

You can really get going by seeing yourself not as a giver but as a debtor who is ready and willing to pay. (One Minute With Yourself – Rabbi Raymond Beyda)

### Feeling for Others

The city of Kovno was known as one of the great Torah centers of Europe, a city that produced many great Torah personalities. Yet, somehow the people of the city overlooked one critical component of a Torah city: The *hekdes*h, hostel, where the beggars slept was unfit for such a great city. The rooms were musty and dirty, the windows were broken and allowed the bitter winds to whistle through, the lights were nonexistent, and the flimsy bug-infested mattresses were very poor excuses for beds.

Kovno was not a rich city by any stretch of the imagination. Nevertheless, when word got out that the city's *hekdes*h was in need of serious renovations, Rav Yisrael Salanter expected there to be a suitable response to the appeal; but there was not. None of the necessary repairs were done. Rav Yisrael felt that people did not care enough, and he decided that he was going to do something about it.

He did not approach the Rabbanim and demand that they speak about it in their shuls on Shabbat, nor did he call in some of the prominent laymen of the city and demand that they renovate the *hekdes*h. Instead he himself went there. The *talmidim* who escorted him were shocked that a person of his stature would want to spend time in that decrepit place, but Rav Yisrael walked in with determination and sat on the floor.

The indigent people in the room were surprised that the Rav had come to visit. They assumed that he would greet them and leave, but he did not. As he sat on the floor, he opened his *sefarim* and began to learn. After a few moments it began to rain, and the cold rain dripped in through the roof. Rav Yisrael's *talmidim* encouraged him to leave, but he refused. Before long, there was no place to sit that was not wet. After a few hours passed, the fact that Rav Yisrael had not left the *hekdes*h became headline news in Kovno.

Pretty soon, a small crowd formed outside, trying to convince Rav Yisrael to leave the dilapidated building. As it became dark, the rain continued. But although it was freezing cold, Rav Yisrael remained. Finally, some of the more prominent members of the city, a group of Rabbanim, asked what it would take for him to leave. Rav Yisrael's response resonated in the souls of those who were present. "I am not leaving this place until it is repaired to a point where any one of us would feel comfortable in it. If we truly felt the pain of another Jew, we would never have let things get this bad."

Within a few hours, the repairs began and Rav Yisrael finally left. In a matter of days, the *hekdes*h was in excellent condition. (A Touch of Warmth)

*The Lorraine Gammal A "H Edition*  
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## Congregation Magen Abraham

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SHABBAT DEBARIM ☆ ט"פ□χ♣Σ, X♥↑

Haftarah: Yeshayahu 1: 1-27

**JULY 28-29, 2017 6 AB 5777**

Fri. Shir Hashirim/Minhah: **6:20, 6:50, 7:30 pm** Shaharit: **4:53, 6:40, 8:30, 9:00, 9:15**  
Candlelighting: **7:57 pm** Morning Shema by: **8:32 am**  
Evening Shema after: **8:55 pm** Shabbat Class: **6:20 pm**  
Shabbat Minhah: **7:30 pm**  
Shabbat Ends: **8:54 pm (R"T 9:26)**  
Sunday Minhah: **7:00 pm**

These times are applicable only for the Deal area.

### Tish'ah B'Ab Schedule

#### Monday evening, July 31

Minhah: **7:00 pm**  
Fast begins: **8:05 pm**  
Arbit: **8:30 pm**

#### Tuesday, August 1

Shaharit: **5:45, 8:00 am**  
Video after Shaharit: approx. **10:00 am**  
2<sup>nd</sup> Video Showing: **1:00 pm**  
Class: **6:40 pm**  
Minhah: **7:40 pm**  
Fast over: **8:41 pm**

Meat meals are permitted beginning Wednesday night, August 2.

**Rabbi Raymond Beyda will be giving a class every Wednesday night at 8:30 pm sharp at Magen Abraham of West Long Branch. Men and Ladies are invited.**

**Mabrook to Ikey & Aura Kassin on the birth of a baby boy. Mabrook to the grandparents, Sammy & Pamela Kassin.**

### A Message from Our Rabbi

”לָמָּה לִנְצַח תִּשְׁכַּחֲנוּ תַעֲזֹבֵנוּ לְאֶרֶץ יָמִים”

“Why do You ignore us eternally, forsake us for so long. (Eichah 5:20)

Various *gemarot* discuss the reasons why the Temples were destroyed. Two of the reasons given are: baseless hatred amongst the Jewish people (Yoma 9b), and a general disrespect for Torah (Shabbat 119b). With this in mind, it is somewhat strange that on Tisha'ah B'Ab, the day we are commemorating the Temple's destruction, we are not permitted to greet people or speak in a friendly tone, which is behavior which increases friendship and love. We are also not permitted to learn Torah. Surely it would seem

more appropriate to spend the day correcting the mistakes of our ancestors by increasing friendships and spending the day engrossed in Torah, showing our respect for it.

Rabbi Moshe Kormornick explains that the problem mentioned above is not only found in our ancestors. It is also found in us. The *gemara* explains that “every generation in which the *Bet Hamikdash* was not built is considered as if it was destroyed in its days. Since these problems can no longer only be attributed to our ancestors, we need to take a new approach to correct these sins within ourselves. In our generation, we are guilty of constantly looking for the “quick fix.” When we see a problem, especially within ourselves, our natural instinct is to repair the damage and quickly move on. But after we “fix it,” have we actually changed? If we spend the day sending gifts, like on Purim, or immersed in Torah, like on Shabuot, we will not have time to sit and cry over what we lost through our faults, and we will be too distracted to really make a permanent change.

Therefore our Sages determined that we should act in this way on *Tish'ah B'Ab* in order that we should have time to appreciate what we have lost, and realize what we are truly missing.

Rabbi Reuven Semah

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## *Laws and Customs of Tish'ah B'Ab*

*Tish'ah B'Ab* begins at **8:05 pm** on Monday night, July 31.

Once the fast starts, one may not eat or drink, nor wear leather shoes or leather sneakers; no washing any part of the body at all, except to remove dirt; no anointing with cream or perfume, except for medical reasons (deodorant is allowed); no marital relations; greeting one another is forbidden; engaging in any activity which may distract one's mind from mourning is prohibited. Even going to work should be avoided, at least until mid-day. Learning Torah is prohibited, except for portions relevant to *Tish'ah B'Ab* and mourning.

The custom in our *shul* for wearing *tefillin* on the morning of *Tish'ah B'Ab* is to put them on at home only for *Shema*, and then say the prayers in *shul* without them.

*Shaharit* is at **5:45 & 8:00** am without *tefillin*, and *Kinot* and *Eichah* begin a half hour later.

As usual, *tefillin* are worn during *minhah*.

The fast applies to all adult men and women, the only exception being one who is ill, or old and weak, who may become ill during the fast. Anyone with a question or problem should consult the Rabbi.

Whoever mourns properly over Jerusalem will merit experiencing its rejoicing.

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## *What Should I Do?*

"The matter was good in my eyes." (*Debarim* 1:23) **”וַיֵּטֵב בְּעֵינַי הַדָּבָר”**

If Moshe said that the matter of sending the spies was good in his eyes, why did he list that incident here when he was enumerating things that the Israelites did wrong? *Rashi* explains with an analogy. This is similar to someone who asked his friend to sell him his donkey, and the person agreed. "Will you allow me to test it out?" the potential buyer asked his friend. "Of course I will," replied the seller. "Can I even try it out on hills and mountains?" the buyer asked. "Anywhere you wish," the seller confidently said. Once the buyer saw that the seller had total confidence in the strength and health of his donkey, he realized that he would not find any defects in it and said, "Take your

money. I do not need to test out the animal any further." Similarly, Moshe really did not want them to send spies. However, he felt that as soon as they saw he was willing to allow them to send spies, they should have realized that the land was good and they had no need to send anyone to check on it.

There are two different attitudes someone can have when he consults a Rabbi about whether or not he should do something. One attitude is a serious will to do the right thing. Such a person wants to know what the opinion of the Rabbi really is and is willing to do exactly as the Rabbi feels he should do. On the other hand, there are people who consult with a Rabbi only to hear the reply that they want to hear. They will ask their question in such a manner as to get the answer they want. If at first they do not hear what they wish, they will persistently argue until they at least get tacit consent. Then they will tell others that they have the approval of the Rabbi. The people who took Moshe's saying that they could send spies as permission to actually send them should have asked him what he truly wanted them to do.

There are some people who do even worse. They could even know that the Rabbi does not want them to do something but they try to give others the impression that he agrees with them. Rabbi Simcha Wasserman related an instance where someone involved in communal matters did something that was very controversial. When asked how he could have done it, he replied that he had spoken the matter over with Rabbi Aharon Kotler. Most people were impressed with this and assumed that Rabbi Kotler had agreed that he could do it. Rav Simcha said to himself that it was impossible that Rabbi Kotler would agree. He then asked the person, "And what did Rabbi Kotler say?" "Well, he said that I should not do it," replied the man. Remember this incident and do not always accept at face value someone's saying that he has the agreement of such and such a Rabbi. (Growth Through Torah)

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## *Debt Factor*

A good thought may be miles away from a good act.

It is hard to move when the laws of inertia state that a body at rest will remain at rest unless acted upon by an outside force. The human body enjoys basking in the sun, resting on the couch, or relaxing on an easy chair. It is truly happy when it is “a body at rest.”

Then you are interrupted by a request to help another. In order to do so, you must get up and go somewhere or do something. This is when psychological inertia sets in. The *One Hundred Good Reasons Why You Can Do What Is Needed But Cannot Do It Now* come to mind with digital speed. The thought of helping flits away, and the body at rest abides by the law (of inertia, of course).

A person is not an island and is certainly not isolated or self-sufficient. People help people and people give to others. This creates a cycle of debt. Such debt is not repaid with a note that can be cashed at a bank. It is simply a debt of appreciation and gratitude. You either owe something to the person who is asking a favor, or to one of his relatives, and/or to Hashem – who gave you everything that you have in the first place.

When you just can't seem to translate that good thought into a good deed, consider your potential action not as an act of giving, but, instead, as payment of a debt. Think of how the person in need – or someone related to that individual – may have helped you in the past. If that doesn't prompt action, consider that Hashem gave you the tools and the powers to help that person or to get that action done, and you owe it to Him to deliver.