

So how could it happen? It could only happen through the hand of G-d, acting to fulfill His will, to provide salvation during the hunger and to cause the family to move to Egypt. So these are true words of comfort!

We need to constantly remind ourselves that G-d controls His world. Most of the time, however, He hides His influence. We are unable to see that G-d is really controlling His world. We often don't understand why things happen. It is only rarely that G-d does allow us to see and understand a small aspect of His influence. We must strive to utilize the small hints of *hashgacha* that G-d allows us to see, to help us endure during times when G-d completely hides His presence – when we see His hand, it must strengthen us during those times when we don't see and don't understand. (Rabbi Yaakov Menken)

Weekly Pele Yoetz

Each week we will offer a brief excerpt from the *sefer Pele Yoetz*. **This week's topic is: Eating and Drinking (Part II) – אכילה ושתייה**

One should be careful to always speak words of Torah by the meal, the more the better. Anyone who is able should designate a portion of his meal for the poor, and it is a great *misvah* to raise an orphan in one's home as this ensures that he will be doing *hesed* at every meal. One should also have in mind that he is doing *hesed* by feeding his own family members.

One must be careful not to speak words of ridicule or lightheadedness during the meal. If a person acts appropriately at his table according to the Torah's dictates, his table is considered a *mizbe'ah* of atonement.

One should recite *Bircat Hamazon* slowly and with happiness, because if a person concentrates on the words he is saying, it is impossible that he will not be happy. The *Sefer Hahinuch* states that anyone who is careful with *Bircat Hamazon* will receive his sustenance with honor for his entire life!

Message Mixup

A prominent Rav in Eretz Yisrael went to a wedding with some of his attendants to wish mazel tov to the kallah's father, who occasionally davened in his shul. The room the kallah's father was in was very crowded, and so the Rav and his attendants inched their way up to him. As they approached, the father noticed the Rav, stepped toward him, and called out, "Nobody called you!"

The attendants were horrified. It sounded like the terrible incident of Kamtza and Bar Kamtza, when the host humiliated Bar Kamtza. As an uninvited guest, Bar Kamtza was ejected from a wedding, starting a chain of events that results in the destruction of the Bet HaMikdash. However, the Rav merely smiled. He said, "Thank you" and wished the man a hearty mazel tov.

The Rav and his attendants stayed a few minutes and then left the wedding. Outside, one of the attendants expressed his outrage at the man's abrasive comment.

The Rav laughed and said, "Let me explain." The kallah's father had davened in the Rav's shul that morning and he seemed overly exasperated. Somehow, on this important day, he had misplaced his cell phone and felt lost without it. Hearing this, the Rav said, "Here, take my phone; I have an extra one. If anyone calls me, tell them to call on my other phone. Or write down who called, and I'll return the call when I get the phone back." The Rav smiled at his attendants. "I hadn't seen this person since this morning," he said, "and so when he saw me, he just wanted to assure me that 'Nobody called,' so I wouldn't worry that I missed some messages."

One can never be quick to judge a situation, even when one thinks it's obvious! (Illuminations of the Maggid)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשָׁמַת לְאָה בַּת בְּהִיָּה

בס"ד

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SHABBAT VAYHI ✪ שַׁבַּת וַיְחִי

Haftarah: Melachim I 2:1-12

JANUARY 6-7, 2022 14 TEBET 5783

Shir Hashirim/Minhah: **4:17 pm (upstairs)** Shaharit: **6:20, 6:45, 8:25, 8:30, 9:00 am**

Minhah: **4:27 (main shul)** Morning Shema by: **9:08 am**

Candlelighting: **4:27 pm** Shabbat Minhah: **1:30 & 4:05 pm**

Evening Shema after: **5:25 pm** Shabbat Ends: **5:26 pm, R"Y 5:58 pm**

These times are applicable only for the Deal area. Shabbat Class: **3:50 & 5:26 pm**

Weekday Shaharit: **6:45, 7:10 am**, Sundays: **8:15 am**, Weekday Minhah: **4:30 pm**

Mabrook to Jimmy Kassin on the marriage of his daughter, Barbara, to Ezra Ohnouna. Mabrook to the grandparents, Meir & Barbara Abadi.

Mabrook to Mr. & Mrs. Abie Ades on the marriage of their son, Nessim, to Raquel Dabah.

Mabrook to Freddy and Gloria Jemal on the marriage of their daughter, Terry, to David Shacalo.

This bulletin is dedicated in memory of Rose Gindi August
by her loving daughters.

A Message from our Rabbi

”וַאֲנִי נָתַתִּי לְךָ שֶׁכֶם ... אֲשֶׁר לָקַחְתִּי מִיַּד הָאֱמֹרִי בְּחַרְבִּי וּבְקִשְׁתִּי”

“And I am giving you Shechem...which I took from the hand of Emori with my sword and with my bow.” (Beresheet 48:22)

Ya'akov gives Yosef the city of Shechem, that he conquered with his sword. But, the *Gemara* says, Ya'akov never fought that war. He meant that he prayed. Ya'akov prayed on behalf of Shimon and Levi. They were able to capture the city at the age of thirteen due to the powerful prayers of Ya'akov.

Rabbi David Ashear asks, if Ya'akov was referring to his prayers, why did he use the words of “my sword and my bow”? Because he wanted to teach us that the real weapons in life are our prayers. What happens in the physical world is just a manifestation of Hashem's will, and Hashem gives us the ability to have an impact on His will by praying to Him. If we knew how valuable our prayers were, we would never stop praying.

Rabbi Ashear says a story from the book “Spirit and Faith,” written by Rabbi David Sutton. The story is about Rabbi Yehudah Sadkah when he was young. One night, a boil

on his left arm became infected and the pain was excruciating. The throbbing grew so strong that he was unable to fall back to sleep. He sat at a table saying some prayers and waiting for morning when he could seek medical help.

That same night, the Kabbalist Rabbi Yehoshua Sharabani had an unusually vivid dream in which he saw the *Ben Ish Hai*, who was Rabbi Yehudah Sadkah's uncle and had already passed away many years before.

"How can you sleep?" cried the *Ben Ish Hai*. "Rav Yehudah Sadkah is in pain! Get up and pray for him!"

Rabbi Yehoshua jumped out of bed and went to shul to pray and say *Tehillim* for Rabbi Sadkah.

The next day Rabbi Yehoshua saw Rabbi Sadkah's mother in the street and asked her if her son was feeling any better. She was shocked that he knew anything about her son's condition, as he didn't tell anyone and neither did she.

"*Be'ezrat Hashem*, everything will be fine," she said.

Rabbi Yehoshua never told anybody about the dream other than his son. He told his son that he was not allowed to repeat it until after Rabbi Yehoshua passed away.

The lesson he wanted to teach his son was that as great as the *Ben Ish Hai* was, his prayers in Heaven were unable to accomplish the task without someone in this world praying as well. Those in the world of truth see the real value of *tefillah*, and it is we who have the opportunity to use it whenever we want. Shabbat Shalom.

Rabbi Reuven Semah

Fit for a King

This thought is from the *sefer Chidekel*, by Rav Chaim Dov Keller, the late *Rosh Yeshiva* of the Telshe Yeshiva in Chicago.

Among the five *pesukim* of Yehuda's *berachah*, Ya'akov said: "The scepter shall not depart from his descendants nor a lawgiver from between his feet until Shiloh arrives..." This is a seminal *pasuk* which grants monarchy to the Tribe of Yehudah for all future generations. What did Ya'akov see in Yehudah that made him fit for royalty?

The *pasuk* "*Yehudah ata yodoocha achecha...*" is commonly translated "Yehudah—you, your brothers will acknowledge" *Targum Onkelos* translates the *pasuk* to mean: "Yehudah you confessed (*Yoducha* from the word *Modeh*) and were not embarrassed." When Tamar was taken out to be burnt at the stake and she said, "Whoever gave me these items is the person who impregnated me," Yehudah said "She is more righteous than I." Imagine Yehudah's humiliation in making this embarrassing admission.

Targum Yonatan ben Uziel adds: "Yehudah, you admitted in the story of Tamar. Therefore, all Jews will be called *YEHUDim* after your name." We received our national identity because of the strength of this incident. Being able to admit you are wrong is so fundamental to being a Jew that it is why we are all called *Yehudim*.

In fact, the *Midrash Rabbah* says that Hashem made Yehudah the king because of this one act of humility and his ability to say "I am wrong." The fundamental qualification for *Malchut* is lack of arrogance—the ability to be *Modeh al haEmet*.

In general, this is a Jewish trait. *Rashi* illustrates this point several times in *Humash*. In *Toledot*, *Rashi* says regarding a certain *pasuk* [*Beresheet* 28:5] "I don't know what this is coming to teach us." Obviously, *Rashi* could have just glossed over this *pasuk* and skipped it. However, he felt compelled to admit that he did not know why it was there.

Likewise, the same phenomenon [*Baba Metziah* 108b] occurs in his Talmud commentary. In the middle of a *sugya*, *Rashi* writes "I did not closely follow the words of my teachers (*lo dikdakti b'Divrei Rabbotai*)." He gives the impression – "Do you know why I don't know *pshat* in this piece of *Gemara*? It is because I was sleeping during

shiur!" Why does *Rashi* need to say that? It is because he is a Jew! Also see *Berachot* 25b. *Gilyon HaShas* there quotes every single place in *Shas* that *Rashi* explicitly writes that he does not understand the *Gemara's* interpretation. In each of those places, *Rashi* had the option of not saying anything but he chose not to take that easier option. That would be the less-than-fully-truthful approach. That is not the characteristic of Jews.

The *Hazon Ish* wrote on the entire Torah. He wrote a chapter (*Siman* 12) in one of his *Sefarim* about *Masechet Kelim*. He later regretted having published that *Siman*. He didn't think what he wrote was correct so he expunged it from his *Sefer*. In his volume on *Taharot* regarding *Masechet Kelim*, the chapters skip from eleven to thirteen. *Siman* 12 was removed in all later editions.

Someone asked the *Hazon Ish* why he did not renumber the subsequent chapters and make *Siman* 13 into *Siman* 12 and so on? "Let there be one less *Siman* at the end of the *Sefer*. Why do you need to announce that there is something missing here?" The *Hazon Ish* said "I want people to know that I had something to say over here. It was originally included but I decided it was wrong so I removed it. That's the way it is."

The ability to confess and say "I was wrong, I made a mistake" is highly admirable. In *Klal Yisrael*, it is a qualification for true leadership. There has never been a dogma in the history of *Klal Yisrael* that anyone is infallible, as is the case in other religions. This is because people are **not** infallible. Even the greatest can err from time to time.

The attribute that qualifies the *Melech Yisrael* for *Malchut* is the ability to say "I was wrong. She is more righteous than I." That is why Yehudah merited monarchy. It is because a king cannot be arrogant. He has much too much power. Arrogance, on top of having all that power, can be disastrous. The higher up you are, the humbler you must be. Unfortunately, we see the opposite in the world around us. (Rabbi Yissocher Frand)

The Big Picture

After the burial of Ya'akov, Yosef's brothers became afraid. They feared that perhaps Yosef still bore a grudge against them because of what they had done to him. The brothers turned to Yosef, pleading for forgiveness.

As he had done when first identifying himself, Yosef reassured his brothers that G-d meant it all for good. This time, however, Yosef used a new rationale to reassure the brothers that he would not kill or oppress them. *Rashi*, explaining the verse "He comforted them and spoke to their hearts," relates Yosef's convincing words:

Yosef explained, "Before you [the brothers] came down to Egypt, the Egyptians slandered me, saying that I am a slave. Through you it became known that I am a free man. If I would kill you, what would people say? Yosef saw a group of men. He elevated himself through them, by claiming that they were his brothers. But in the end, he killed them! Is there a brother who would kill his brothers? [So clearly he is a liar, and these were not his brothers at all. He really is a slave.]"

On one hand, Yosef's words are logical and may have convinced the brothers that Yosef will not kill them. On the other hand, if we examine what Yosef told his brothers, his words are little comfort! Yosef was telling them that even the Egyptians would not believe that a man would kill his own brother. But his brothers did want to kill their brother – Yosef! These are painful, hurtful words!

Rav Yosef Salant explains that Yosef was indeed comforting his brothers. Yosef was proving to them that the entire incident must have been influenced from G-d, and that it was not from their own hearts and desires. Yosef explained to them that when they plotted to kill him, it was against nature. It was – quite literally – unnatural behavior. Even the Egyptians know that brothers don't kill brothers! It was clearly impossible that the righteous sons of Ya'akov would even contemplate such a horrible thing.