

capacity. All people are measured against the standard of their own potential, according to the material and spiritual talents they were given for their journey through life – not against the accomplishments or failures of another.

When you get the feeling that the “rat race” of this “dog-eat-dog world” is “not fair,” look at yourself and measure your performance against the bag of tools Hashem gave you for building a life. This perspective will free you from the depression of keeping up with the “race” and allow you to achieve to the best of your own ability. (One Minute with Yourself – Rabbi Raymond Beyda)

How's Your Credit?

A villager named David went into the city one day to buy merchandise to sell in his hometown. He went to his regular supplier, Judah, picked out some merchandise, and asked if he could take it on credit. Judah checked his books and saw that David hadn't paid yet for the last three purchases he had made over the last six months. He told David, "I'm sorry, but you keep telling me that you will pay your old bills, and you still haven't paid me." David promised to send the money for all the bills as soon as he got home. "That's what you said the last time you were here," said Judah. "In fact, even if you do pay me everything you owe me, I wouldn't give you anything on credit again. Your word is obviously not worth very much." David pleaded with Judah, but Judah would not give in. Another man in the store overheard the whole discussion and said to David, "There's no way he will sell you again on credit, but I have a suggestion. Buy only what you need right now, and pay for it in cash, and also pay some of your balance. Next time buy a little more and do the same. Keep doing that and eventually Judah will give you another chance."

In a little over a month from now, we will be praying to Hashem on Rosh Hashanah, and we will be asking Him to bless us with a good year filled with health, wealth and happiness. Hashem will then ask, "Why should I give these things to you?" We will answer, "So that we can do more *misvot*, learn more Torah and serve You better." "You said the same thing to Me last year and the year before that," Hashem will respond. "But you never changed your ways. You haven't paid up, and your 'credit' is no good."

In order to avoid this situation, we need to build up our credit in advance, before we make our requests. We should start with small changes like avoiding gossip and lies, or praying with a little more *kavanah*. Then, when Rosh Hashanah comes, Hashem will be more receptive to our requests. In only a few days, *Rosh Hodesh Elul* will begin the thirty-day countdown to Rosh Hashanah. If not now, when? (*Sha'arei Armon*)

The Lorraine Gammal A "H Edition

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SHABBATRE'EH ☆ ω∞τ♣ρ, □X♥↑

Haftarah: Yeshayahu 54:11-55:5

AUGUST 18-19, 2017 27 AB 5777

Fri. Shir Hashirim/Minhah: 6:00, 6:25, 7:20 pm	Shaharit: 5:13, 6:40, 8:30, 9:00, 9:15
Candlelighting: 7:30 pm	Morning Shema by: 8:44 am
Evening Shema after: 8:28 pm	Shabbat Class: 6:00 pm
	Shabbat Minhah: 7:05 pm
	Shabbat Ends: 8:28 pm (R" T 9:00)
	Sunday Minhah: 7:00 pm

These times are applicable only for the Deal area.

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.

Rosh Hodesh Elul will be celebrated on Tuesday & Wednesday, August 22 & 23. Selihot will begin on Thursday, August 24.

A Message from Our Rabbi

The Torah tells that we should give a person “whatever he is lacking to him.” *Hazal* learn from the words “to him” that we must give charity according to each individual’s needs. If a person was wealthy and lived an extravagant lifestyle and then became poor, we must give him to the extent that he can live in accordance with his previous standing. If he used to drive a fancy car, we must get him that car. The question arises: if I would myself would never pay so much, why must I pay for him?

Rabbi Eli Scheller explains: An important factor in the act of giving charity is to ensure the emotional well-being of the beneficiary. When a person loses his assets, the emotional strain may be greater than the physical one. When a wealthy person loses his fancy car, the embarrassment is unbearable. It is equivalent to a pauper who is evicted from his apartment, even though the wealthy person can still live a normal life. Therefore, providing the wealthy person with his fancy car is literally giving him his life back just as much as paying the rent for a pauper.

It is for this reason that one who provides a poor person with money and adds kind words of encouragement receives twice as many blessings from Hashem for adding the kind words as he does for simply giving the money!”

It takes a special person to be able to recognize the emotional needs of another, especially one from a different background. The Talmud relates that Hillel, who was

perhaps the poorest Torah scholar, raised money for a wealthy man who lost his money to purchase a horse to ride upon and a slave to run before him. On one occasion, he could not find a slave to run before him, so Hillel took his place and ran for three miles! Despite Hillel's poverty, he was able to understand the needs of a wealthy man – to the extent of personally providing those needs!

Shabbat Shalom

Rabbi Reuven Semah

Seeing is Believing

”רְאֵה אֲנֹכִי נֹתֵן לְפָנֶיךָ הַיּוֹם בְּרָכָה וּקְלָלָה”

"See! I am placing before you today a blessing and a curse." (*Debarim* 11:26)

We may ask, why does Moshe say *see*, in the singular form? He was, after all, talking to the whole assembly, as we see from the use of the plural word *οψηβκα*, before you, rather than the singular form *ληβκα*. Furthermore, why does he use the word "see" at all, when he could have said simply, "I am placing a blessing and a curse before you"?

In answer, we can say that each person has his own idea of what is a blessing (or its opposite, Heaven forbid). Some would say that mild sickness is really a blessing, since it warns us to examine our lifestyle and make healthy changes before there are worse consequences; others say that health is always a blessing. Some feel the greatest blessing is children, others say it is wealth, and so on.

When Moshe said *see*, in the singular, he meant that each individual will be given whatever he personally considers a blessing. However, sometimes the things that people think are blessings turn out not to be good for them, such as wealth, which may expose its owner to temptations best avoided, or may make him a target for dangerous criminals. Conversely, things that seem bad can turn out to be great blessings, such as situations where people miss travel connections and thereby avoid fatal accidents.

This is why Moshe used the word *see*. Not only will you be given blessings, but you will actually see how they are blessings and why they are good for you, even though others may not agree. (*Kol Dodi on the Torah*)

Doctor's Orders

”אֵת כָּל־הַדְּבָר אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם אֹתוֹ תִשְׁמְרוּ לַעֲשׂוֹת לֹא־תִסְּף עָלַי
”לֹא תִגְרַע מִמֶּנּוּ”

"Be careful to observe only that which I enjoin upon you; neither add to it nor take away from it." (*Debarim* 13:1)

It is forbidden to add *misvot* to either the Oral or Written Laws. Therefore, it is forbidden to wear two pairs of Tefillin simultaneously, or to place five portions of the Torah in one's Tefillin. Similarly, one may not take two *lulabim* at the same time on Succot, or dwell in a Succah after the holiday's end with the intention of fulfilling the *misvah*. The importance of this *misvah* in relation to the Torah and all its commandments is in understanding that these *misvot* were given to us by a perfect G-d and that any deviation in observance is an affront to Hashem and to His purpose.

A parable serves to elucidate this point: If a master had ordered his servant to remove some dirt from a garment, and the servant went out of his way to wash, dry and press the garment, the master would be pleased with the servant's hard work and devotion on his behalf in doing more than had been required of him. However, if a

doctor prescribed a certain medication for a patient who was ill, and that patient did not take the required dosage, but doubled it, the doctor would have definitely been angry with the actions of his patient.

The difference in the reactions of the master and the doctor centers on the following consideration: While both the servant and the patient disobeyed orders, in the first instance the orders were given for the benefit of the master and, therefore, the more work the servant did, the happier his master was. In the case of the doctor and patient, the orders were given for the patient's benefit and were to have been obeyed to the letter so that the medication would serve its purpose.

Our relationship to G-d is analogous to that of the patient and the doctor. The *misvot* are medicine for the soul. It is, therefore, forbidden to deviate even slightly from the prescribed manner of observing them. (*The Torah Anthology*)

It Could Have Been Me

”וְלֹא־יִרַע לְבָבְךָ בְּתִתֶּנּוּ לוֹ”

"Do not feel badly in your heart when you give to him [the poor]." (*Debarim* 15:10)

When people come to collect charity, we may sometimes feel annoyed with them, especially if they come frequently. The Torah here is cautioning us not to bear any resentment when we give to them.

A recovered alcoholic, sober for many years, gave much of his time to help newcomers to sobriety. He therefore made himself available to them twenty-four hours a day, so that whenever they called, he could help them resist the urge to drink. Someone once asked him, "Doesn't it irritate you to be repeatedly awakened during the night?" "Of course not!" he answered. "I just have to remember that I'm not the one who is doing the calling."

This man knew that many years earlier, he himself had needed to call for help. Now that he was in a position to give help instead of receiving it, his deep gratitude precluded any irritation at being bothered at strange hours.

If we ever feel bothered by people who ask for charity, we only need to realize that since we are in a position to give instead of needing to receive, we should be so overwhelmed with gratitude that there should be no room for annoyance. As we give charity, we might also give our blessings and good wishes to the recipient that G-d should help him soon be in a position to help others. (*Growing Each Day*)

Fair Game

"Life," some will say, "is a real rat race." Others declare, "It's a dog-eat-dog world." And perhaps the most often heard complaint? "Life is not fair!"

Are these statements true?

True or not, the life situations that prompt people to espouse the philosophy that underlies these clichés are what we all must learn to deal with. When we consider the uneven distribution of wealth in the world, we could say that life is not fair. Even the looks, intelligence, and special talents that Hashem gives graciously to some and denies to others give credence to the notion of unfairness. And anyone who has been involved in a highly competitive business transaction with a tough adversary has very likely felt, at some time, that it's a dog-eat-dog world – not to mention that life is a rat race.

But Hashem is fair. He does not expect from poor folks what He requires of wealthy individuals. He does not compare the success of people gifted with intelligence to the accomplishment of those who are not blessed with superior mental