

Should jealousy strike, remember: you don't need someone else's tools to get your task done. Recognize that the Boss has your team members with all that they need to get their share of the work completed properly. Focusing on your own job, not on those of your friends, will yield "job satisfaction" to eternity! (One Minute with Yourself – Rabbi Raymond Beyda)

The Ends will Justify the Means

Hashem in His kindness requites a man's trust by giving him the things he needs. Sometimes a man needs a rebuke too, and therefore even suffering can result from trust. But in the end, the result will be that man's suffering leads to his greatest victory.

Challenges are tests from Hashem to help us progress. The right attitude towards a situation yields the most fruitful results. Demonstrating faith in Hashem will help us understand that The Ends will Justify the Means. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

The Delayed Trip

On the evening of Wednesday, December 21, 1988, a group of *hasidim* from Williamsburg, Brooklyn, was preparing to return home from London via Pan Am's flight 103. Before going to the airport, at about 8:00 p.m., they stopped off at the home of Reb Yidele Horowitz of Dzikuv to receive his *berachah*.

"We're on our way back home to New York, and we'd like to see the Rebbe before we go. Would that be possible?" they asked the *gabbai*.

"Let me check," he responded, and entered the Rebbe's room. "The Rebbe can see you in about a quarter of an hour," the *gabbai* said as he emerged.

Fifteen minutes later the *gabbai* asked the Rebbe whether he could usher in the *hasidim*. The Rebbe, who barely spoke, motioned that they should wait a little longer.

The *hasidim* were not too happy about the delay, as their time was limited and they feared they would miss their ten o'clock flight. On the other hand, they did not want to lose the opportunity to meet with the famed *sadik*. They decided to wait.

It was another twenty minutes before they were finally allowed into the Rebbe's chamber. They greeted the Rebbe, and he gave them a *berachah*.

Afterwards, the *hasidim* quickly left for the airport, but heavy traffic delayed their progress. When they finally got out of the traffic jam they sped to the airport and arrived five minutes before departure. But they were too late to board the plane.

At ten o'clock the plane left, leaving the group of *hasidim* standing forlornly in Heathrow Airport's waiting area.

Maybe we shouldn't have waited at the Rebbe's house," one said. "If not for those twenty minutes, we definitely would have made it."

"Let's not talk about it. The bottom line is, we missed our flight," his friend responded. The men went to the ticket counter and made the necessary arrangements for a flight the next day.

An hour and a half later, they were in the car on their way home from the airport when the tragic news was announced on the radio: "Pan Am flight 103 has exploded over Scotland. All two hundred fifty-eight aboard are feared to have perished..."

The *hasidim* sat in stunned silence. The delay at the Rebbe's house...the traffic jam...These delays had saved their lives! In the merit of their *emunat sadikim*, their strong will to get the Rebbe's *berachah*, they had been spared a horrible fate. (Glimpses of Greatness)

The Lorraine Gammal A"H Edition

לְעִילּוֹי נְשָׁמַת לָאָה בֵּת בְּהֵימָה

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SHABBAT VAYIQASH ☆ עֶשְׂרִי עָשָׂר

Haftarah: Yehezkel 37:15-28

DECEMBER 10-11, 2021 7 TEBET 5782

Shir Hashirim/Minhah: 3:56 pm Upstairs	Shaharit: 6:09, 6:45, 8:10, 8:30, 9:00 am
Minhah: 4:11 pm Main Shul	Morning Shema by: 8:57 am
Candlelighting: 4:11 pm	Shabbat Minhah: 1:30 & 3:50 pm
Evening Shema after: 5:09 pm	Shabbat Ends: 5:10 pm (R"Y 5:42 pm)
These times are applicable <u>only</u> for the Deal area.	Sunday Minhah: 4:15 pm

This bulletin is dedicated by Danny & Marilyn Safdieh
in memory of Lucy Safdieh לְעִילּוֹי נְשָׁמַת לָאָה בֵּת בְּהֵימָה

This bulletin is dedicated in memory of Sarah Mizrahi
לְעִילּוֹי נְשָׁמַת שָׂרָה בֵּת אֶסְתֵּר
by her children, grandchildren and great-grandchildren

The fast of *Asarah Betebe* will be on Tuesday, December 14. Fast begins at 6:15 am and ends at 5:00 pm. Minhah with *tefillin* will be at 4:00 pm.

Mabrook to Solly & Allegría Antebi on the birth of a baby boy. Mabrook to the grandparents, Shlomo & Shavie Abecasis.

A Message from our Rabbi

וַיֹּאמֶר אֲנִי יוֹסֵף אֲחֵיכֶם אֲשֶׁר־מָכַרְתֶּם אֹתִי מִצְרָיִמָּה

"I am Yosef, your brother – it is me whom you sold into Egypt" (Beresheet 45:4)

In our *perashah*, Yosef reveals his true identity to his brothers. Rabbi Moshe Feinstein zt"l asks: when Yosef called his brothers closer to identify himself, why did he find it necessary to immediately mention that they had sold him?

When a person asks someone for forgiveness, he must tell the victim what he had done wrong (*Bach, Orach Haim* 606: 2). The person granting forgiveness should then mention the offense he is forgiving for two reasons: to make clear that he is sincerely forgiving the person for the offense, and so that the person should be aware that what he did was really wrong.

Yosef wanted to immediately acknowledge how his brothers had wronged him, so that he dispelled any concerns they might have that he did not completely forgive them for treating him so cruelly. That is why he continued by saying (*pasuk* 5), "And now be

not distressed, nor reproach yourself for having sold me here, for it was to be a provider that G-d sent me ahead of you.”

This then teaches that a person should mention what he did when he asks for forgiveness, and that the one who was wronged should acknowledge what offense he is forgiving.

However, *Magen Abraham (Orach Haim 606)* opines that if the aggrieved person would be embarrassed by hearing what was done to him, it is best not to mention it.

Shabbat Shalom

Rabbi Reuven Semah

Judge for Yourself

For Yosef’s brothers, this is the week of their “big reveal.” They suddenly learn that the viceroy of Egypt, the one who had taken their brother Shimon captive, forced them to bring their brother Binyamin, and then seized Binyamin instead — is none other than their brother Yosef, whom they had sold into slavery decades earlier.

Yosef’s brothers were stunned, completely at a loss for words. The *Midrash* compares their experience to every man’s day of judgement: “Yosef was the youngest of the brothers and they couldn’t answer him ... When G-d rebukes each person, there will certainly be nothing to answer.”

Recall that Yosef was sold by his brothers to Egyptian merchants, and they covered up their actions by falsely reporting to their father Ya’akov that he had been tragically killed in the wild. Now, when Yosef revealed his true identity, they were in the midst of rescuing Binyamin from the viceroy, arguing it was unjust and merciless to seize their father’s only son from Rachel. This was the ultimate reprimand, for 20 years prior they were just as merciless when returning to their father without his son Yosef.

The Hebrew word for rebuke is “*Tochacha*,” which is more accurately translated as “showing, demonstrating the truth.” It’s nearly impossible for us to see the truth in ourselves, unclouded by our own biases. When we are critiqued or reprimanded by someone else, we have the opportunity to see the unadulterated truth as seen by others. True “*Tochacha*” reveals to us the ultimate truth about ourselves.

Yosef’s brothers couldn’t see the truth about themselves, until they saw their errant behavior revealed in Yosef, the viceroy standing before them. They accused the viceroy of wrongdoing, only to recognize that that precise wrongdoing had indeed been done — by they themselves. The only crime was their own.

The *Talmudic Sage* Shmuel said “*Kol HaPosel B'Mumo Posel (Kiddushin 70b)*” which essentially means, “All who accuse others, accuse from their own faults.” This is the secret to finding the truth in ourselves, without having it revealed to us by others. Before you accuse someone of dishonesty, ask yourself, “How am I dishonest?” If you feel your neighbor is being inconsiderate, ask, “How have I been inconsiderate?” With this method of self-discovery we can live true to our own values, and proudly stand before G-d knowing we have been true to Him. No more surprises! (Rabbi Mordechai Dixker - based on *Bet HaLevi al HaTorah*)

While You’re Young

As part of Yehudah’s plea to the Egyptian ruler (who he did not yet know was his brother Yosef) Yehudah said, “For how will I be able to go back to my father if the youth is not with me.” [*Beresheet 44:34*]. The thought that I am about to express, may not be the true interpretation of this *pasuk*, but the message it delivers is certainly true.

One day, each of us will go up to the Yeshiva on High after we leave this world. The above cited *pasuk* can be read; “How am I going to go to my Father (in Heaven) when the *na’ar* is not with me.” — Meaning, if I wasted my youth, the easiest years of my life,

on matters of nonsense – how will I be able to answer for myself before the Master of the Universe in that Final Judgement?

If there is one message my students at *Ner Yisrael* have heard from me over and over again throughout my entire teaching career it is: Do not waste these precious years. They are not repeatable. This is not to say, of course, that life ends at age 22 or 23. However, the care-free life that a typical *yeshiva bachur* lives today—from the age of say 18 until he gets married—is blissful. *Baruch Hashem*, most *bachurim* have parents. Their tuition is paid. Their cell phone bills are paid. Their car insurance is paid. Their health insurance is paid. They typically do not have to worry about earning a living or about chronic illness. These are the carefree years.

“How will I be able to ascend to my Father and the (years of my) youth will not be with me?”

I know that the demographic of the crowd I am speaking to tonight is well past the years of *na’arus*. But as I always say: The job of raising your children never stops, and the job of raising your grandchildren never stops. If there is one message that we should impart to our children and grandchildren and, *IV”H*, our great-grandchildren, it is: Do not waste these years. They are not going to repeat themselves!

The Kotzker Rebbe cited a *pasuk* from *Tehillim*: “Like the arrow in the hand of the mighty archer, such is youth” [*Tehillim 127:4*]. The Rebbe taught: When an archer pulls back his bow and is about to shoot his arrow, he still is in control of what is going to happen with that arrow. He can shoot it up, he can shoot it down, he can shoot it right, or he can shoot it left. Once the arrow leaves the bow, it is on its own. He cannot take it back. He cannot guide it. It is not like a ‘smart bomb’ that can be redirected mid-course. The Rebbe said, “So too it is with youth.” When a person is young, he is in control. He does not have illness, he does not have all the worries that come with older age, and that frustrate his ability to accomplish what he wants to accomplish with the talents and strengths the Almighty has granted him.

There is a famous quip – Youth is wasted on the young. When a person reaches a certain stage in life, that youth-like freedom is there no more. I knew an older Jew who was in a retirement home. He used to get up in the morning and his fellow residents would ask him “What hurts today?” A person loses all kinds of powers and capabilities that he one once had when he reaches old age. Ah, for the days of youth – *bnei ha’neurim*!

This is a message that we need to impart to our children, and even if our children are grown, we need to impart it to their children. “You must not waste the precious years of youth.” (Rabbi Yissocher Frand)

Job Satisfaction

We are instructed to treat our friends as we would want to be treated, but that is more easily said than done. Everyone is affected by at least a hint of selfishness or jealousy. Even the most giving people want a little more for themselves than they do for others.

But we can train ourselves to want for others what we want for ourselves.

Imagine that you are a contractor hired to construct a tall office tower. As the boss, you would make certain that each craftsman had the tools necessary for his job. The plumbers would not be envious of the electricians’ wires, and the carpenters would have no need for the plumbers’ pipes. In fact, each man would be happy that his co-workers on the project had what they needed to help the team get the job done.

Hashem is the Contractor and we are all his craftsmen, each with a special task to complete. He provides us with all the tools needed to get our job done. We should all be happy to work together for Him!