

learning. If you did not start the very next day, you had already begun to waste the inspiration and lose the moment.

But it is never too late. Tomorrow is only one day later than today, and although weakened considerable by one day of your regular routine, the inspiration you felt is still a positive force. Capture it and use it to go forward and grow from day to day.

Don't delay. Don't lose it! Seize the moment.

"Start right now!" is a philosophy that counteracts natural laziness in initiating self-improvement projects. Try it and you will not be sorry when a very different you looks back at this moment, years from the starting point. (One Moment With Yourself)

Life and Death

Mr. Honig, a young man living in a small town, contracted a fatal disease and needed a bone marrow transplant to survive. Complicating the search for a match was his extremely rare blood type of AB. Finally, after an arduous search, an appropriate donor named Mr. Robbins was found and contacted. He agreed wholeheartedly to help save Mr. Honig's life, and a date was set to meet at the hospital to take care of the preliminary arrangements.

The night before the meeting, the Honigs received a call from the hospital informing them that Mr. Robbins was backing out. Despondent and desperate, Mr. Honig's father phoned Mr. Robbins to plead with him to have a change of heart.

"I'm actually willing to do it," Mr. Robbins told him, "but my father absolutely forbids me." The senior Mr. Robbins, however, refused to even speak to the senior Mr. Honig.

Finally, with no other choice, Mr. Honig Sr. drove over to the Robbins' to confront the obstinate man face to face.

"How dare you?!" bellowed Mr. Robbins Sr. the instant he opened the door. "You don't remember me, but I remember you well. I was in the (concentration) camp with my son Lulik. My wife and daughters were already dead. You were a rotten kapo. One day, I managed to find a hiding place for my Lulik in the rafters and began planning his escape. The details were falling into place, and two days remained until he'd get out and join the partisans. And then you, you miserable animal, you walked in late at night with two Nazi guards and told them where my Lulik was hiding. They pulled him down and started leading him away to be shot. I begged for his life to be spared, and you refused, you cold-hearted beast. When I saw it was hopeless, I asked to hug him one last time. You laughed in my face!! I cried, and you laughed. And now you want me to help save your son's life? Never!! There is a G-d in this world and He's brought about justice at last."

Mr. Robbins Sr. collapsed into heart-wrenching sobs. His son firmly told Mr. Honig that he had better leave.

"Please let me say one thing," Mr. Honig pleaded.

"Make it quick," said Robbins Jr.

Mr. Honig began: "I was forced to be a kapo. I did as much as I could to help those whom I seemed to hurt. Having the Nazis think I was against my brothers allowed me to do what otherwise wouldn't have been possible. I rescued Lulik from the Nazis and hid him in the forest. By the time I had a chance to return him to you, you had been transferred to another camp. I raised him all these years, and now he's sick and needs you to save his life!" (The Weekly Vort)-

The Lorraine Gammal A "H Edition
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Haftarah: Hoshea 14:2-10, Yoel 2:11-27, Micah 7:18-20

SEPTEMBER 22-23, 2017 3 TISHREI 5777

Fri. Minhah: **6:36 pm**

Candlelighting: **6:36 pm**

Evening Shema after: **7:34 pm**

Shaharit: **5:45, 6:45, 8:30 am**

Morning Shema by: **9:01 am**

Shabbat Class: **5:10 pm**

Shabbat Minhah: **6:10 pm**

Shabbat Ends: **7:32 pm (R" T 8:04)**

Sunday Minhah: **6:20 pm**

These times are applicable only for the Deal area.

The third Hatarah of the season will be this Saturday night at 7:42 p.m. One should say "Baruch hamabdil ben kodesh l'hol - Blessed are You Who separates from Holy to mundane" before driving a car.

Tzom Gedaliah will be on Sunday, September 24. Fast begins at 5:33 am and ends at 7:20 pm. Minhah with tefillin will be at 6:20 pm.

Condolences to Daniel & Esther Semah on the passing of their daughter, Ruchama. Condolences to the grandparents, Rabbi & Mrs. Reuven Semah.

A Message from Our Rabbi

"שובה ישראל עד ה' אלקיך כי כשלת ב'עונך"

"Return, Yisrael, to Hashem, your G-d, for you have stumbled in your iniquity." (Hoshea 14:2), Haftarah of Ha'azinu)

If a convicted person says that he will carry his trial as far as the king's own throne chamber, it means that he has no chance of acquittal in the lower courts. Since he is really guilty according to the law of the land, his only hopes lie in the slim chance of obtaining a hearing from the king himself, who has the exclusive right to pardon even those whose guilt has been established beyond a reasonable doubt.

This, explains Rav Yaakov Kranz zt"l (quoted by R' Dovid Hoffman), is what Hoshea Hanabi is telling us here. "Return, Israel, unto Hashem, your G-d" – you must

attempt to come only to Hashem with your repentance, for He alone has the power to accept your *teshubah* and forgive you. “For you have stumbled in your iniquity” – because your sins were too great for you to be worthy of acquittal in the earthly courts; only Hashem, in His infinite mercy can forgive your sins now. Even though they are so numerous ad grave, He will forgive you as long as you make the effort and approach Him. Happy holiday and Shabbat Shalom. Rabbi Reuven Semah

Setting the Stage

”שִׁחַת לוֹ לֹא בָּנָיו מוֹמִים דּוֹר עֲקָשׁ וּפְתִלְתָּל”

“Destructiveness does not affect Him. It is His children’s defect; a warped and twisted generation.” (*Debarim* 32:5)

The *parashah* relates the song in which Moshe *Rabenu* calls heaven and earth to bear witness to the calamities that will befall the Jewish people if they sin, as well as the ultimate joy that will come with the final redemption.

The *Hafess Hayim* interprets our *pasuk* “Corruption is not His (Hashem’s), the blemish is His children,” as a classic example of “*Ma’aseh abot siman lebanim* – Deeds of the fathers are a portent for the children.” If a person decides to stray slightly from the path of Torah and *misvot*, in the performance of a “light” commandment, for example, ultimately, his son will stray in a broader manner, disregarding stringent *misvot* and acting in an unbecoming manner. But one who is lax about even harsh and stringent *misvot* is much worse, for he will cause his son to fall away entirely from the true path of Torah and *misvot*.

This is the meaning here of the *pasuk*. If a father only slightly strays from the true path, then “corruption is not his” – he has not reached a level where he becomes totally corrupt, for the matter in which he erred may not be considered too severe. However, “the blemish is his children’s” – it will turn into a greater liability when it reaches his children, for their path of corruption will likely be much broader and ultimately, it may even affect and corrupt the generations that follow. (*Torah Tavlin*)

Me’ilah – Misuse of a Sanctified Object

”עַל אֲשֶׁר מְעַלְתָּם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל בְּמִימְרֵיבַת קֹדֶשׁ מִדְּבָרְצֶן עַל אֲשֶׁר לֹא־קִדְשְׁתָּם אוֹתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל”

“Because you were unfaithful to Me amid *B’nei Yisrael* at the waters of argument...because you did not sanctify Me amid *B’nei Yisrael*.” (*Debarim* 32:51)

Moshe *Rabenu* is being accused here of *Me’ilah*, the misappropriation of an object that is sacred to the *Bet Hamikdash* (or, in this case, the *Mishkan*). How was hitting the rock an act of *Me’ilah*?

Moshe hit the rock with Aharon’s staff, which had been placed in the Holy of Holies. In *Parashat Korah*, Hashem had promised Moshe that Aharon’s staff would serve as “a sign for the rebellious ones; and their complaints will cease from Me” (*Bemidbar* 17:25). In the future, Moshe had been told, the rebellious nation would need only see the staff, and their complaints would immediately cease. Thus, the staff was *hekdesh* – sacred to the *Mishkan*/Temple – and couldn’t be used without authorization. When, instead of speaking to the rock as had been commanded, Moshe used the staff to hit it, he committed *Me’ilah*, unauthorized use of *hekdesh*. Hence, Moshe was rebuked “because you committed *Me’ilah* against Me.”

It seems that Moshe is also being held accountable for an additional offense: “Because you did not sanctify Me.” And this violation is more egregious because it was done “amid *B’nei Yisrael*.”

But anyone who saw enough water flowing from a rock to quench the thirst of 600,000 men, as well as the women and children and all of their animals, certainly recognized the tremendous miracle that was taking place and acknowledged that G-d is the Creator of the world and the Director of man’s affairs. Thus, when Moshe hit the rock, he certainly caused a *Kidush Hashem* of mammoth proportions; word of it surely resonated throughout the world.

Indeed, in the prayer that we recite on Hoshana Rabbah, we say, “He struck the rock and water flowed – therefore save us. (This prayer is not referring to the *tzur*, the sandstone spoken of in *Parashat Beshalah* which Moshe was instructed to hit, but rather to the *sela*, the granite rock in this *parashah*.) How can we request Hashem’s salvation in the merit of the act of hitting the rock, if that act was such a terrible sin? Evidently, Moshe did cause a great *Kidush Hashem* in the world when he hit the rock, bringing forth enough water to quench the thirst of an entire nation and their livestock. In the merit of that *Kidush Hashem*, we may still pray, *Hosha’na*, save us.

However, Moshe’s *Kidush Hashem* was not “amid *B’nei Yisrael*.” Hashem had commanded Moshe only to take hold of the staff and to speak to the rock. *Hazal* explain that “speaking to the rock” meant to speak words of Torah in front of the rock. Had Moshe done so, he would have demonstrated the power of Torah, thereby causing an even greater *Kidush Hashem*.

Moshe indeed caused a great *Kidush Hashem* to resonate throughout the world, but this *Kidush Hashem* was not sufficient for *B’nei Yisrael* – because all miraculous things that occur to *B’nei Yisrael* must be shown to occur in the merit of Torah. Moshe failed to demonstrate this and was therefore punished. (Rav Schwab on *Chumash*)

Grab It!

Things don’t last the way they used to. It seems as if the speed of mass production, coupled with the demands of price competition, have forced manufacturers to cut corners and produce inferior products. Sometimes there is a flaw in craftsmanship, and other times there is a mechanical defect that is difficult to locate and repair.

People have learned to accept inferior taste in their coffee, lack of nutrition in their meals, and aggravating hours trying to get technology to perform as advertised. The “time-saving” conveniences offered for sale become frustrating time-wasters as unsuspecting consumers attempt to get the results they expected when they first carried home their new purchases.

The multi-tasking, light-speed life people live in today’s modern world forces them to keep moving without looking back. Consideration and review are archaic thought processes not in sync with a fast-paced, productive work ethic. “Do it and move on!” is the order of the day.

This might work sometimes, and in some circumstances – but many life situations demand reflection. Not only that, but they require people to seize the moment and consolidate the inspiration received into a lasting element in their life’s behavioral repertoire.

Many individuals attend an inspirational event or experience a special miracle, and feel the urge to improve – yet in a very short time they return to “business as usual.” The trick is to realize that the emotional high will fade and the great idea will float into oblivion. You must do something to turn the good thought into reality.

For example, if you attended the *Siyum Hashas* (celebration of the completion of the study of the *Talmud* at a pace of one two-sided page a day for seven-and-a-half years), you were probably inspired to learn more, or to start the *Daf Yomi* cycle (the page-a-day *Talmud* study program) yourself, or to do something extra in your spiritual