

Happy Ending

“How did it go, Mike?” Uri inquired sincerely.

“Well, I thought it was a sure thing – and even when I review the research, I cannot understand why it turned out to be bad in the end,” Mike responded.

“You never know,” Uri consoled optimistically. “Perhaps it’s for the best.”

"I don't think so," Mike responded. "I can't see this thing being good in the end."

Mike is missing the point. He is measuring with the wrong yardstick. In the apt words of an e-mail I recently received: "If it's not good in the end, then it is not the end."

Our Sages teach us that we must learn to say: “This, too, is for the good.”

A person must live life knowing that there is a Master above who not only knows what is best for each and every person, but also works a complicated web of events and circumstances, weaving everything to a conclusion which is good for the individual. Sometimes undergoing an operation is needed to bring health to a sick body. It is painful, but in the end it is good.

Everyone can expect good times and bad. We should not, however, jump to conclusions. In the true end, all is for the best. We must accept the bumps in the road optimistically and look forward to a happy ending. (One Minute With Yourself – Rabbi Raymond Beyda)

A Wagon Driver Remains a Wagon Driver

Two men were involved in a dispute, and came to the *Noda B'Yehudah* for a judgment. The first to speak was dressed as a simple wagon driver. He began, "Rabbi, I hired this man to drive me to Prague. Along the way, as we were travelling through a dense forest, he pounced on me, stole everything I had, and forced me to change clothes with him."

The man dressed as a wealthy merchant replied, “The man is insane and suffers from delusions. For the past two days, he has been running after me throughout the city, and I can’t figure out how to get rid of him.”

The *Noda B'Yehudah* examined each man separately, but was unable to discern who was telling the truth. Finally, he told them to return the next morning.

The next morning, immediately after their prayers, the two came to the Rabbi's study. The *shamash* had them sit outside on a bench and wait. Half an hour passed, an hour, two hours, and they were still not summoned. Inside the office, they heard the *Noda B'Yehudah* learning and pacing back and forth. It was as if he had forgotten about them. After many hours of waiting in this fashion, the *Noda B'Yehudah* suddenly flung open the door and exclaimed, "Wagon driver, come here!" The man in the elegant clothes stood up without thinking, and the problem was solved. (Words of Wisdom, Words of Wit)

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The Lorraine Gammal A"ℋ Edition
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SHABBATNOAH ☆ ♥ϕ↔β, □X♥↑

Haftarah: Yeshayahu 66:1-24

OCTOBER 20-21, 2017 1 HESHVAN 5777

Friday Minhah: **5:51 pm**

Candlelighting: **5:51 pm**

Evening Shema after: **6:49 pm**

Shaharit: 6:13, 6:40, 8:30, 9:15 am

Morning Shema by: 9:18 am

Shabbat Classes: 4:30 pm

Shabbat Minhah: **5:30 pm**

These times are applicable only for the Deal area. Shabbat Ends: 6:48 pm (R”T 7:20 pm)

**This bulletin is dedicated in loving memory of our grandfather,
Haskell E. Doueck**

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By Hal, Gary, Sammy and Annette Doueck

***Rosh Hodesh Heshvan* will be celebrated on Friday & Shabbat, October 20 & 21.**

Mabrook to Danny & Marilyn Safdieh on the birth of a grandson.

A Message from our Rabbi

”וְכִפַּרְתָּ אֹתָהּ מִבֵּית וּמִחוּץ בַּכֹּפֶר”

“You shall tar it (the ark) on the inside and on the outside with pitch.”
(*Beresheet* 6:14)

The following story was quoted in *Torah LaDaat*:

Rav Shimshon Rafael Hirsch zt"l once chance to pass by a large Reform temple in Frankfurt, Germany. On the outside, the temple resembled a Gentile cathedral, and the inside was constructed in a manner contrary to *halachah*, with a large organ in the back.

One of the officers of the temple asked the Rav about his impression of their magnificent edifice. Rav Hirsch replied: Your house of worship resembles Noah's ark in one respect, while it differs from it in another manner. It is similar in that it, too, **מִבֵּית יִמְחוּץ בַּכֶּפֶר** is – it is permeated with **כְּפִירָה** (heresy) on the inside and the outside. On the other hand, the ark of Noah saved all of its inhabitants from the flood, while this temple will certainly not be able to protect its inhabitants from the ravaging waters of atheism and assimilation.

Shabbat Shalom.

Rabbi Reuven Semah

The Root Cause of The Sickness

The narration of the Flood begins with the words “In the six hundredth year of Noah’s life, in the second month, on the seventeenth day of the month, on that day all the fountains of the great deep burst forth; and the windows of the heavens were opened.” *Rashi* quotes a *Gemara* (*Sanhedrin* 108a) that G-d is punishing measure for measure; their sin was “the wickedness of man was great (*Rabbah*)” (*Beresheet* 6:5) and they were stricken by “the great (*Rabbah*) deep” (*Beresheet* 7:11). In other words, the use of the term *Rabbah* as an adjective to “the great deep” waters is a code word recalling the word *Rabbah* at the end of *Parashat Beresheet*, which describes G-d seeing that the wickedness of man was great (*Rabbah*) and deserving of punishment.

What exactly is this sin called ‘*Rabbah*’? Chazal say that the decree of the generation of the flood was sealed for their crime of wanton theft (*gezel*) and immorality (*arayot*). However, it seems that Chazal here are alluding to another factor in sealing their fate – the factor of “*Rabbah*”. What is the nature of this factor?

The *Sefer Toldot Yitzhak* (a *Dayan* in the City of Vilna) explains: When a disease is diagnosed, doctors often distinguish between the symptoms and the underlying cause of the disease. The symptoms of the generation of the flood – how the ‘disease’ manifested itself – were theft and immorality. Those were the symptoms of the sickness. But the root cause of the sickness was ‘*Rabbah*’.

The sin of *Rabbah* (meaning great or excessive) was that they could not satiate their desires. The problem was that they did too much. Their passions, their lusts, their desires overcame them to such an extent that they became a hedonistic society. They could not get enough of the pleasures of this world. The sin of *Rabbah* is one of going overboard, of not being satisfied, of wanting more and more and more. This is the underlying illness which manifested itself in looking for extraordinary ways to satisfy their desires. Someone who is not satisfied with his own wife, might go out looking for other women; someone who is not satisfied with normal pleasures, might look for perverted pleasures. They began to engage in immoral behavior – *gezel* and *arayot*. However the underlying sin was that of insatiable desire, ‘*Rabbah*’.

The *Toldot Yitzhak* explains that this is why the appropriate punishment for them was that “the great depths (*Tehom Rabbah*) opened up.” Rain is a good thing. It is wonderful. The world cannot exist without rain. However, what happens when there is too much rain? That is not good either. That is destructive. Therefore, the “measure for measure punishment” was a flood. Yes, people need to have pleasures in this world. But it must be controlled, it must be within reason. Therefore, Hashem punished them with *Tehom Rabbah*. The Almighty is sending a message. Rain is a good thing, but too much rain can destroy the world. You sought too much of a good thing and you were therefore punished with too much of a good thing.

Rav Avraham Hurwitz says that with this idea we can understand another *Midrash*. The *pasuk* says, “The dove came back to him in the evening – and behold! An olive leaf it had plucked with its mouth.” The *Midrash* asks, “From where did the dove bring this branch?” “Rav Bibi says the gates of *Gan Eden* opened, and she brought it from there.”

Why was that necessary? Any olive branch would have sufficed. The answer is that the Almighty is sending us a message. You are starting the world over again. You must know that the olive must have the taste of *Gan Eden*, the taste of spirituality – because spirituality can provide as much pleasure as a person needs. Their problem was unbridled *gashmiyut* (physicality) – pleasure for pleasure’s sake. If someone

infuses those pleasures with a spirit of *ruchaniyut*, that is also a pleasure. That is a pleasure that can satiate the soul as well. The pleasures of *ruchaniyut* are so much more satisfying than the pleasures of *gashmiyut*. The branch of the olive had to come from *Gan Eden* because it had to have the taste of *Gan Eden* – to introduce them to the pleasures of spirituality, which is the only way to prevent another *flood* from occurring.

This is the interpretation of “an olive leaf it had plucked with its mouth” about which the *Midrash* says it had to come from *Gan Eden*. The world is beginning anew. Do not fall back into the trap of “the pleasures of this world”. There are other pleasures to be had. There are the pleasures of learning and the pleasures of being close to Hashem. These overshadow all the pleasures of this world. (Rabbi Yisrocher Frand)

Windows to the World

Did you ever stop to imagine what life was like inside of Noah’s ark? There were three floors; the middle floor was filled with a collection of the world’s animals wild, domestic, and otherwise. Birds and critters of all shapes and sizes, vermin and an endless potpourri of creepy crawlers whose pesky descendants bear witness to their survival during that tempestuous period. Then there was a floor of refuse. There was no recycling center, and no sewage system that I am aware of.

The humans had the top floor. Cramped in an inescapable living space was Noah, his three sons, their wives and one mother-in-law. Surely, it was far from easy. What intrigues are the detailed architectural commands that Hashem gave Noah for an ark that took 120 years to build! Why? After all, Hashem promised that there will be no more floods. If there are no more floods, then there need not be any more arks. So what difference does it make how it was built. Obviously, there are inherent lessons we can learn from the design of the ark. Let’s look at one.

Noah is told to build a window. It seems practical enough; after all sitting for an entire year can get awfully stuffy. It is a little troubling. Does Noah need a command to add something so simple as a window? Did that command have to be incorporated into the heavenly plans for an ark that would endure the ravaging flood?

A renowned *Rosh Yeshiva*, tragically lost his son to a debilitating disease at the prime of his life. Not long married, the son left a widow and a young child. The *Rosh Yeshiva* and his Rebbitzin were devastated at the loss and the *shiva* period was a most difficult time.

One of the hundreds of visitors was the Bluzhever Rebbe, Rabbi Yisrael Spira, whose entire family was wiped out during the Holocaust. He sat quietly, taking in the pain of the bereaved family. Finally, when it was time to say something, Rabbi Spira turned to the *Rosh Yeshiva* and spoke. “Your loss is terrible, but at least your son will have a living remnant, his child. He will also have a resting place and stone where the family can visit. I do not even know where any of my children who were killed by the Nazis are buried.” Then he added, “Yet somehow Hashem has given me the strength to rebuild my family and life.” Those words truly helped console the *Rosh Yeshiva*.

Sometimes when we are locked in our little boxes, we, too, need a window. When we think our world is crumbling and that we are doomed to a fate that is too difficult to bear, Hashem tells us to make a window. Sometimes, in our frustrations we have to look across the globe, or across the river to know that despite our difficulties, others must endure a more difficult fate. And when we realize that they can endure, whether it is Og holding on the back of the ark, or struggling with those lost amongst the ruins, we can remember that life inside the ark is not so bad after all. (Rabbi Mordechai Kamenetzky)