

Conceit is not an intellectual response – it is an emotional one. A beautiful home with its lavish trimmings triggers conceit in a person. This conceit, emotionally based, is so powerful that Pharaoh ignored the warnings of Moshe and even nine mighty plagues that ravished his kingdom.

Enjoy your home for what it is really worth, but don't let it affect your clear view of your personal success or your real goals in life. These genuine ideals should be raising a family, helping others, and perfecting your inner self. (One Minute With Yourself – Rabbi Raymond Beyda)

Keep Up the Good Work

Yehudah could not take it anymore. How many times was he going to have to watch everyone else do well on their tests while he received low scores? He certainly knew it had nothing to do with the effort he put in. Yehudah was without a doubt the hardest-working boy in his ninth-grade class. But unfortunately that effort had not been apparent where it really counted: on his test scores. While many of the boys in the class were flourishing, Yehudah continued to flounder.

His Rebbe was a warm and caring individual who constantly encouraged the boy to continue trying, but Yehudah could not help but feel like a failure. For the other boys the Rebbe wrote “*Metzuyan!*” on the test, but for him it was always, “I’m so proud of your effort. Keep up the good work.”

He knew his rebbe was just trying to be nice. But Yehudah was frustrated and terribly jealous of the others to whom even the more difficult *Gemara* came easily.

Finally, left with no other option, Yehudah decided to do something quite daring. He was going to speak to the Gerrer Rebbe, the *Pnei Menachem*. He would go to visit the great man completely unannounced and ask him what to do about these strong feelings of jealousy. When he arrived at the Rebbe's house, the *gabbai* answered the door and explained that the Rebbe did not see anyone without an appointment. But as fate would have it, the Rebbe stepped out of his room at that very moment and noticed that the young *bachur* was standing there. “Does this *bachur* want to speak with me?”

The *gabbai* stammered and stuttered but the Rebbe insisted that he would love to speak to the boy. Yehudah walked into the Rebbe's study and looked around, regretting his decision to come. He had made up his mind in a moment of frustration, but now, standing here before the great Rebbe, he regretted that he had acted so irrationally. How foolish would he sound explaining his dilemma to the Rebbe?

But the Rebbe's warmth convinced him otherwise. He soon found himself sharing his frustration with the Rebbe. He explained that he worked so hard and no matter how hard he tried he was unable to achieve the success he so badly dreamed about. Suddenly, the Rebbe burst out, “*Oyyy*, I am so jealous of you.” The broken young man was shocked. Had he heard correctly? Had the Rebbe just said that *he* was jealous?

Indeed, he had heard correctly. The Rebbe smiled warmly at the young man and explained his feelings of jealousy. “You know how important it is to toil and labor in Torah. And that is precisely what you are doing. I was blessed with a sharp mind so learning comes easily to me, and when I will be asked by the Almighty if I *toiled* in Torah, I will not be able to say that I had to work hard to understand Torah. But you – you are lucky that you have the opportunity to do precisely what Hashem wants of us. You are putting in *yegiah*, working hard, and that is giving *nachat* to Hashem.”

Yehudah remained with the Rebbe in his inner chamber for some time. By the time he left he was beaming with pride and proud of who he was and what he had accomplished. And before long Yehudah's effort began to pay dividends, as he became an outstanding *talmid Hacham*. (One Shining Moment)

The Lorraine Gammal A"H Edition

לְעִילּוֹי נְשָׁמַת לְאַה בֵּת בְּהֵיכָל

בס"ד

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שַׁבָּת כִּי־תֵסֶּה ☆ SHABBAT KITESSE

Haftarah: Yeshayahu 54:1-10

AUGUST 28-29, 2020 9 ELUL 5780

Candlelighting: 7:16 pm

Morning Shema by: 8:49 am

Evening Shema after: 8:14 pm

Shabbat ends: 8:13 pm (R"Y 8:45 pm)

Watch for an email for full Shabbat schedule of minyanim

This bulletin is dedicated by Joey & Karen Mizrahi
in memory of Joseph Tobias לְעִילּוֹי נְשָׁמַת יוֹסֵף בֶּן אֶסְתֵּר

This bulletin is dedicated by Morris Sutton in honor of his son Charlie's birthday.

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

Weather permitting, *Bircat Halebanah* will be recited on Saturday night.

Mabrook to Isaac Kameo upon his marriage to Yvette Allaham. Mabrook to the parents, Emile and Paula Kameo.

Mabrook to Victor and Mirelle Kameo on the birth of a baby boy.

Mabrook to Teddy and Ruthie Srour on the *Bar Misvah* of their son, Morris.

Mabrook to the grandparents, Morris & Joyce Srour.

Mabrook to Mr. & Mrs. Benny Srour on the birth of a baby girl.

Mabrook to Richie & Merav Sayegh on the *Bar Misvah* of their son, Jojo.

Mabrook to Jay & Joyce Weitzman on the engagement of their daughter, Rena, to Solly Torkieh.

Mabrook to Mr. & Mrs. Eliav Scaba on the birth of a baby girl.

A Message from our Rabbi

”כִּי־יִהְיֶה לְאִישׁ בֶּן סוֹרֵר וּמוֹרֵה”

“If a man will have a wayward and rebellious son” (Debarim 21:18)

This section of the *perashah* begins with the case of the wayward son who steals from his father in order to indulge in food and drink. His harassed parents, unable to control his corrupt habits, are required to bring him to *Bet Din*, where he faces the death penalty. Now, theft or guzzling food or excessive drinking are all disgraceful activities

but none deserve capital punishment. Our Sages therefore explain that he is judged on account of what this behavior will ultimately lead to. To satisfy his excesses, he will need more and more money, and if necessary, he will murder to obtain it. With this in mind, the Torah decides that it is preferable that he is executed before his delinquency results in more serious crimes.

This teaches us how important it is to educate a child in his early formative years to behave with restraint, and not to yield to strong gourmet desires which can ruin his life.

Ultimately this is a particular area of education which is neglected by too many parents. Often they themselves set a bad example by living either beyond their means or very sumptuously. This leads to spoiling their children, pampering them unnecessarily with expensive games, costly presents and extravagant vacations. Their parents mean well, but they don't realize that they are teaching their offspring false values and fulfilling their desire for even more excesses. The results could be disastrous. Restraint and moderation have acquired archaic overtones, but if we bear in mind the lesson of the wayward son, we will produce disciplined and appreciative children of whom we can be proud. Shabbat Shalom. Rabbi Reuven Semah

Gratitude Attitude

In *Parashat Ki Tesse*, the Torah tells us about the ills of *Amon* and *Moab*, the two nations descending from the daughters of Lot, the nephew of Abraham. The *pasuk* says, “An Ammonite or Moabite shall not enter the assembly of Hashem... Because they did not greet you with bread and water on the way, when you left Egypt, and because they hired Balaam the son of Beor... to curse you” (23:4,5).

Each of these nations had a strike against them. *Moab* tried to destroy the Jews by hiring Bilaam to curse them, and *Amon* did not greet the Jews with food and water.

Are these two sins equal? Seemingly, the sin of *Moab* is much worse, as they wanted to kill the Jews, yet *Amon* simply sat back and refrained from an extraordinary act of kindness. Why are they treated equally?

Rabbi Chaim Boruch Wolpin, a Seattle native, rose to Torah greatness and became the *Rosh Yeshivah* of Yeshivat Karlin Stolin in Brooklyn. He once entered the study of Rav Shmuel Kamenetzky, *Rosh Yeshivah* of Yeshiva of Philadelphia, to visit him, and was surprised that Rav Kamenetzky stood up for him and said, “I must thank you for saving my life!” Rav Wolpin was taken aback, as he did not recall saving the life of Rav Shmuel Kamenetzky, yet he listened as Rav Shmuel explained.

Rav Yaakov Kamenetzky zt”l, Rav Shmuel's father left his home in Lithuania and traveled to America alone in 1937, seeking a position as a Rabbi. Through a series of events, he was able to secure a job as an interim Rabbi in Seattle. During his time in Seattle, he met the two Wolpin brothers, Chaim Boruch and Nissim, who attended the local Jewish Day School. Rav Kamenetzky spent some time talking to them before he proceeded to quiz the boys on what they were learning in class. Young Chaim Boruch Wolpin not only knew *Baba Kama*, but he amazed the new Rav with his clear understanding of the concepts in the *Gemara*. Rav Yaakov was duly impressed.

After a short time, Rav Yaakov secured a steady job in Toronto, and moved there himself, while trying to bring his family over to Canada. One day, he received a letter from his brother-in-law in Lithuania, Rav Avraham Grodzinsky, who was taking care of his family while he was abroad. He wrote that although he allows the younger children and the girls to travel to America, he is hesitant to allow Rav Yaakov's two older sons, Binyamin and Shmuel, to travel to America, as they are already studying in yeshivahs in Europe. With a weak infrastructure of yeshivahs in America, Rav Grodzinsky was concerned about their spiritual well-being, and their ability to learn Torah in America.

But Rav Yaakov would not hear of it. “If Chaim Boruch Wolpin, a young child in Seattle, can master *Baba Kama*, then my children can also study Torah and master it here in America.” With that, he insisted that his entire family, including his two older sons, come to Canada. Rav Shmuel Kamenetzky smiled at Rav Wolpin. “Now you know how you saved my life. Your mastery of *Baba Kama* gave my father the confidence to bring my brother and me over to Canada just before the war broke out!”

My grandfather Rav Binyamin Kamenetzky zt”l would explain based upon the *Ramban's* understanding. The *Ramban* explains that both *Amon* and *Moab* are descendants of Lot, who was miraculously saved by Abraham from the war of the four kings against the five. Lot and his descendants should have been forever grateful to Abraham. Yet only a few generations later, *Moab* acted with conniving brazenness to curse the children of their benefactor.

But that is not the only sin perpetrated by the children of Lot. *Amon* too, acted with ungratefulness and disgust. As the Jews left Egypt and passed by the land of *Amon*, they had the opportunity to show appreciation for the kindness which Abraham did for them. Instead, they snubbed them by ignoring their need for bread and water. This sin, although not as dramatic as *Moab's*, is rooted in the same trait of ungratefulness. Therefore, explains the *Ramban*, *Amon* is also not welcome to marry into our nation.

To enter into our nation, one needs to have an appreciation of deeds done to him in the past, and one must always display his gratitude. (Rabbi Mordechai Kamenetzky)

Wiped Out

“תִּמְחָה אֶת־זֵכֶר עַמְּלֶךְ מִתַּחַת הַשָּׁמַיִם לֹא תִשְׁכַּח”

“You shall wipe out the memory of *Amalek* from under the heaven—you shall not forget.” (*Debarim* 25:19)

Here the Torah commands that we erase the memory of *Amalek*. But, in *Parashat Beshalah* we read, “I [Hashem] shall surely erase the memory of *Amalek* from under the heavens.” Who, then, is to erase the memory of *Amalek* – Hashem or us?

R' Meir Rosenbaum (mid-20th century rabbi in Cuba and Guatemala) answers: *Amalek* was an actual people, the first nation that attacked the Jewish People after the Exodus. But, the term “*Amalek*” has come to represent more than that one nation – it represents antisemitism in general.

He continues: There are two kinds of antisemitism. There are gentiles who have an unexplainable hatred for Jews despite never having met a Jew. Then there are gentiles who become anti-Semites because they witness one Jew or a few Jews misbehaving or because they are jealous of a few Jews who they see living ostentatious lifestyles. This latter type of antisemitism is what Ya'akov *Abinu* warned of when he told his sons (*Beresheet* 42:1), “Why make yourselves conspicuous?”

R' Rosenbaum concludes: The two verses about erasing the memory of *Amalek* refer to these two types of antisemitism. We must destroy the “*Amalek*,” the antisemitism, that is a response to our behavior or lifestyle. But, there is also irrational antisemitism that we can never eradicate on our own; that “*Amalek*” only Hashem can erase. (Rabbi Shlomo Katz)

Palace

Rabenu Bachya explains that whenever Pharaoh was warned by Moshe of impending doom, he entered his palace and soon after forgot the warning. The same was true, he said, of the Babylonian tyrant Nebuchadnezzar.

The fact that these rulers entered their palaces when facing doom – is not a coincidence. Their arrogance was rooted in their palaces.