

High-quality oil is expensive, while a good name can be acquired for free. The best oil can only be enjoyed by the living, while a fine name benefits the living and the dead. Premium oil can only be purchased by the rich; a good name can be acquired by anyone.”

In order for kosher jealousy to work for you and to produce change in your character – in order for envy to benefit your personal growth and achievement and get you to do more *misvot* and acts of kindness – you must first realize that it is not a talented speaker who will independently compose your eulogy (after 120 *be'ezrat Hashem*). You will supply the writer of your eulogy with biographical details by living your life in an exemplary fashion. You set the tone of your eulogy by the life you live.

Why waste any more time? Wake up and start the composition. (One Minute with Yourself – Rabbi Raymond Beyda)

Siberian Squabble

One winter, a father and son living in the frozen tundras of Siberia got into an argument. There was only one warm coat available in their home, and the father felt that he was entitled to wear it. “I am an old man,” he complained. “I am frail and it is freezing in this house. If I don’t wear the coat I will die.”

The son countered, “I am out working in the field where the wind is howling and I must be protected. I am the one supporting the family. It is only proper that I should have the coat to wear.”

The father and son could not come to an amicable solution so they decided to let their Rabbi rule on the situation. The Rabbi listened with astonishment to their selfish arguments and said, “I have never seen or heard of such a quarrel about a coat between a father and son. I need two days to think about it. Please come back then.”

On the way home the father began thinking, “My son is right. He is out in the cold where the winds are terrible. He is more susceptible to getting sick. I am living off the money he earns. He should have the coat.”

At the same time the son was thinking, “My father is the one who deserves the coat. He raised me all these years. I owe him so much. I am younger and stronger. I’ll figure out a way to stay warm. Maybe I can build a fire at the worksite.”

Two days later when they returned to the Rabbi, the father and son explained that they were now having a different argument, as each one was insisting that the other have the benefit of the coat. The Rabbi told them to wait a moment. He then went to a back room and returned with a heavy fur coat. “Here,” he said. “One of you can use this coat; the other will have the coat at home. Both of you can be warm.”

The father and son thanked the Rabbi profusely for his generosity. After a few minutes though, the son said to the rabbi, “I hope you don’t mind my asking, but if you had this coat, why didn’t you give it to us two days ago, when we first came to you?”

The Rabbi smiled and said, “When you came here two days ago and each of you was claiming, ‘I need the coat, I can’t manage without it,’ I thought about my own coat and said to myself, ‘I too need my coat. I can’t manage without it.’”

“But now that you each say, ‘I can do without the coat. Let the other person have it,’ I, too, say to myself, ‘I can manage without the coat. Let another person have it.’”

King David teaches, “Hashem is your shadow (*Tehillim* 121:15), meaning that Hashem acts toward people the way they act to others. Hashem uses a man’s own behavior as a guideline for His actions toward that person.

Thus if one is tightfisted and refrains from giving charity or sharing his bounty with others, Hashem, in turn, will eventually withhold His generosity from him. However, if one is caring and good and shares his bounty with others, Hashem will bestow prosperity and good fortune upon him and his family. (Echoes of the Maggid)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשָׁמַת לְאָה בַּת בְּהֵינָה

בס"ד

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שַׁבַּת קִי־תִּצְטָו * SHABBAT KITESSE

Haftarah: Yeshayahu 54:1-10

SEPTEMBER 9-10, 2022 14 ELUL 5782

Shir Hashirim/Minhah: 5:30, 6:45 pm (main & upstairs) Shahrarit: 5:30, 6:45, 7:45, 8:25, 9:00 am
Candlelighting: 6:56 pm Morning Shema by: 8:55 am
Evening Shema after: 7:54 pm Shabbat Class: 5:35 pm
These times are applicable only for the Deal area. Shabbat Minhah: 1:30 & 6:35 pm
Shabbat Ends: 7:53, R”T 8:25 pm
Weekday Shahrarit: 6:45, 7:10 am, Sundays: 6:45, 8:00 am, Weekday Minhah: 6:50 pm

This bulletin is dedicated by Sammy & Pamela Kassin in memory of my father,
Ike Kassin - Yitzhak ben Miriam לְעִילּוֹי נְשָׁמַת יִצְחָק בֶּן מִרְיָם

This bulletin is dedicated by Ralph Hazan and family
in memory of Leon Hazan לְעִילּוֹי נְשָׁמַת אֶלְעִיָּהוּ בֶּן סֶלְחָה

Mabrook to David & Miriam Kassin on the marriage of their son, Meyer, to Grace Shelby. Mabrook to the grandparents, Armando & Luisa Behar.

A Message from our Rabbi

”כִּי־תִצְאָ לְמִלְחָמָה עַל־אִיבֵיךָ”

“When you go to war against your enemies” (*Debarim* 21:10)

The *Ohr Hahayim*, together with other commentaries, explains this *pasuk* about going to battle every day of our lives against the *yesser hara*. From one law in which this is illustrated in the beginning of our *perashah*, we can learn about all of our battles with other *misvot*.

A soldier at war spots a very good-looking non-Jewish woman. Even though it is forbidden for a Jewish man to marry her, the Torah permits him to take her and marry her. This is because the Torah knows that he is going to take her anyway, so let it be permitted instead of forbidden.

One might ask, if so we can say the same about other forbidden things in the Torah! We all have a *yesser hara*. For some it is eating unkosher food, for others it is keeping Shabbat. So if we are going to transgress anyway, we can learn from this case that the Torah will allow it!

The answer is that the Torah knows our *yesser hara* and says that in this special case,

a soldier at war, the *yesser* is too strong. But with all other forbidden things, it is possible to overpower the *yesser hara*. Therefore the prohibition remains valid for all of us.

Some years ago, Eddie was a student at Sinai Academy in Brooklyn, NY. His teacher did his best to import to his students the values and Torah knowledge that they would need in order to live as religious Jews. Eddie, for one, couldn't come to terms with the restrictions of Shabbat. He needed to carry money, he needed his cell phone, he just couldn't make it through the day without these things.

Eddie was adamant that if his Rebbe would keep talking about Shabbat, he wouldn't come to yeshiva any more. Two weeks later, Eddie entered the classroom and made a beeline for his Rebbe. "Rabbi, this past weekend I kept Shabbat!"

"Wow," said the Rabbi. "That's phenomenal!"

Eddie explained that he got in trouble on Friday. The police falsely accused him of stealing someone's cell phone and brought him to Central Booking. They took away his money and his cell phone and everything else he had, and Shabbat began as he was in jail. He survived the Shabbat and he saw that what he thought he could never do, he did. It was possible. Eddie became fully *shomer Shabbat*.

Often we think that one thing or another is "impossible." We are to remember that if Hashem placed us in a situation or commanded us to do something, we can surely do it. We need not wait until Hashem show us, sometimes uncomfortably, just how possible it is. Shabbat Shalom.

Rabbi Reuven Semah

A Tap on the Shoulder

This week's portion recalls Bilaam's plot to curse the Jewish people. "G-d refused to listen to Bilaam... and turned the curse into a blessing for you, for G-d loves you." He saved us from the curses of Bilaam and turned the curses into a blessings. Why must the Torah write that G-d did this out of love for us? Isn't it obvious?

A young man once told Rabbi Noach Weinberg he has no need to learn about G-d. "Me and G-d are close like this," he said, twisting two fingers together. "I don't need to go to a Yeshiva to learn about Him." He explained he was once riding his bike up a mountain road when a truck suddenly came up from behind him, forcing him to swerve off the shoulder and over a cliff. Miraculously, he landed between two rocks and walked away without a scratch. "So you see," he said, "G-d and me are close!"

Rabbi Weinberg listened quietly to the young man's story, but then responded, "And who do you think threw you off the cliff in the first place?" The boy didn't know how to respond. The Rabbi explained, "What does your father do to get your attention? He taps you on the shoulder. G-d is your Father, and He asked for your attention."

G-d saved us from the curses of Bilaam, but why did we need to be threatened with his curses in the first place? During thousands of years of history, G-d has rescued us as a nation numerous times, and almost everyone has their own story of a narrow escape from serious injury or death. Why did we have to experience those terrifying moments to begin with? The answer is not always obvious, but ultimately it is because G-d not only cares about us, but wants our attention. Instead of simply providing blessings, He transforms curses into blessings, perhaps to make us recognize how much better things are than they could have been. It's not always obvious the curses come from love, but we all understand that only a loving G-d would ask for our attention. (Rabbi Mordechai Dixler)

Double Standards

Dishonesty is an affront to Heaven and mankind. It is a violation of the Divine will, a transgression of the most basic standards of morality. The Torah places tremendous emphasis on honesty, especially in business transactions, and consistently demands that

we deal with integrity and fairness and never cheat another person.

In this week's portion specifically, the Torah enjoins us, "Do not keep two different measures in your house, one large and one small . . . keep a whole and just measure." Obviously, the Torah is legislating against merchants cheating their customers. But the question immediately arises: Why would a dishonest merchant keep two sets of measures, one true and one false? Why wouldn't he simply use the false measure at all times?

Furthermore, immediately following these commandments, the Torah enjoins us never to forget the treachery of Amalek when they attacked the Jewish people emerging from Egypt. What is the correlation between these two sets of commandments?

The commentators explain that the Torah is giving us a metaphor which applies to many aspects of our lives. Unfortunately, it is very common in our day-to-day activities to apply a double standard, one for ourselves and one for everyone else. From others, we are inclined to demand a high standard of behavior, but when we find ourselves in a similar situation we tend to rationalize and equivocate and find some way to allow ourselves that which we would deny to others.

"Do not keep two sets of measures," the Torah tells us, for by doing so we not only deceive others but also ourselves. Living by a double standard forces us to sacrifice our integrity, to infuse our lives with chronic dishonesty. Rather, the Torah tells us, we must "keep a whole and just measure." We must live our own lives and view others with the same whole and consistent measure, for a justice that is not universal is not justice at all.

This then is the correlation to the attack of Amalek. Amalek's attack was treacherous, preying on the stragglers who fell behind the main body of the people. They did not meet the Jewish people head on with bravery and courage as did their other enemies. The Amalekites themselves would certainly have disdained an enemy who stooped to such shabby tactics, and yet they did not hesitate to use those selfsame tactics to further their own ends. This is the epitome of evil, and it must never be forgotten.

In our own lives, it is almost impossible to avoid situations which call for a double standard. For instance, how often have we reprimanded our children for all sorts of transgressions of which we ourselves are also guilty behind closed doors? Of course, it is easy to rationalize and say that we want our children to have better standards than we do. But it is not honest, and in the end, it is bound to fail. Better and wiser would be for us to listen closely to the words we speak to our children. If they have the ring of truth then perhaps we would better served to apply them to ourselves as well. (Rabbi Naftali Reich)

Eulogy

The mourners' mood was somber as they quietly exited the funeral chapel. The eulogies had been heart-wrenching testimonials to a community-active individual who exemplified so many of the qualities religious leaders advocate from their pulpits.

"I wish people would feel that way about me," thought David, as he solemnly stepped out into the bustling city street. "I wish I could accomplish even half of what the deceased did."

David's feelings were not unique. Many in the crowd felt similar envy, whether acknowledged privately or shared with others.

One purpose of eulogizing the deceased is to ignite sparks of positive motivation in the listeners – to prompt them to emulate the good qualities of the departed. Our Sages teach: "*Kinat sofrim tarbeh chochmah* – Jealousy directed toward people who study generates an increase in wisdom" (*Baba Batra* 21a). This is a "kosher" form of envy.

"*Tov shem mishemen tov* – better is a good name than fine oil" (*Kohelet* 7:1). The *Midrash Kohelet* explains: "Good oil decreases in value, while a good name gets better and better. The finest oil eventually runs out, but a fine reputation lasts for eternity."