

Human Skyscrapers

“Each tiny bacterial cell is a living creature with a complex construction of its own, involving millions of bits of information. So, what can we say about the wisdom involved in constructing a complete human being? There are trillions and trillions of complex blueprints, all of which have to be perfect and carried out exactly.”

As we look at the NYC Skyscrapers we are in awe of its complexities. If we look at the construction of the human body, we should be in awe and express gratitude to Hashem for the flawless construction of a human skyscraper. (Norman D. Levy; Based on Rabbi Miller's, Duties of the Mind)

Forgiven

In a well-known *Bet Midrash* in Bnei Brak, a terrific quarrel broke out between two yeshivah students. It began with a few innocuous words but quickly snowballed into a huge fight. The two yeshivah students threw poisoned verbal darts at each other and the quarrel escalated. At the height of his fury, one of the students publicly shamed the other in an awful way, and there were many people standing around to hear them. The insulted one stood frozen, as though disbelieving his own ears. The other student had embarrassed him in the most degrading way. His face, until now crimson with rage and emotion, became suddenly white as death.

From the circle of onlookers, one man leaped forward, appealing to the insulted one. “Please – I’m looking for *zechuyot* (merits). Heaven has offered you an awesome opportunity – the chance to forgive. Please, forgive the one who insulted you, and give me the *zechut* (merit) of your forgiveness! I’ve been married twenty years and still have no child. Please!”

A frozen silence filled the *Bet Midrash*. The insulted student stared at the speaker in a turmoil. A moment ago he’d felt capable of murder. This man had turned things upside down, given him a completely different spiritual perspective. He also comprehended a different scale of suffering. The student thought to himself, “True, you have been hurt and are suffering terribly right now – but what is the suffering of a moment compared to twenty years?” So he replied to the childless man, “All right, I forgive him and I give you the merit of my suffering so that you may find salvation.”

The childless man then said, “Don’t say that superficially. Forgive him with all your heart!” He agreed to that as well.

Nine months later, the man was blessed with a son! (The Weekly Vort)

The Lorraine Gammal A "H Edition

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SHABBAT

VAYESSE ☆ τ□μ↓H≥υ, □X♥↑

Haftarah: Hoshea 11:7 – 12:12

NOVEMBER 16-17, 2018 9 KISLEV 5779

Friday Minhah: **4:21 pm**

Candlelighting: **4:21 pm**

Evening Shema after: **5:19 pm**

Shaharit: **5:46, 6:40, 8:10, 9:15 am**

Morning Shema by: **8:38 am**

Shabbat Classes: **3:30 pm**

Shabbat Minhah: **4:00 pm**

Shabbat Ends: **5:18 pm (R"Y 5:50 pm)**

These times are applicable only for the Deal area.

Sunday Minhah: **4:20 pm**

**This bulletin is dedicated by Danny & Marilyn Safdieh
in memory of Rachel Safdieh**

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Weather permitting, *Bircat Halebanah* will be recited on Saturday night. If not, it may be said until Thursday night, Nov. 22 at 9:45 pm.

A Message from our Rabbi

”וַיֹּאבֵד יַעֲקֹב לְרַחֵל כִּי אָחִי אֲבִיהָ הוּא”

“Ya’akov told Rachel that he was a relative of her father” (Beresheet 29:12)

The *Gemara* (*Megilah* 13a) says, “In the merit of Rachel’s modesty (*seni’ut*), King Shaul descended from her. She handed over the [secret identifying] signs to Leah.”

Rachel warned Ya’akov that Laban was going to attempt to trick him by replacing her with Leah on the wedding night. Ya’akov tried to forestall this by agreeing on certain *simanim* (signs) with Rachel. His plan failed, however, when Rachel handed these signs over to Leah out of pity.

Now the *Gemara* ascribes the trait of modesty to Rachel for handing over the *simanim* to Leah. But this is puzzling. Where is the modesty? Pity and empathy, yes. But why modesty?

Rabbi Zvi Kushelevsky quotes the *Da’at Zekenim* and explains that Rachel handed over the *simanim* to Leah in a way that Leah did not realize their crucial significance. Leah did not realize the self-sacrifice and kindness that Rachel was performing for her.

We see this when Leah later accuses Rachel, “Isn’t it enough that you took my husband?” (30:15)

Leah genuinely felt that Ya’akob had chosen her as a wife. She simply didn’t realize that Rachel had given her the *simanim*. This was the modesty – Rachel’s ability to keep the secret and prioritize her sister’s feelings without any publicizing of her kindness.

Shabbat Shalom

Rabbi Reuven Semah

Impressions

וַיִּשָּׂק יַעֲקֹב לְרַחֵל וַיִּשָּׂא אֶת־קוֹלָו וַיִּבְדֵּן׃

“Ya’akob kissed Rachel, and lifted up his voice and wept.” (Beresheet 29:11)

Rashi cites various reasons, which *Hazal* mention, for Ya’akob’s weeping upon meeting Rachel. One reason is that Ya’akob lamented the fact that when Eliezer came to Ribkah, at Abraham *Abinu*’s behest to seek a wife for Yitzhak, he came with jewelry and precious stones. In contrast he was coming empty-handed. *Rashi* explains that Ya’akob gave all of his possessions to Elifaz, Esav’s son, who at his father’s command had chased after him to kill him. At the last minute, however, Elifaz just could not do it. He was overcome with doubt, confused by a life of error and misconception. On the one hand, his father had commanded him to slay his uncle. On the other hand, he did not feel he could kill Ya’akob, as he had been raised under Yitzhak’s supervision, visiting and spending time with his sainted grandfather. Sensing his confusion, Ya’akob advised him to take away his possessions, which caused him to become poor. We are taught that “*ani hashub kemet*,” a poor man is like a dead man. Hence, Ya’akob could be declared dead, absolving Elifaz from his father’s directive.

The lessons to be inferred from *Hazal* are captivating. Rav Zaidel Epstein notes the *yesser hara*’s incredible capacity for confusing and misguiding a person. Elifaz was prepared to kill Ya’akob, to murder his Rebbe, in order to fulfill his father’s command. He refrained from taking action only because he had grown up in Yitzhak’s home. Yet the *misvah* of *Kibbud Av Ve’em*, honoring one’s parents, had a compelling effect on him, leaving him no recourse. Certainly, he was not driven by fear of Esav. Had this been the case, he would not have accepted Ya’akob’s *halachic* alternative. Esav did not want alternatives; he wanted Ya’akob completely out of the picture!

Thus, we must conclude that because Elifaz had been raised in Esav’s home, where he was taught by Esav’s example to appreciate the *misvah* of *Kibbud Av*, he was acutely sensitive to this *misvah*. At the same time, he also saw, and was influenced by, a father whose life revolved around murder. Human life had no value to Esav. He lived by the sword. Is it any wonder that Elifaz was confused? He had no concept of murder and its evil! He also spent time with his grandfather, which left an impression to the point that he did not know what to do. The evil of murder, which was not as clearly defined to him as a result of his exposure to Esav, coupled with his sensitivity to *Kibbud Av* left him with a strong argument for carrying out his father’s command. At the same time, the impression that was imprinted upon him as a child of his grandfather prevented him from committing murder.

The lessons are compelling. First, we see that impressions leave an indelible imprint upon a child’s psyche. Growing up in an environment hostile to Torah leaves an indelible impression. On the other hand, those moments with Yitzhak saved Elifaz. Thus, we never know the powerful impact that a visit with a *sadik* can have on a young person. It may take years to surface – but it is there! We also see how the evil inclination can color a sin as heinous as murder and present it as a *misvah*. Elifaz

viewed killing Ya’akob as the fulfillment of the *misvah* of *Kibbud Av*! Do we need to say more? (*Peninim on the Torah*)

Blessing in Disguise

וַיִּשָּׂג לָבוֹן אֶת־יַעֲקֹב וַיַּעֲקֹב תָּקַע אֶת־אָהָלוֹ בְּהָר וּלְבוֹן תָּקַע אֶת־אָהָיו בְּהָר הַגִּלְעָד׃

“Laban overtook Ya’akob. And Ya’akob had pitched his tent on the mountain and Laban with his brethren pitched in the mountain of Gilad.”

(Beresheet 31:25)

Laban was intent on destroying Ya’akob. What prevented him from executing his diabolical plan? *Hazal* tell us that Laban feared two things: First, Hashem told Laban to stay away from Ya’akob. Second, Laban was aware that Esav was coming toward Ya’akob with an army of four hundred men. If Laban had killed Ya’akob, his brother Esav would have sought revenge. Laban was not prepared to risk his life to kill Ya’akob. What an incredible statement! The four hundred men who were apparently viewed as the enemy were, ironically, actually Ya’akob’s savior in disguise. Rav Chaim Zaitchik z”l takes this lesson a bit further. We are plagued with pain, affliction, and illness, periods of anguish that to the human eye are nothing more than what they seem. We do not understand the ways of Hashem. We cry, moan and hope that the suffering will soon go away.

Do we ever think that perhaps our suffering might be helping us? If we could view this painful occurrence through Heavenly vision, we would see an entirely different picture. We would see good, not bad; happiness, not sorrow; joy, not pain. Who would ever imagine that an army of four hundred armed soldiers, prepared for war, could be a source of deliverance? While the human eye sees trouble, the Heavenly perspective presents a picture of salvation. Laban realized this. Perhaps we should also open our eyes. (*Peninim on the Torah*)

Law of Averages

“How are you doing?” Yaakov asked Shelomoh.

“Well, to be honest, not so good,” replied Shelomoh sadly. “It seems every business deal or job that comes my way ends in disappointment. But how are you, my friend?”

“I am also having a hard time with my economic situation, but unlike you, I am doing great!” was the cheerful reply.

“I don’t understand,” Shelomoh replied, looking puzzled.

“Let me explain,” Yaakov calmly answered. “I used to think like you. If life wasn’t perfect, I felt it wasn’t good at all. Then one day I was glancing at the sports section of the *Times* while sitting in the barber’s chair, and I read about a twenty-four-year-old athlete who signed a \$50 million contract with our local baseball team. I looked at his stats and saw that he had a .348 batting average. That means he gets a hit only once every three or four times he comes to bat. Six times out of ten he fails to get a hit – yet he is considered one of the best in the game!

“Well, I have a very special wife, good children, and a decent job. My home is no palace, but it is comfortable. I live in a nice community, and, thank Hashem, I have my health. Some things that people consider important I don’t have – but I am certainly batting better than .348! I’m a \$100 million player.”

Are you batting better than .348? All things considered, you probably are. So, rather than complain, why not bask in the knowledge that you are a multi-million-dollar star! (One Minute With Yourself – Rabbi Raymond Beyda)