

accessible. Some were even added to the steering wheel so certain changes could be made while driving, without drivers even needing to lift their hands from the wheel. The person in the driver's seat now experiences the best ride of anyone in the car.

In life, it also pays to sit in the driver's seat.

Human beings are burdened with an assortment of physical desires that can make them feel out of control. "I can't help but eat that delicious dessert even though I know I shouldn't," whines one unsuccessful dieter. "When I see a cold alcoholic beverage, I just can't hold back – and the more I get, the more I want," admits a young man who imbibes a little too regularly and a little too much. People who always give in to their desires will begin to lose their faith in their ability to practice self-control.

Rabbi Eliyahu Dessler said that once we overcome desire, we realize that we have the power to control the drive. On the day of Yom Kippur, for example, we may not eat or drink, and, although it is not easy, we all refrain from our normal routines and spend the day fasting. Even on an ordinary day, if a man forgets his wallet at home, regardless of how hungry he becomes, he would not steal food from a grocery. It is possible to control even the strongest desire, and the very act of successfully doing so makes us realize that we possess a heretofore unrecognized power of control.

Next time the urge gets strong, and you know you really shouldn't give in (for health, legal, or religious reasons), recall an incident when you did control yourself. Use that as a sign that you really can beat the urge. Life is so much better when you are in the driver's seat. (One Minute With Yourself – Rabbi Raymond Beyda)

### Giftwrapping

"He is good to His creatures, not only with supplying them with their needs, but doing so in a way that delights them. Not only does He give them food, He provides it in beautiful coloring packages, like apples and oranges, and He also makes the food have a pleasing taste."

One of the most exciting things about buying someone a present, is the giftwrapping and presentation. We can express appreciation to Hashem through beautifying mitzvot. It shows that we love and appreciate the way He provides for us. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

### It Depends on the Question

A man came to Rabbi Yehuda Assad for advice. "Rabbi," he said, "I want to buy a certain run-down store, which will give me the opportunity to support my family and myself comfortably. What do you suggest?" Rabbi Assad told him not to buy the store.

The next day, another man came to ask Rabbi Assad for advice. "Rabbi," he said, "if I buy this store, I will, with the help of Hashem, be able to fix it up and earn a decent living." This time, Rabbi Assad urged the man to go ahead.

When the first man heard the Rabbi's advice to the second, he grew furious and ran to him. "Rabbi, yesterday I asked you about buying the same store, and you told me not to. Why did you tell the other man to buy it?"

"It's very simple," said Rabbi Assad. "You wanted to take on the task of running a run-down store all by yourself, and I felt that it was too much for one person. The other man, on the other hand, stated, 'with the help of Hashem.' With a partner like that, I felt he has an excellent chance of making a go of it." (Words of Wisdom, Words of Wit)

*The Lorraine Gammal A"K Edition*

לְעִילּוֹי נְשָׂמַת לְאָה בֵּת בְּהִיּוּה

בס"ד

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SHABBAT BERESHEET \* שַׁבַּת בְּרֵאשִׁית

Haftarah: Shemuel I 20:18-42

**OCTOBER 16-17, 2020 29 TISHREI 5781**

Friday Shir Hashirim/Minhah: **5:55 pm** Shaharit: **6:10, 6:40, 8:15, 9:00 am**  
Candlelighting: **5:55 pm** Morning Shema by: **9:15 am**  
Evening Shema after: **6:53 pm** Shabbat Class: **4:30 pm**  
These times are applicable only for the Deal area. Shabbat Minhah: **5:30 pm**  
Shabbat Ends: **6:52 pm (R"Y) 7:24 pm (R"Z)**

This bulletin is dedicated in loving memory of our grandfather,  
Haskell E. Doueck לְעִילּוֹי נְשָׂמַת יְהוֹקָאֵל בֶּן וְקִטּוֹרָה  
By Hal, Gary, Sammy and Annette Doueck

*Rosh Hodesh Heshvan will be celebrated on Sunday & Monday, October 18 & 19.*

### A Message from our Rabbi

"וַיִּקְרָא הָאָדָם שֵׁם אִשְׁתּוֹ חַוָּה כִּי הִוא הֵיְתָה אִם כָּל-חַיִּי"  
"And Adam called his wife's name Eve, because she had become the mother of all the living." (Beresheet 3:20)

In the aftermath of the eating of the forbidden fruit by Adam and Havah, the Torah relates the curses that befell them and all of creation for all time. Immediately after that, the Torah relates two seemingly unrelated verses. Adam names his wife Havah because she was "the mother of all life," which is followed by "Hashem made for Adam and Havah cloaks of skin and dressed them in them." Rabbi Moshe Wolfson gives a beautiful insight to explain the connection between the two verses.

The name Adam gave his wife was a very dignified one. He bestowed upon her the honor of being recognized as the mother of all life. At that time, in the wake of the sin and the curses that followed it, one might have expected Adam to react in anger, and give his wife a derogatory title, especially since he had blamed her for his misfortune. Instead he overcame this instinct and covered up for her. He focused on her positive attributes, her great contribution to existence, instead of allowing hard feelings about her shortcomings to grow and fester. In this manner, he set an example for all future *shalom bayit* problems.

In response, Hashem acted in the same vein. He too looked away from their sin

and the calamity they had brought upon themselves. He made them clothing to cover up their shame. He Himself dressed them, a hint to the fact that when there is *shalom bayit*, peace in the home, Hashem's *Shechinah* dwells in our abodes, and He actively clothes us with His *berachah* and protection. Shabbat Shalom. Rabbi Reuven Semah

## Goal Tending

This week we are introduced to a formidable foe who greets us upon our entry into this world and attempts to accompany our every action throughout our mortal existence. He is known as the *Yeser Hara*, the Evil Inclination. After Kayin has an inferior offering rejected, he is very upset. G-d talks to him frankly about the nature of his act and the hidden beast that undermines our good intentions, the *Yeser Hara*. "Surely, if you improve yourself, you will be forgiven. But if you do not improve yourself, sin crouches at the door. Its desire is toward you, yet you can conquer it." (*Beresheet* 4:7).

Though the imagery of sin crouching in wait seems quite ominous, the allegorical allusion to an evil force blocking a doorway lends a simile to the following story.

Rabbi Sholom Schwadron had noticed that one of the students at the yeshiva was missing on Sunday and Monday. Tuesday morning he approached him, inquiring to the reason he missed those two days.

"I know you for two years. You never missed a day of yeshiva. I am sure that something important is happening. Please tell me what's going on." The boy did not want to say, but after prodding, the boy finally blurted out. "I would tell, but, Rebbe, you just wouldn't understand."

"Try me," begged Reb Sholom, "I promise I will try my hardest to appreciate what you tell me."

"Here goes," responded the student, conceding to himself that whatever explanation he would give would surely be incomprehensible to the Rabbi, who had probably had never seen a soccer ball in his life. "I missed yeshiva because I was at the Maccabi Tel Aviv football (soccer) finals. In fact," the boy added in embarrassment, "I probably won't be in yeshiva tomorrow as well. It's the final day of the championship."

Rabbi Schwadron was not at all condescending. Instead, he furrowed his brow in interest. "I am sure that this game of football must be quite exciting. Tell me," he asked, "How do you play this game of football? What is the object? How do you win?"

"Well," began the student filled with enthusiasm, "there are eleven players, and the object is to kick a ball into the large goal. No one but the goalkeeper can move the ball with his hands or arms!"

Rabbi Schwadron's face brightened! He knew this young boy was a good student and wanted to accommodate him. "Oh! Is that all? So just go there, kick the ball in the goal, and come back to yeshiva!"

The boy laughed. "Rebbe, you don't understand! The opposing team also has eleven men and a goalkeeper, and their job is to stop our team from getting the ball into their goal!"

"Tell me," Rabbi Schwadron whispered. "Are the men on the other team there all day and night?"

"Of course not!" laughed the student. "They go home at night!"

Rabbi Schwadron huddled close and continued with his brilliant plan. "Why don't you sneak into the stadium in the evening and kick the ball into the goal when they are not looking! Then you can win and return to yeshiva!"

The boy threw his hands up in frustration. "Oy! Rebbe! You don't understand. You don't score if the other team is not trying to stop you! It is no big deal to kick a ball into an empty net if there is no one trying to stop you!"

"Ah!" cried Reb Sholom in absolute victory. "Now think a moment! Listen to what you just said! It is no big deal to come to the yeshiva when nothing is trying to hold you back! It is when the urge to skip class is there, when the *Yeser Hara* is crouching in the goal, that it is most difficult to score. That is when you really score points. Come tomorrow, and you can't imagine how much that is worth in Hashem's scorecard!"

Needless to say, the boy got the message and was first in class the next day!

The Torah tells us not only about the nature of the *Yeser Hara* as an adversary, but rather as our ultimate challenger. He stands crouched in the door, ready to block any shot and spring on a near hit. Our job is to realize that we must overcome him when the urge is the greatest. Because when it is most difficult to do the right thing, that is the time we really meet, and even score, the goal! (Rabbi Mordechai Kamenetzky)

## Big and Small

The *pasuk* in this week's *perashah* says, "And the L-rd made two luminaries: The great luminary (*haMaor haGadol*) to rule in the day and the minor luminary (*haMaor haKatan*) to rule at night, and the stars." Our Sages teach that originally the sun and moon were created equal. However the moon complained to G-d that two kings cannot share one crown. G-d then commanded the moon to minimize itself, and then there was a profound difference between the sun and the moon.

The sun is not only much larger than the moon but, additionally, it generates its own light. The moon is only a reflection of the light of the sun.

Through this *pasuk* we may gain insight into the blessing given at every Jewish baby's circumcision. We say at a *Berit Milah*, "*Zeh haKatan* [this young child] *Gadol yihey* [will mature into greatness]." *Katan* [child] represents one who is concerned only about himself and his own needs, whereas *gadol* [greatness] represents one who is concerned about his fellow man and the needs of others. We express our hope and prayer that this helpless and dependent infant who can think only of his own needs will one day grow up and mature into one who is able to be concerned with and will help provide for the needs of others.

Another beautiful insight into this *berachah* [blessing] suggests that this *pasuk* in *Beresheet* provides us with the Torah's definition of the words "*Gadol*" and "*Katan*".

The sun is called *Gadol* [great] because it generates its own light. The moon is called *Katan* [minor] because it does not generate its own light. It only reflects the light of the sun. We express the prayer at a *Berit Milah* that "this *katan* will develop into a *gadol*." Every child starts out – and for a large portion of his (or her) life remains – a *katan*, a reflection of the parents. A child is influenced and guided by his parents. He reflects the light generated by those who brought him into the world and those who raise him. The blessing is that the child should take this light and generate therewith his own power and illumination. (Rabbi Yissocher Frand)

## Driver's Seat

There is nothing like the driver's seat.

Once upon a time, automobile manufacturers treated the driver just like a passenger. The front seat was merely a bench that ran the width of the car, and everyone who sat in the front enjoyed the same level of comfort.

Then the automakers realized that for the sake of safety – and increased sales – it would pay to enhance the driving experience by loading the driver's seat with additional comfort features. Heat, lumbar supports, electric adjustments of the seat's position – even a chip that memorizes different adjustments for several drivers – were added to the driver's seat. Controls were ergonomically designed to make them easily