

This is not a bad attitude to adopt in life. In business, the one who is tough and doesn't give up – even when it appears that bankruptcy is unavoidable – may save the business; persistence pays. No matter how bad the situation looks, don't give up.

Life is the biggest test and the most important game you will ever face. Your *yesser hara* (evil inclination) would like for you to give up. He tries to get you to feel that your past mistakes have put you in a position where losing “the game” is a certainty. Our Sages, on the other hand, teach that a person has the opportunity to make amends – *teshubah* – and wipe the slate clean even in the last minute of life. The only problem is that nobody knows when the clock will run out! Immediate action is therefore required to avoid running out of time before you manage to score the winning points.

When you start to feel that you are losing the spiritual game of life, restore your resolve. “It ain't over!” Get going and “score” with *teshubah*, *misvot*, and good deeds. Your revived positive energy will bring you the victory in the championship game. (One Minute With Yourself – Rabbi Raymond Beyda)

If the Key Fits

This may sound incredible, but it is true. My husband parked his car in the parking lot of a large supermarket where we usually shop. He returned to the car carrying his purchases in a large carton and had some difficulty fishing out his key from his pocket to unlock the trunk. It was awkward, and the key did not turn easily in the lock. He jiggled it back and forth a bit and finally succeeded.

One look in the trunk told him that this was not his car.

Looking around, he saw his own car, the same model and color as the one whose trunk he had just opened, parked two cars away in the same row.

As he carefully shut the trunk of the strange car, he heard a voice saying, “How on earth did you get that open?”

My husband immediately began to apologize. “I'm so sorry. Is this your car? It is identical to my car. Even the left rear light has a crack in the glass cover, just like mine. I opened it by mistake. Please forgive me.”

“Don't worry about it,” the man said with a smile. “I just want to know how you managed to open the trunk.”

“I just jiggled the key a bit and it opened,” my husband said. He was astonished to find that the stranger seemed happy rather than upset.

The man explained, “I just bought this car secondhand a few weeks ago. The seller had lost his key to the trunk, and I have been having a hard time finding a locksmith who can open it without breaking the lock. Do you have a spare key?”

My husband was delighted to be able to help the man and overwhelmed by his own personal brush with *hashgachah pratit*.

Even the most ordinary events can serve to remind us of Hashem's unending, infinite supervision over every moment of our lives. (When the Time is Right)

The Lorraine Gammal A"K Edition

ט"ה תשע"ח, אדר א' תשע"ח, אדר א' תשע"ח, אדר א' תשע"ח

ס"ט

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SHABBAT VAYHI ☆ חפזתה, אדר א' תשע"ח

Haftarah: Melachim I 2:1-12

DECEMBER 29-30, 2017 12 TEBET 5778

Friday Minhah: 4:20 pm	Shaharit: 6:18, 6:40, 8:30, 9:15 am
Candlelighting: 4:20 pm	Morning Shema by: 9:06 am
Evening Shema after: 5:18 pm	Shabbat Class: 3:30 pm
	Shabbat Minhah: 4:00 pm
	Shabbat Ends: 5:19 pm (R"Y 5:51 pm)
These times are applicable <u>only</u> for the Deal area. Sunday Minhah: 4:25 pm	

**This bulletin is in memory of Rose Gindi August. We miss you every day.
Your loving daughters.**

Weather permitting, Bircat Halebanah will be recited on Saturday night. If not, it may be said until Monday night, January 1 at 1:40 am.

Mabrook to Michael & Heather Missy on the Bar Mivvah of their son, Morris.

A Message from Our Rabbi

”וַיְחִי יַעֲקֹב בְּאֶרֶץ מִצְרַיִם”

“Jacob lived in the land of Egypt.” (*Beresheet* 47:28)

One day, Rabbi Yaakov Galinsky zt”l was riding in a taxi cab in Israel. The driver wanted to ask the Rabbi a question. The Rabbi agreed and began listening. He said that both he and his wife work full time and they have a small family. However, they never have enough money to finish the month. But, by you, you have large families with many mouths to feed and the father is in *Kollel* and they manage!

Rabbi Galinsky said that the answer is found in *Rashi*. The *pasuk* says that Ya'akov lived in Egypt. You might ask, is it possible to live in Egypt? So *Rashi* says the *parashah* is closed (*satum*). In truth, it's hard to understand how one can live in Egypt, but it works! The Rabbi explains the idea to the cabbie with a story.

A young family was learning in *Kollel*. He got a certain amount of income from the family. However, his family grew and other children had to get married, so his income could not increase. So, he went to Rav Shach zt”l to explain his problem. It's getting nearly impossible to get along; it started to upset the tranquility of the house. He wants to know if he could leave the *Kollel* part of the day and get a certificate as an

accountant to make some money on the side. The Rabbi answered he doesn't hold by it.

The family continued to grow, and he went back to the Rav. The situation is worse, what to do? The Rabbi answered that he understands his situation, but he is not for it. So he asked, "Is it forbidden?" "No, no, of course not, but you ask my opinion, I think not." The young man answered that if it's not prohibited, he has no other choice.

The *Kollel* man studied Torah by day, earned his degree at night, and started working and made good money. However, something strange happened. His expenses went through the roof, major repairs, doctors, etc. Bottom line he was just as tight as before. He thought maybe he offended the Rav so he went back to ask forgiveness. The Rabbi turned him down, there is nothing to forgive. Now the Rabbi explained that it wasn't forbidden but he didn't recommend it. The reason is that for someone in *Kollel*, Hashem has a special system. It's more like miraculous. A tiny amount of food goes a long way. A small amount of money goes a long way. However, when you went out to work, even though you were still setting aside time to learn, a lot of time, the miraculous system stopped. You entered the regular world, and that world has many pitfalls. Therefore I said I wasn't in favor of it.

The cabbie understood. Shabbat Shalom.

Rabbi Reuven Semah

The Perfect Combination

”שָׂכַל אֶת־יָדָיו כִּי מִנְשֵׁה הַבְּכוֹר”

“He deliberately placed his hands so, even though Menashe was the firstborn.” (*Beresheet* 48:14)

Instead of switching the positions of Yosef's sons so that Efraim would be on Ya'akob's right and Menashe on his left, Ya'akob maneuvered his hands and placed his right hand on Efraim, who stood to his left, and his left hand on Menashe, who stood to his right. Why didn't he just ask Yosef to rearrange the positions of his sons?

Yosef combined in himself two unique characteristics. He was a great *sadik*, the only one of our Biblical personalities whom the Sages refer to as *Hasadik*. He also became a leader, and administrative genius who could control the economy of an entire region.

These two qualities were passed on to his children, but separately. Menashe was the director of Yosef's household; he assisted his father in political and administrative affairs. Meanwhile, Efraim, who learned Torah from his grandfather Ya'akob, became the family's spiritual leader. Ya'akob put Efraim before Menashe in importance, indicating that a *Talmid Hacham*, endowed with Torah leadership, is paramount. All other qualities, important as they may be, are secondary.

Nevertheless, *Klal Yisrael* needs both types of leaders. Ya'akob did not switch his grandchildren's positions, because he wished to emphasize the importance of both roles. The firstborn Menashe's role was also essential, not to be usurped by Efraim. At the same time, when Ya'akob crossed his hands, he bound the two children together as if in a knot. He wished for them to function as one, like Yosef himself, who possessed both qualities. When Ya'akob blessed Efraim and Menashe together, the *pasuk* says, “He blessed Yosef.” Together, Yosef's children comprised the combined virtues of Yosef.

With this in mind, we can better understand the blessing that parents give to their sons, “May G-d make you like Efraim and like Menashe.” Parents ask Hashem to endow their sons with the qualities of both Efraim and Menashe, qualities of Torah scholarship and community leadership.

Targum Yonatan comments that at every *berit milah*, parents used to bless their children with this blessing. Based on the aforementioned explanation, we can now understand how this *berachah* relates to the concept of circumcision. The word *milah* is rooted in the word *mahool*, which means “blended.” When a child undergoes circumcision, his body and soul become fused together. The sanctity of his *neshamah* permeates his physical existence. Therefore, we pray at this time that the child merit to utilize his potential to be both spiritual person, endowed with Torah wisdom like Efraim, and a practical leader who implements the lofty goals of a Torah life like Menashe. (Rav Schwab on *Chumash*)

Ya'akob Did Not Die

”וַיָּגוּעַ וַיֵּאָסֵף אֶל־עַמּוּ”

“He [Ya'akob] expired and was gathered to his people.” (*Beresheet* 49:33)

Rashi points out that the Torah does not state explicitly that Ya'akob died. Indeed, Rabbi Yitzhak comments (*Ta'anit* 5b) that Ya'akob did not die. Rav Nachman challenges Rabbi Yitzhak, asking, “How is it possible? Wasn't he eulogized, embalmed, and buried?”

Perhaps we can suggest an idea that could help resolve this conflict. The *Gemara* (*Nidah* 31a) teaches that there are three partners in the creation of every human being: Hashem, a father, and a mother. The father and mother each contribute different physical attributes to the child, and Hashem gives the child a *neshamah*.

A person derives all his physical attributes from his parents. Though he grows and develops, both as an embryo and after his birth, the miniscule substance that he acquired from his parents at conception remains part of his makeup as long as his parents are alive. However, when a parent dies, every part of him that is still in the world dies also, including the matter that originally formed his offspring. This explains why children often feels as if a part of themselves dies when their parents pass on.

Even idolatrous nations sense that on a parent's demise, a part of the self departs. The Torah tells us that non-Jewish mourners would tear their hair from their scalps, corresponding to the brains that their fathers contributed to them, or cut their flesh, which their mothers contributed to them. *Klal Yisrael*, however, are forbidden from participating in these rituals. A Jew must remember that although the original contribution of a parent to a child's creation has ceased to exist with the parent's passing, he is also the child of the Third Partner, Hashem. As the One Who infused His children with life, Hashem prohibits *Klal Yisrael* to express mourning by mutilating their bodies.

This is what is meant when the Rabbis say that “Ya'akob did not die.” Although people generally lose a part of themselves when their parents pass on, Ya'akob's passing was an exception. Upon Ya'akob's passing, miraculously, his children did not lose that bit of original life that they had acquired from him. That miniscule, physical part of Ya'akob that the Tribes received from him continues to live on in all of his offspring. Ya'akob did not die; a part of him lives on in every Jew to this very day. (Rav Schwab on *Chumash*)

It Ain't Over 'til It's Over

Sports fans develop a certain irrational optimism that cannot be explained. No matter what the score, and no matter how late in the game, they cling to the slightest hope that their hometown favorite team will somehow, miraculously, pull off a last-minute win. As the popular saying goes, “It ain't over 'til it's over!”