closer to Hashem. The *Chezkuni* explains that the effects of rain are not immediately noticeable. It is only after some time has elapsed and grass begins to sprout, flowers bloom and fruits grow that its worth is appreciated. Similarly, a man cannot be impatient in the study of Torah. He should not despair when he does not realize initial success in his studies. Through patience, resolve and continued study not only will he have scholastic success, but ultimately his character and personality will be molded into that of a true *ben-Torah*.

There is yet another interpretation to this analogy. Rain has the natural power to spur growth only after the necessary soil preparations have been performed. Plowing, seeding and fertilizing are necessary prerequisites for rain to achieve successful results. Similarly, Torah study success can only be realized after a person has thoroughly geared himself for it. Unless one invests time and effort to ready himself for its effects, it will be similar to rain that falls on barren unseeded earth; it will be for naught. (*Peninim* on the Torah)

Non-Trivial Pursuit

The song of *Ha'azinu* encompasses a panoramic view of Jewish history. It tells of the past, present, and future of *Klal Yisrael*. However, Moshe does not end the portion with a song. He exhorts them to take his words seriously and apply them to their hearts. Then he reiterates the most prevalent theme of all his teachings, "Be careful to perform the entire Torah, for it is not an empty thing for you, for it is your life."

The spectrum from "not an empty thing" to "it is your life" is extremely broad. It is quite disconcerting to see Moshe telling the nation he had guided with the words of Torah proclaim that Torah is not an empty thing. Can he have meant something deeper?

Rashi tells us that he in fact did mean something deeper. There is no empty thing in Torah. Every fact and seeming minutia bear tremendous relevance, even the seemingly trivial fact that is written in *Sefer Beresheet* "the sister of Lotan was Timna," is a springboard for philosophical, historical and even kabalistic discussions.

Again, something needs clarification. The Torah tells us that there is not one thing empty, irrelevant, and trivial in the Torah, as it is your life. Is there no middle ground? Can something be important yet not be life-encompassing?

When I was in seventh grade one of my classmates was frustrated at a difficult commentary that *Rashi* had cited. "I don't like this *Rashi*," quipped the student.

My Rebbe, Rabbi Shmuel Dishon, stopped him short with a story that occurred to his friend Chaim. Chaim was on a tour of Paris' Louvre. On the tour was an elderly American woman, whose appreciation for art began and ended with her grandchildren's works which hung proudly on her refrigerator. As the guide passed the Mona Lisa, the oohs and ahs of the crowd were drowned out by the cynicism of the woman.

"Is she smiling or not smiling? Can't DaVinci make up his mind?" she kvetched. The Rembrandts and Reubens did not forego her criticisms either.

When the guide began to explain the distinction of painting style, the differences of oils and brushstrokes and a host of other amazing facts and analysis, the women let out a sigh of impatience. "I really don't see what is so wonderful about these pictures! My gr..." The guide cut her short. In perfect English with a French accent, he began.

"My dear madam, when you go to the Louvre you must realize the paintings are no longer on trial. They have already been scrutinized and analyzed by those who have spent their entire lives studying art. Every stroke of the brushes has been praised and critiqued. What hangs here are the standard bearers for every generation of artists to come. At the Louvre, the paintings are not on trial. It is you who are on trial. The paintings have passed the test. It is you who have failed."

Needless to say, my classmate understood our Rebbe's point.

In order to appreciate every detail of the Torah and to understand that every fact, figure, and seemingly trivial detail contain endless depth and countless meanings, one must make the Torah his life. Moshe is telling us more than a critique of Torah wisdom; he is teaching us a fundamental Torah principle. "There is not one empty thing in Torah when it is your life!" If one makes a serious career of Torah study, if he analyzes and commits himself to Torah knowledge, he will be amazed at the never-ending lessons, laws, and lifestyle morals he will glean from it.

Surely, the everlasting words of the Torah contain the lessons that sustain us eternally. And they are to be found in its tiniest details. We must, however, actively pursue it. And when you are truly in pursuit of its truth, you will find that the Torah contains nothing trivial. (Rabbi Mordechai Kamenetzky)

Procrastinate

Happiness and wealth are not synonymous. In fact, many people who lack material bounty are extremely happy. *Pirkei Abot* (4:1) states that the person who is truly wealthy is one who is happy with his share.

Rabbi Eliyahu Dessler zt"l describes a poor person as: anyone who has unfulfilled wants. That means that many people who have a great deal of money and possessions are still poor.