

long journey at dawn the next day. He wanted his wife to prepare an early dinner so that he could get to sleep early, but instead, she gave him his meal much later than usual. His reaction was commendable. Instead of blowing up at her for not complying with his wishes, he thought, "I *should* get angry because of what happened. But the only reason I wanted to have the meal early was so that I could travel to do the Will of my Creator. Well, it is the Will of my Creator that I remain calm."

The *Talmud* teaches that those who overcome feelings of anger are forgiven for all their transgressions. It's worth it, isn't it? So why not "let it slide" today? In one short minute you can clean your slate of all sins. (One Minute With Yourself – Rabbi Raymond Beyda)

Small Details

"The process of making bread is very complex. It entails, knowing how to plow the earth, plant the seeds, water the ground, remove the weeds, reap the grain, thresh the grain to separate the kernels, and winnow it to remove the chaff. After that, it is necessary to grind the grain to produce flour, sift the flour to remove impurities, mix it with water to make dough, knead the dough, then bake it."

Hashem's creation process is flawless and with faith we can to live a successful life by appreciating the small details involved in creating an item or an idea. (Norman D. Levy; Based on Rabbi Miller's, Duties of the Mind)

A Very Important Meeting

During the early years of the famed Ponovezh Yeshivah, Rav Yehoshua Zelig Diskind, the Rav of Pardes Chana, received an urgent message from the Ponevezher Rav, Rav Kananeman, that he needed to borrow a significant sum of money for a few days. The money was to be brought to the yeshivah and placed inside his office. However, he explained to Rav Diskind, he would be unavailable for the day as he was going to Yerushalayim to attend a very important meeting with some of the *gedolei Yisrael*. Among those in attendance would be the Brisker Rav.

Rav Diskind quickly secured the necessary funds and brought the money to the Rav's office. Aware that the Rav was in Yerushalayim, Rav Diskind opened the door to the office and was about to put the money in a drawer when, to his surprise, he saw that the Rav was there - sitting in his chair and holding onto a young boy who was crying bitterly.

"I'm sorry - "Rav Diskind stammered, caught completely off guard. He was shocked that the Rav was there. Why hadn't he gone to the meeting in Yerushalayim?"

The Ponevezher Rav immediately noticed Rav Diskind's reaction and explained. "Whenever I leave Bnei Brak I make it a point to stop at the Batei Avot Orphanage on the outskirts of the city. And this time, when I walked in, I noticed a young boy crying bitterly in the corner. When I asked one of the counselors why the child was so broken he told me that this boy, who had lost both his parents in the war, had just been informed that his best friend, too, had been killed in Auschwitz."

The Rav's eyes were red and swollen, as he had obviously been crying along with the boy for some time now. He spoke with deep emotion and obvious pain. "I approached this young boy and asked him what was wrong but he could not stop crying. His words were slurred and he sobbed through the story, which was completely incoherent. And he has not stopped crying since."

The Ponevezher Rav then turned to Rav Yehoshua Zelig and declared, "The *gedolim* will have to wait. This child needs me now. I cannot leave."

Rav Diskind watched in awe as the Rav once again held the broken child close to him and they continued to cry together. (Touched by a Story 3)

The Lorraine Gammal A"K Edition
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SHABBAT

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Haftarah: Yeshayahu 40:1-26

JULY 27-28, 2018 16 AB 5778

Friday Shir Hashirim/ Minhah: **6:47, 7:30, 7:48** Shaharit: **4:51, 6:40, 8:10, 9:00, 9:10**
 Candlelighting: **7:58 pm** Morning Shema by: **8:31 am**
 Evening Shema after: **8:56 pm** Shabbat Classes: **6:35 pm**
 Shabbat Minhah: **7:35 pm**
 Shabbat Ends: **8:55 pm (R"Y 9:27 pm)**
 These times are applicable only for the Deal area. Sunday Minhah: **7:00 pm**

**This bulletin is dedicated by Mitchell & Robin Antar
 in memory of Sam Antar**

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**The first Hatarah of the season will be this Saturday night at 9:05 p.m.
 One should say "Baruch hamabdil ben kodesh l'hol - Blessed are You Who
 separates from Holy to mundane" before driving a car.**

A Message from our Rabbi

"I am Hashem, your G-d" (Debarim 5:6)
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In our *perashah*, we read about the Ten Commandments. The first commandment says that we must believe in Hashem, our G-d. Included in this great *misvah* is the fact that one may not deny his Jewishness. Rabbi Aharon Pollack of Manchester tells a true story about a young woman who would not deny her roots. Her name was Pearl Hoff. Her father was Rabbi Shemuel Unsendorfer. Pearl was 16 years old when the terrible events of the Holocaust began. Her family paid a sum of money to hide Pearl for a certain amount of time. When the time ran out, no other member of her family remained alive to renew the payment. The gentile promptly threw her out into the street. The street was crawling with Nazis looking for Jews to kill on the spot. Her only chance was to find a hideout where Jews were taking refuge. She heard people talking about a certain bunker where she could go, but when she arrived there, it turned

out to be a trap. The bunker was filled with Nazis. They had let the word out that this was a safe hideout only to ensnare unsuspecting Jews and kill them when they arrived.

She realized that she was already trapped and it was a waste to try to escape. She prayed to Hashem to save her. The Nazi commander yelled, “Are you Jewish?” Young Pearl remembered her great father and would not deny her Jewishness. She merely did not answer. Her silence intrigued her questioner. “What is your name?” he yelled. In a gentile dialect, she answered, “My name is Yorishka.” “Where do you live?” he demanded. Pearl gave him a fake address in a completely gentile neighborhood. The Nazi was sure he had captured a Jew but decided to follow her claim anyway. He sent one of his men with her to go to the address and see if she truly lived there. Pearl tells how she was walking in the street with a Nazi following her with a rifle pointing into her back. She knew her minutes were numbered; she would be shot as soon as he realized she was lying. Suddenly a nearby peddler called out her name, “Yorishka, what are you doing here?” Pearl, in complete shock, answered, “I am going home!” The soldier was now convinced that her name is Yorishka so he asked the peddler her address. Lo and behold, the peddler recited the exact number and street. The Nazi left Pearl alone, and Pearl turned around to see who this savior was. However, it was to no avail. The man was nowhere to be found!

Pearl always told this story to her children and grandchildren, and was ready to swear to its truth. She told this story to teach them that a Jew who doesn't deny his Jewishness will not lose out. Shabbat Shalom. Rabbi Reuven Semah

Only With Honest Work

For what great nation is there that has G-d so near to it, as Hashem our G-d is at all times that we call upon Him? And which great nation is it that has just statutes and ordinances, as this entire Torah, which I set before you this day? (*Debarim* 4: 7-8)

Why is the Torah telling us these things? There are no *misvot* being promulgated here. Are these mere open declarations of certain facts? Perhaps we are being made aware of some great gifts!?

Hashem created the entire world in order to bestow His ultimate essence and His endless kindness upon a deserving other or others, and they would have to prove their worthiness by navigating through the gauntlet of this world. The destination where this reward is realized in full is the “Next World”. The *Zohar* wonders why there would be a need for “this world” at all. Just plant a person right in the midst of the bliss of the next world and forgo all the struggles of this worldly life. The *Zohar* answers with a concept known as “*Nahama D'kisufa*”- “The Bread of Shame!” To get something for free is inherently painful and embarrassing. It is essential to the human soul to wish for the exhilaration associated with hard work yielding accomplishment, and to reject the reception of “something for nothing”.

I was in Israel a few years ago and hurrying to catch a cab to my Shabbat destination with only 20 minutes to spare. A driver screeched to a halt and I jumped in. I decided I was going to try to strike up a deep and meaningful conversation with my secular Israeli driver even if he seemed uninterested.

Time was working against me though. I asked him his name. “Uri” he uttered. One syllable. He was already annoyed by the length of the conversation. “Where do you live, Uri?” I asked him. Again, a one word response, “Yerushalayim!” I sensed a slight uptick of pride in his tone and maybe this was my opportunity. I told him in my best Hebrew which must sound like Shakespeare English, “Uri, you are like a fish!” He almost let me off right there, shooting an angry glance. I certainly had his attention, but his look told me I needed to explain.

As I made my meaning clear, he calmed down and he even started to shake his head in agreement. I explained as best I could that the most obvious thing about a fish is that he lives in water. The fish however does not realize that he is living in water. He is surrounded by it all the time and he cannot imagine what life would be without it. Water is his air. I told Uri, “You live here in Yerushalayim! I'm jealous of you! You are like a fish. You don't know how fortunate you are. I traveled from America and I paid thousands of dollars just to be for a few days in the Holy City of Yerushalayim. You are here all the time!” By the time we reached our destination he was elated. Now we can all treat ourselves to a chuckle at Uri's expense. How can one fail to realize the real value of their location, where they dwell daily!?

The more I think about it the more I come to terms with the notion that we are Uri and Uri is we. The Torah tells us about two powerful entities that we have been granted. We have the power of prayer, the ability to invite G-d Almighty into the detail of our lives. We have a Torah so dense with wisdom and it is obvious no other nation could ever make a near claim. These cannot be mere gifts. It is an invite to employ these power tools and to explore the force of their functionality. They are not trophies to be placed on a shelf and admired from a distance. Rather they are the most incredible gifts a man can possess but only **with honest work**. (Rabbi Label Lam)

Eternal Journey

”וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מֵצַוְךָ הַיּוֹם לַעֲשׂוֹתָם”

“You shall observe the commandment, and the statutes and the ordinances that I command you today, to perform them.” (*Debarim* 7:11)

Rashi explains: “Today, to perform them, tomorrow to receive reward for them.” *Mesillat Yesharim* explains this idea at length in his first chapter: A person's ultimate purpose is to enjoy the pleasure of the Divine Countenance in the World to Come. The means of achieving this is through living a life of Torah and *misvot* in this world.

Rav Shach once had a theological discussion with Professor Blumenthal, the director of the Ophthalmology department at Asuta Hospital, who was a secular Jew. He told the professor, “A secular Jew lives 70 to 80 years and then dies like a donkey. He is buried in the ground, worms eat his flesh, and nothing is left but mold and worms.”

“I don't understand,” the professor countered. “Why, when a religious Jew dies, ultimately he too is buried in the ground, and the worms come to him as well!”

Rav Schach smiled and said, “No, no! Let me give you an example. When a person rides on a donkey and, suddenly, the donkey dies, what does he do? He gets up off the donkey and continues on his way. He lets nature take its course and assumes that the vultures and hyenas will come to eat the donkey carcass – he does not concern himself with the details.

“Do you understand?” concluded Rav Shach. “The main thing is the soul. It collects *misvot* and good deeds all the years that it is connected with the body. When the body dies, the soul ascends to Heaven and continues its journey, to the World to Come. However, those who relate only to the physical world, the body, once the person dies and the body disintegrates, with what are you left?” (Rav Shach on *Chumash*)

Let It Slide

Anger is usually counterproductive. The Torah regards it as one of the worst character traits and a sin. The *Zohar* says it is tantamount to idol worship.

Our Sages explain that if people have true belief in Hashem and His Divine control of all that happens in His Creation, then they will not get angry. How can they? Everything is Hashem's Will! Losing one's temper is a way of ignoring David *haMelech's* practice: "*Sheveetee Hashem l'negdee tameed* – I have set Hashem before me always" (*Tehillim* 16:8)

The story is told about a great Hassidic Rebbe who was planning to set out on a