

snapshot of yourself and compare it to one you could have taken last year at this time. Compare the two and see how you are doing.

The time is *now* to get moving in the right direction. (One Minute With Yourself – Rabbi Raymond Beyda)

One-Stop Shop

Chaim Teitz was on his way home after his morning study session at his *Kollel*. His wife called him on his cell phone and asked him to pick up some groceries. Chaim and his wife Rina always shopped at Mendel's Grocery, even though they knew that his prices were a bit higher than the local supermarket.

Mendel Dorfman was a kind, sweet man, who went out of his way for every customer. Mendel's loyal customers remained with him because they knew he needed the livelihood and because no supermarket could match the individualized attention Mendel dispensed – not to mention his nice thought on the *parashah* of the week at the check-out counter.

As Chaim finished gathering the items he needed, he approached the check-out counter where three men were waiting in line. Mendel was on the telephone.

"Listen, Mrs. Margolis," Mendel was saying, "I will be happy to send your order over, but is there any way you can pay me at least part of your bill? You owe over \$1000 and you haven't given me any money in months."

Mendel was quiet as the lady on the other end of the line was talking. He let her finish and then said, "Yes, I understand, but I have suppliers to pay, I have workers to pay, you know I am not a rich man."

Once again he was quiet as the lady on the line was responding. "No, no," Mendel interrupted her. "Don't worry. I'm sending your order. I was just hoping for some payment, but don't worry, you will get the order. There is no need to cancel it."

The four young men looked at one another marveling at Mendel's kindness and sensitivity. While he was still on the phone, they huddled together. "Imagine the pity on that poor woman," said one of the men.

"And it's a pity on Mendel as well," said another. "He's not rolling in money and he's entitled to something, wouldn't you say?"

"So shouldn't we do something?" the third man said, expressing what was on all their minds. "Think we could each manage \$250?" the fourth man asked.

They all nodded and smiled. Two of them had checks and two of them had cash. Within a minute they put their money together and handed it to Mendel while he was still on the phone. He looked at the money in amazement and understood what had transpired. "Wait, wait, Mrs. Margolis," he practically yelled into the telephone. "There is no need to worry. Your bill has just been paid. You don't owe me a thing!"

The men smiled though they could not hear what Mrs. Margolis was saying. "Really, really," Mendel said, "Hashem just sent angels to my store. You'll have the order within the hour. Mrs. Margolis, you've got a new slate. Don't be embarrassed. Hashem takes care of His people!" (In the Spirit of the Maggid)

The Lorraine Gammal A "H Edition
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SHABBAT NOAH ☆ ♥ φ ↔ β , ן X ♥ ↑
 Haftarah: Yeshayahu 54:1-10

OCTOBER 12-13, 2018 4 HESHVAN 5779

Friday Minhah: 6:03 pm	Shaharit: 6:06, 6:40, 8:30, 9:15 am
Candlelighting: 6:03 pm	Morning Shema by: 9:12 am
Evening Shema after: 7:01 pm	Shabbat Classes: 4:40 pm
	Shabbat Minhah: 5:40 pm
	Shabbat Ends: 7:00 pm (R) T 7:32 pm
	Sunday Minhah: 5:55 pm

These times are applicable only for the Deal area.

**This bulletin is dedicated in loving memory of our grandfather,
 Haskell E. Doueck**
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By Hal, Gary, Sammy and Annette Doueck

**This bulletin is dedicated in memory of Victor Rishty
 by his wife and children**
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**This bulletin is dedicated in memory of Ralph S. Cohen
 by his wife and children** לעילוי נשמת רפאל בן סופי

Mabrook to Moshe & Ruthy Cohen on the engagement of their daughter, Amanda, to Steven Wankine.
Mabrook to Richie & Giordana Shalom on the engagement of their daughter, Karen, to Bernie Pindek.

A Message from our Rabbi

"וַיֵּרָד ה' לְרֵאת אֶת־הָעִיר וְאֶת־הַמִּגְדָּל אֲשֶׁר בָּנוּ בְּנֵי הָאָדָם"
 "And Hashem descended to see the city and the tower which the sons of man had built." (Beresheet 11:5)

Rashi explains that the Torah refers to the members of the Generation of Dispersion as "the sons of Adam," because they followed in the footsteps of their ancestor Adam, who displayed a lack of gratitude toward Hashem when he blamed Him for having given him Havah who enticed him to eat from the Tree of Knowledge.

Similarly, the *Dor Haplaga* attempted to rebel and wage war against Hashem in spite of all the good which He bestowed upon them, after having saved them from the Flood.

Rabbi Nosson Tzvi Finkel zt"l deduced an important lesson from this. The most insignificant fault or bad trait which a person possesses can be transmitted to future generations, and when it surfaces in his offspring it can be magnified greatly.

The slight degree of ingratitude implicit in Adam's words, "The woman You gave me – she gave me from the fruit and I ate," was passed to Adam's offspring, and with each succeeding generation the trait grew and became less subtle until, after nearly twenty generations, the descendants of Adam had the audacity to attempt to build a tower to reach the heavens to wage war with their Creator Who had bestowed only good upon them.

From this we can realize how important it is for a person to perfect his character faults, as slight as they might seem, for they could be disastrous to future generations if left unchecked. Shabbat Shalom. Rabbi Reuven Semah

Ark D'triumph

It must have been terribly difficult for Noah. A man alone, predicting calamity. He was the only human doing something to save himself. Yet despite 120 years of outreach, he was not able to persuade one member of civilization to join him. Why?

The Torah tells us that when Noah finally entered the ark for the journey of salvation amidst the world's destruction he almost had to be forced. *Rashi* explains that even Noah himself was considered one of those with only modest faith. Noah did not enter the ark until the rains fell and he realized that disaster was imminent.

Surely his failing was miniscule by our standards. After all, Noah was handicapped by G-d Almighty to save and perpetuate civilization. Yet his minor flaw is recorded. There must be a lesson for all of us in the Torah's documentation of it.

British physician John Abernathy, a renowned surgeon and teacher in the late 18th Century, helped patients with an array of emotional problems. He once related the story of a patient who entered his clinic complaining of severe bouts of depression. It seems that the artisan lost faith in his own abilities. He was beginning to fail at his life's work. After examining him, Dr. Abernathy made a simple suggestion.

"Go see the famous comedian, Grimaldi. He is known to cheer those who are depressed and he would do wonders for your spirit. He will make you laugh and that would be better than any drug I should prescribe."

"It won't help me," sighed the despondent patient. "I am Grimaldi."

Noah worked extremely hard to build the ark, but he could not rehabilitate one soul. Perhaps the Torah tells us the reason. Noah himself would not enter the ark until the rains forced him in. For whatever reason, perhaps he felt that G-d's compassion would prevail: still, he did not show unwavering belief that the flood would come.

One can build great arks, but unless the passion of his faith exudes from his soul, it may never touch others. He may save himself and his family, but no more.

In order to promote true faith one must be unwavering in his own commitment. Any lack thereof, albeit well intentioned, may get lost in a large, doubting crowd. For without one's own sense of absolute faith he will never lead others into his own ark d'triumph. (Rabbi Mordechai Kamenetzky)

Torah Anthropology

Rashi remarks on the *pasuk*, "And he sent forth the raven and it kept going and returning until the drying of the waters from upon the earth." When Noah thought it might be safe to emerge from the Ark, he sent out the raven. However, the raven just

circled the *Tebah*, flying back and forth. *Rashi*, quoting the *Gemara* states: "The raven did not go on its mission because it was suspicious [of Noah] with regard to its mate..." [*Sanhedrin* 108b]. As strange as it seems, the raven was afraid that Noah would take it its wife while he was "off the boat" doing his mission!

The *Maharal* explains the metaphor of this teaching: Ravens by their nature are obsessed with the relations they have with their mates. They are so obsessed by these relations that this is all ravens think about. Therefore, says the *Maharal*, since the raven was constantly obsessed with these thoughts, he projected those same obsessions onto everybody else. He assumed that everybody must be thinking the same thing he was. The *Maharal* writes that it is very common amongst creatures (man included) to project their own thoughts and shortcomings upon others. There is a popular saying "What Peter says about Paul says more about Peter than it says about Paul." Think about this statement.

This means that if a person goes through life thinking that everybody is out to get him — besides being somewhat paranoid — it is because he really has such thoughts about "getting" other people. Individuals really project their life view of how they think and act, and they are convinced that everybody else thinks and acts like that as well.

Therefore, says the *Maharal*, since the raven was so obsessed with relations with his mate, in his mind he was convinced that this is what Noah must be thinking about as well. Therefore, he suspected Noah of having improper intentions.

This lesson of *Hazal* is not trying to teach us so much about ravens as it is about ourselves. It is teaching us that how we view life and how we view people says a lot about us. If we are negative about people, if we are skeptical of their motives and suspect them of wrongdoing and ill-intent, then that is really a function of how we view the world. These same thoughts may be the farthest thing in the world from those other people we cynically suspect.

The lesson about the raven is not so much a teaching about birds. It is a teaching about human beings — which is the purpose of the entire Torah. In the words of Rav Shimshon Raphael Hirsch this is "Torah anthropology". (Rabbi Yissocher Frand)

How Are You Doing?

One of the most difficult challenges you will ever face is to change the way you *are* into the person you *should be*. Spiritual surgery alone cannot cure faults, because bad habits, personality quirks, and inborn traits are so much a part of a person's essence as to be considered second nature. So, how can you improve and grow?

A self-portrait will help. Before you can become who you would like to be, you must clearly paint a picture of who you happen to be. You must see where you stand before you can move in a positive direction.

When Adam committed the first sin and tried to hide from his Creator in the Garden of Eden, Hashem asked the question: "*Ayeka?* – Where are you?" Why would an all-knowing Hashem ask a question to which He knew the answer?

The simple explanation is that He wanted to draw Adam into conversation. Therefore, He asked a simple question that He planned to use as an "opener" to the real issue. The books of *Mussar* (Ethics), however, explain that Hashem was posing a more philosophical question to Adam: "Where are you holding?" "What is your spiritual level – now?"

Everyone should learn to ask: "How am I doing?" Yes, the particulars are very important and you are held accountable for every action and every thought, but you are judged on general performance as well. Are you growing or are you slipping?

Birthdays, anniversaries, and holidays are a great prompt to jump-start self-improvement. In order to grow, you must know where you are today. Take a spiritual