

is another opportunity for reward and compensation. Success breeds the opportunity for additional success.

In the eyes of others it may seem unfair, and it may also give rise to pangs of envy – but the fact is that favoritism is often justified. When you have a job to complete, do your best to succeed. Don't just do it – do it well. The results will not only be the pay that is due for that job, but the opportunity to once again prove your worth – and even become “teacher's pet.” (One Minute with Yourself – Rabbi Raymond Beyda)

A Wink from the Almighty

In ancient times even the wicked people believed in Hashem. Today, even the righteous people have a very weak belief in Hashem. The bottom line is that if a man wants to be a *baal bitachon*, he should do whatever will cause Hashem to look upon him with favor. That means he should try his best to observe the mitzvot in every detail.

If we immerse ourselves with faith, prayer and kindness, we will receive a Wink from the Almighty. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

Shortcut to Greatness

Rav Yitzchak Feigelstock, the *Rosh Yeshiva* of the *Mesivta* of Long Beach, lives around the corner from the *mesivta*. Every morning during the *zeman*, he walks to the *mesivta* for *Shaharit*. It takes him about five minutes to get there.

During the summer, when most of the *bachurim* and *Rebbeim* are away, not enough people are left for a *minyan* at the *mesivta*. So each morning, the *Rosh Yeshiva* gets a ride, approximately twenty minutes each way, to the *Yeshiva* of Far Rockaway, in order to pray with a *minyan*. Needless to say, the *Rosh Yeshiva* is treated with great *kavod*. Nevertheless, Rav Feigelstock looks forward to the beginning of the new *zeman*, when the *bachurim* will return to Long Beach and a *minyan* will be held in the *mesivta* building.

One summer, the *zeman* for the *mesivta* was scheduled to begin on Thursday. The *Rosh Yeshiva* traveled to the *Yeshiva* of Far Rockaway on Monday and Tuesday mornings to pray, and was planning to go on Wednesday morning as well. However, on Tuesday night, Rabbi Shlomo Lesin, the executive vice president of the *mesivta*, called the *Rosh Yeshiva* to tell him that some of the *bachurim* had unexpectedly returned to the *mesivta* earlier than planned and that they would be making a *minyan* for *Shaharit* on Wednesday morning. As a result, it would not be necessary for the *Rosh Yeshiva* to travel all the way to Far Rockaway for Wednesday morning's *minyan*.

Rabbi Lesin was surprised when the *Rosh Yeshiva* thanked him for informing him of the change but insisted nonetheless on going to the *Yeshiva* of Far Rockaway on Wednesday morning. It seemed to Rabbi Lesin that the *Rosh Yeshiva* could have saved so much time by just walking to the *mesivta* instead of going all the way to Far Rockaway! What could be his reasoning? On the way back from Far Rockaway on Wednesday morning, Rabbi Lesin decided to ask the *Rosh Yeshiva*.

The *Rosh Yeshiva* explained, “When I left the *Yeshiva* of Far Rockaway on Tuesday morning after *minyan*, I did not realize that I would not come back on Wednesday morning for *Shaharit*, so I did not properly thank everyone in shul and wish them a good year. It was only right to come back this morning and properly thank everyone for allowing me to join them for *minyan* all summer.”

We can learn so much from the *Rosh Yeshiva*'s actions. Sometimes, even if we can take a shortcut and do things that might be easier for us, we must think about the feelings of others. When it comes to showing *hakarat hatob* to others, we've got to take the long road, no matter how far. (For Goodness' Sake)

The Lorraine Gammal A"H Edition

לְעִילּוֹי נִשְׁמָת לֹאָה בֵּת בְּהִיָּה

בס"ד

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SHABBAT EKEB



שַׁבַּת עֶקֶב

Haftarah: Yeshayahu 49:14-51:3

AUGUST 19-20, 2022 23 AB 5782

Shir Hashirim/Minhah:

5:57, 6:45, 6:55, 7:20 pm

Candlelighting: 7:29 pm

Evening Shema after: 8:27 pm

Shaharit: 5:15, 6:45, 7:45, 8:25, 9:00 am

Morning Shema by: 8:44 am

Shabbat Class: 5:45 pm

Shabbat Minhah: 1:30 & 6:45 pm

Shabbat Ends: 8:26, R"Y 8:58 pm

These times are applicable only for the Deal area.

Weekday Minhah: 7:00 pm

This bulletin is dedicated by the Betesh family
in memory of Mr. Al Betesh

לְעִילּוֹי נִשְׁמָת אֲבֵרָהם בֵּן נֹזִירָה

A Message from our Rabbi

”מָה יִהְיֶה אֵלֶיךָ שְׂאֵל מִעֲמֹד כִּי אִם לִירְאָה אֶת ה'”

“What does Hashem your G-d ask of you but to fear Hashem.” (Debarim 10:12)

Moshe *Rabenu* tells the Jewish people that Hashem only wants us to fear him. But, the *Gemara* asks, the *pasuk* implies that it's easy. All Hashem wants is only that. But, it's not easy. The *Gemara* answers that it is easy for Moshe, maybe not so easy for us.

However, in *Parashat Ki Tabo* (30:14) it says, “It is very close for your mouth and heart to do.” And also it says, “It is not in the sky (it's attainable). These *pesukim* were talking to all the people and it was referring to *teshubah*. But, *teshubah* mostly comes about from fear. Why didn't the *Gemara* ask the same question here? How can the Torah say it's close for all to do?

The explanation is that in *Parashat Ki Tabo* it is talking about *teshubah*, and people who realized they sinned to Hashem. That person is very close and it's easy to come back.

But in our *perashah* the Torah is referring to people who have not sinned. For them it is difficult to arouse the fear. To self-motivate is easy only to Moshe. But if one has sinned, it pushes him to fear Hashem. That's why the *Gemara* says, “The place that *Ba'alei Teshubah* (those who have repented) stand is higher than a perfect *sadik* stands.” Because the one who makes *teshubah* is highly motivated due to his sin.

A person who thinks deeply about what he has done, has an easy job to come back. Shabbat Shalom. Rabbi Reuven Semah

Limiting Beliefs

“And now *Yisrael*, what is Hashem, your G-d asking of you? Merely to fear Hashem, to go in all of His ways, to love Him, and serve Him with all of your heart and soul.” In this *pasuk*, Moshe *Rabenu* set before the Jewish people the categories of human growth and accomplishments.

1. To fear Hashem
2. To go in all of His ways.
3. To love Hashem.
4. To serve Him with all of you heart and your soul.

Each category is a world in and of itself and would take man a lifetime to accomplish. Together these four groupings comprise all of service to Hashem and are the measure of the perfection of the human. Yet amazingly, when Moshe introduces these concepts to the Jewish nation, he begins with an expression of, “What does Hashem ask from you **but this?**” It’s as if to imply that it is but a small request.

The *Gemara* in *Berachot* is troubled by this and asks, “Is fear of Hashem a **small** thing?” The *Gemara* answers, “Yes, to Moshe it was a small thing. To a poor man, even small items seem valuable. However, to a wealthy man even vast sums seem small.” Since Moshe had attained such spiritual perfection, these things seemed simple to him; hence, he used the expression, “What does Hashem want from you **but this?**”

This implies that Moshe was using himself as the standard of measurement for the average person. It’s as if he were saying, “If I can reach this, then so can you.” Yet we know that Moshe towered over every other human ever created. He was a giant of a man, and in no way can he be compared to the typical person. So while these things may not have seemed lofty to him, to his audience they were huge! Why would Moshe use his own success as the scale against which the average person should compare himself?

In parts of Asia, the elephant is the beast of choice for lugging heavy loads. An adult elephant can pull thousands of pounds through long stretches of forest. Yet at night, that same elephant will be controlled by being tied to a small peg in the ground.

While it would be clear to you and me that a 14,000 pound creature can easily break away from the light ropes holding it, the reality is that it cannot. It cannot escape - not because it doesn’t want to, but because in the elephant’s mind, it just can’t be done.

In that part of the world, shortly after birth, the baby elephant is tied to a peg in the ground. At that stage in its development, it might weigh 250 pounds and isn’t strong enough to break the rope that holds it. From that point forward, every day of its life, the elephant will be tied to that peg in the ground. Even when the animal has reached maturity and will be called upon to lug felled trees weighing over 4,000 pounds, it will remain tied to a small peg. The understanding is firmly fixed in its mind: it can’t escape.

Many times we are tied to pegs in the ground. There are many situations where we don’t reach for greatness because we are contained - not by ropes, but by limiting beliefs that prevent us from breaking away from the habits and choices that stunt our growth.

Moshe *Rabenu* was providing an invaluable lesson to us. He was showing us how great a person can be. At the end of the day, Moshe was made of the same substance as you and me. He was a person with drives, desires, and inclinations. He overcame them. He made himself great. He took his natural strengths and weaknesses that he was given, and by constantly making the right choices, he changed his inner nature. Finally, he reached the point that he could look at the absolute heights of perfection and say, “So what? This isn’t a big deal. It can easily be done.”

The lesson to us is that we too have that capacity. All of life is but an opportunity to make choices. If from this moment forward, every decision that I made were the proper

one, if I were to put away all of my self-interests and ask myself, “What do I think is the right way to act? What do I think Hashem wants me to do in this situation? Not what do I want, not what do I desire, but what is the proper way,” I have the intuitive sense to be able to answer correctly and the ability to find the right path.

By attuning myself to that part, and by using role models who reached such plateaus, I too can reach the dizzying heights of greatness for which I was created. (The Shmuz)

Giant Enemies

”שִׁמְעוּ יִשְׂרָאֵל אִתָּה עֹבֵר הַיּוֹם אֶת־הַיַּרְדֵּן לְבָא לָרֶשֶׁת גּוֹיִם גְּדֹלִים וְעַצְמִים מִמֶּךָ עָרִים גְּדֹלֹת וּבְצֻרֹת בְּשָׂמָיִם...”

"Listen, Israel, today you are crossing the Jordan, to drive out nations greater and more powerful than you, with great cities fortified to the sky. They are a great nation, as tall as giants, and you know that you have heard the expression, 'Who can stand up before a giant?'" (*Debarim* 9:1,2)

Why did Hashem place such powerful nations in Israel for us to fight? Wouldn't it have made more sense to have weaker nations, or less fortified cities there so we could defeat them more easily?

The answer can be found by analyzing the *berachah* "*Boreh Nefashot*" which we recite after drinking something. Here we are thanking Hashem for quenching our thirst, but one may also ask why Hashem didn't simply create us in such a way that we wouldn't even become thirsty in the first place!

The *Hatam Sofer* explains that we can understand from this that even when we lack something, it is for our own benefit. Hashem makes us thirsty, so that we can recognize how much we constantly need Him for sustenance. We will then come to praise Him in the proper way. This is the reason for the wording of the *berachah*, בּוֹרֵא נַפְשוֹת רַבּוֹת וּחְסֵרוֹן, - He created many souls with deficiencies..." which help us recognize Him.

This concept can also be applied to our original question. Hashem was about to bring the Jewish nation into Israel. Rather than lead them into battle against weak nations, he set them up against large and mighty warriors. *B'nei Yisrael* would thereby truly realize when they are victorious that it was not their own doing, but rather it was Hashem's great *hesed* which led them to victory. (*Lekah Tob*)

Teacher's Pet

It is not easy for children to accept that another child is rewarded more often than they themselves are. In a classroom situation, nothing raises the ire of students more than the teacher's favorite getting the top prize time and time again. The reward may be a special privilege, a plaything, or a candy, but the fact that the same child seems to always receive the award is frustrating to the other students. In their anger, they label the winner "teacher's pet."

As adults, the jealousy syndrome continues in situations where the person in authority – the professor, the manager, the team captain – rewards one person. When one member of the group wins the "bonus," the others cite favoritism.

The *Gemara* says that an empress asked Rebbe Yose, "Why does Hashem give wisdom to the wise? It is the fool who needs it more." Rebbe Yose answered, "If fools were given wisdom, they would squander it foolishly."

People who have the power to endow or reward others hate to see their gifts wasted by undeserving recipients. When employees perform in a satisfactory manner, the person in charge is prompted to give that successful individual another responsibility, and with