

problem doesn't make it disappear – it makes it grow. What you don't solve today will only be harder to solve tomorrow. Even a decision to wait a day should be a decision, not inaction by default.

When you just can't get the brainwaves moving to tackle a problem, give yourself a mental pep talk. Get that plan going, and tackle the difficulty before it grows. This approach will help you solve many little problems before they grow into big ones. (One Minute With Yourself – Rabbi Raymond Beyda)

### The Master Architect

“To create a single human being Hashem gives thousands of complex directives, linking together the genes from the male seed and the female seed in a unique and individual way so that one integrated person results. The directives to achieve the miraculous result must be carried out precisely.”

Each person was handcrafted by Hashem to fulfill his mission in this world. No two people are created exactly alike. Each person according to the plans of the “Master Architect.” (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

### The Gentle Giant

Many stories have been told about the modesty and greatness of Rabbi Moshe Feinstein, z"sl. Although Rav Moshe, the *Rosh Yeshivah* of *Mesivta Tiferes Yerushalayim*, was internationally recognized as the *gadol hador*, he was truly an *anav*, humble. The following story illustrating Rav Moshe's humility was told to Rabbi David Ozery of Brooklyn by a businessman named Phil.

Phil grew up in Brooklyn in a non-religious family. As he grew older, Phil met many Orthodox Jews and was impressed with what he saw and heard, and he slowly started doing more and more *misvot*. Over time he became fascinated by the unbelievable stories that he heard concerning one special *sadik* named Rabbi Moshe Feinstein. He decided he just had to meet this man whom everyone was talking about.

Early one Sunday morning, Phil drove down to *Mesivta Tiferes Yerushalayim* on the Lower East Side. He got there in time for *Shaharit* and joined the *minyan*. The *yeshivah* was packed. In the front row, he saw about twenty men with long, white beards. There were hundreds of men and boys in the *Bet Midrash*. Dozens of men were walking about, collecting *sedakah* for many different causes. Phil was entranced. He had never seen such a sight before. But as he looked around the room, he was still confused. Where was this amazing *sadik*, Rav Moshe, whom he had come to see?

Phil stopped one of the *bachurim* and asked, “Could you please point out Rav Moshe Feinstein to me?”

“Sure,” replied the *bachur*. He's the man standing over there.”

Phil felt his knees getting weak. “I can't believe it!” he cried. “Do you know what just happened?” Phil continued, “The man you just pointed out to me came over to me after prayers and stretched out his hand. I thought he was collecting *sedakah*, so I instinctively put a quarter in his hand. He gave me a warm smile, thanked me, put the quarter in his pocket and walked away. He didn't even tell me he was Rav Moshe! Now I realize he was coming over to me to greet me. Never for a second did his face show any signs of insult that I did not give him the proper respect. He didn't embarrass me by telling him his name, and if I hadn't asked, I would never have known!”

After his personal encounter with Rav Moshe that day, all the stories that Phil had heard about this *sadik* took on new meaning. He now clearly had a glimpse of the true greatness of Rabbi Moshe Feinstein. (For Goodness' Sake)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשָׁמַת לְאַה בֵּת בְּהִיָּה

בס"ד

## Congregation Magen Abraham

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SHABBAT KITESSE ✪ שַׁבַּת קִיְתֵסֶס

Haftarah: Yeshayahu 54:1-10

**AUGUST 24-25, 2018 14 ELUL 5778**

Friday Shir Hashirim/Minhah: <b>6:30 pm</b>	Shaharit: <b>5:36, 6:40, 8:10, 8:45, 9:00</b>
Candlelighting: <b>6:51 pm</b>	Morning Shema by: <b>8:57 am</b>
Evening Shema after: <b>7:49 pm</b>	Minhah Gedolah: <b>1:30 pm</b>
	Shabbat Classes: <b>5:30 pm</b>
	Shabbat Minhah: <b>6:30 pm</b>
	Shabbat Ends: <b>7:47 pm (R"T 8:19 pm)</b>
These times are applicable <u>only</u> for the Deal area.	Weekday Minhah: <b>4:05, 6:45 pm</b>

This bulletin is dedicated by **Ralph Hazan and family**  
in memory of **Leon Hazan** לְעִילּוֹי נְשָׁמַת אֱלִיָּהוּ בֶן סֵלְחָה

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

### A Message from our Rabbi

”אֲנִי לְדוֹדִי וְדוֹדִי לִי”

“I am to my Beloved and my Beloved is to me.” (Shir Hashirim 6:3)

The word *Elul* tends to strike a bit of dread in our hearts. Time to face ourselves in the mirror and get to work. Fascinatingly, though, the famous words *Elul* represents “*Ani Ledodi Vedodi Li* – I am to my Beloved and my Beloved is to me,” seems to call out a different message. It speaks of Hashem's desire for our closeness. It speaks about love and relationship, rather than dread and fear.

Rabbi Moshe Kastenbaum explains, imagine a company whose owner analyzes and inspects its productivity once a year. The workers dread the inspection. They have to work extra hard during the weeks preceding the inspection to correct their flaws and improve their work. Everything needs to be running at top performance when the big day arrives. They are tense and nervous, praying that perhaps the inspection this year will be canceled.

The owner, on the other hand, is excited for the inspection. He anticipates a good report. He knows that without it, the company will eventually fall apart. On the day of the inspection, the boss looks forward to finding everything organized and in order.

While the inspection may take him many hours, he knows that it is well worth his time and effort.

What is the difference between the owner and the workers? The difference is that the workers don't care much about the company's overall gains; they are primarily concerned about keeping their jobs and getting their paychecks. Any added measures of accountability are frowned upon. The owner, on the other hand, is the one profiting from the company's performance.

If *Elul* to us is just about avoiding punishment and consequences, then, indeed, we will dread its days. However, we need to realize that we are not those workers. We are the owner. We are the greatest beneficiaries of our introspection and improvement, We need Hashem; Hashem doesn't need us.

Moreover, *Elul* is not about avoiding getting into trouble. It is an opportunity to better ourselves and become closer to Hashem. A young man recently said, "I love *Elul*." He understands that he is the owner, profiting greatly from his special time dedicated to growth and self-correction.

Let us make the most of these precious days. Let us appreciate and maximize the opportunity that lies in front of us. Shabbat Shalom. Rabbi Reuven Semah

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## *Lost and Found*

I was about 15 years old when I lost a *Siddur* on a backpacking trip near the summit of New Hampshire's Mt. Washington. It must have fallen out of my pocket during the hike. After my return to New York, I had no dreams of seeing that *Siddur* again. Besides, it didn't have much sentimental value to me, so it wasn't a great loss.

A few months later, I received a manila envelope in the mail, and inside I was shocked to find my *Siddur*. The short note inside explained that the finder was hiking along the Mt. Washington trail and found this little book between the rocks with my address in it, and they thought I would want it back. This random kindness from a total stranger left a strong impression on me, and of course I wrote back a grateful reply.

The return of another's property, even the smallest thing, can bring them so much joy. It's a *misvah* to return lost items, as detailed in this *perashah*. From a careful reading of the verse "*VaHaShevota Lo*" – "and you should return it to him," the *Talmud* extends this *misvah* to healing others, returning their health and ability to live.

If this *misvah* applies to physical objects and physical wellbeing, then it surely applies to restoring a spiritual loss. As much as we value the things we own and our health, our greatest value is our spiritual life. We derive so much meaning from our relationships with others, and with G-d. Just like my *siddur*, so many souls have fallen between the rocks. How many have become lost in the endless pursuit of the perfect house, the perfect job, the perfect car, and the perfect restaurant? People may not be in touch with the reality, but there is so much joy to be found in a spiritual experience, and a spiritual relationship with the source of all life and meaning, our Al-mighty Creator.

"*Lo tuchal L'Hitalem*" – "We can't hide and ignore" what's being lost in our culture of indulgence and diversion. True love to our friends and family, and even complete strangers, is expressed when we introduce them to a prayer, a *misvah*, or an inspiring Torah thought. Have you perhaps read something that you appreciated, or that left an impression on you? Print it out for someone, or tell it to him. Take that extra step to return your friend's most valued possession. (Rabbi Mordechai Dixler)

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## *Burnt Soup*

In this *perashah* the Torah briefly discusses the method of divorce. It also tells us why marriages end. "It will be if she does not find favor in his eyes for he found in her

an *ervat davar* then he may write a divorce." The *Mishnah* in Tractate *Gittin* discusses the meaning of *ervat davar* in different ways. *Bet Shammai*, who is known for a strict opinion in most matters says that divorce should only occur over a matter of immorality. *Bet Hillel* says that divorce is permitted "even if she burns his soup." And Rabbi Akiba, whose devotion and gratitude to his wife is legendary, says that "even if he finds a nicer woman, (he may divorce)."

It is most difficult to understand the *Mishnah*. How do *Bet Hillel*, those who spoke of loving peace and pursuing peace say that one may get divorce over burned soup? Rabbi Akiva once pointed to his wife in front of 24,000 students and announced, "Whatever I have and whatever you have, it is all due to her." How could he say that one could get divorced if he found a more lovely woman? It seems preposterous!

Reb Dovid was happily married to his loving wife, Chayka, for nearly 50 years. Her sudden death cast him into a terrible depression. His son and daughter-in-law, Roizy, graciously invited him to stay at their home. Roizy cooked every meal for him but Reb Dovid was never pleased. No matter how delicious the meals were, he would mutter to himself, "This was not the way Momma made the soup."

Roizy pored through her mother-in-law's old recipe books and tried to re-create the delicious taste for which her father-in-law longed. But Reb Dovid was still not pleased.

One day, while the soup was on the fire, Reb Dovid's grandchild fell outside. In her haste to get to the child, Roizy almost dropped in the entire pepper shaker. In addition, by the time the child was washed and bandaged, the soup was totally burned! There was nothing for her to do but serve the severely spiced, burnt soup.

She stood in agony as her father in-law brought the soup to his lips. A wide smile broke across Reb Dovid's face. "Delicious, my dear daughter," said Reb Dovid with a tear in his eye. "Absolutely delicious! This is exactly how Momma made the soup!"

My grandfather, Rabbi Yaakov Kamenetzky, explains that the *Mishnah* is giving us a sign when a marriage is disrepair. If a man tastes burnt soup that his loving wife cooked and he is repulsed, then he is missing the love that the Torah requires. Rabbi Akiba, who was separated from his wife for 24 years while he studied Torah, declared that if a man finds a woman whom he thinks is better, then his marriage needs scrutiny! Because a person must think that there is nothing tastier than what his wife prepared, and that there is no one more beautiful than the woman he married.

The *Mishnah* is not defining how to get divorced. It is teaching us an attitude that defines love. Because love is a lot more than not having to say I'm sorry. It's always believing that the soup is delicious. Even if it's burnt. (Rabbi Mordechai Kamenetzky)

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## *Growth Factor*

Some people have a green thumb. Whatever they plant grows from a seed into a healthy plant, flower or tree. Of course, it requires hard work and knowledge to produce flourishing results, but there is a certain amount of innate talent involved, also. Other people are good at building things from the ground up, and still others can compose musical or literary masterpieces. Some people are not so talented, yet they, too, succeed. Their success is a result of persistence in the face of difficulty until the job gets done. The one thing that all these doers have in common is that their proactive approach yields results.

On the other side of the coin are people who always end up in the category that pollsters call "undecided." They may be blessed with a unique ability, or maybe they are just average in every way. But when something has to get done, they ponder rather than do. Their minds freeze, and they convince themselves that maybe if they don't confront the problem, it will atrophy and go away. How wrong they are! Ignoring a