

real. They can be accomplished! Eager to start, you imagine your advancement from level to increasingly higher level of success. You don't have to just dream. You really do have a rich uncle – Hashem.

If you do not try, you cannot fail – but you will not succeed, either. Before you let the fear of failure sink your ship, call on your rich uncle. Even if you don't have one, imagine that you do. You will be surprised at how a positive attitude – the feeling that nothing will stand in the way of your idea – can turn into a reality of profit and joy. (One Minute With Yourself – Rabbi Raymond Beyda)

Tools for Talent

A person needs to really believe that Hashem knows his needs. He knows his illnesses, He knows his weaknesses, and He helps everyone in any one of these respects.

Each person has his or her challenges that is carefully designed by Hashem. It's up to us to recognize that each challenge is tailor made for us. Along with the obstacles, He gives us the Tools for Talent for success. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

Painless

The Rebbe of Hornosteipel, Reb Mordechai Dov Twersky, developed a growth on his rib, and a doctor in Kiev ruled that it must be disinfected by burning. Before beginning the procedure, the doctor explained that he would anesthetize the Rebbe against the pain, and tie him down to the table to prevent him from tossing around during the operation.

But the Rebbe objected. "These precautions will not be necessary," he insisted. "I will not stir, even if I am awake and unrestrained."

The doctor laughed. "That is impossible," he stated. However, the Rebbe was adamant and instructed the doctor to go ahead with the procedure.

The doctor was still not fully convinced. He decided to perform a little test. For a split second the doctor lightly applied the hot rod to the Rebbe's skin. The patient did not budge. He held the rod down for a fraction of a second longer, but still, the Rebbe lay before him as still as a rock, not even emitting a sigh.

Awed by his self-control, the doctor quickly proceeded to singe the growth.

When he was finished, and the Rebbe was preparing to leave, the doctor expressed his amazement to the Rebbe. "Only a few days ago," he related, "I had to perform this identical procedure on a Cossack. I tied him down and put him to sleep. But the minute I pressed the burning rod to his skin, he awoke, tore apart the heavy ropes with which he was tied and ran away."

"There is nothing to marvel about," the Rebbe replied. "Unfortunately, I am accustomed to much worse pain. Believe me, when a Jew bares his heart to me and reveals his personal troubles and problems, his anguish sears me much more painfully than your hot rod."

Such was the Hornosteipeler *Sadik's* love of his fellow Jew. (Glimpses of Greatness)

The Lorraine Gammal A"H Edition

לְעִילּוֹי נְשָׁמַת לְאַה בֵּת בְּהִיָּה

בס"ד

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SHABBAT VAYESHEB



שַׁבָּת וַיֵּשֶׁב

Haftarah: Amos 2:6-3:8

NOVEMBER 26-27, 2021 23 KISLEV 5782

Shir Hashirim/Minhah: **3:59 pm Upstairs** Shaharit: **5:55, 6:45, 8:10, 8:30, 9:15 am**

Minhah: **4:14 pm Main Shul**

Morning Shema by: **8:45 am**

Candlelighting: **4:14 pm**

Shabbat Minhah: **1:30 & 3:50 pm**

Evening Shema after: **5:12 pm**

Shabbat Ends: **5:11 pm (R"T 5:43 pm)**

These times are applicable only for the Deal area.

Sunday Minhah: **4:15 pm**

Mabrook to Moshe & Ruth Cohen on the engagement of their daughter, Amanda, to David Cohen.

Mabrook to Sam & Leslie Cohen on the birth of a baby boy.

A Message from our Rabbi

"נר חנכה מצוה חביבה היא עד מאוד"

"The lighting of the Hanukah lights is an especially beloved *misvah*."

(Rambam Hilchot Hanukah 4:12)

As is the case with other holidays, the laws of Hanukah contain certain profound yet practical insights that shed light on the deeper meaning of the *misvah* and the lessons to be learned from it.

Rav Avraham Pam zt"l explains that a good example of this is the fact that there are various ways to perform the lighting each night of Hanukah. The basic *misvah* is *ner ish ubeto*, one light for every household, which means that every night only one candle is lit per household. The Sephardic tradition is to use one menorah per household, with one light the first night and another one added every succeeding night.

Nevertheless, a Jew should be willing to give up this aspect of *hidur misvah*, adding an additional candle every night, to assist another Jew in need. *Mishnah Berurah* (671:6) rules that if, for example, on the second night of Hanukah a person has two candles and another Jew (who is not part of his household) has none, he should sacrifice his own performance of *hidur misvah* and give the other person one candle to allow him to fulfill the basic *misvah*.

The ethical lesson of this *halachah* is that a person is required to make spiritual sacrifices to help other Jews fulfill *misvot*. This applies not only to *misvot*, but also to one's Torah study as well. A Jew is required to devote a portion of his time to help a fellow Jew become more knowledgeable in Torah and *misvot*. Just as a Jew has to separate ten percent from his income, he has to do so from his time as well.

This is comparable to a rich person sitting down to an eight course meal while right next to him is a starving person. Isn't it obvious that the rich man is required to give up some of his food to feed his hungry neighbor? How can we feast on a banquet of Torah knowledge and practice, knowing that close by there are so many Jews who are spiritually starving and would be profoundly happy to be given some of the "delicacies" of this banquet! Shabbat Shalom.

Rabbi Reuven Semah

Why Now?

The *pasuk* says, "Reuben returned to the pit – and behold! – Yosef was not in the pit! so he rent his garments." [Beresheet 36:29]. *Rashi* asks – where was Reuben when the entire event of picking Yosef out of the pit and selling him to the Arabs was transpiring? He explains that the brothers took turns taking care of their father, and it was Reuben's turn that day to serve Ya'akov. He had gone home to his father, and consequently was not together with the rest of his brothers during that fateful sale.

Rashi then quotes a second interpretation: "He was sitting in sackcloth and fasting, in repentance for the event in *Parashat Vayesse*, where he switched the beds in his father's tent and his father got angry at him." But make the calculation. How long ago was that? It happened shortly after Rachel died. She died when Yosef was approximately eight years old. Yosef is now seventeen. It happened nine years prior, almost ten years ago! All of a sudden, Reuben decides he needs to do *Teshubah* because he switched the beds? Why now?

I saw a beautiful interpretation in a sefer called *Abir Yosef*. We are all subject to *negiyut* – our biases and agendas. We do not see straight. The brothers hated Yosef. They hated him because they were jealous. Jealousy is the type of thing that can warp a person's perspective. You do not see straight because you are so obsessed with your jealousy that you cannot see the facts as they are.

Reuben, *Hazal* say, got cold feet about this whole incident. He said, "My father is going to blame me for this." This fear put a brake on his jealousy. Once he put a brake on his jealous emotion, he was able to see the facts as they were. He recognized that Yosef was not a *Rasha*. Yosef was not trying to kill them. Reuben saw how the *negiyut* of his brothers – their jealousy and their agenda – warped their entire perspective, and they were not seeing things as they should be seen.

All of a sudden, Reuben had an epiphany and he said "You know what? Just like their jealousy affects their perspective and they do not see things right, so too when I protested against my father, that was also out of a sense of jealousy for my mother. I felt it was not right that my father should move his bed into Bilhah's tent after Rachel died. I felt strongly that he should have moved his bed into the tent of my mother, Leah. But I now realize that my jealousy for my mother colored my perspective. It caused me to act improperly and do things that were not right.

Just at that moment, Reuben realized how much *kinah* and emotions of jealousy affect a person's view of reality. "Just like the brothers were dead wrong, maybe I was dead wrong as well." That brought Reuben to *Teshubah* – fasting and sackcloth – at that very moment. (Rabbi Yissocher Frand)

Of Grapes and Pastries

Ten years after Yosef's incarceration in an Egyptian prison, he was joined by two illustrious prisoners, the royal baker and the royal cupbearer, both of whom had fallen from favor. One night they both had dreams that called for interpretation.

The cupbearer dreamed he saw three bunches of succulent grapes on the vine. He squeezed the grapes into Pharaoh's golden chalice and brought it to him. What did this

mean? It meant, explained Yosef, that in three days he would be released and returned to his former position.

The baker had a very similar dream. He saw himself carrying three baskets of bread on his head, and in the top basket, there were also all sorts of fine pastries. Then he saw a bird swoop down and eat the pastries. What did this mean? It meant, explained Yosef, that in three days the baker would be hanged from the gallows.

And indeed, both interpretations proved correct.

Why did Yosef present such radically different interpretations of two dreams that were essentially identical?

The commentators point out a subtle difference between the two dreams. The images with which the cupbearer's dream opened were of clusters of gleaming grapes hanging heavily from the vine and fairly bursting with natural juices. The cupbearer reaches out, plucks some of these exquisite grapes and squeezes them into Pharaoh's chalice. Then he offers the wine to the king.

The baker's dream, however, did not open with images of golden wheat stalks swaying in the gentle breeze on amber fields. Nor did it open with sparkling waters coursing through a mountain stream. It opened with basketfuls of the finished product, manufactured by human hands. Where was an acknowledgment of the origin of all the ingredients that went into those breads and pastries? The cupbearer dreamed of the Almighty's pristine grapes, but the baker dreamed of his own craft, as if everything depended on him. Where was the recognition of the handiwork of the Almighty? Clearly, the baker, unlike the cupbearer, did not deserve a royal pardon.

In our own lives, living in a modern, technological society, we are easily distracted from the magnificent world the Almighty created for us. We look around and all we see are buildings, cars, phones, computers, concrete, with a little patch of green here and there. It is easy to lose sight of the guiding hand of Hashem and become deluded into believing that people control their own destiny. But that is a very superficial attitude. Better that we open our eyes and take a good look at the world around us and the heavens above. How can we not be dwarfed by the immensity of what Hashem has wrought on our behalf? If we engender this recognition in our hearts, we will, like the cupbearer, be worthy of divine blessings and delivery from our oppressors. (Rabbi Naftali Reich)

Rich Uncle

All beginnings are difficult. Take starting a business, for example. Although it is usual for many difficulties to beset a fledgling enterprise, and problems will continue to arise daily, the initial hardships will gradually become things of the past. Startup costs are incurred only at the beginning, and organizational snafus that stymie management in the business's infancy become less frequent and less critical as systems are streamlined and personnel become more efficient. Many entrepreneurs fail because they cannot survive the first year's aggravation.

Others don't succeed because they never begin to fight. Instead, they evaluate themselves too realistically and reach the conclusion that although they may have a good idea, they lack certain key components needed for success. "I just don't have the money," or, "Finding good help is so hard today," or, "How can one compete with the big guys?" deter the initiation of a new project. Even if these people are correct in their judgment, they are incorrect in their attitude.

Imagine for a moment that you have a rich uncle. He is so wise in the ways of business, and generous to all his nieces and nephews. You know that whatever problems might pop up, whatever obstacles must be overcome, will be resolved through the wisdom and financial support of your uncle. Your dreams and ideas suddenly become