

If you wish to grow, accept patiently all of your current flaws and shortcomings as inhibitors to success. But know without a doubt that if you undertake a training program with consistency, all things are achievable. You can change a trait or learn to learn by attacking the target with patience and resolve. (One Minute With Yourself – Rabbi Raymond Beyda)

Transformations

“Every human being originates in a seed from his father, which in turn is fashioned from the food the father ate. Similarly, the food that his mother ate, is converted into an egg cell. Now the seed cells contain all the plans, all the blueprints required to produce a complete human being. The miraculous changes that occur at each step of the formation of a human being testify to the ongoing presence of Hashem.”

During our lives, we are constantly transforming. If we study all the details, we can realize and appreciate that Hashem is involved in each part of the process. (Norman D. Levy; Based on Rabbi Miller's, Duties of the Mind)

Taken For a Ride

We had reservations on a flight leaving Stanstead Airport, located just outside London. We knew there was a railroad line between Stamford Hill and Stanstead, and that there was a train that would get us to the airport precisely one hour before flight time. We also confirmed this with the stationmaster before boarding the train.

At the station before Stanstead, we began to collect our belongings and prepared to get off at the next stop. To our astonishment, the train sped by the Stanstead station without stopping. We had been misinformed.

Getting off at the next stop, we found ourselves in a tiny local station, far from any urban center, surrounded by empty fields with not a human being in sight. It was now one hour before flight time, and we looked around with great concern.

Two women got off the same train, and I called to them in panic, “Why didn’t the train stop at the airport? We’re supposed to be at the airport now. What should we do?”

One of the women took pity on us and crossed over the track to the ticket booth to inquire when the next train going in the opposite direction would arrive. She returned and informed us that there would be no train for another hour.

“Where can we find a taxi then?” I wailed, clutching my nonrefundable ticket. The woman advised us that there was little likelihood of a taxi arriving in this isolated suburb for at least another half hour.

I turned to my husband in desperation. “We’re stranded! What should we do?”

My husband, calm and composed as usual, responded, “Now is the time when we must have *bitahon*. Let us do our *hishtadlut* and try to call a taxi anyway.”

At that moment a well-dressed gentleman emerged from the small station and asked us if we needed a ride to Stanstead. His car was parked at the station, and he said he would be driving past the airport and would be happy to give us a lift. We dazedly accepted his offer, and without thinking twice about it climbed into his car.

Our benefactor told us how he “happened” to be at this isolated station at a time when ordinarily he would have been on the highway already on his way to work. He lived in the nearby village, and the stationmaster was his brother-in-law. His sister had just caught him before he left the house and asked him if he could make a detour and stop by the station. His brother-in-law had forgotten to take his lunch, something he rarely did, and the man’s sister could not leave the house.

This was obviously not a common occurrence but a chain of events that had been directed from Above. (When the Time is Right)

The Lorraine Gammal A"H Edition
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SHABBAT

TOLEDOT ☆, ↔σκI T, X♥↑

Haftarah: Shemuel I 20:18-42

NOVEMBER 9-10, 2018 2 KISLEV 5779

Friday Minhah: **4:27 pm**

Candlelighting: **4:27 pm**

Evening Shema after: **5:25 pm**

Shaharit: **5:37, 8:10, 9:15 am**

Morning Shema by: **8:32 am**

Shabbat Classes: **3:30 pm**

Shabbat Minhah: **4:05 pm**

Shabbat Ends: **5:24 pm (R"Y 5:56 pm)**

These times are applicable only for the Deal area. Sunday Minhah: **4:25 pm**

**This bulletin is dedicated by Danny & Marilyn Safdieh
 in memory of Rachel Safdieh**

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**This Shabbat, we are combining the 1st and 2nd minyan in honor of Rosh Hodesh,
 and we will be serving lunch after *musaf*. Please join us.**

**Mabrook to Ike & Rachel Esses on the marriage of their daughter, Grace, to
 Louis Dweck.**

A Message from our Rabbi

(Beresheet 25:30) "הָלֵיטִי נָא מִן־הָאֲדָם הָאֵדָם הַזֶּה"

“Esav said to Ya’akov, ‘Pour into me some of that very red stuff.’”

Common sense dictates that someone who has better control of his impulses is more likely to live a successful life, but is this in fact true? This notion was put to a test in 1972 and the results were very conclusive.

Rabbi Avraham Neuberger talks about a researcher who decided to examine the age at which a child begins to exercise willpower, so he submitted his 4-year-old child and a group of his friends to an ingenious little test.

Each child was placed in a small room with a marshmallow or a sandwich cookie on a desk in front of him. An adult entered the room and told the child that he would return in 15 minutes, and that if the treat was still there when he came back, the child

would get two treats. The researcher then left, and the child's conduct was secretly monitored.

Some failed to resist the temptation for even a minute. As soon as the adult left the room, they ate the snack. Others held out a little longer, on the average seven minutes, before succumbing. One little tyke licked the cream out of the sandwich cookie and put the two sides of the cookie back together in an attempt to trick the adult. But there was one group of children, about 30% of them, who successfully delayed gratification for the full 15 minutes.

Some ten years later, it occurred to the researcher to see how these children were faring. This led to a series of follow-up studies of these former preschoolers over several decades. It was found that those who were able to wait the 15 minutes were significantly less likely to have problems with behavior, drug addiction or obesity by the time they were in high school compared to the kids who gobbled the snack in less than a minute. The gratification delayers also scored an average of 210 points higher on the SATs! They had more successful marriages and higher salaries on average.

Today we live in an exile known as the exile of Edom (Esav). Esav is called Edom because he wanted the red food now, he couldn't wait. That's our society that we live in today. There is no value for willpower and control. The Jewish people are from Ya'akov who was just the opposite – calm, in control and successful, like those mighty tykes. Shabbat Shalom.

Rabbi Reuven Semah

The Original Fire

Why is this week's *Perashah* called "*Toledot*"? We find the same construction by *Parashat Noah*. "And these are the generations of Noah..." That *Perashah* is titled "Noah". Therefore, this week's *Perashah* should be called "Yitzhak" or that *Perashah* should be called "*Toledot*" as well!

The story of Noah was about what happened to Noah. He found favor with Hashem, he built an ark, his family was saved, and the world began to repopulate again until the spotlight of history shifted to Avraham and his family. Therefore, these are the generations of Noah, Noah.... Noah was vulnerable to criticism for having failed to reach out to rescue his generation. The (*Toledot*) generations of Noah is Noah...

The *Abot*, Abraham and Yitzhak were not interested in mere survival. They were involved in a multi-generational project to deliver the recognition of *Hashem Echad* – One G-d, to the entire world. This mission would take the whole of human history to accomplish. It wasn't going to happen in Abraham's or Yitzhak's lifetime. Their focus, the goal of their existence was not for or about themselves. Rather they were involved with paving a way to the future. Their reason for being was for *Toledot*- generations. Subsequently, for all of Jewish history, devoted parents are living to pass the baton to a generation that would successfully pass a baton till the last syllable of recorded history. Rabbi Simcha Wasserman ztl. presented the following analogy: "Suppose someone would invent a synthetic potato that tasted and smelled and looked like a real potato. How would he ever be able to tell the difference between the real one and the imposter? Simple! Just put them in the ground. The real potato will produce a potato." The goal of parenting is to be that type of potato that produces another potato.

This may be just a different way of saying the same thing, but I would like to say that the highest goal of parenting and all Torah education is to create a *Kli Rishon*. Allow me to briefly explain. A pot of food on a fire on Shabbat is called a *Kli Rishon*, a first generation of hot food. When that soup, let us say, is poured into a bowl, the bowl is categorized as a *Kli Sheni*, a second generation vessel. And so it goes with each dish further from the heat source. The temperature is continually diminishing until it is

lukewarm and then eventual cold. The only way to regain the first fiery experience is to educate so as to recreate another *Kli Rishon*, a generation with the original fire. (Rabbi Label Lam)

The Blame Game

Many commentators have discussed the relationship between Ya'akov and Esav. Their discord climaxed when Ya'akov received the *berachot* in Esav's place, after which Esav took it upon himself to kill Ya'akov. While Ya'akov fled Esav's fury, Esav decided to take another wife for himself. The *Shem M'Shmuel* teaches that Esav's decision to marry another wife just then was a critical component in the sequence of events. Indeed, this action defines his true character. He thought that by changing his wife, his fortune would improve!

When one perceives that he has been punished, he should examine his actions. What could he have done wrong to warrant this action from Hashem? One should pursue self-improvement when he notices that his life is not proceeding as it should.

This course of action was above Esav's comprehension. When something went wrong, he immediately found fault in someone else. He projected the blame on everyone but himself. His pagan wives must have been the cause. This flaw, says the *Shem M'shmuel*, is inherent in Esav's name. The name Esav has the same letters as the word "*asu*," which means made/completed. Esav viewed himself as complete, lacking nothing, having no need for self-improvement. He was at total peace with himself.

This Esavian characteristic is the work of the *yesser hara*, evil inclination, that always finds ways to fool us into believing that we can do no wrong. How often do we refuse to accept responsibility for the wrongs we have perpetrated? We simply divorce ourselves from our deeds and continue blaming everybody but ourselves.

Ya'akov's name defines his character. The name Ya'akov is derived from *ekeb*, heel. Ya'akov viewed himself as lowly, always in need of greater achievement, never satisfied with his present accomplishment. He sought to climb to greater heights in his quest for closeness to Hashem.

The disparity between Esav and Ya'akov should serve as a lesson for us all. Esav's ruin resulted from his refusal to examine his own mistakes. Ya'akov, from whom we should all learn, teaches us the ability to scrutinize our own behavior and to be on a constant vigil. Demanding self-improvement is the key to success as a *ben Torah*, as well as our survival as the Jewish nation. (*Peninim* on the Torah)

Marathon

Every year, the New York City Marathon draws international press coverage as thousands of runners take on the twenty-six-mile loop through the five boroughs of the greatest city in the world. Some run to win the race. Others run to test their stamina and see whether they can finish. Still others run for the social interaction created by a race of such magnitude. But all have one thing in common. Everyone who runs the marathon trains for months, for hours every week, to build up the endurance level needed to participate. No one shows up at the starting line, on a whim, on the morning of the race, with no training at all.

Athletes know that patience and perseverance are necessary to achieve goals. Even the seemingly unattainable become possible when you focus on the target and set a plan to hit the mark. Consistent training leads to success.

Similarly, when you dream of achieving a spiritual goal, you must accept that results are improbable. Becoming a Torah scholar, conquering an area of *halachah* proficiently, absorbing a difficult tractate of the *Talmud* or *Mishnah*, are not

accomplished overnight and without great exertion. You must work to achieve. But if you do not have the perseverance to build up spiritual stamina and to increase mental capacity, you will be left frustrated at the starting line.