

prayer will surely bear fruit. A man should always be careful not to hurt his wife's feelings in any way, because one who gives pain to his wife may be subject to severe consequences. Rather they should treat one another with the utmost respect and they will thereby bring the Divine Presence into their home.

Entebbe Entreaty

It was June of 1976, and the news hit the people of Israel like a thunderbolt! An Air France flight from Tel-Aviv, filled almost to capacity with Jews, had been hijacked by Palestinian terrorists and taken to Entebbe, Uganda. This incident was especially frightening, for the Jewish hostages now in Entebbe were at the mercy not only of the Palestinians, but also of one of the world's cruelest dictators, the president of Uganda, Idi Amin, who was known for his frequent mass killings.

The hijacked plane was the main subject of conversation throughout Israel. People were glued to their radios, desperate for news of the Jewish hostages. Jews all over the world were congregating in shuls and yeshivot to learn Torah and fervently say *Tehillim* on behalf of the kidnap victims. Thousands of people gathered at the *Kotel* in prayer.

In the Mirrer Yeshivah in Jerusalem, worried students filed into the *bet hamidrash*. As their *Rosh Yeshivah*, Rabbi Chaim Shmulevitz was expected to join them there, the students did not begin to recite *Tehillim*, but waited for the *Rosh Yeshivah* to arrive. The mood of the crowd was sullen and the air was thick with nerve-racking tension. Any minute, they knew, word could come that the Jews in Entebbe had been killed in cold blood. It seemed as though everyone knew someone who knew someone on that plane.

The people in the huge Mirrer *bet hamidrash* crammed into every inch of available space. Everyone waited anxiously for R' Chaim. He had been ill, but had decided to participate in the collective outpouring of pain being felt by Jews everywhere.

Walking slowly, R' Chaim entered the hallway and began to make his way up the stairs. As he reached the third step he began whimpering to himself as his mind filled with images of frightened people trapped far away in the darkest of situations.

A hush fell over the *bet hamidrash* as the *Rosh Yeshivah* entered. R' Chaim stopped for a moment at the back door of the *bet hamidrash*, took one look at the huge tense crowd - and suddenly the impact of the dangerous situation hit him with an intensity that he hadn't felt before. Reeling from the impact, he grabbed onto a chair for support as he stepped into the *bet hamidrash*. Unable to go any further, he sat down slowly in a seat in the back of the large hall, lowered his head onto his arm and wept uncontrollably.

A sense of shock prevailed, and for several moments no sound could be heard other than the tortured sobs of the *Rosh Yeshivah*. Soon, moved by R' Chaim's obvious anguish, the boys joined him in his wordless expression of grief and tears rolled unchecked down the faces of dozens of students.

After a few moments, R' Chaim got up and was helped to the front of the *bet hamidrash*. Approaching with his head down, he walked up to the *Aron Kodesh*, kissed the *parochet* and turned slowly back to the boys ready to speak.

He said two words, then stopped, unable to force his words out past his muffled sobs. He wiped his eyes and tried again. In a barely audible voice that was choked with pain, R' Chaim said, "Imagine how you would be saying *Tehillim* if it was your father or mother, your brother or sister, who was there."

And with that he sat down.

The *Rosh Yeshivah* had uttered only one sentence, but it had extraordinary impact. The *Tehillim* recited afterwards was so powerful and so intense that it still sends chills up and down the spines of those who were there when they think about it today. (In the Footsteps of the Maggid)

The Lorraine Gammal A"H Edition

לְעִילּוֹי נְשָׁמַת לֵאָה בֵּת בְּהִיָּה

בס"ד

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שַׁבָּת חַיֵּי סָרָה שָׁרָה

Haftarah: Melachim I 1:1-31

NOVEMBER 18-19, 2022 25 HESHVAN 5783

Shir Hashirim/Minhah: **4:08 pm (upstairs)** Shaharit: **5:45, 6:45, 8:25, 8:30, 9:00 am**

Minhah: **4:18 (main shul)** Morning Shema by: **8:39 am**

Candlelighting: **4:18 pm** Shabbat Minhah: **1:30 & 3:55 pm**

Evening Shema after: **5:16 pm** Shabbat Ends: **5:16 pm, R"T 5:48 pm**

These times are applicable only for the Deal area. Shabbat Class: **5:16 pm**

Weekday Shaharit: **6:45, 7:10 am**, Sundays: **8:15 am**, Weekday Minhah: **4:15 pm**

**This bulletin is dedicated by Steven Levy
in memory of his father, Eliyahu ben Simbol.**

Rosh Hodesh Kislev will be celebrated on Thursday and Friday, November 24 & 25.

Mabrook to Elliot & Jenny Serouya on the birth of a baby boy. Mabrook to the grandparents, Joey & Karen Serouya. Mabrook to the great-grandparents, Abe & Elaine Serouya.

Mabrook to Sam & Sarah Antar on the birth of a baby boy. Mabrook to the grandparents, Mitchell & Robin Antar.

Condolences to Ruthie Cohen on the passing of her father.

A Message from our Rabbi

(Beresheet 24:17) "וַיֹּאמֶר הַגִּמְיָאִינִי נָא מֵעֵט־מַיִם מִכֶּדֶךְ" "And he said, 'Let me sip, please, a little water from your jug.'"

Rabenu Bachya (Beresheet 24:2-3) writes, "For this reason custom has been established in *Klal Yisrael* for a *hatan* to read this *perashah* on the day of his wedding (in our community we read it at the Torah when he gets his first Shabbat *Aliyah* as a married man). One should not take a wife for her *yofi* (beauty), and he should not marry for money, and he should not marry for prestigious standing of the relatives and family who will help him achieve a position. His only intent should be for the sake of Heaven, to join an upstanding family. Children are drawn in their *midot* to the nature of the mother, as the nature of wine is drawn after the vessel in which it is contained."

Rabbi Moshe Yosef Scheinerman asks the obvious question. The words of *Rabenu Bachya* seem to be instructive to a man searching for a *shidduch*. Why then is it customary for the *perashah* to be read only on the wedding day (or in our community,

after the wedding day)? It seems that even if a *shidduch* that does have the attributes of beauty, money or prestige has been agreed to, the groom should turn his focus away from these features and concentrate his intentions for the sake of Heaven in establishing a family in holiness and purity.

A cursory examination of the *perashah* through the lens of *Hazal* reveals that Eliezer's search for a wife for Yitzhak centered on finding someone who was steeped in *hesed* and *midot*. For this reason he tested her, for her good *midot* will be passed on to the next generation.

Harav Yechezkel Abramsky zt"l, even as a single man, was well-known for his brilliance and his vast Torah knowledge. When the time came for him to marry, a woman from a good family was suggested. Harav Abramsky met with the father of the intended, and they spoke in learning for three days. After the father agreed to the *shidduch*, Rav Yechezkel told the father that he wanted to meet his daughter first.

To prepare their home for the meeting, the family set the table with their best crystal and china. As Rav Yechezkel knocked on the door, a young child ran by the table and accidentally stepped on the tablecloth, pulling it with him as the crystal and china came crashing to the floor in a pile of shards.

Rav Yechezkel peered through the window and observed his intended bride gently soothing the hand of the child as she calmed him down. Throughout the tumult, she never displayed an ounce of anger despite the accident occurring at a most critical moment in her life. He immediately agreed to go forward with the *shidduch*. "She did not "break" the child for breaking the glasses, so I no longer need any further proof about her *midot*," he remarked.

May the One Who is *mezaveg zivugim* answer the prayers of those in need and provide them both with the proper *shidduch* and the means to establish a *bayit ne'eman beYisrael*. Shabbat Shalom. Rabbi Reuven Semah

For G-d's Sake

Eliezer, Abraham's servant, embarked on his mission to Haran and the house of Betuel to find a wife for Yitzhak. As kindness to others was the hallmark of Abraham's life, Eliezer hoped to find a young woman who excelled in this same way.

Upon arriving in Haran, he stopped at a well to drink and water his camels. He prayed for G-d's assistance and a sign, saying, "The maiden whom I ask, 'Please tip over your jug for me to drink' and replies, 'Drink, and I will also water your camels,' let me know through her that she is the one You have shown is for Your servant, Yitzhak."

Just as he finished his petition, Betuel's daughter Ribkah came to the well to fill her jug with water. Eliezer ran to her and put his plan into action. Just as he had hoped, she complied with his wish, and offered to draw more water for the camels.

Then, once the camels had finished drinking, Eliezer presented the jewelry he had brought along as gifts for Yitzhak's bride, and then asked her about her family. Once he heard that she was Betuel's daughter, and she offered him a place to stay, Eliezer prostrated himself before G-d. He knew his prayers had been answered.

But one must ask: what happened while the camels were drinking? They store water, enabling them to make long trips across the desert — and it takes them a long time to fill the tank. Isn't it strange that Eliezer waited for them to finish drinking, before giving the gifts to Ribkah and continuing the conversation? Wasn't he already anxious to know who she was? What was he waiting for, if she had already been the answer to his prayers?

While the camels were drinking, Eliezer was observing, not standing idly. He took note that Ribkah did not ask Eliezer for any sort of compensation, or even a "Thank you!" She filled Eliezer's wishes, and more, but did not expect even his gratitude in return.

This ability to do a *hesed* (good deed) with no desire for recognition was what "clinched the deal" for Eliezer. Ribkah showed that her care for others was real, without ulterior motives. A girl of such stellar character was fitting for Abraham's family.

We often extend ourselves to others, and they don't always appreciate our efforts. That lack of thanks can be annoying, even painful. However, those are opportune moments when we can think, "I help others because this is the right thing to do, not to be honored for it. It's what G-d wants me to do." A person able to show kindness without reward demonstrates a quality befitting Abraham's own house. (Rabbi Mordechai Dixler)

The Good Life

The Torah records the years of the life of our mother Sarah. It is done in a lengthy fashion counting one hundred years, twenty years and then seven years, instead of saying 127 years. *Rashi* states that this teaches us that that all her years were good ones.

At first glance, this is difficult to understand. We are aware of the difficulties, dangers and frustrations that marked Sarah's life. Always threatened to be taken by powerful kings, a woman who is barren and longs for children, a wife who has a concubine living in her home and an uncontrollable stepchild, and one who is finally challenged by the fact that her only miraculous child will be sacrificed by his own father.

One could hardly conclude that she had a so-called good life. In fact, most people would not wish for such a life experience. Yet, we find this to be the pattern in the lives of all our forefathers and mothers, with very difficult lives. *Rashi* comments that when Ya'akov wished to have a more peaceful existence, only then did the dispute regarding Yosef and the brothers explode. *Rashi* explained that Heaven somehow is saying that the reward for the righteous is in the eternal world, and that they are, so to speak, not entitled to a leisurely and tranquil life in this world. And yet, in our *parashah*, *Rashi* states that all the years of our mother Sarah, her entire lifetime, can be summed up as a good life.

Many thoughts and ideas have been devoted by our great commentators to explain this statement. One of the main ideas is that a person can have a good life only if he or she learns the secret of accepting life in its basic terms and as it occurs. Lofty expectations always bring about disappointment and frustration. Low expectations can allow us to overcome the unavoidable vicissitudes that inflict all human beings during one's lifetime.

Sarah has no illusions about life and about the challenges that she will face, having embarked on the path of her husband Abraham and the founding of the Jewish people. She will view all the occurrences of her lifetime, even those that apparently are negative and dangerous, if not even tragic, with equanimity and fortitude. There is a higher goal that she is striving to achieve, and this goal is always present in her assessment of life.

No matter what occurs in life, it can push her forward towards her ultimate goal. This notion transforms everything that transpires in her life to point towards good and eternity. In her eyes, all her experiences had a noble purpose that transforms the fabric of her life, and enables her to become the mother of Israel. (Rabbi Berel Wein)

Weekly Pele Yoetz

Each week we will offer a brief excerpt from the *sefer Pele Yoetz*. **This week's topic is: Love between husband and wife (Part II).**

This is an important principle: If there is ever a dispute between husband and wife, and one of them says something that hurts the feelings of the spouse, the spouse should seek to avoid escalating the dispute and should not respond right away. After waiting some time to allow the anger to subside, the spouse should then respond softly and make a sincere attempt to clear the air.

If a woman prays with all her heart for the sake of her husband and children, the