

scope of the forecaster to weigh. Also, the “givens” that go into the equation are beyond the control of the predictor.

In personal relationships, it is even more difficult to accurately forecast a happy ending. In fact, sometimes a prediction itself determines the final outcome. Labeling a child, a spouse, or a co-worker may prompt behavior on the part of that individual which will lead to the realization of the prediction. Comments such as “You’ll never amount to anything!” or “You can’t cut it in a company like ours!” or “You’re bad at that, and disorganized as well!” are examples of negative statements that can cause a person to lose self-esteem, and, consequently, to fail.

If you want to criticize in order to improve a situation, weigh your words carefully before you speak. Build, do not destroy. Don’t label the person, but address the behavior. Do not create a self-fulfilling prophecy.

It only takes a positive attitude to be constructive rather than destructive. (One Minute with Yourself – Rabbi Raymond Beyda)

The Source of all Blessings

“If there were no period of darkness, people would work continually, they would neglect the care of their body, take short rests and return quickly to work. Because of the lack of regular periods of sleep, people would be worn out. Their health would deteriorate, and they would die much sooner because of nighttime darkness.”

The concept of Shabbat is a day of rest from our normal daily routines. It is a day to recharge and reconnect with our families / friends. We start a new week invigorated. Therefore, Shabbat is The Source of all Blessings. (Norman D. Levy, based on Rabbi Miller’s teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

What Noise?

The *Netziv*, R’ Naftali Tzvi Yehudah Berlin, *Rosh Yeshivah* of the Volozhiner Yeshivah, loved each of his *talmidim* as a father loves a child. Every student’s personal concerns were his concerns. He worried and fretted about their health and eating habits as much as he cared about their accomplishments in learning.

Once there was a terrible fire in the yeshivah and a good part of the *Bet Midrash* was destroyed. Many *talmidim* needed a place to study, and so the *Netziv* himself offered that the top floor of his home be converted into a temporary *Bet Midrash*.

The din caused by the studying of the *talmidim* was constant. Many of the yeshivah’s diligent students would study late into the night, while others would get up very early to begin their studies even before *Shaharit*.

One evening a man from a nearby town came to visit the *Netziv*. As he entered the Rav’s home, he was struck by the constant noise coming from the floor above him. The blend of booming voices coming from *talmidim* intensely debating with each other or singing aloud as they studied seemed to him almost deafening.

“Rebbe,” he said, “how can you sleep at night with all that noise going on?”

The *Netziv* smiled as he replied, “There was once a man who owned a wheat-grinding mill. He lived next door to his plant, and day and night he could hear the constant clattering of the machinery. As long as he could hear that noise in the background he was able to go on with his regular activities. If ever the noise stopped he would become frantic, because that meant the process of his business had shut down.

“My role in life,” he continued, “is to see to it that these boys have a place to learn and that their Torah studies continue. It is only when I hear their learning that I can rest peacefully. To me that is not noise – it is music to my ears!” Around the Maggid’s Table)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשֻׁמַת 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 BO ☆ יְהוָה יִרְמְיָהוּ

Haftarah: Yirmiyahu 46:13-28

JANUARY 22-23, 2021 10 SHEBAT 5781

Friday Minhah: **4:44 pm**

Shir Hashirim (midrash): **4:34 pm**

Minhah (midrash): **4:44 pm**

Candlelighting: **4:44 pm**

Evening Shema after: **5:42 pm**

These times are applicable only for the Deal area.

Shaharit: **6:14, 7:00, 8:00, 8:15, 9:00 am**

Morning Shema by: **9:05 am**

Shabbat Minhah: **1:30 & 4:25 pm**

Shabbat Ends: **5:44 pm (R"Y 6:16 pm)**

Sunday Minhah: **4:50 pm**

This bulletin is dedicated in memory of Abraham ben Frieda “Abe Apples Seruya,” a wise man of noble character and kindness. An inspiration to all!

- By his beloved family

This bulletin is dedicated by Charlie and Lauren Dadoun in memory of David ben Esther

לְעִילּוֹי נְשֻׁמַת דָּוִד בֶּן אֶסְתֵּר

Weather permitting, *Bircat Halebanah* will be recited on Saturday night. If not, it may be said until Wednesday night, January 27.

***Tu Bishvat* will be celebrated on Thursday, January 28.**

Mabrook to Jason and Frieda Betesh on the birth of a baby girl. Mabrook to the grandmother, Mrs. Joyce Betesh.

A Message from our Rabbi

”וַיֹּאמֶר מֹשֶׁה בְּנִעְרֵינוּ וּבְזִקְנֵינוּ נִלְדָּ”

“With our youngsters and with our elders we will go” (*Shemot* 10:9)

Pharaoh finally softened his stance. He still wanted to dictate the terms, however: “Which ones are going?” he demanded. Moshe told him that all the Jews would leave without exception. Pharaoh objected to his plan. “Not so! Let the men go now, serve Hashem, for that is what you seek!”

What was the root of this argument? Rabbi Eliezer Turk explains that this is a fundamental dispute between the Jews and the foreign nations. The non-Jews think that spiritual service is the province of the adults. The children need not be encumbered by lofty pursuits. We, however, know that serving Hashem is the focal point of every aspect of our lives. It is all-encompassing and no one is exempt from it. We begin educating our youth and accustoming them to perform *misvot* from their earliest days.

It even begins as babies when we wash their hands in the morning to remove the spirit of impurity that rests upon them at night!

Rav Zev Eidelman related: “I merited to meet the *Steipler Gaon* in Vilna, before World War II, when he came to attend the wedding of his brother. He brought along his only son, Chaim (today Rav Chaim Kanievsky) who was then about two years old. At that time I learned an important lesson about *hinuch* (education)!

“The *Steipler Gaon* told his son, ‘Chaim, recite the names of the *masechtot!*’ The small child jumped up onto the bench, with all the exuberance of youth, and began loudly chanting the names of the 63 tractates in order! His father, the *Steipler Gaon*, had composed a special tune to which he set these words and he sang it to young Chaim every night as a lullaby.

“The child reached the end of his song and concluded, ‘...*Tvul yom, yadayim, uktzin*, now give me the candy!’ His father, smiling proudly, handed him a small treat.

“This taught me how one must educate his children, helping them internalize what will truly bring joy to their parents and preparing them for a life filled with love of Torah. That is how one raises a child who will become Rav Chaim Kanievsky.”

Shabbat Shalom.

Rabbi Reuven Semah

Not Even for a Minute

”כְּחֶצֶת הַלַּיְלָה אֲנִי יוֹצֵא בְּתוֹךְ מִצְרַיִם”

“About midnight I will go out into the midst of Egypt.” (*Shemot* 11:4)

Rashi cites *Hazal* who place emphasis on the word *kahasot*, approximately midnight. Moshe did not specify that the plague would occur at exactly midnight lest Pharaoh’s astrologers say, “Moshe is a liar.” The simple interpretation of *Hazal* is that if Moshe is inaccurate by even one minute, this would give Pharaoh’s advisors license to destroy Moshe’s credibility. This is incredible! If all of the firstborn of Egypt were to die as Moshe had predicted, but it happened one minute past the prescribed time, would that have been sufficient cause to deny Moshe’s veracity?

Rav Eliyahu Meir Bloch z”l derives an invaluable lesson from this *Hazal*. A Jew must be vigilant not to profane Hashem’s Name, even for a moment. We cannot begin to realize the terrible loss created by the momentary *hillul Hashem*, even if it is immediately rectified. Nevertheless, the damage has been done.

We similarly apply this concept to human beings. A person rushes to do everything possible to remove any taint of suspicion which has been cast upon him, even if after a short while it will be verified that this suspicion was groundless. He does not want to be branded with this taint of suspicion even fleetingly. How much more so must we be sensitive to *kabod Shamayim*, the honor of Hashem! (*Peninim* on the Torah)

No Questions Asked

The Torah, on the *misvah* of *Tefillin*, states: “And it shall be a sign upon your arm, and for *totafot* between your eyes.” The *misvah* of *Tefillin* is to have *Tefillin* both on one’s arm and on one’s head. The sequence for putting on and removing *Tefillin* is that first we put on the hand *Tefillin* and then we put on the head *Tefillin*; first we remove the head *Tefillin* and then we remove the hand *Tefillin*.

The *sefer Bei Chiya* raises an interesting question. The *Talmud* states, “We will not accept converts in Messianic times” [*Avodah Zarah* 3b]. The reason for that is that in Messianic times, everyone will want to jump on the bandwagon of the Jewish people. Everyone will want to become a part of the obviously “Chosen Nation.” However, we do not need Johnny-come-lately type of additions to *Klal Yisrael*. The *Gemara* notes that for similar reasons, converts were not accepted during

the monarchies of David or Shelomo. This was the apex of Jewish history, and then too, everyone was anxious to join the premier nation, which was the envy of the world.

The *Gemara* says that despite these restrictions, there are people who will say, “We want to join the club anyway.” They will put *Tefillin* on their heads and on their arms and *Sisit* on their clothing—to appear as Jews. However, when these insincere converts see the pre-Messianic War of Gog and Magog and the associated trauma and stress that will impact the Jewish community in that time, they will say “Forget it! We do not need this.” They will abandon their *Tefillin* and *Sisit* and walk away from them.

It is interesting to note that the *Talmud*, in mentioning the practices of these “insincere converts,” says that they put *Tefillin* on their heads and *Tefillin* on their arms. But that is the wrong sequence! Once they are already putting on *Tefillin*, they should do it right: It should first be *Tefillin* on their arm and then *Tefillin* on their head! The *sefer Bei Chiya* gives an interesting explanation:

There is a great symbolism in the *halachah* that the hand *Tefillin* must be worn at all times that the head *Tefillin* is worn. It echoes the same concept as “*Na’aseh v’Nishma*” (the proclamation the Jews gave at Sinai: “We will do and we will understand.”) Jewish theology is based on first doing and then asking questions to understand what I am doing. We are willing to do, even if we do not understand yet.

This differentiates between *Klal Yisrael* and the other nations. The *Midrash* teaches that Hashem offered the Torah to the various nations. Each one first inquired “What is written therein?” To one nation He said “You shall not murder.” To another He said “You shall not commit adultery.” A third nation was taught that theft is prohibited. Each nation rejected the Torah because they refused to commit to the prohibition that Hashem mentioned. Rav Weinberg always used to say that the problem with the nations’ answer was not that they said “I cannot accept a prohibition to murder, or adultery or thievery.” The nations were already disqualified as soon as they asked “What is written therein?” even before hearing a sample command and rejecting it. The very inquiry as to what is written there implies a refusal to commit. Someone who refuses to commit cannot accept Torah.

This is in sharp contrast to what *Klal Yisrael* said—*Na’aseh v’Nishma!* No questions asked! We sign a blank check and we allow Him to fill it in! We had such faith in the Master of the Universe that we were willing to do that.

This is why hand *Tefillin* precede head *Tefillin* (when being put on). *Tefillin* can be on the arm (implying action) without there being *Tefillin* on the head (implying understanding); but if the *Tefillin* are on the head (implying making an attempt to understand) without being on the hand (implying commitment for action), that does not work. Understanding (the brain) in Judaism must always come after action (the hand).

Now we understand perfectly the *Talmudic* reference to insincere converts who put *Tefillin* first on their heads and then on their arms. It was the same theology and philosophy of life as the nations who refused to accept the Torah: First explain it to me. I will decide afterwards whether to accept it or not. We see that they did not last. One who lacks the “*Na’aseh v’Nishma*” commitment is disqualified from being part of the Jewish nation. (Rabbi Yissocher Frand)

I’ll Bet You Can

Forecasting is an American pastime. Who will win the World Series? Which political party will control Congress? Which stocks will perform and which will decrease in value? The list can go on and on ad infinitum.

In competitive sports, politics, and business, much of what is forecast doesn’t come about, because the variety of factors that determine the ultimate result are beyond the