

Spiritual Wifi

“The nerves are like wires that run throughout the entire body and are all interconnected to form the body’s nervous system. The primary junction of the nervous system is the brain so that all sensations are relayed to the brain, which interprets them. Some sensations are pleasurable whereas others are painful.”

Today, wires are nerves used to maintain electricity. With the advancement of technology, we can connect wirelessly. Prayer is a Spiritual Wifi connecting us with Hashem to accept our prayers and gratitude for His kindness towards us. (Norman D. Levy, Based on Rabbi Miller’s, Duties of the Mind)

Thanks to You

Eddie had been born into an observant family but drifted away from Torah and *misvot*. Eventually, he joined the wayward society of Manhattan’s Greenwich Village and totally severed any connections with his religious past.

One night, his father, who was no longer living, appeared to him in a dream. “Return to yeshivah,” his father pleaded. “But it is false!” Eddie responded adamantly. “I never saw falsehood there,” his father countered. Eddie woke up, deeply troubled. He had no intention of changing his lifestyle, but why had he had such a dream?

The next day he met a friend, Elaine, who noticed that he was troubled. The girl was Jewish but totally ignorant of even basic Jewish tradition. After hearing the details of his dream, she asked innocently, “What exactly do they do in a yeshivah?” After Eddie offered a description of what a yeshivah is, Elaine replied, “Your father seems to be right. There’s nothing that you described to me which sounds false.” Eddie became incensed. “If you think yeshivahs are so wonderful, then why don’t you join one?!”

Elaine took his advice. After making some inquiries, she headed for Jerusalem and enrolled in a seminary for girls who were returning to the path of Torah. She became deeply observant, returned to America and eventually married a young man who was engaged in the full-time study of Torah. During the week of *sheva berachot* following their wedding, Elaine told her husband, “You know, it’s all thanks to Eddie that I’ve reached this day. If not for him, I might have remained ignorant of Judaism my entire life! Wouldn’t it be proper to invite him to one of the *sheva berachot* meals as a sign of gratitude?” Her husband agreed and chose to invite Eddie to the *sheva berachot* that his fellow yeshivah students and their wives were hosting.

The *Rosh Yeshivah* of the yeshivah had a strong feeling for Jewish song. He inspired his students to appreciate song and to select tunes which were soul-stirring and appropriate for the occasion. In the middle of the *sheva berachot*, during a particularly heartfelt tune, Eddie burst into tears. The song had reached the depths of his soul. Ultimately, he returned to his roots. (More Shabbos Stories)

The Lorraine Gammal A"K Edition

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SHABBAT VAYHI ☆ ηφ±η≥υ, X♥↑

Haftarah: Melachim I 2:1-12

DECEMBER 21-22, 2018 14 TEBET 5779

Friday Minhah: **4:15 pm**

Candlelighting: **4:15 pm**

Evening Shema after: **5:13 pm**

Shaharit: **6:17, 6:40, 8:10, 9:15 am**

Morning Shema by: **9:04 am**

Shabbat Classes: **3:30 pm**

Shabbat Minhah: **3:55 pm**

Shabbat Ends: **5:14 pm (R"Y 5:46 pm)**

Sunday Minhah: **4:15 pm**

These times are applicable only for the Deal area.

This bulletin is dedicated in memory of Rose Gindi August.
We miss you every day. From your loving daughters.

Mabrook to Morris Ashear and Vicky Ashear on the marriage of their son, Meyer, to Golda Kameo.

Mabrook to Eli & Renee Ashkenazi on the birth of a baby girl. Mabrook to the grandparents, Ralph & Sharon Hazan.

A Message from our Rabbi

”וְיִשָּׁב בְּאִתּוֹ קִשְׁתּוֹ”

“His bow was set with strength” (Bereshheet 49:24)

The power of the bow lies in restraint, in holding back. The successful archer must be able to pull the cord of the bow back and hold it there in place with his strength. Hence, says *Hizkuni*, the archer is an apt metaphor for Yosef. Yosef also acted with incredible restraint towards his brothers. Although they woefully mistreated him, he did not take revenge against them when they fell into his hands. He had the power to shoot his arrows against them, but he held back. On the contrary, rather than harming them, he showed them favor. Shabbat Shalom. Rabbi Reuven Semah

Developing DNA

When Ya'akov gave the *berachot* to Yosef's children, he placed his right hand on Ephraim's head despite the fact that he was younger. *Hazal* explain that the reason for this was because Ephraim's descendant, Yehoshua, will be greater than Menashe's. One may ask, 'If right now they were equal, why should Ephraim have superiority because of his offspring?'

Perhaps we can answer as follows. The *Pasuk* in describing Ephraim states " והוא הצעיר", "He was the younger one". The *Baal Haturim* comments, "These words are *Gematriah* "הוא הקטין עצמו", "He made himself small," because of this he merited to have as a descendant Yehoshua, who was full of Torah wisdom." This is referring to the concept that one's Torah wisdom is dependent on their level of humility.

Why does the Torah give this hint here? The Torah is hinting that it is not by chance that Yehoshua came from Ephraim; rather, it is a direct result. Ephraim's humility was handed over to his descendants, and as a result of this trait, Yehoshua was full of Torah knowledge. Ephraim did not earn his prestige merely in merit of his descendant; rather he was found worthy because the potential for a Yehoshua was present at the time, thus he was deserving of the right hand.

Unfortunately, our shortcomings also leave an everlasting impression for generations. Many times we find ourselves in a *nisayon* where we think 'it really is not such a big deal.' We can't understand why our *Gedolim* take such a strong stand on not compromising our standards. However, we must visualize the long term ramifications of our actions; our offspring will take it to the next level. From generation to generation the situation will deteriorate to the level that we would have never justified. We have to realize it now and nip it in the bud so that we should not come to regret our action years down the road.

R' Eliyahu Meir Bloch would illustrate this idea with the following analogy. When one is having target practice, if their aim is a hairsbreadth off, it doesn't make a difference. The arrow won't make it to the exact center, but it will still make bull's-eye. However, if one is sending out a missile, if your angle is a hairsbreadth off, you will miss your target by miles.

When we do an action we may view it as a hairsbreadth off; however, the effect that our action has goes for so many generations, that a hairsbreadth off in angle, will ultimately land miles away from its projected target.

Our *neshamah's* DNA is composed of the actions of our ancestors. The great *Middot* that *Klal Yisrael* portrays are our inheritance from the *Abot*. We have to act in a way that reflects the lives of our progenitors so that the great stock that we come from should be recognizable in our actions. The *Ramban* says that this is the famous *berachah* that Ya'akov gave to Ephraim and Menashe " ויקרא בהם שמי ושם אבותי אברהם " ויצחק their actions should display their lineage. (Tiferes Yosef)

Don't Settle for Less than the Best.

How do you define the word "good"? The *Ohr HaHaim* in this week's *Parashah* discusses this very issue.

Ya'akov, realizing that his end was imminent, gathered his children together to bestow them with *berachot*, each one according to their unique path in life. When it came to Yisachar's turn Ya'akov said the following. " וירא מנוחה כי טוב, ואת הארץ כי נעימה, " ויט שכמו לסבול. "And he saw that rest is good, and the land was pleasant, so he lowered his shoulder to bear."

I would have never thought that carrying a yoke is a way to relax? The *Targum Yonatan* explains that "מנוחה" is not referring to the temporary relaxation of this world, but rather to the eternal relaxation of the World to Come. Yisachar realized that the prerequisite to achieve this relaxation is through enduring the hard work of this world and carrying the yoke of toiling in Torah

The *Hafess Hayim* expounds on this trait. Enduring temporary difficulties with the goal of a distant reward is in essence part of our nature. There are many businessmen who are workaholics; they work long difficult hours, not because they enjoy work, but rather because they have a great green goal in mind. So too Yisachar was willing to endure the difficulties in order to reach the final goal.

What was it about the next world that inspired Yisachar to such an extent? The *Ohr HaHaim* states that the secret is found in the *Pasuk* itself; " וירא מנוחה כי טוב, He saw that the World to Come is good. Implying, that it is the only thing which is truly good. The *Ohr HaHaim* expounds, worldly pleasures that we consider good, are they truly good? Food, is it good? When you eat when you're hungry it does taste good; however there is a limit to how many steaks you can eat. Eventually you get so sick of it that you can't look at another steak. Everything in this world needs to be taken in moderation; too little is not good, and too much is not good. How many days can you go on vacation without getting tired of it? So is it really possible to describe any pleasure of this world as good?

On the flip side, the pleasures of the next world are such that a person will never tire from them. This defines them as true goodness. Seeing this, Yisachar was inspired to abandon the pursuit of physical pleasures, and in its place pursue the World to Come. (Tiferes Yosef)

In the Mood

Sometimes you feel happy one moment and sad the next. Or calm now, and ready to explode a second later.

Everyone experiences mood swings. Some are mild and others are extreme, but all moods affect the way you assess and respond to situations.

Sometimes it is hard to overcome your mood in order to perform everyday tasks and meet your obligations. You may not be in the mood to deal with your children's early morning grumpiness, but you must get them off to school. You may not be prepared emotionally to face the commute, but you must get to your office. Or you may feel very lazy, but you must be on time for *Shaharit*.

It is hard enough to always be in the proper frame of mind to keep up with routine responsibilities. Yet there are also times when you must do something unusual, possibly even unappealing, for the sake of others. You may feel it is time to visit a sick relative, but not be in the mood to deal with his idiosyncrasies. You may be needed at a meeting for the benefit of a community organization, yet not feel ready to deal with all the self-serving chatter that always precedes any decision.

Well, you can't always do what you like, and you can't always have things your way.

When you are just not in the mood, push yourself to overcome how you feel to do what you must. It takes a moment of effort to build your resolve in order to do what is right – even though you may not be in the mood. (One Moment With Yourself – Rabbi Raymond Beyda)