

will be here any minute, and you don't want him to see you in such a bad mood. It will ruin the day for both of you."

"I don't care," responded Abraham defiantly. "Besides, what do I have to do with Reuven's feelings?"

"When you are happy," replied his mother in a soft voice, "you are able to cheer up other people. That is a great act of kindness. A happy person spreads positive feelings to others."

The Torah requires that people greet each other with a pleasant countenance. One Sage asked Eliyahu Hanavi a question: Who among those in the busy marketplace were destined for the World to Come? The reply designated two men who were jesters, people who spent their time making others smile.

Young Abraham did not understand the effect that his mood could have on another person, because children are very self-oriented. When people mature, however, they must consider others as well as themselves.

A child can tell you that the sun is 93,000,000 miles from Earth. What a child does not consider is that in spite of its distance from us, the rays of the sun have the ability to warm the faces of denizens of our planet and give them a sense of pleasure and comfort.

Everyone has the ability to serve as a shining sun to all others with whom they have contact. Each person can create a cloud or radiate light and warmth.

Today, regardless of the weather, use your energy positively and bring a ray of sunshine into the lives of those around you. The reflection of your light will bounce back and warm you as well. (One Minute With Yourself – Rabbi Raymond Beyda)

### Small Details

"When somebody who is not very important does us a favor, we are grateful to him. But suppose a person who is very important and has many responsibilities takes an interest in helping us; that shows a special kind of greatness for which we must be especially grateful."

It's important to be grateful to Hashem for being involved in the Small Details of our lives. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

### Good Job!

My husband learns in a *Kollel* in the morning and works as a computer programmer in the afternoon. We have seen time and time again how his dedication to learning Torah has apparently brought him success in *parnasah*.

A few months ago, he was invited to an interview for a potential job. He had been out of work for many months and was quite desperate to find something. The employer asked him to come in the next morning. Not wanting to give up his learning schedule, my husband gathered his courage and replied that he would prefer to come for the interview in the afternoon. He realized that the programmers who would be interviewed in the morning were likely to receive preference, but he wasn't prepared to miss his learning. The prospective employer agreed, though he obviously preferred the morning.

To my husband's satisfaction and delight, he got the job and a respectable salary too. As he concluded the interview, the employer commented, "You know, you're a lucky guy. If you had come to see me in the morning, I would still have offered you the job, but the salary would have been much lower. The main office notified me just before you came in that they wanted to increase the salary for this position." (When the Time is Right)

## *The Lorraine Gammal A"H Edition*

לְעִילּוֹי נְשָׁמַת לֵאָה בֵּת בְּהִיָּה

בס"ד

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שַׁבָּת כִּי־תֵסֶה ⚡ שַׁבָּת כִּי־תֵסֶה

Haftarah: Yeshayahu 54:1-10

**AUGUST 20-21, 2021 13 ELUL 5781**

Early Shir Hashirim/Minhah: <b>6:10 pm</b>	Shaharit: <b>5:07, 6:45, 7:30, 8:25, 9:15 am</b>
Shir Hashirim/Minhah: <b>7:00 pm</b>	Morning Shema by: <b>8:41 am</b>
Late Shir Hashirim/Minhah: <b>7:30 pm</b>	Shabbat Class: <b>6:15 pm</b>
Candlelighting: <b>7:37 pm</b>	Shabbat Minhah: <b>1:30 &amp; 7:15 pm</b>
Evening Shema after: <b>8:35 pm</b>	Shabbat Ends: <b>8:34 pm (R"Y 9:06 pm)</b>
These times are applicable <u>only</u> for the Deal area. Weekday Minhah: <b>6:45 &amp; 7:30 pm</b>	

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

Mabrook to Rabbi & Mrs. Moshe Nahem on the birth of a baby boy. Mabrook to the grandparents, A.J. & Joy Gindi.

Mabrook to Ralph & Lauren Serouya on the birth of a baby boy. Mabrook to the grandparents, Charles & Sophia Serouya. Mabrook to the great-grandparents, Abe & Elaine Serouya.

Mabrook to Adam & Suzi Cohen on the birth of a baby boy. Mabrook to the grandparents, Avi & Marsha Cohen.

Condolences to Zuki Jarada and family on the loss of his mother, Jemileh Alfaks Jarada.

### A Message from our Rabbi

"When a man takes (marries) a woman" (Debarim 22:13) "כִּי־יִקַּח אִישׁ אִשָּׁה"

The secular world describes marriage as "tying the knot." We as Jews also like to describe marriage as a knot, however we add with a blessing that the marriage should be a beautiful one and the knot should be a permanent knot.

When discussing the laws of Shabbat, one of the things that we cannot do on Shabbat is to tie a knot. One violates Shabbat only if the knot meets two conditions. It must be tied with the intent that it be permanent, and it must be a professional knot. A professional knot is one used by certain craftsman for their craft.

In order for a marriage to be successful, it must have these same two conditions of tying a knot on Shabbat. It must be professional – one must use all of his wisdom to build a home with a foundation of Torah, kindness, honor and respect for each other. It

needs dedication to always help and support and to give constantly to each other. It also requires the intention that the knot be tight and everlasting, despite all difficulties and tests that come along during a long life together.

It's interesting that when the groom gives the wedding ring to his bride, he adds the words "*k'dat Moshe v'Yisrael* – in accordance with the laws of Moses and Yisrael." Why do we add these words?

One reason is as follows. The relationship between Moses and Yisrael was not all roses. There were many difficulties: the golden calf, the story of the spies, the rebellion of Korah, the act of Zimri, the list goes on and on. Moshe once said, "Erase me from your book," he told Hashem once, "kill me," and he once said, "they are about to stone me!" His brother and sister said, "Did Hashem only speak to him?"

Despite all of this, never did Moshe and Yisrael part ways. Moshe always remained the royal shepherd and they were his flock. The connection of mutual love remained. This is the intent of saying, "Like Moshe and Yisrael." We will never part.

This might be another reason why the bride and groom wrap themselves with his *talet*. The *talet* has many knots of the *sisit* to remind us of the knots of marriage. May all of our marriages remain happy and pure. Shabbat Shalom. Rabbi Reuven Semah

### *Choose Your Battles*

"When a man takes a new wife, he shall not go out in the army, nor shall he be subjected to anything associated with it. He shall remain free for his home for one year and delight his wife, whom he has taken."

Let us appreciate that here we have a brilliantly sensible *misvah*. A new husband and wife duet need time to get to know each other and to build trust. Therefore the groom is exempt from communal service that might take him away from his bride. What a great opportunity is this *Shanah Rishonah* – First Year for newlyweds! Before children arrive and life gets more hectic and expensive and pressurized, it is crucial that the couple gets to talk things out in longhand first so that later they can communicate in shorthand.

What once took hours of discussion can later be summarized in a single glance. After a while older couples can easily anticipate the needs of their spouse. However, initially, wrong assumptions and misunderstandings need time, plenty of time to be carefully untangled and resolved. Later there may not be sufficient time or patience to unpack messy matters carefully when the pace and intensity of life quickens. Therefore, we can admire and appreciate the wisdom of this gift by the Almighty for every bride and groom!

A dear friend who was married a year before me, told me about a terrible mistake he made in *Shanah Rishonah*. He shared it with me so I would not fall into the same trap and he told me to tell others so they can be saved as well. There is a custom that during that first year a husband gets permission from his wife before he goes out – away from home. This fellow was very dutiful about this all during the year. As "*Shanah Rishonah*" was concluding, he stood by the door and declared, "I don't have to tell you where I'm going now and when I'll be back." He coolly left.

Of course he was joking and he was just going out to pray *Arbit*. When he came home, he found his wife surrounded by a puddle of tears. She was saying, "You didn't want to be here with me this whole year!" He called his Rebbe in a panic wondering what he could do to repair the hurt. The Rebbe told him, "You have to start again and do "*Shanah Rishonah*" all over again. (He got left back in *Shanah Rishonah*!) It's not a time period. It's whenever and however long it takes

At a *Shevah Berachot*, one of my teachers once whimsically quipped, "Why is a new groom exempt from going to war – *Milamah*!?! Because of the principle, '*Osek b'Milchamah, Patur M'Milchamah*' - someone who is busy with a war is exempt from a

war." This is a play on the true concept of, "*Osek B'Misvah, Patur Min HaMisvah* – someone who is busy with a *misvah* is exempt from a *misvah*". Of course he was kidding and he followed up with a valuable qualification. "Marriage is a war! It's a war of who's going to give and give in more!"

Maybe what he was saying is that marriage and maybe all of life is a war. The only question is, "Why type of war?" Will it be a war of giving or a war of taking? Will it bring you to greater love and understanding or resentment and dismissiveness!? That is the question! That is the choice! Carefully choose your battles! (Rabbi Label Lam)

### *Don't Take the Millstones*

Creditors and debtors are on opposite sides of the fence. The debtor, usually strapped for money and barely able to feed his family, wants to keep his creditor at bay. The creditor, on the other hand, wants his money back and seeks to exert whatever pressure he can to force the debtor to fulfill his obligation.

Creditors have different ways to exert pressure on their debtors. One time-honored method is to seize some of the debtor's property and hold it as security until the debtor pays up. Logically, one would expect him to take something of value but of little utility. Certainly, one would assume, he would not take the tools of the debtor's trade, since this would render him incapable of earning the money needed to pay off the debt.

Therefore, it seems strange that the Torah found it necessary to forbid a creditor to take the debtor's millstones. Why would the creditor do such a thing? If he wants his money back, he certainly wouldn't shut down the debtor's business. Furthermore, the Torah juxtaposes this prohibition with the exemption from military service for a newlywed husband for one year so that he can spend more time with his wife. What is the connection between these two concepts?

The Torah is addressing one of the most powerful yet least recognized human drives - the desire to dominate other people, which is rooted in the primal impulse for conquest. History has shown us how this terrible impulse has destroyed civilizations and brought misery and death to countless millions of people, but mankind has not learned his lesson.

A creditor wields power over his debtor. In a real sense, he controls his life. "The borrower is the slave of the man who lends money," King Solomon writes, and unfortunately, the creditor often enjoys it. In fact, sometimes the sense of power and mastery are sweeter and more important to the creditor than the return of his money. This sort of man will gladly take the debtor's millstones as security, thereby effectively making it impossible for him to repay his loan. But he doesn't mind. On the contrary, he prefers it this way, because it will perpetuate his power of conquest.

The generals in charge of recruiting an army may be affected by similar subconscious drives. They may feel inclined to pull a newlywed away from his young wife, because it gives them a sense of power. The Torah, therefore, lumps the two together, the creditor taking the debtor's millstones and the generals recruiting young newlyweds, and issues prohibitions against them both. No man should exert power and mastery over another.

In our own lives, we need to look closely at our relationships with family members, employees and colleagues. What lies behind the demands we make of them? Is our motivation always open and aboveboard or is there sometime a more sinister undercurrent? Are we looking to control people and dominate their lives? Such behavior is destructive not only to those around us but also to us, because long-lasting, fulfilling relationships can only be grounded in genuine love and mutual respect. (Rabbi Label Lam)

### *A Ray of Sunlight*

"You must stop pouting," his mother chided twelve-year-old Abraham. "Reuven