

against it, to the point that the *Bet Hamikdash* was destroyed and we were sent into exile due to baseless hatred. Unfortunately this hatred is still found among us today, and therefore, if we wish to be redeemed, we must make great effort to reawaken our love for one another. This should be done both in our speech and in our actions:

We must be careful not to speak to anyone in a way that we would not want to be spoken to. Rather we should try to give people encouragement and good advice, to warn them if they are in danger and to console them in their times of sorrow.

We must be careful not to cause anyone any damage with our actions, even when it seems that we will benefit from it. Rather one should seek to do *hesed* to others, both with our body and with our money, and he will be rewarded according to the effort he put into it. Just like a person has mercy on his own limbs, so too he should have mercy on every Jewish person, because we are all like one body.

Quick to the Punch

Little Yonatan was strolling down the deserted cobblestone street in the village of Pintshov, when a bully approached him and began to beat him mercilessly. The beating went on for a few minutes. The child began to wail loudly, and the ruffian, fearful of discovery, started to walk away.

Yonatan ran after him, stuck his hand in his pocket, and thrust a few coins into his attacker's hand. "Here, this is for you. Take my money, and I'll have a *misvah*."

The ruffian looked at the boy. Nobody had ever paid him for a beating before!

"What's this, Jew? Why are you paying me?"

"Don't you know anything about Jewish holidays? Today is the fourteenth day of *Kislev*. If a person attacks a Jew today, it is a big *misvah* to give him all the money he owns. It is absolutely forbidden to retaliate. It's just a shame you happened to find me. All I have is those few coins I gave you."

The bully pocketed the coin and smiled. What a fantastic *misvah*! This was his great day, for sure. He walked purposefully to the main street, searching to an appropriate target. He scrutinized the bustling crowd going about their business until his eyes fell on the *rosh hakahal*, Reb Zundel. With that elegant fur collar and fancy silver tipped cane, he was sure to have loads of money with him. He ran to Reb Zundel, threw him to the ground, and punched him in the face. Then, he stuck his hand out in a gesture suggesting payment.

In seconds the crowd was upon him. Throngs of men ran to the *rosh hakahal's* aid. They bound his attacker and called the police, not before administering a bit of justice on their own. At the police station, the bully defended his action. He argued that a little boy had told him it was a *misvah* to hit Jews today.

The police took a description of the child, and someone in the crowd said that could be none other than little Yonatan. A group of men was dispatched to Yonatan's home. The child was playing outside.

"How could you tell somebody that it is a *misvah* to beat Jews today?" they asked.

"The scoundrel found me on a deserted street, and beat me black and blue," the child explained, displaying his bruised arm. "I knew I'd never be able to take revenge. Now, however, that I convinced him that it is worthwhile to beat wealthy Jews, he will be properly punished for striking me too. And please," he continued, "can I get my money back?"

The chief of police and all the assembled were astounded by the child's sharp wisdom. Little Yonatan grew up to be the famed Reb Yonatan Eibishitz, who continued to use his great wisdom for the benefit of his congregation and all of *Klal Yisrael*. (Brilliant Gems)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשָׁמַת לְאָה בֵּת בְּהִיָּה

בס"ד

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SHABBAT TOLEDOT * עֵשֶׂת תְּוֹלְדוֹת

Haftarah: Malachi 1:1-2:7

NOVEMBER 25-26, 2022 2 KISLEV 5783

Shir Hashirim/Minhah: **4:04 pm (upstairs)** Shaharit: **5:55, 6:45, 8:25, 8:30, 9:00 am**

Minhah: **4:14 (main shul)** Morning Shema by: **8:45 am**

Candlelighting: **4:14 pm** Shabbat Minhah: **1:30 & 3:50 pm**

Evening Shema after: **5:12 pm** Shabbat Ends: **5:12 pm, R"Y 5:44 pm**

These times are applicable only for the Deal area. Shabbat Class: **5:12 pm**

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

A Message from our Rabbi

"וַיִּזְדַּק יַעֲקֹב נְזִיד"

"And Ya'akov boiled a stew" (*Beresheet* 25:29)

It seems strange that Ya'akov would be making his own stew. After all, he was raised with great wealth and many servants, since Abraham had substantial wealth and gave everything he had to Ya'akov's father, Yitzhak. More importantly, Ya'akov was immersed in Torah studies. Is this, therefore, an appropriate way to spend his precious time when he could be learning?

Rabbi Moshe Kormornick quotes a *Midrash Hagadol* that answers this. Ya'akov was only making his own food because he had just returned from the *Bet Midrash* and found all the servants asleep. So, demonstrating great humility and care for others, he decided to make the food himself – even though he was certainly entitled to wake them, and even though it would take away time from his Torah studies.

There are many times that we are entitled to the assistance of others, whether as a child, parent, spouse, or employer. Yet we see from here that just because we could use their services, it does not mean that we always should do so. Therefore, even when it may cause us discomfort or extra time, we should always consider whether we really need to "bother" other people to get what we want done.

This message was illustrated by Rav Yisrael Salanter when he was invited to one of his students for Shabbat dinner. Rav Yisrael agreed to come on condition that the meal would last no more than two hours. It seems that their meals would usually last much longer. Of course, his student agreed, but at the end of the meal, the student asked what was the reason for the rush. The Rav responded by calling in the elderly Jewish woman who cooked and served the meals. The Rav apologized for rushing her, but she said, "On

the contrary!” She blessed the Rav that she can now go home early and rest after a very long day. Shabbat Shalom.

Rabbi Reuven Semah

From Soup to Nuts

This week we learn about Ya’akob and Esav, two brothers whose demeanors and attitudes toward life were as different as their physical make-up. Esav was hairy, Ya’akob was smooth. And while Ya’akob sat in the tent and studied, Esav hunted. As different as they were, there was one similarity. Both brothers had name changes. The circumstances that led to the name changes were quite different for each brother. In two weeks, we will read that Ya’akob had a fierce battle with no less a being than an angel. He was badly injured but he endured. And the angel changed his name. “No longer shall your name be Ya’akob, declared the angel, “it shall be Yisrael,” a word that interprets, “you fought with man and angels and you won.”

This week we read about Esav’s name change. He enters his home (after Abraham’s funeral) exhausted. He sees his younger brother preparing a red lentil soup and shouts to him. “Give me some of that very red stuff!” And then the Torah testifies, “Therefore his name was called, ‘Edom, Red.’ Red, it’s the name given to the blood-hungry wild man we know as Edom.

It is quite disconcerting. Each brother had a name change. But Ya’akob had to have his hip dislocated, he had to battle an angel. All Esav had to do was slurp some soup, and he acquired a demeaning name for eternity. Is that fair?

In the years during the Revolutionary War, the fledgling colonial court system was in chaos. A judge in Bedford County, Virginia, took charge of law and order in his town by presiding over an unofficial court. According to all records, he was not only fair and reasonable meting fines and occasional whippings, he was merciful too. He did, however, deal one death sentence which, upon review in 1782 by the state government, was considered justified because of the looming danger during the war.

But that one death sentence earned the judge a place of notoriety. The otherwise merciful judge would never have known that the word that defines the vicious and despotic act of mob execution would be named for him. Judge Charles Lynch may have thought twice if he knew that 5,000 people, spanning the 1800’s through the modern era, were executed in a manner that was named for his one deed - the lynch mob.

The *Hafess Hayim* used to contrast acts of distinction and those of notoriety. In order for Ya’akob’s name to be changed to Yisrael, He had to struggle with Esav. He had to outsmart the cunning Laban. And ultimately he had to battle and defeat an angel. To earn a notorious name, however, all one must do is one reckless action. It’s a lesson for life. Back in the 1980’s, Raymond Donovan, Labor Secretary in the Reagan Administration, was exonerated on charges of connections to organized crime. After months of hearings, hours of testimony in various rooms in the Congressional Houses, he was vindicated. Before leaving the committee hearings, he sarcastically asked the panel, “Which room do I go to to get my good reputation back?”

The Torah tells us that with one slurp of the soup Esav got a new name. It was not his hunting. It was not his wildness. It was not even the flaming color of his hair. It was his wild table manners and his animalistic quest for the red soup, for which he was willing to give up his birthright. It was that big gulp that earned him his reputation. And Esav went ... from soup to nuts. (Rabbi Mordechai Kamenetzky)

Very Well

Parashat Toledot is the only perashah in *Sefer Beresheet* that deals with the Patriarch Yitzhak. It is ironic—Abraham is the main subject of the *Parashiyot Lech Lecha, Vayera,*

and *Hayye Sarah*. Ya’akob is featured in the *Parashiyot Vayesse, Vayishlah, and Vayesheb. Mikess, Vayigash, and Vayehi* deal primarily with Yosef with *Vayehi* also returning to feature Ya’akob. Yitzhak has merely one *perashah*. There is an entire section of *Parashat Toledot* about wells.

Avraham *Abinu* had dug wells and the *Pelishtim* stopped them up. Yitzhak re-dug them, made them viable again, and called them the same names as his father had called them. What is the big deal? Only one *perashah* in the Torah covers Yitzhak, and this incident is so important to take up so much space in that one *perashah*? Why?

Obviously, there is something significant here. The *sefer Haketav v’Ha’Kabbalah* says a very interesting thing. The reason Abraham called these wells by those particular names was because he had one mission in this world—to bring the concept of One G-d into this world. That is why wherever he went, he gave the name of the place he visited a name having to do with Hashem. Yerushalayim was *Hashem Yir’eh*. Another place was *Bet Kel*. These wells all contained the Name of Hashem.

When people would meet each other, they would say – “I will meet you by the well—the *Be’er L’Chai Ro-ee*.” Or they would arrange to meet by another well that he called “*Kel Olam*.” The Name and concept of Hashem would thus constantly be in the mouths and on the lips of people. Abraham *Abinu* wanted the name of the *Ribono shel Olam* to be in people’s mouths. People needed wells. This was not just a utilitarian place from which to draw water. This was part of Abraham *Abinu*’s master plan to put the concept and the Name of G-d in people’s minds and in people’s mouths.

So, when Abraham *Abinu* died, the *Pelishtim* stuffed up those wells. Were they crazy? Do you know how valuable a well is in an arid country like Eress Canaan? It is self-defeating. So why did they do that? It is because there was a culture war. If it has the Name of *Hashem* on it, we do not want the name of *Hashem* in our country. This is a fight to the death. They stopped up the wells even though it was injurious to them.

That is why using the same names was so important for Yitzhak *Abinu*. It was not only about re-digging the wells, but it was the tradition and mission of Yitzhak *Abinu* to keep the Name of *Hashem* in the mouths of the people. “This is the legacy of my father and this is what my father lived for. I am going to go ahead and call them by the same names because I want to keep the same tradition that my father started.”

The *Ponevezher Rav* (Rav Yosef Shlomo Kahaneman) lost eleven children and his wife in the Holocaust. He came to *Eress Yisrael* and began a *Yeshiva* in Bnei Brak. He called it *Ponevezh*, because that was the name of the *Yeshiva* in Lithuania that was wiped out by the Holocaust. He later started another *Yeshiva* in Ashdod. He called that *Yeshiva Grodno*, after the *Yeshiva* in Lithuania that Rav Shimon Shkop started, which was also wiped out by Hitler. Why? “Because I have to build again and I have to build new, but I want to keep alive the spirit and the principles that *Ponevezh* and *Grodno* represented.”

This is what Yitzhak did as well. “My father called the well *Kel Olam*, so I am going to call it by the same name. The mission that my father started—to put the *Shem Hashem* into the mouths and minds of people—that is my legacy as well.” Therefore, the Torah spent all this time speaking about the wells, because the wells were just a means to spread the *Shem Hashem* in the mouths of the people. (Rabbi Yissocher Frand)

Weekly Pele Yoetz

Each week we will offer a brief excerpt from the *sefer Pele Yoetz*. **This week’s topic is: *Ahabat Re’im – Love between Friends (Part I)*.**

It is a well known principle to love your fellow man as you love yourself., which is understood to mean that you should not do to others what you would not want to be done to you. However since this is such an important concept, the *yeser hara* works extra hard