

will reach the heavens and continue to captivate the benevolence of Hashem. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

Real Power

A remarkable example of looking for the good in others involved a friend of mine. He owns Maximum Light and Power, which builds power lines for electric utilities across America. More than 20 years ago, the company put in a bid to build seven miles of power lines in New England.

Only a few of the top construction companies had been invited to submit bids. The inviolable rule in their business is that a bid must include all expenses expected to be paid by the municipality. Nothing can be added after submission. Nathan Weiner, an officer in the Estimating and Engineering Dept. of Maximum Light and Power, was assigned to calculate what the municipality should be charged to have the power lines installed. The competition for the lucrative contract was fierce.

Mr. Weiner formulated Maximum's bid after an intense analysis of the engineer's drawings, charts, and maps. His submitted bid was by far the lowest, and after a few hours of deliberation Maximum was awarded the contract.

Mr. Weiner was elated that his bid was successful, but he was puzzled by how his bid could have been more than two million dollars lower than that of his closest competitor. Something was not right. He went back to his office late at night to unravel the enigma.

Close to midnight, he realized that he had made a colossal error. Inadvertently, he had failed to include one part of the engineer's drawing in his calculations. That part represented one mile of the power lines – he had presented the cost of *six* miles of power lines, not seven! This could potentially be a loss of over two million dollars to his company! He was stunned and humiliated. He could not sleep all night.

The next morning he came into the office of my friend, Manny Poster, and handed in his resignation. "What in the world is this?" exclaimed Manny, who is an extroverted, gregarious person.

Mr. Weiner, a grown man, started crying. "Mr. Poster, I did the dumbest thing I have ever done. I am resigning because due to my error you stand to lose over two million dollars. I presented the bid for six miles instead of seven."

"You listen to me," Manny said forcefully. "There is no way I will accept your resignation and you are and will always be my man in estimating and negotiations."

"But look at the loss I've caused you. How can the company afford this?" Mr. Weiner groaned. "How will I ever make this up to you?"

Manny sighed and said, "Nathan, look at it this way. You are now my most trusted estimator and negotiator – because I know without a doubt that you will never make this kind of mistake again. You will be so meticulous in your calculations from now on, that there is no one, and I repeat, *no one*, that I would trust more than you! Anyone can make a mistake, but you will never make this one again, so you are more than ever my man. Get back to your office and know I have full confidence in you."

Unbelievable as it may sound, a few months later Nathan Weiner was promoted to Vice President of Estimating and Engineering, a top position in one of the leading companies in the field. It happened because Manny Poster saw the good in what seemed to be a horrendous situation. Who would think to view a two-million-dollar mistake as a stepping stone for future achievement? Only a positive, caring, considerate individual who is shrewd enough to see the good in everyone. That is *real* light and power. (In the Splendor of the Maggid)

The Lorraine Gammal A"H Edition

לְעִילּוֹי נְשִׁמַּת לָאָה בֵּת בְּהִיָּה

בס"ד

Congregation Magen Abraham

479 Monmouth Road - P.O. Box 444

West Long Branch, New Jersey 07764

(732) 870-2225



SHABBAT VAYESSE ☆ עֶשְׂרִית וְאֶחָד

Haftarah: Hoshea 11:7 – 12:12

DECEMBER 6-7, 2019 9 KISLEV 5780

Friday Minhah: **4:12 pm**

Candlelighting: **4:12 pm**

Evening Shema after: **5:10 pm**

These times are applicable only for the Deal area.

Shaharit: **6:06, 6:40, 8:10, 9:10 am**

Morning Shema by: **8:54 am**

Shabbat Minhah: **3:50 pm**

Shabbat Ends: **5:10 pm (R"Y 5:42 pm)**

Shabbat Class after Haddalah

Sunday Minhah: **4:15 pm**

This bulletin is dedicated by **Danny & Marilyn Safdieh**
in memory of **Rachel Safdieh** לְעִילּוֹי נְשִׁמַּת רַחֵל צְבוֹת בֵּת מִרְגָּלִית

Weather permitting, *Bircat Halebanah* will be recited on Saturday night. If not, it may be said until Wednesday night, December 11 at 7:00 pm.

A Message from our Rabbi

וַיִּירָא וַיֵּאמֶר מִה־נִּזְרָא הַמָּקוֹם הַזֶּה

"And he became frightened and said, 'How awesome is this place!'"
(Beresheet 28:17)

Ya'akov Abinu slept in the future site of the *Bet Hamikdash* and dreamt the most lofty dream one can have. The *Ohr Hahayim* explains: When the verse says that Ya'akov became enlightened, it means that he felt in his heart an intensity in his awe of Hashem, without any apparent cause. He therefore concluded that this fear must have been inspired by the special nature of the place. He then gave a reason for this atmosphere of awe by saying, this is none other than the House of Hashem.

Our synagogues have a vestige of this awesome Presence of Hashem. Rabbi Yitzchak Meir Goodman points out that our enemies would love to contaminate any holy Jewish edifice, but they are prevented by the aura of sanctity that surrounds it. Once that aura is broken, they are free to swoop in and dismantle it.

There is a beautiful shul in Antwerp that stood near the Jewish diamond center in Antwerp. This was the only shul untouched by the Nazis throughout the war, although they were all over the entire neighborhood. Every other shul in the city was thoroughly abused or destroyed.

Yet all knew the secret. It was the only shul where nobody spoke a word to a neighbor from the moment of entering until they stepped outside at the end.

Rav Eytan Feiner once asked Rav Chaim Kanievsky an important question. What was his obligation of effort to ensure security in his shul. “What type of security and safety measures do I need to implement at the shul?”

Rav Chaim responded, “If there is no talking during the prayers, then no security is needed. A lot of talking – a lot of security. A little talking – a little bit of security.”

There you have it: The amount of security needed is commensurate with the amount of talking that takes place during the prayers. It behooves us to be vigilant about treating our shuls with the reverence and awe they deserve. After all, it provides the very protection and fortification we seek. Shabbat Shalom. Rabbi Reuven Semah

Thank G-d

Upon the birth of her fourth child, Ya'akov's wife Leah proclaimed, “This time I thank G-d – *Odeh et Hashem*.” She gave her son a name derived from “*Odeh*,” thanks: Yehudah, or Judah. The Sages of the *Talmud* comment that this is the first time in Biblical history someone said thank you to G-d.

How could that be true? Noah brought an offering of thanks after being saved from the Great Flood. Abraham's servant Eliezer gave thanks when he so quickly found a wife for Isaac. The Patriarchs all gave thanks for the miracles done for them — so why is Leah credited as the first?

When Leah's predecessors thanked G-d, it was after experiencing an obvious miracle. Leah's expression was categorically different in this regard. She did so after giving birth, a fairly common occurrence. Thanking G-d for that which seems natural was Leah's innovation. She understood that there is no need to wait for G-d to alter the natural course in order to say “Thank You.” Even if I'm blessed with a child, that is a gift from G-d for which I must express gratitude.

G-d wants us to take notice of Him, and sense His presence in our own lives. Many of us have experienced what clearly seems miraculous in retrospect — and we are right — and of course we should express our gratitude for those unique experiences. But we should strive, like Leah, to recognize and thank G-d more often.

Each time we express gratitude, we take notice of our constant relationship with the Al-mighty. He doesn't need our thanks, but we need to cultivate our connection with Him and to feel that need to be thankful. If we ponder the “regular stuff,” the fact that we have shoes to wear, and indoor plumbing, we quickly find countless opportunities to “thank G-d!” (Rabbi Yaakov Menken)

Reason to Pray

”אִם־יְהִיָּה אֱלֹקִים עִמָּדִי וְשָׁמְרָנִי בַדֶּרֶךְ הַזֶּה אֲשֶׁר אֶנְכִּי הוֹלֵךְ וְנָתַתְּ לִי לֶחֶם לֶאֱכֹל וּבִגְד לְלַבֵּשׁ”

“If Hashem will be with me and guard me on this path that I am going, and gives me bread to eat and clothing to wear...” (*Beresheet* 28:20)

Not long ago, there was a Shabbaton sponsored by Camp Simcha – Chai Lifeline (a camp for children with cancer). The Shabbaton was for the campers as well as their siblings, parents, and family members. There were sessions with Rabbis and psychologists to help the attendees deal with their often desperate situations.

One counselor found himself sitting with a man who had a daughter with cancer, r”l. She was undergoing chemotherapy and had lost all her hair. The counselor

mentioned that he was looking for a position in Jewish education and the father tried to convince him to move to his community.

“The people are friendly and the rents are reasonable,” he began. He went on describing the great qualities of his community. Finally he said, “There is only one problem with our community, though. It is a one-shul town and people tend to talk during the prayers.”

The counselor told him, “Well, that's the way it is in some places. In that sense, your community is not unique.”

The father looked down at his daughter and then sighed. “I guess some people have nothing to pray for. That is why they can talk during prayers.”

Do we have a full appreciation for the power of *tefillah*? Do we sit in shul and feel the reverence and *kedushah* that our heartfelt prayers are meant to engender? If people come to shul and, instead of talking to Hashem, opt to talk to their neighbors and friends, then these people do not understand the importance and relevance of *tefillah*. (*Torah Tavlin*)

Fill the Time

It's so hard to remain calm when you are kept waiting.

“I don't know why doctors can't keep to a schedule!”... “I can't stand the travel delays at airports!”... “My time is so valuable; waiting for others is the one thing that makes me lose my cool!”

Waiting may be the hardest exercise in self-control that a person faces in the day-to-day battle for survival. There always seems to be so much to do and not enough time to do it in. “Idleness brings sinful behavior” takes on new meaning in situations when you are not bored, but simply too busy to wait. The imposed idleness converts you from your polite, well-mannered, considerate self into a demon demanding attention and respect in a tone of voice several octaves higher- and decibels louder - than normal.

A great remedy is to fill the down time constructively. “There is so much to do” was your original complaint. Instead of remaining idle and slow-burning yourself into a tantrum, why don't you use that handy portable electronic device to answer your emails? Or better still: these days you can carry around volumes of Torah on your smartphone, pocket-size book versions of the Torah classics, the “*daf yomi*” in a handy size, and of course, the *Tehillim* which you can use to pray for those needier than yourself.

So when you just can't wait one more minute, pull out the “lifesaver” that you prepared in your briefcase, pocketbook, knapsack, or laptop, and spend the time constructively. It takes time to prepare these time-fillers, but having them will keep you cool and break your ill-fated partnership with “the devil.” (One Minute With Yourself – Rabbi Raymond Beyda)

The Daily Concert

“The more we think about what is involved in speech, the more we realize how great a miracle is the gift of speech. We produce speech by a very elaborate interaction of our lungs, vocal cords, tongue, teeth, lips, and soft palate, all coordinated by the brain. The vocal cords are two bands of elastic muscle tissue located side by side just above the windpipe. When we are silent, the bands are separated, forming an airway through which we breathe.”

All members of a minyan need to work together as a team to praise Hashem and express gratitude for the gifts He has bestowed upon us. “The Daily Concert” of prayer