

Spending quality time in prayer and learning Torah transforms an ordinary person to a well-educated person of faith and love for Hashem. It is like being born again and causes a Renaissance of the Soul. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

Doctor's Orders

The ambulance pulled up at the emergency room entrance. Two men leaped out, opening the double doors in the back and gently lifting out a stretcher. A young boy moaned as he lay there, his face twisted in pain. The men lost no time, quickly carrying him through the door and into the hospital.

A woman hurried along behind them, her hands twisted in anguish. She spotted the group in the corridor in urgent consultation with a white-coated doctor.

"Wait!" she called. "What are you doing with my son?"

The doctor turned to her, "We have to operate immediately, ma'am. Then he'll be fine. Now, if you'll excuse me..."

"No! I won't let you!"

The doctor stopped short in astonishment. "You won't let me? Why not?"

Mrs. Braunstein took a deep breath. "You...you can't operate on him. What if he - what if he dies?" Abruptly she began to weep, expressing in full her feelings of utter hopelessness. "If that happens - my life is over!"

The doctor looked at her sharply. While it wasn't unusual for a mother to get hysterical, Mrs. Braunstein's tears seemed to have an extra dimension of tragic fear. "Why are you so afraid?" he asked her bluntly.

Mrs. Braunstein gulped back her tears, forcing her features into a semblance of calm. "I'm a Holocaust survivor. When my son was born...the doctors told me that he would be my last child. He is my only son! How can I risk his life?"

"Listen," the doctor said firmly. "I'm telling you that your son will be fine. And when he's well, I'd like to have a talk with you. I think I can help out. All right?"

Somehow, the doctor's words penetrated, and Mrs. Braunstein calmed down. She waited quietly while the surgery was performed, and as the doctor had predicted, her son quickly regained his health.

Shortly after that, Mrs. Braunstein called the doctor to express her thanks.

"I haven't forgotten about you, Mrs. Braunstein. I'd like you to make an appointment with a certain colleague of mine. I think he'll be able to help you out."

Mrs. Braunstein was doubtful. But she made the appointment to see the specialist the doctor had recommended. Some time later, her second and third sons were born.

What had seemed to be a tragedy had instead turned out to be a blessing in disguise. (Visions of Greatness IV)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשָׁמַת לְאָה בַּת בְּהִיָּה

בס"ד

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שַׁבַּת רֵעֵה ⚡ חַיָּה

Haftarah: Yeshayahu 54:11-55:5

AUGUST 30-31, 2019 30 AB 5779

Friday Shir Hashirim/Minhah: **5:45, 6:30, 7:00** Shoharim: **5:24, 6:30, 8:10, 8:45, 9:00**

Candlelighting: **7:13 pm**

Morning Shema by: **8:50 am**

Evening Shema after: **8:11 pm**

Minhah Gedolah: **1:30 pm**

Shabbat Classes: **5:40 pm**

Shabbat Minhah: **6:40 pm**

Shabbat Ends: **8:10 pm (R"Y 8:42 pm)**

These times are applicable only for the Deal area. Weekday Minhah: **7:00 pm**

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

Rosh Hodesh Elul will be celebrated on Shabbat and Sunday, August 31 & September 1. Selihot will begin on Monday, September 2 one hour before each minyan.

Mabrook to Sonny & Sarah Shalom on the birth of a baby boy. Mabrook to the grandparents, Charles & Raquel Ishay.

Mabrook to Michael & Barbara Gindi on the Bar Mitzvah of their son, Joseph.

A Message from our Rabbi

וְהָיָה לָכֶם מִכָּל־אֲבִיבֵיכֶם מְסָבִיב וְיִשְׁבְּתֶם־בְּטַח

"And [Hashem] will give you rest from all your enemies all around, and you will dwell securely." (Debarim 12:10)

The *Gelilei Zahav* (quoted by Rabbi Dovid Goldwasser) comments that while these two phrases, referring to rest from one's enemies and security, may appear redundant, in truth, they are not. Resting from one's enemies, rather than being synonymous with dwelling in safety, is a result of the latter. If we dwell securely, harmoniously, and respectfully with our fellow Jews, we will have nothing to fear from the enemies around us. Our Sages tell us that if the Jewish nation would live in harmony, no other nation could rise against us.

The Klausenberger Rebbe z"l was once at a meeting for the benefit of the community, when a Jew, whose views were very much different than the Rebbe's,

walked in. The Rebbe gave him a warm embrace, an action which spoke louder than words.

Last summer, a member of our shul showed me on his phone a picture of a package of meat sold in Israel. In Hebrew it said “*Shehitat Bet Yosef – Bet Yosef* meat,” and in English it said pork! It was accompanied by a video of pigs found in the streets of Netanya in Israel.

We pray for the security of Israel, to have peace with the Arabs. We pray even more for peace among the Jews of Israel. Shabbat Shalom. Rabbi Reuven Semah

Joy of Shlepping

This week the Torah teaches us the laws of *ma'aser sheni*. *Ma'aser sheni* constitutes a tithe in which the apportioned produce is consumed by the owner. It is not necessarily distributed to the poor or the Levite like other tithes. However, there is one requirement. The entire tithe must be eaten in Jerusalem. That being the case, the owner of 10,000 bushels would have to haul 1,000 bushels to Jerusalem to be eaten. That may be quite a difficult task. So the Torah has a way out. The Torah teaches us that the owner can redeem the produce through money and spend the money on any food items in Jerusalem, avoiding an arduous chore of shipping the food to Jerusalem. The money will help stimulate the economy of the Holy City, thus establishing a protocol that has lasted centuries – supporting the merchants of Jerusalem.

Yet if you analyze the actual wording in the Torah you will notice something strange. The Torah does not say, “*if you will not be able to carry it because the road will be too long, then you can redeem the fruit with money.*” The Torah seems to reverse the cause and effect. It tells us that “*if the road will be too long, because you will not be able to carry it...*” (*Debarim* 14:24). It seems that the Torah is saying that the road is long because you cannot carry it. Isn't the opposite true? If the road is long, it is not because you cannot schlep, you cannot schlep because the road is long. Why did the Torah reverse the phrase? Perhaps the Torah is telling us a subtle message.

Rabbi Moshe Feinstein once met an affluent Jew whose father came to these shores long before laws were passed to guarantee that a person could remain Shabbat-observant in the workforce. The man's father went from job to job, having been told not to report on Monday if he would not come to work on Saturday. The old man was persistent and never desecrated the Shabbat. Yet his son was not observant at all.

Reb Moshe asked him point blank. “Why is it that your father kept the *misvot* with great sacrifice, but you did not follow in his footsteps?”

The businessman answered with complete honesty. “It's true that Pop did not miss a Shabbat or even a prayer. But before he did a *misvah* he would give a groan and declare, ‘Oy! It's terribly hard to be an observant Jew!’ After several years of hearing my dad complain, I decided that the burden would be too much for me to bear. I decided never to permit myself to attempt those difficulties and I gave up observance.”

After hearing this story, I thought, homiletically, that perhaps the Torah is telling us an important message in the psyche of *misvah* observance. “The road will be too long, because you will not be able to carry it.” No one says the road is too long because of sheer distance. It is too long because you do not want to carry the load. If one, however, carries his package with joy then the road is not a long one. If one decides that he is carrying a heavy burden, then the road, no matter the distance, will always be too long.

Rabbi Feinstein commented that no matter how difficult a *misvah* seems, if one observes it with a smile, with joy and with pleasure, he will be able to carry the *misvah*

for long distances. He will not only carry it a long distance him or herself, he will carry it for generations to come. (Rabbi Mordechai Kamenetzky)

Are You Positive?

Moshe *Rabenu* addresses the entire *Klal Yisrael* as a whole during his final “37-day *mussar shmuess* (ethics lecture)” before his death. However, he begins the message of free choice with the word “*re'eh* – look” in singular form. *Hazal* explain that Moshe is speaking to every individual to choose life by viewing life situations positively. If something can be viewed in more than one way, make sure to view it in the positive way. We cannot choose our life experiences; we don't even know what will happen in five minutes from now! The only thing we can choose is how we will react to each specific situation, which of course depends on how we view it.

Rav Zelig Pliskin explains that this concept is the key to happiness. Every single thing that happens to a person is a fact. Nothing is intrinsically great or terrible. It only depends on how we view it. You are the one who decides if this fact is positive, negative, or neutral. If you decide that something is terrible, such as having your car break down, and you react by telling yourself, “Now I'm stuck, and it will cost me a fortune to fix this,” you will be miserable. But if your attitude is that everything is terrific, you will be happy. “Now I'll finally get some exercise!” you'll tell yourself. And only by being happy are you truly alive!

This is what Moshe tells his beloved nation: “Look and see the positive. Each one of you – individually – can choose life, not by choosing the circumstances in life, but by choosing how you will react to those circumstances.”

Remember, a person's altitude in life depends on his attitude in life! (*Torah Tavlin*)

Mind Games

One of the greatest powers of the human mind is imagination. It can be an enemy that sinks your ship, or a great friend who throws you a life raft. Many times when you feel unhappy or impatient, it is only your imagination, not reality, which is bothering you.

Rabbi Zelig Pliskin says, “When we are experimenting impatience, it is often because we are picturing in our minds how we will be late, how we are losing out, how we would like to be somewhere else, and many similar mental pictures.” Great leaders and visionaries, on the other hand, use their imagination to create mental pictures of goals that they are eventually able to achieve with phenomenal success.

It is good exercise to imagine potential situations that will test your patience. After creating a mental picture of an aggravating scenario, picture yourself handling the pressure in a calm, cool, patient fashion. See yourself overcoming the test. Enjoy and savor your victory.

Practice this technique several times a day. Then, when a real challenge arises, use your imagination to wipe out the make-believe problems that your lack of patience is throwing at you. Think “calm.” It will soothe your soul and get you through many days in a more satisfied and healthy state of mind.

Imagine that! (One Minute With Yourself – Rabbi Raymond Beyda)

Renaissance of the Soul

“What happens in the womb is a miracle of miracles. It is also wondrous to see how a little child grows up to be an adult, but for a human being to come into existence from essentially nothing is a miracle of the most stupendous quality.”