

A parent, teacher, employer, spouse, or friend may be well intentioned when correcting another's behavior, but the wrong choice of words may produce a result far from the mark. One parent may say, "Get to bed! You are going to be exhausted tomorrow and you will fail your test!" while another might express the same thought differently: "I suggest that you get some rest, and I am sure you will be sharp when you take your exam." Or, when not seeing eye-to-eye with a co-worker, one person may blurt, "How can anyone believe that silly idea will work? That's the craziest thing I've ever heard!" while another might suggest, "Perhaps we should take another look at this problem before deciding what to do."

In *Mishlei* (18:21) it is stated: Death and life depend on the tongue.

Today you will spend your waking hours using the gift of speech. Consider the effect of the words that leave your lips. Will they be weapons of destruction, or tools of construction? (One Minute With Yourself – Rabbi Raymond Beyda)

Above the Clouds

"The mind is the most complicated of all human functions. It involves the faculties of thinking, remembering, and reasoning. A person's intellect encompasses all that he can understand during his life. The brain in the most stunning of all accomplishments that Hashem made in the whole universe."

Computers can store information in its own cloud drive. Each limited to capacity and storage. Hashem has given man the gift of unlimited space to store unlimited amounts of information. The human brain storage is Above the Clouds and can be accessed anytime. (By Norman D. Levy; Based on Rabbi Miller's, Duties of the Mind.)

Personal Loan

One morning, in a *Bet Midrash*, someone approached a wealthy person and said, "My daughter's wedding is next week, and I don't have money to pay for the hall, for the caterer, for the musicians, and so on. I'm trying to get a loan, but I didn't succeed so far. Can you lend me ten thousand dollars?"

The wealthy man had ten thousand dollars cash in his home. He prepared that money for his own child's upcoming wedding. He kept the money in an old jacket, in his basement. Technically, he could lend the money, but he answered in the way people often answer when someone asks them to lend money. "I don't know. Maybe. I'll check it out. Call me later..." As he was driving home, however, he placed himself in the poor man's shoes, and he felt sorry for him — just a week before the wedding, without money — and he decided to be *moser nefesh* to help him. He went down to his basement to get the money, but the jacket wasn't there! Trembling, he asked his wife whether she knew where the jacket went. She told him that she threw out the jacket a day before, because the jacket was old and not being used... She didn't know that there was money inside.

Fortunately, the garbage wasn't taken away yet, and he was able to find his jacket and the money.

He realized that by helping his fellow man, he had helped himself, because otherwise he wouldn't know that his jacket was thrown out, until it would be too late to retrieve it. (Torah Wellsprings)

The Lorraine Gammal A"H Edition
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ס״ל

SHABBAT

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Haftarah: Shemuel II 22:1-51

SEPTEMBER 21-22, 2018 13 TISHREI 5779

Friday Minhah: 5:42, 6:27 pm

Candlelighting: 6:37 pm

Evening Shema after: 7:35 pm

Shaharit: 5:45, 6:45, 8:10, 9:10 am

Morning Shema by: 9:01 am

Shabbat Classes: 5:15 pm

Shabbat Minhah: 6:15 pm

These times are applicable only for the Deal area. Shabbat Ends: 7:34 pm (R"Y 8:06 pm)

**This bulletin is dedicated by Joey and Sophia Mizrahi
 in memory of Lucille Greenburg**

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**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** לעילוי נשמת אלכסנדר בן חנה

A Message from our Rabbi

Simhat Torah is one of the most joyous days in the entire year. We celebrate the completion of the Torah and our commitment to begin again. If one reflects on the entirety of the Torah, one would see that the first *misvah* is *peru urvu* (to have children) and the last is to write a *Sefer Torah* (*Debarim* 31:19).

Rabbi Ephraim Shapiro explains that there is a correlation between these *misvot* as it applies to parents' obligation in the *hinuch* of their children.

Every parent should realize that the ultimate goal of parenting is to bring up children who are living *Sifrei Torah*. When we commission a *Sefer Torah* we look for the best scribe, a scribe who is G-d-fearing and an exemplary individual. In our parental role as "scribes" of our children, are we as meticulous in our *Yirat Shamayim*? Are we exemplary in every aspect of our lives?

Let's give two examples. A number of years ago a woman was getting on a bus in Israel. The child had turned five a few months prior. Since one was obligated to pay a separate bus fare for a child of five or over, she told her son, "When the bus driver asks you how old you are, tell him you are four." The bus arrived and the mother paid only for herself. The bus driver turned to the little boy and asked, "How old are you?" Remembering his mother's words, the child responded, "Four." The bus driver then asked, "And when will you be five?" The little boy replied, "The second I get off the bus!"

The second story is : Someone was visiting his relative in Israel, a family with two children, ages eight and nine. The kids were playing a lively game of Monopoly with their friends. The only problem was that it was lasting for many days, each night for a whole week. On Thursday evening, while the children were playing, he asked what was taking so long? As soon as people run out of money the game is over. To that they responded, "Oh, no, not in our game. We started a *gemach*. When a person is low on money, we just lend him more." These children instinctively and intuitively understood this concept, for this is exactly what they had witnessed growing up.

Will our children absorb an education of, "I will be five when I get off the bus," or "We started a *gemach*"?

As we rejoice on Simhat Torah, let it be with a fervent prayer that we lead our lives as consummate "scribes" and merit raising children who will be living *Sifrei Torah*.

Shabbat Shalom and *Tizku Leshanim Rabot*.

Rabbi Reuven Semah

Thanks

"הֲלֹא ה' תִּגְמְלוּזָאת עִם נָבָל וְלֹא חָכָם הִלּוּא־הוּא אָבִיד קִנְיָה הוּא עֲשֵׂה וַיִּכְנֹנֶה"

"Is it to Hashem that you do this? O vile and unwise nation! Is He not your Father, your Master; has He not created you and formed you?" (*Debarim* 32:6)

The word "*nabal*" is a strong adjective used to describe a person who is vile, whose behavior is reprehensible. It is, therefore, noteworthy that both *Rashi* and *Rambam* attribute this person's shameful behavior to a lack of *hakarot hatob*, gratitude. *Rambam* writes that one who repays a kindness with evil is called a "*nabal*." Indeed, what type of person would repay good with evil, if not one who is a "*nabal*"?

The generation living prior to the destruction of the first *Bet Hamikdash* is reproved by Yeshahayu *Hanabi* as being worse than animals. The prophet declares, "The ox knows its owner and the donkey its master's crib, but Yisrael does not know, My people do not understand" (*Yeshayahu* 1:3). Rav Yehudah Zev Segal z"l cites the *Radak* who explains that an animal recognizes the source of its sustenance, its owner. A natural instinct drives the ox to return to its owner's home. There is no coercion because it "understands" the place to which it must return. As a result of their lack of *hakarot hatob*, *Klal Yisrael* was delinquent in its recognition of Hashem as the source of their continued sustenance. This lack of character refinement led to alienation from Hashem.

With this idea in mind, we can understand why the Torah chooses "*nabal*," vile, as a term analogous with "*lo hacham*," unwise. What does a lack of wisdom have to do with ingratitude? Apparently, one who is unwise, whose mind does not function at maximum capacity, is destined to be blind to those who help him. Only an individual with a constricted obtuse mind is capable of ignoring the good that others do for him.

Hakarot hatob means the acknowledgement of the good one receives. The ability to discern the benefit and its source ostensibly requires a certain element of wisdom. If so, why should one be held accountable for his lack of gratitude? Perhaps he simply is not very "astute." Apparently, though, such wisdom is instinctual; even an animal knows to whom to return. We must, therefore, infer that this wisdom refers to the ability to rationally transcend people and ideas who would prevent us from recognizing the source of our beneficence.

The *yesser hara*, evil inclination, takes on many guises in its quest to alienate us from our Benefactor. It attempts to convince us by means of perverted logic that we do not really "owe" Hashem. Regrettably, we fall for the *yesser hara*'s rationalization of that we deserve "by right." We take the gifts of good health and life, children who are well and a source of *nahat*, and easy *parnassah*, livelihood, for granted. After all, it is our due. Only when we are in danger of losing one of the many gifts do we wake up and notice, identify and acknowledge, all of the good and its source. We must learn to be ever mindful of Hashem's gifts and respond with the proper gratitude before we receive the inevitable wake-up call from Him! (*Peninim* on the Torah)

In Reverse

"כִּי דֹר תְּהִיכֹת הָמָּה בָּנִים לֹא־אִמָּן בָּם"

"For they are a generation of reversals, children whose upbringing is not in them." (*Debarim* 32:20)

The *Nabi* Malachi proclaims, "Behold I will send to you Eliyahu *Hanabi*...and he will return the heart of fathers to their children and the heart of children to their fathers." Rav Tzvi Hirsch Ferber z"l writes that he once heard a novel interpretation of this *pasuk* in conjunction with the above *pasuk*. Parents are required to teach their children Torah, placing emphasis upon their religious observance so that they merit *Olam Haba*. Children, on the other hand, are obliged to care for the physical well-being of their parents, concerning themselves with their parents' *Olam Haze*.

Regrettably, we have turned into a *dor tahapuchot*, a generation in which everything is reversed. Parents who should concern themselves with their child's spiritual dimension are placing prime focus upon their children's material needs. They make choices regarding their child's future by determining what will enhance their socio-economic status.

Consequently, children who have not been reared with the Torah as their all-encompassing beacon of inspiration, do not involve themselves in their parents' *Olam Haze*. Rather, they wake up only when their parents are in *Olam Haba*. They remember their parents when it is time to say *Kaddish* or to visit their gravesites – at their convenience.

The *Nabi*, therefore, responds that in the future, with the advent of Eliyahu *Hanabi*, the heart of parents who had cared more about their children's *Olam Haze* will be redirected to pursue the correct focus on their children's spiritual development. Similarly, children will remember their parents while they are still alive, demonstrating a proper display of gratitude and providing for their physical well-being. Only a child nurtured in Torah understands life's priorities and addresses them accordingly. (*Peninim* on the Torah)

Positively

Communication is a way to connect with others. By speaking, people not only convey ideas, but also impart feelings and affect the emotions of their listeners. A

continuous barrage of negative comments can build a negative self-image in the mind of a victim of verbal abuse, while positive encouragement can build a successful human being.