

Some people repeat questions over and over, and no matter how many ways you try to explain what they need to know, they just don't get it. Frustration with others may even get worse if they are elderly or infirm, and move or speak slowly. Dealing with another's shortcomings is a test of your tolerance and patience.

Actually, how you feel about other people is really only a matter of perspective.

An employer had a personnel problem with one of his employees. He tried to explain management's position to the disgruntled worker from several different angles, yet the employee stood firm. Finally, the employer said, "Why don't you come and sit here in my chair, and I will come out from behind my desk and sit in yours."

Unexplainably, as soon as they had changed sides, the employer's point of view started to become clear to the employee. It was only a matter of perspective.

The great sage, Hillel, stated (*Abot* 2:4): Do not judge your friend until you are in his place. Should someone get on your nerves, come out from behind your desk and sit in his chair. Put yourself in his head and consider his motivation and situation. It is a healthy change in perspective that will develop your patience and your understanding. (One Minute with Yourself – Rabbi Raymond Beyda)

### An Unlocked Secret

Fishel Levner was going to learn in *Eress Yisrael* after three years of learning in the Gateshead *Yeshivah Gedolah* in England. His friends prepared a *seudat preidah* (farewell party) for him.

At the *seudah*, Rabbi Avrohom Gurwicz, the *Rosh Yeshivah*, spoke glowingly about Fishel's learning and spirit, and his comments were echoed by another Rebbe and by Fishel's *habrutah* (learning partner). Then it was Fishel's turn. He spoke about his years in the yeshivah, praised his Rabbis and friends, and then said the following:

"All of us know about the *Rosh Yeshivah*'s greatness in Torah, but I would like to tell you about his *midot*. Three days after I came into the yeshivah, I was playing around with friends and they started chasing me. I ran into the library and locked the door so they could not enter. They banged on the door incessantly, but I just laughed, telling them I would never let them in. And indeed, after a few minutes they left.

"However, about ten minutes later the knocking resumed. 'Who's there?' I said.

"It's the *Rosh Yeshivah*," came the reply. 'I need a *sefer*.'

"You can't fool me," I said. 'I know it's you. I'm not opening the door.'

"A minute later there was a knock again. 'It's the *Rosh Yeshivah*,' said the voice on the other side. 'I need a *sefer*.' Once again I didn't believe it.

"Don't try and fool me," I said. 'I know it's you chaps.'

There was silence on the other side of the door. A few seconds later there was a softer knock and the voice said, 'It's the *Rosh Yeshivah*.'

It then dawned on me that perhaps it really was the *Rosh Yeshivah*. I opened the door slowly, peeked out, and saw to my utter dismay it really was our *Rosh Yeshivah*! I was humiliated beyond belief. But before I could even say a word, the *Rosh Yeshivah* had bowed his head and covered his eyes with his hand so he wouldn't see me and I would not be embarrassed. He walked right past me into the library.

"I hurried out, astounded by the *Rosh Yeshivah*'s sensitivity."

Fishel continued, "Until this moment, the *Rosh Yeshivah* had no idea who that *bachur* was. Tonight I want to publicly ask the *Rosh Yeshivah* for *mechilah* and thank him for his great kindness and sensitivity. I know one thing for sure: had the *Rosh Yeshivah* seen me that day, I would have left the yeshivah that afternoon because of the humiliation. It was only the *Rosh Yeshivah*'s great sensitivity that allowed me to stay here and have three wonderful years of learning." (In the Splendor of the Maggid)

The Lorraine Gammal A "H Edition  
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## Congregation Magen Abraham

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סגל

### SHABBAT

VAYERA ☆ τ♦ρ↓H≥υ, X♥↑

Haftarah: Melachim II 4:1-23

**NOVEMBER 3-4, 2017 15 HESHVAN 5778**

Friday Minhah: **5:33 pm**

Candlelighting: **5:33 pm**

Evening Shema after: **6:31 pm**

Shaharit: **6:30, 6:40, 8:30, 9:15 am**

Morning Shema by: **9:28 am**

Shabbat Class: **4:10 pm**

Shabbat Minhah: **5:10 pm**

Shabbat Ends: **6:30 pm (R) T 7:02 pm**

These times are applicable only for the Deal area. Sunday Minhah: **4:30 pm**

This bulletin is dedicated by Steven Levy  
 in honor of his wife, Linda, a true *eshet hayil*.

**Remember to move your clocks back one hour on Saturday night.**

**Mabrook to Albert & Esther Cohen on the engagement of their son, Meyer, to Regine Franco.**

### A Message from our Rabbi

"הַמְכַסֶּה אֶנִּי מֵאַבְרָהָם אֲשֶׁר אֲנִי עֹשֶׂה"

"Shall I conceal from Abraham what I do?" (*Beresheet* 18:17)

Hashem revealed to Abraham His plan to destroy Sodom. In the previous verses the Torah describes to us the great hospitality Abraham showed the three angels. Immediately after the episode of the angels, the Torah gives the details of the wickedness of the people of Sodom. The biggest crime in Sodom was to be hospitable to wayfarers. We are then told about the heartfelt prayers of Abraham to save them.

Rabbi Yaakov Kaminetsky zt"l, in his *sefer Emet Le'Yaakov* explains that the Torah is giving us a huge message, by contrasting the story of Abraham and the angels and then telling us about Abraham praying for Sodom. Human nature is that when someone is very meticulous in the performance of a certain *misvah*, he looks in disdain at anyone who shrugs off the importance of that *misvah*. Rabbi Yaakov gives an example of a person who is very careful with the *misvah* of *Seudah Shelishit*; he cannot tolerate someone who fulfills the *misvah* with just eating fruit. Especially since

Abraham was the pillar of *hessed*, so much so that he considered doing the *misvah* of *Berit Milah* in private, so as not to take away from the attribute of *hessed* of Hashem, nevertheless he prayed so earnestly that he had to ask Hashem not to be angry at him for pushing so hard. This is the lesson the Torah wants to teach us, the pure trait of *hessed* that Abraham possessed. Abraham's kindness was based on his love for other people, not to show his greatness.

Rav Yaakov, in a footnote, adds that we know from many *Midrashic* sources, that Abraham dedicated his life to *hessed*. However, the Torah doesn't explicitly mention this anywhere in the Torah. The only place the Torah mentions Abraham's kindness is by the story of the three angels. The reason is to show the contrast between his trait of *hessed* and the complete opposite of the people of Sedom. Nevertheless, he didn't hold himself back from praying for them simply because they were the creations of Hashem. We now have a clear picture of Abraham's *hessed*.

Maybe this will help us relate properly to all people.

Shabbat Shalom.

Rabbi Reuven Semah

### *How's Your Wife?*

At the beginning of the *parashah*, during the dialogue between the Angels and Avraham, we find the verse, "And they said to him 'Where is Sarah your wife?'" If one looks in a *Humash*, he will see that the word "*elav*" – "to him" has 3 dots on top of it.

*Rashi* quotes a famous *Hazal* that when there are more dotted letters in a word than undotted letters, one should (homiletically) expound only those letters that have dots on top of them. In this case, the reading would be "And they said to him, where are you (*ayo*)? Meaning they turned to Sarah and asked where Avraham was.

*Rashi* interprets that they actually asked two questions. They asked Sarah where Abraham was (i.e. – how he was doing) and they asked Abraham where Sarah was (i.e. – how she was doing). *Rashi* says that this teaches us *derech erness* (proper behavior, manners) – that a guest should inquire about the welfare of both the host and hostess.

The Chernobyl Rebbe expresses a different interpretation of this *Hazal*: They did ask, "Where is Abraham?" but they did not ask this to Sarah. The dialog was strictly between Abraham and the Angels. First they asked Abraham "Where are you?" and then they asked, "Where is Sarah, your wife?"

What does it mean that they said to Abraham "Where are you?" – He was standing right there! Says the Chernobyl Rebbe, they asked him "Where are you holding in your life?" The way in which one asks a man where he is holding in his life is by inquiring "where is (Sarah) your wife holding?"

A man's level is determined by his wife's level. If one's wife is on a high level, we know that the husband is similarly on a high level; if however she is not on a high level, we also know where he is.

The type of wife that a person has largely determines the way that the person acts, his standard of living and his goals in life. If the wife wants the finer things in life, a better lifestyle, a husband to bring home a salary to support all those things; if the wife wants a lifestyle that requires 60 or 65 hours a week of work, then we know where the husband is holding.

On the other hand if the wife is one who suffices with little, if she is happy with whatever her husband can bring home in 40 hours a week, his life will be different. If her attitude is "I will have a little less, but you will learn a little more, you will occupy yourself in communal affairs a little more" then we know where her husband is holding.

"And they said, 'Where are you holding, Abraham?' How are we going to know where you are holding? 'Where is Sarah your wife holding?'" (Rabbi Yissocher Frand)

### *Rav Elchonon's Unpopular Dvar Torah*

Towards the end of the *parashah* we find the incident where Abraham *Abinu* went down to Gerar. Abraham was afraid that Abimelech would want to take Sarah for his own wife, perhaps even killing Abraham in the process. As a result, Abraham identified Sarah as his sister; Abimelech took her, almost came to the point of sinning with another man's wife, until finally G-d identified Sarah to Abimelech as Abraham's wife.

Abimelech says to Abraham, "What have you seen that you did this thing?" (20:10) "You almost got me into terrible trouble. I thought she was your sister. It turns out that she is your wife. Why did you do this? Why didn't you just tell me the truth?"

Abraham responds, "Only because I said there is no Fear of G-d in this place and I feared that they would kill me because of my wife." (20:11)

The following insight of the *Malbim* was said over by Rav Elchanan Wasserman to a group of Rabbis in Germany in the 1930s:

The *Malbim* emphasizes Abraham's use of the word Only (*Rak*) in the sentence "Only... there is no Fear of G-d in this place."

Abraham told the people, "Gerar is a wonderful place. It is a place of culture and refinement. It is a place of fine upstanding citizens. But that is not going to help. Why? Because if there is no Fear of G-d, and if the only authority is the laws of man, then laws can change. The only law that will always have force is Divine Law."

In a society that yesterday said that something is murder and today calls it euthanasia; in a society that 20 years ago called it killing babies but today kills those same fetuses, there is no hope. There is no hope for such a society. Unless there is Fear of G-d, unless there is a Divine Law – an Absolute Truth that is unchanging – no one has guarantees. There are no safeguards. Anything can happen.

That is what Abraham *Abinu* told the King of Gerar. "You are fine and cultured. However, if lust will grab you or some other motive – economic, sociological, whatever it is – nothing will stand in the way of you achieving and fulfilling your desires. Because there is no Fear of G-d in this place.

Rav Elchonon said over this *Malbim* about what can happen in Germany in the decade immediately prior to the rise of Nazi power.

The other Rabbis scoffed at him and said "Not here! Germany is a country of laws, moral standing, technologically advanced, not the Middle Ages. Not here."

Yes, Germany was a country of laws. In 1933, one of the first laws that the Nazis passed was a law against cruelty to animals. Gypsies should not be allowed to perform with dancing bears. Why? Because it was not right to stand idly by when innocent animals were taken advantage of and perhaps not cared for properly. Those were the "laws" of Germany. A mere five years later there were different "laws" in Germany.

Rav Reuven Bulka remembers learning in *heder* (school) in Germany after "Kristall Nacht." A child came into *heder* and told the Rebbe that his house was on fire. The Rebbe ran and called the fire department, pleading with them to extinguish the fire. The fire department responded, "We are sorry we can't put out the fire in your house. It is the law." The law was changed. Fires in Jewish homes could not be put out.

"Only there is no Fear of G-d in this place." If there is no Divine Law then laws mean nothing. The Germans, with all their culture and manners and with all their propriety can worry about bears but not worry about humans. (Rabbi Yissocher Frand)

### *The Other Side of the Desk*

Parents and children. Employer and employee. Husband and wife. People may share an environment, yet they very often don't see eye to eye.