

thousands of hometown fans who see a play from a different vantage point than he does. The manager or coach might get so hot under the collar that he is ejected or fined for excitedly expressing his version of the play in question.

There are ways to deal with disagreement, but arguing is definitely not the most effective method. If a boss, teacher, or coworker sees things differently than you do, your first reaction might be to defend your opinion. If your position is not accepted, you might start an argument. The heat of the battle might make you lose control and say something you will regret later. You might react defensively to avoid hurt to your ego: "Who does he think he is?" Your response might even be an inability to accept authority or show respect or defer to experience. Your only concern is that you are not to blame – that you are correct.

If you start to react belligerently, hold back. Calm down and take a peek at the other possibilities. Open your ears to another opinion. Self-restraint may not earn you a victory in every battle, but it will help you avoid painful defeat. (One Minute with Yourself – Rabbi Raymond Beyda)

Channels of Distribution

"The nervous system is an extremely complex network of nerves, which are like wires made up of special cells that are interconnected throughout the body. These nerves use electrical impulses to gather information about what is happening in every part of the body. The information is analyzed in the central part of the brain and the spinal cord. The brain communicates with the rest of the body by the nerves giving instructions to all parts of the body about what to do and when to do it."

Prayer and expressing gratitude to Hashem are interconnected wires and act as Channels of Distribution to send us bounty and blessings. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

Once in a Lifetime

The ideal way to serve Hashem is through unbounded love for His Torah and *misvot*. The following episode speaks for itself in its depiction of man's attitude toward *misvot* and *ma'asim tobim* (good deeds).

Moshe Kohn, a businessman in Amsterdam, was known for his punctiliousness in his *misvah* observance. Because he was a *Kohen*, however, he could not participate with the *Hebra Kadishah* (burial society) when they performed a *taharah* (the preparation of a body for burial), nor could he assist in burying a fellow Jew who had passed away. The sanctity of a *Kohen* is such that he is prohibited by Torah law to be in close proximity to a deceased person.

One day Mr. Kohn heard that the Jewish Community of Amsterdam had purchased a new plot of land that was to be used as a cemetery. Immediately he went out and dug the first grave!

In his ardent desire to perform the *misvah* of burying the dead, a *misvah* for which Hashem Himself is extolled (*Debarim* 34:6 and *Sotah* 14a), Mr. Kohn quickly performed a segment of the *misvah* while he still could. Had someone already been buried in that plot of land, it would have had the same status as a cemetery and he would have been prohibited from being there. (Reflections of the Maggid)

The Lorraine Gammal A"H Edition

לְעִילּוֹי נִשְׁמָת לְאָה בֵּת בְּהִיָּה

בס"ד

Congregation Magen Abraham

479 Monmouth Road - P.O. Box 444

West Long Branch, New Jersey 07764

(732) 870-2225



SHABBAT VAET'HANAN ☆ שַׁבַּת וְאֶתְחַנֵּן

Haftarah: Yeshayahu 40:1-26

AUGUST 16-17, 2019 16 AB 5779

Friday Shir Hashirim/Minhah: **6:00, 6:30, 7:20** Shaharit: **5:10, 6:30, 8:10, 8:45, 9:00**

Candlelighting: **7:34 pm**

Evening Shema after: **8:39 pm**

Morning Shema by: **8:43 am**

Minhah Gedolah: **1:30 pm**

Shabbat Classes: **6:00 pm**

Shabbat Minhah: **7:00 pm**

Shabbat Ends: **8:31 pm (R"Y 9:03 pm)**

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

This bulletin is dedicated by Mitchell & Robin Antar
in memory of Sam Antar אֶסְתֵּר בֵּן שְׁלֹמֹה לְעִילּוֹי נִשְׁמָת שְׁלֹמֹה בֵּן אֶסְתֵּר

The first Hatarah of the season will be this Saturday night at 8:41 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

וְשִׁנְנֶתֶם לְבָבְכֶם וְדַבַּרְתֶּם בָּם

"You should speak about them...when you lie down and when you wake up." (*Debarim* 6:7)

Our *perashah* contains the famous portion of *Shema Yisrael*. The Torah says we are to recite it in the night, when people go to sleep, and in the morning, when people wake up. However, we don't have the entire night or morning in which to say it. There is a specific time limit when it could be said.

The *Hafess Hayim* says we can learn the great importance of this rule from none other than the famous Goliath. It says in the book of Shemuel, "And the Philistine (Goliath) approached them early in the morning and in the evening." Rabbi Yohanan, in the Talmud (*Sotah* 42:) says that he came at those specific times to disturb the Israelites from saying *Shema*. He hoped that by stopping them from saying the *Shema* he would be able to defeat them. It's a shame that Goliath knew about the power of *Shema* being said on time more clearly than many of us do. Saying it too early or too late loses its value.

The *Hafess Hayim* explains with a parable. Once there was a man who collected crisp, new currency in his safe. One day, he decided to deposit them in a bank. When he got to the teller, he was told that these notes had expired, but the wrinkled ones in his pocket were still good! Even though they were beautiful to look at, their time had passed. Our prayers with little concentration, says the *Hafess Hayim*, recited at the proper time, while the Heavenly gates are open, are more likely to be accepted than the most beautiful prayers that are said too late. This is true both on Shabbat and weekdays.

All of our community's synagogues post the proper times for *Shema*. We are living in a time when Israel's enemies, both in the land of Israel and around the world, are on the attack. Let us all fight back with an extremely potent weapon, a weapon that can strike fear even in the heart of Goliath.

Shabbat Shalom.

Rabbi Reuven Semah

I'm Happy for You

”וְלֹא תַחְמֹד... כָּל אֲשֶׁר לְרֵעֶךָ”

“And you shall not covet...anything that belongs to your fellow” (*Debarim* 5:18)

Perhaps one of the hardest commandments to understand — let alone fulfill — is *Lo tachmod*, not to be jealous.

As *Ibn Ezra* asks, how can the Torah command us not to feel an emotion that comes naturally when someone has something that we would like to have? When the neighbor redoes his house and builds a pool, how can a person be expected not to want to have a pool as well?

Ibn Ezra answers this question through a parable.

Imagine a commoner who visits the royal palace. As he is viewing the beautiful grounds, he sees the princess step outside in her royal garments. Though struck by her beauty, does he think for a moment, I want to marry her?

Most people wouldn't entertain that thought for a second. They realize that the king's daughter is out of their league. People desire something that they can conceivably have, not something that is totally out of reach.

The same should hold true for someone else's possessions, says *Ibn Ezra*. We should train ourselves to realize that since Hashem gave the pool to the neighbor, it is something that He wants the neighbor to have, not us. As such, it should not be within the realm of our desires.

The *Ibn Ezra's* approach has become the classical answer to this question, but Rav Simchah Zissel Brodie derives another explanation from a *Ramban*.

The *Ramban* cites the following *Midrash*: The Ten Commandments are all repeated in *Parashat Kedoshim* in some form or another. For instance, the verse, “*Ani Hashem Elokechem*” (*Vayikra* 19:3) corresponds to the first commandment, and “*Velohei masechah lo ta'asu lachem* — and molten gods shall you not make for yourself” (19:4) corresponds to the second commandment.

The parallel to *Lo tachmod*, says *Ramban* cryptically, is “*Ve'ahabta lere'acha kamocha* — Love your fellow as yourself” (19:18).

Rav Simchah Zissel explains the correlation between the two.

Did you ever hear a father or mother wish that their children would have less material possessions just because they had less when they were at the same stage in life? No. Parents are thrilled when their children have more than they did. Why? Because they love their children as much as they love themselves — if not more — so they are happy when their children can afford anything they want.

If we would truly fulfill *ve'ahabta lere'acha kamocha* and love every Jew as we love ourselves, says Rav Simchah Zissel, we wouldn't feel jealous of them for owning possessions that we cannot afford. We would be happy for them, just as we are happy when our own children have more than we do. (Rabbi Yissocher Frand)

Don't Forget

“Only beware for yourself and greatly beware for your soul, lest you forget the things that your eyes have beheld and lest you remove them from your heart all the days of your life, and make them known to your children and your children's children” (*Debarim* 4:9)

In order to comprehend the *pasuk*, it must be separated into two distinct parts. “Beware not to forget the things that your eyes have beheld from your heart all your days.” In addition, the Torah adds, “you shall teach the Torah to your children and children's children.”

Nevertheless, the grammar is surely questionable, “lest you remove them from your heart all the days of your life, and make them known to your children.” In its simplest form, the verse seems at best contradictory. Look at the words. Beware that you do not remove the teachings from your heart and make them known to your children. How is that possible? If one removes the teaching from his own heart, how can he pass it to his children? The Torah should have overtly inserted some phrase or word clarifying the transition.

Perhaps the omission of the transitional word lends itself to a *drash* that deviates from the obvious meaning.

Junior came home from day camp one day without towel.

“Where is your towel?” asked his mom.

“I don't know,” he sighed. “I could not find it after swimming. Maybe someone took it.”

The mother was irate. “Who could have taken your towel? Junior, you would never take someone else's towel. You know I raised you differently than that. Right?”

A few moments later, she was on the phone with the day camp director.

“Hello. There is a young thief in your camp! My son's towel was stolen!”

“Calm down,” came the voice on the line. “I am sure that no one stole it. Please describe the towel to me.”

“Sure I can! It was white and big. You could not miss it. It had the words Holiday Inn emblazoned on it!”

Often when it comes to our actions, we forget the principles that we were taught as youngsters, but we remember them when chiding our children and pontificating.

We may give our children a speech about honesty and integrity, and only minutes later command them to tell a caller on the telephone that, “my father is not home.”

We may give speeches about integrity and corporate greed only to have pushed our own portfolios in a certain direction through creative manipulation.

And so, the Torah warns us not to forget its principles for ourselves yet to teach them to our children. Consistency is the message of the moment. For yourself. For your children. For eternity. (Rabbi Mordechai Kamenetzky)

Argue

No two people see things the same way. In fact, when several people viewing the exact same event outline the details they remember, they describe the event differently. Sometimes this leads to argument. In a sporting event, the referee will get booed by