

your life?

Change really means that we are taking a step forward to improve life. When I change, I like to think of it as learning a new way to think or act that will make my life a little better.

Inevitably, you will be confronted with situations that require you to change the way you act. Before you resist, consider the benefits. Maybe a little change could make a big difference in your quality of life. It is not difficult to turn your negative, resistant attitude to one of positive action for the better. (One Minute with Yourself – Rabbi Raymond Beyda)

Something from Nothing

“Grass may be food for animals, but it is inedible by people. A tree is wood, which is also inedible. Yet wood can produce food. If we see an apple hanging on a tree, we realize that the apple came out of the wood.”

Technological advancement is the result of the creative human brain producing a small idea into an industry. (Norman D. Levy; Based on Rabbi Miller's, Duties of the Mind)

My Pain, Your Pain

Rav Shmuel Yechiel Friedman was known as one of the legendary Yerushalmi *sadikim*. He had learned with his *habruta*, Rav Meir Atik, for over fifty years. Not only were they learning partners, they were also the closest of friends.

One day, when Rav Meir came to learn with his *habruta* he immediately sensed that something was wrong. Knowing his friend had been to the doctor, he asked how the visit had gone, and Rav Shmuel Yechiel said simply, “I learned today that I have only six months to live.”

He did not cry; he simply accepted the fact that his life was coming to an end. He would pray for Hashem to have compassion on him, but he would not brood or become full of self-pity. This was not surprising, as Rav Meir had come to expect such self-control and *bitahon* from his good friend.

Rav Shmuel Yechiel asked that Rav Meir honor a special request: “I know that after I am gone, many people will want to speak well of me, but I ask that none of them be allowed to do so. There is only one thing that I will permit anyone to speak of – and that is that I strived to feel others’ *sa’ar*, pain, as if it were my own, and that I rejoiced in someone else’s *simchah* as if it were my own.” Rav Meir reassured his friend that he would honor this request.

A few months passed; Rav Shmuel Yechiel’s illness took its toll. He grew more and more frail, and soon he was a mere shadow of his former self. In his inimitable fashion, he kept his suffering to himself. Although his body was racked with pain, he did not utter a word of complaint.

One day, Rav Meir walked in on his friend and found him crying bitterly. It was unnerving for Rav Meir, for throughout their friendship, he had never seen him cry.

When he asked what had caused these bitter tears, Rav Shmuel Yechiel replied, “I realize now that for my entire life I have been fooling myself. I always thought that I felt someone else’s pain as if it were my own. But now that I am experiencing such intense pain, I realize that I feel my own pain more than someone else’s. And that’s why I am crying.”

A few weeks later, Rav Shmuel Yechiel passed away and Rav Meir told this story at his funeral. This amazing story inspires us to reach new levels of sensitivity. It is one thing to feel bad for someone else, but to truly feel his pain as if it is your own is an incredible feat. (A Touch of Warmth)

The Lorraine Gammal A "H Edition
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SHABBATHAYE

SARAH ☆ ט"ז Γ η↓H♥φ, X♥↑

Haftarah: Melachim I 1:1-31

NOVEMBER 2-3, 2018 25 HESHVAN 5779

Friday Minhah: **5:34 pm**

Candlelighting: **5:34 pm**

Evening Shema after: **6:32 pm**

Shaharit: **6:29, 6:40, 8:10, 9:15 am**

Morning Shema by: **9:27 am**

Shabbat Classes: **4:10 pm**

Shabbat Minhah: **5:10 pm**

Shabbat Ends: **6:31 pm (R)"T 7:03 pm)**

Sunday Minhah: **4:30 pm**

These times are applicable only for the Deal area.

Remember to move your clocks back one hour on Saturday night.

Rosh Hodesh Kislev will be celebrated on Thursday & Friday, November 8 & 9.

Mabrook to Michael & Barbara Gindi on the marriage of their son, Albert, to Shani Salem.

Mabrook to Morris Ashear & Vicki Ashear on the engagement of their son, Meyer, to Golda Kameo.

Mabrook to Jack & Debbie Matalon on the birth of a granddaughter.

This bulletin is dedicated by Steven Levy
in honor of his wife, Linda, a true *eshet hayil*.

A Message from our Rabbi

וַיְבִיֶּאֱהָרָה יִצְחָק הָאֵלֶּלָה שָׂרָה אִמּוֹ וַיִּקַּח אֶת־רִבְקָה וַתְּהִי־לָהּ לְאִשָּׁה

“And Yitzhak brought her into the tent of Sarah, his mother, and he took Ribkah and she became his wife.” (Beresheet 24:67)

The Torah relates that Yitzhak took Ribkah into his mother’s tent. What is the point of telling us that? The *Targum Unkelos* explains that Yitzhak brought her into his mother’s tent and he saw that her deeds were like the deeds of his mother, and so he married her. In the previous *pasuk* it says that Eliezer related to him all that he did. *Rashi* explains, he revealed to Yitzhak the miracles that were done for him, that the earth contracted for him and that Ribkah was bestowed to him through prayer.

The Brisker Rav zt”l learns from this a fundamental lesson. Eliezer related all the miracles (there were more) and all because of what Abraham said, “He will send His angel before you and you will take a woman for my son from there” (24:7). These were open miracles that occurred, and Eliezer told them all to Yitzhak. Nevertheless, when did Yitzhak decide to marry her? Only when he saw that her deeds were pleasant and correct like his mother’s deeds. Only then did he marry her. Shabbat Shalom.

Rabbi Reuven Semah

Free Land [★] (40,000 silver coins, service charge)

When the time came for Abraham to bury Sarah, he knew the exact location that he wanted (the Cave of Machpela), and its owner: Efron the Hittite. So Abraham goes to the Hittites, and asks to speak to Efron.

During the story of the negotiations and Abraham’s purchase, Efron is mentioned some eight times, always spelled *Ayin Fey Reish Vav Nun*. Except once: when the money is handed over, it says that Abraham gave the money to *Ayin Fey Reish Nun* – without a *Vav*.

Why? *Rashi* explains that this *Vav* was taken away from Efron, because he said a lot, and did not even do a little. When first approached, he said to Abraham (“in front of all the Hittites, all those that came within the gates of the city”), “No, I don’t want you to pay for it! It’s a gift, please take it to bury your dead.” So in public he declared that he would give Abraham the field for free. Abraham insisted, and Efron then reacted “My lord... what is 400 silver coins between me and you?” So all of a sudden, Efron was asking for 400 pieces of silver, instead of nothing.

The truth is that even this wasn’t good enough. When the money was given, it was money that was “good for the money-changer.” Apparently, there were certain places where they had very large coins, called Centurions, that were worth about 100 regular coins. When Avraham finally paid, this was the money he gave – essentially, 40,000 silver coins, instead of nothing.

Now, so what? What does it mean to take away a *Vav*? Does Efron care that the Torah misspelled his name? The answer is that in Hebrew, the word for dirt is *Afar* – *Ayin Fey Reish*. *Ayin Fey Reish Nun*, which we read as Efron, can also be read “*Afran*” – a dirt person. Efron was dirt.

In Jewish thought, this means a great deal – because man was born from dust, and from G-d Himself. So which do we choose to emphasize, and what do we choose to be? We ought to be choosing G-dliness over dirt.

Efron was considerate enough to give us good advice on what not to do. We do not want to promise to do great things, and then do nothing at all – because by demonstrating that our final concern is only our own lust for money or power, we show that we are avoiding spirituality, and are similar to dirt. But if we say little, and then follow through with efforts that even exceed our promises, then we demonstrate that we are concerned with giving to others. Our concern for others shows that we are worthy of being called “G-dly”, and this is a worthwhile goal. (Rabbi Yaakov Menken – Project Genesis)

It’s All Good

The *Hafess Hayim* one time asked someone, “How are you doing?” The man responded, “It could be better.” Hearing this, the *Hafess Hayim* protested, “Hashem has a master plan. If it could be better, it would be better. Obviously this is what Hashem knows is best for you at this time.”

In describing Sarah’s life, *Rashi* says, “All her years were equally good.” Sarah went through countless troubles in her life; she was orphaned at a young age, she had to

acclimate to a new country, she went ninety years without children, she was abducted by Pharaoh and Abimelech, and she had to contend with Hagar and Yishmael. How can such a life be described as ‘All her years were equally good’?

The answer is: Sarah realized that Hashem had a master plan; whatever she was experiencing was the best situation possible.

At times we can’t understand what is happening, but we must learn to trust the Higher Authority and recognize that He has our best interest in mind. About forty years ago, a man was sitting in the airport terminal in Israel when he was approached by security, “Excuse me sir but we can’t have you sit here. Please move to a different seat.” He was perplexed, what was wrong with sitting here? When he inquired he was told, “If you must know we will tell you. There is a suspicious fellow sitting across from you. We have a sniper whose gun is aimed at him in case he makes a wrong move. I asked you to relocate to ensure that you don’t get caught in the line of fire.” Needless to say he immediately relocated to a new seat. He learned a valuable lesson; you need not understand why. Sometimes you have to trust a higher authority.

Many of us have plans as to what our lives will look like. Yet, many times things don’t go as planned; you have trouble finding a *shiduch*, you are waiting to have children, you have trouble landing your dream job etc. At times like these we must remind ourselves that there is a Master Plan. As David *Hamelech* said, "להגיד בבוקר חסדך" (Morning is a reference to good times, when we speak of Hashem’s kindness. ‘Night’ refers to times of darkness, where Hashem’s ways are hidden, at such times we must speak of *Emunah* in Hashem.

Seeing Hashem during such difficult times is hard. What can we do to help strengthen our *Bitahon*? *Baalei Mussar* offer the following tip. There are always times when we see Hashem acting on our behalf. When we recall those special moments of revelation, we can tell ourselves that this too is being orchestrated by Hashem.

The *Gemara* tells us about the great *Bitahon* of Nachum-Ish-GamZu, whenever he would encounter a difficult situation he would say “*Gam Zu L’tovah*, this too is for the good.” As a result of this trait he earned the title, ‘*Ish-Gam-Zu*’. Why was his name Mr. ‘This too’; wasn’t the main point that he said ‘*L’tovah*’? Perhaps *Hazal* are teaching us his method of reaching *Bitahon*, he would say “This too.” Just like Hashem has revealed His hand in the past, this too is His doing. His trick was connecting the current events to the previous; this is what brought him to *Bitahon*.

We can’t understand everything, but we must believe that this too is for the good. Hashem has a master plan and there is no need to ask why. This is how we truly show our loyalty to Hashem. With this mindset we can have the attitude that all of our days were equally good. (*Tiferes Yosef*)

Some Change

Change is a fact of life. It begins in infancy and continues through a person’s lifetime. You changed when you learned how to crawl, and again when you learned how to walk and to run. You changed the way you communicate when you learned to speak well enough for others to understand your thoughts, and you changed again when you learned to read and write. Your recreational pursuits changed with physical growth and maturity. You change the way you dress with the fashion of the times. You change schools and sometimes you change jobs. You may not change as often as the weather, but you do change.

Generally, people resist change. It might be because they fear the unknown, or perhaps they are comfortable with the way things are – even if there might be some

room for improvement. Some people don't like to change because they are lazy, and change very often requires effort.

How do you view change? Do you avoid it or anticipate the next exciting phase in