

to keep our designated vehicle showroom fresh. The dirt and scratches are our transgressions, and the cleaning fluid and polish is *teshubah* (repentance).

When temptation strikes and you are about to violate any one of the Torah's commandments, think of your "new car" and its beautiful, glossy shine. Don't spoil it! And if you should hit a muddy puddle, get to the carwash as soon as possible and clean up your act. If you prevent a build-up of spiritual errors, you will arrive at your "destination" fresh and clean." (One Minute with Yourself – Rabbi Raymond Beyda)

Plane and Simple

Yaakov Budayov, a seventh grader in Yeshivah *Tomchei Torah* of Brooklyn, was an orphan who lived with his grandmother. His young mother had passed away two years before, while the whole family was still in Russia. In America his father married a woman who had no interest in raising the child, so Yaakov was sent to live with his grandmother, who spoke no English.

Yaakov was a brilliant student. Although he had received no Torah education in Russia, before long he was the top student in the seventh grade at *Tomchei Torah*. The Rabbi merely had to say the *Humash* or *Gemara* once, and Yaakov could repeat it almost verbatim. His comprehension was nothing short of astounding and often he would ask questions that had been raised by the *Rishonim*.

However, there was a problem. Yaakov had a penchant for making intricate paper planes and flicking them across the classroom. His classmates thought he was hysterically clever, but the planes infuriated his Rabbis and teachers. At times he would quietly build a squadron of tiny planes, set them on his desk, and one by one propel them on missions, all over the classroom.

Nothing that any teacher or principal said to Yaakov had an effect. He knew the material, he achieved high grades - but planes were taking off and landing on a regular basis. One night in November, there was a parents-teacher conference. Since Yaakov's grandmother could not speak English, his aunt and uncle came from Manhattan to speak to the Rabbi and teachers.

As they sat with the Rabbi, he took a few of the small planes out of his desk. "Yaakov is a very bright boy," he began. "He knows the material very well and his mind is as sharp as any I have ever seen for a seventh grader. But he is always playing with these planes. He makes them and shoots them all around the class. I like him and he is a good boy - but he is very disruptive. He won't stop no matter what I say."

The aunt picked up one of the planes and held it up for closer inspection. As she turned the plane slowly examining its intricacy, she began to cry softly and tears rolled down her face.

The Rabbi was shocked. "What's wrong?" he asked softly.

"My sister taught Yaakov to make these planes when he was a little boy," she said.

Now the Rabbi understood his orphan student. In Yaakov's uncertain voyage of the future he was clinging to the security of his past.

Do we really know what is going on in another person's mind? It's therefore wise to choose all our words in all our conversations, carefully. (Echoes of the Maggid)

The Lorraine Gammal A "H Edition

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SHABBAT

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Haftarah: Yeshayahu 40:1-26

AUGUST 4-5, 2017 13 AB 5777

Fri. Shir Hashirim/Minhah: **6:15, 6:40, 7:30 pm** Shaharit: **4:59, 6:40, 8:30, 9:00, 9:15**

Candlelighting: **7:49 pm**

Evening Shema after: **8:47 pm**

Morning Shema by: **8:36 am**

Shabbat Class: **6:10 pm**

Shabbat Minhah: **7:20 pm**

Shabbat Ends: **8:46 pm (R"Y 9:18)**

Sunday Minhah: **7:00 pm**

These times are applicable only for the Deal area.

This bulletin is dedicated in memory of Irving Gindi by his sons

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**The first Hatarah of the season will be this Saturday night at 8:56 p.m.
One should say "Baruch hamabdil ben kodesh l'hol - Blessed are You Who
separates from Holy to mundane" before driving a car.**

**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.**

**Weather permitting, Bircat Halebanah will be recited on Saturday night. If not, it
may be said until Sunday night August 6.**

A Message from Our Rabbi

**"Israel has no days as festive as the fifteenth of Ab and Yom Kippur."
(Mishnah Taanit 4th Perek)**

Few of us dread becoming wealthy, though all of us should recognize that wealth, like poverty, is a test.

In the past few years, initiatives have been undertaken in some communities to cut back on unnecessary expenditures when making a catered affair. Even among those communities that did not sign on to making official rules, there is a growing consensus that their time has come.

The 15th day of Ab is a day that the Sages call, along with Yom Kippur, the greatest of holidays. On this holy day, the daughters of Jerusalem would gather in the vineyards for the purpose of *shidduchim* (to get married). Each had borrowed a dress from another, though, so that the poor among them would not be embarrassed.

For much of the history of the Jewish people, the rich and the poor led very different lives. Often they resided in different parts of town. The children of the wealthy had their own private teachers. While a certain element of peer pressure always existed, it was a far cry from the situation we face today. Nowadays, the young sons and daughters of the poor and the rich sit in the same classroom and are next-door neighbors.

Not being able to make ends meet was always a painful experience. But nowadays, unable to watch their children experience feelings of shame and stigma, parents are practically forced to go into debt by spending money they don't have on luxuries no one needs.

Teaching our children that there is nothing shameful about not having helps alleviate the problem, but ultimately a large part of the solution is for those who do have, to realize that cutting back is often a most noble way of giving.

The well-off individual who reduces his public expenditures so that those of a lesser means should not be embarrassed is a true hero, who will surely be rewarded from Above. Shabbat Shalom.

Reuven Semah

Don't Forget!

”רַק הַשֹּׁמֵר לֹד וּשְׂמֹר נִפְשׁוֹ מֵאֵד פֶּרֶתְשִׁכַּח אֶת־הַדְּבָרִים אֲשֶׁר־רָאוּ עֵינָיו”
"Beware and guard yourself lest you forget the things that your eyes witnessed." (*Debarim* 4:9)

While forgetting is a spontaneous occurrence, it is nevertheless perfectly appropriate to instruct someone not to forget. Personal experience is that if we have something extremely important to do and we are afraid we might forget it, we leave ourselves various reminders to make certain that we remember.

Except when it is due to an aberration in the brain, forgetting something is an indication that it was of relatively little importance. How do you feel when someone who you expected would remember you does not know your name? Also, do you not feel awkward upon meeting someone and having to admit you do not remember his name? These feelings are due to the awareness that forgetting something indicates that it was not all that important.

The revelation at Sinai at which we received the Torah was not only the most important event in the history of the Jewish nation, but also the event that should be the fulcrum of the life of every individual Jew. It is the Divine origin of the Torah that makes its values permanent and unalterable, rendering it beyond human manipulation. If we forget the Divine origin of the Torah, we are likely to tamper with it and adapt it to comply with our own wishes, hardly a standard of ethics that dignifies a human being. (*Growing Each Day*)

With All Your Heart

The Torah bids us to "love Hashem with all your heart" (*Debarim* 6:5). The word *לֵב* (your heart) is spelled with a double *chet* (*bet*) which, the *Gemara* explains, is to intimate that we must serve Hashem with both halves of our heart - with our good

inclination (*yesser hatob*) and with our bad inclination (*yesser hara*). How does one serve Hashem with his negative dispositions? R' Yisrael Salanter used to explain that we should use our noble character traits when dealing with our own lives, and our baser, more menial instincts when dealing with our fellow men. For instance, the desire for honor is considered a negative trait, when it is a question of one's own self-respect. However, when dealing with others, a person must strive to give them the utmost respect and honor, even while he shuns these vain pursuits for himself.

The *Gemara* tells us that Hillel, who was the very epitome of the trait of modesty, once ministered before a rich man who had become impoverished. He ran before him three miles, in order to supply him with the level of comfort and honor he was accustomed to. When it came to his own lifestyle, Hillel would never have stood for such homage being showered upon him, but when it came to bestowing it upon others, he was careful to carry the concept of respecting one's fellow man to the farthest extreme.

Similarly, in respect to the trait of *bitahon* (faith in Hashem), when it comes to himself, a person must be careful to realize that everything he achieves comes from Hashem, and that any human being who helps bring about whatever prosperity he finds is only acting as Hashem's agent. However, when another person puts his faith in us to act in his benefit, we must consider it as if this man's fate truly lies completely in our own hands, in order to ensure that we can fulfill his wishes with the utmost efficiency.

A person must thus be careful when deciding how to use the many facets of his character - restraining them at times and fostering them at others. A human being was created from both the "upper, sublime realms" (his soul) and the "lower, physical realms" (his body). For his own spiritual development he must perfect the sublime aspect of his existence, striving to emulate the sanctity of Hashem Himself. However, when it comes to relating to one's fellow man, a person must use his baser, physical instincts in order to determine what the other person's material needs and desires might be. It is said of Moshe, who is described as the "man of G-d" that he was "a man from half of his body downwards, and G-dlike from half his body upwards." This means that for himself, he was completely involved in an ethereal world, far removed from any contact with the physical realm; yet when it came to understanding the necessities of the people whom he led, his feet were firmly planted upon the ground. (Reb Michel's Shmuessen)

New-Car Shine

Don't you love something new? Most people feel a special excitement when they first acquire something. When you get a new car, for example, you take special care to keep it clean and shiny, inside and out. "No food in the new car" you announce to the kids. Sunday morning, or even a weekday if it rained the night before, your early-morning stop is the carwash to renew that showroom look on your prized possession. The first scratch is an emotional crisis – and pity the poor teenager if he or she was responsible for causing your "new baby's" first scar!

Every single day we are blessed with a new gift. If someone repents before going to sleep, Hashem, in His kindness, cleans his soul overnight and returns a bright, shiny soul to him with which to confront the new day's challenges. If it were a new car, how careful we would be not to scratch or soil our fresh new vehicle! Every spot, inside or out, would be quickly removed to return the treasure to its original luster.

We were given our souls to "ride" through life to our ultimate destination – the World to Come. Some of us are better drivers than others, but we should all do our best