

Isn't it worth choosing the permanent over the temporary? Invest in the spiritual long-term, and your stock will only rise as time goes on. (One Minute With Yourself – Rabbi Raymond Beyda)

Transformations

“Sheep eat grass and from the grass they produce wool; this is itself a miracle that we must not overlook. The fantastic transformation from grass and water into wool is the most important purpose of sheep because that transformation testifies to Hashem. We see Him as the great designer, who created a marvelous machine that can produce wool from grass.”

Watching a child grow from infancy into adulthood is an open miracle from Hashem. As a child matures, the study of Torah and its values is a Transformation tool to ensure spiritual success. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

Unlocked

Yoel Stein moved to Lakewood with high hopes. He had been doing well as a locksmith in Boro Park, but when it was time to purchase a home, the prices were too high. He and some other families decided to relocate together to Lakewood. “you'll do great there,” his friends in the know told him. “They need a good locksmith.”

However, Yoel didn't find the pot of gold he was expecting. He tried every strategy to find work, but two months went by and no salvation was in sight.

One day, Yoel's cell phone rang with a number he didn't recognize. When he picked up the call, a Jewish man introduced himself and asked, “Is this Yoel Stein?”

“Yes, that's me,” Yoel said.

“Oh, good,” the man said. “I found a wallet with a bunch of credit cards that have your name on them. There's also some cash. I would like to do *hashavat avedah* and return it to you.”

Yoel was perplexed. “I am not sure what you're talking about, because I have my wallet in my pocket,” he said. “I'm looking at it right now and it has all my credit cards in it. This doesn't make sense.”

“Well, all I know is that I have a wallet here with your name and all your credit cards. Listen, when I'm in your neighborhood I'll drop it off.”

Two night later, the man who had found the wallet appeared at Yoel's door. When he handed it over, Yoel began to laugh uncontrollably.

“What's so funny?” the man asked.

“The wallet you found belongs to my 8-year-old son,” Yoel explained. One day he came to me begging me for a wallet and credit cards, so I gave him my old wallet with some expired credit cards to play with.

“Then he asked me for my business cards so that he can give them out and I gave him a couple of them. My son must have lost the wallet one day while playing outside and that's what you found. The cash inside is a total of \$7, all of my son's savings.”

The mystery was solved.

The man paused for a moment, looking at Yoel's business card. “I see that you're an expert locksmith,” he said. “I have a few buildings that I'm renovating. Are you perhaps looking for work?”

The two men spoke for a couple of minutes and by the time the conversation was over, Yoel had the job he had been seeking for months. He could hardly believe that his prayers had finally been answered. The job he had been searching for was literally delivered to his doorstep. (Stories That Strengthen Your Heart)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נִשְׁמַת לְאָה בַּת בְּהִיָּה

בס"ד

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SHABBAT VAYIGASH ✪ עֶשְׂרֵת יְמֵי

Haftarah: Yehezkel 37:15-28

DECEMBER 25-26, 2020 10 TEBET 5781

Friday Minhah: **4:05 pm**

Shir Hashirim (midrash): **3:55 pm**

Minhah (midrash): **4:05 pm**

Candlelighting: **4:17 pm**

Evening Shema after: **5:15 pm**

These times are applicable only for the Deal area.

Shaharit: **6:19, 6:40, 8:00, 8:15, 9:00 am**

Morning Shema by: **9:05 am**

Shabbat Minhah: **1:30 & 3:55 pm**

Shabbat Ends: **5:16 pm (R"Y 5:48 pm)**

Sunday Minhah: **4:20 pm**

This bulletin is dedicated in memory of Rose Gindi August.
We miss you every day. From your loving daughters.

The fast of *Asarah Betevet* will be on Friday, December 25. Fast begins at 6:21 am and ends at 5:05 pm.

A Message from our Rabbi

”וַיִּשְׁלַח אֶת-אֶחָיו... וַיֹּאמֶר אֲלֵהֶם אֶל-תִּרְגְּזוּ בְּדַרְךְ”

“[Yosef] sent his brothers off...and warned them, ‘Do not argue on the journey’” (*Beresheet* 45:24)

The *Gemara* says: Rabbi Elazar explained this to mean, “Do not discuss matters of *halachah*, for perhaps you will argue as you travel.” (*Ta'anit* 10b)

Why would this be a problem? And why did Yaakov not seem to be concerned about it? Furthermore, why is Torah learning something that can lead to argument and friction?

Rabbi Tzvi Kushelevsky explains that Torah is considered a battle. The *Gemara* teaches (*Kedushin* 30b) that “people learning Torah together begin as bitter enemies but end up as the greatest friends.” Rav Yisrael Salanter explains that Torah study requires an element of obstinacy and sternness. When one is discussing the meaning of a source with one's learning partner, there is a battle to get the truth. Each one asks questions on the other's approach and fights for his understanding of the topic in question. Only afterwards does calm set in, when each one makes sure that any vestige of personal ego is put aside in a genuine quest for truth, and he accepts the elements of truth and accuracy in the other's explanation. When it comes to Torah study, sometimes apathy and laziness can masquerade as good *midot*. Being quick to compliment another's

understanding can simply be a shirking of responsibility to plumb the depths and reach the greatest possible degree of truth and accuracy.

A great Rabbi from a Yeshiva in pre-war Europe came to America and noticed how the American students were so polite to each other when they learned, praising each other's explanations and ideas constantly. He became despondent. Do these boys have better *midot* than those who were studying with him in Yeshiva? But when he saw them playing ball and noticed disagreements abound, boys arguing and screaming over matters relating to the game, he quickly realized that their good *midot* in the *Bet Midrash* reflected insufficient concern for the *Gemara*.

Yosef was concerned that the brothers might begin arguing about a *halachic* issue, but that it could spill over and end with them arguing about each other's role in selling him to slavery. Unlike Yaakov, Yosef was aware of the brothers' differing attitudes and positions regarding the sale.

The message for us is to tap into the energy, vibrancy and vitality of Torah study, to invest energy and join the beautiful battlefield of every Torah topic and study.

Shabbat Shalom

Rabbi Reuven Semah

The Other Side

”וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָי יְדַבֵּרְנָא עִבְדְּךָ דְּבַר בְּאַזְנֵי אֲדֹנָי וְאֵלֶּיךָ חַר אַפְּךָ בְּעִבְדְּךָ”

“Then Yehudah approached him and said, ‘*Bi adoni* / If you please, my lord, may your servant speak *dabar* / a word in my lord's ears, and let not your anger flare up at your servant . . .’” (*Beresheet* 44:18)

R' Yisroel Taub z"l (the Modzhitzer Rebbe) asks two questions about this verse. First, why does the *pasuk* include an apparently extra word – “*dabar*” / “a word”? The *pasuk* could have said: “May your servant speak in my lord's ear?” Second, why did Yehudah have to speak directly into Yosef's ear? The *pasuk* seems to imply that Yehudah wanted to tell Yosef a secret that would calm Yosef's anger!

R' Taub explains that when one person gets angry at another person, it's usually rooted in the fact that they have a disagreement. Each person feels that he is certainly right, and that his friend's claim is unjust. Each person's sense of propriety and justice is offended. However, if one would only entertain the thought that just maybe the other person is in fact correct, any anger that one feels will quickly disappear. One's own sense of justice will no longer be offended, and he will be able to accept the situation more rationally.

Yehudah personally had an experience that taught him this – the incident with Tamar. Yehudah was livid with anger when word reached him that Tamar was pregnant, and he ordered that she be put to death. But the moment that Yehudah was willing to hear Tamar's message, and he recognized the signs that showed that he in fact was the father, his anger immediately subsided, and he declared, “She is more right than I am.”

This very lesson is what Yehudah wanted to share with Yosef. This is the “word” that he wanted to whisper. He approached Yosef, wanted to speak nearby and quietly — directly into his ear. His message is “*Bi adoni*.” Literally, “*bi*” means “please,” but it also means “in/from me.” Yehudah said to Yosef, “Look at me, at what happened to me.” Yehudah shared his personal story, seeking to create a crack within Yosef's wall of anger, as if to say, “If you will learn from my mistake, you will see that there really is another side to this issue. Once you consider that, your anger will disappear.” (Rabbi Shlomo Katz)

The Rest of the Story

Yosef finally reveals his true identity to his brothers and tells them, “It was not you who sent me here, but G-d; He has set me as a father to Pharaoh, and as a master of his entire household, and as a ruler in the entire land of Egypt.” He tells his brothers not to be upset at what they caused; everything that transpired was all personal Divine Providence (*Hashgachah Pratit*).

However, technically speaking, Yosef's statement is not correct. Although he states that G-d made him “the ruler in the entire land of Egypt,” in fact he was not the ruler in the entire land of Egypt. He is clearly only second in command. So how could Yosef tell his brothers “*Ani moshel b'chol Eretz Mitzrayim*” (I rule over all Egypt)?

It is also interesting to note that when the brothers returned to Ya'akov and reported to him, “Yosef is still alive, and he is ruler over the entire land of Egypt,” they do not give all the titles and functions that Yosef had previously mentioned to them. They ONLY say that he ruled the entire land of Egypt. What happened to “father to Pharaoh”? What happened to “master of his entire household”?

The *Hatam Sofer* says a single thought that answers both these questions.

When the brothers came back and told Ya'akov that Yosef had been living in Egypt all these years (20+ years), Ya'akov was not interested in what his title was, he was not interested in how much money he was making, he was not interested in what his position was. He was only interested in one thing: Has he remained a Jew or not? Here you have a young boy separated from his father, separated from his family, separated from the entire spiritually enriching environment in which he grew up. He is thrust into a corrupt and spiritually hostile environment. What has happened with him?

Ya'akov *Abinu* was interested in one thing, and that is the message the brothers delivered to him. They told him that Yosef was *moshel b'chol Eretz Mitzraim* (he ruled over the entire land of Egypt). This meant that rather than Egypt controlling him, he controlled Egypt. This answers our first question as well. How could Yosef make the claim that he ruled over all Egypt? The answer is that he was not stating his political position in the country. He was speaking spiritually. Who got the best of whom? Did Egyptian culture influence me or did I remain above it? *U'moshel b'chol Eretz Mitzraim* means I remained above the culture, I did not allow it to influence me.

This was what Ya'akov wanted to hear from the brothers, and this is what they told him. Yosef ruled over Egypt rather than vice versa. (Rabbi Yissocher Frand)

Memory Span

Doing what is right is not always popular. At times we may find it difficult to act according to our principles when we feel others will react unfavorably to us. So what should we do when we know what is right, yet we feel that others will scoff at our “goody-goody” behavior?

Our Sages teach that considering the long-lasting effects of actions would help put deeds in the proper perspective. Although the laughter of friends and neighbors lasts only a few painful moments, their scoffing may prevent the performance of a good deed. On the other hand, the good that we do makes its mark on eternity.

Think for a moment before squelching that good urge to do what is right, and ask yourself, “How will this look in fifty years?” You can be sure the ridicule will have stopped and been long forgotten, but the good will have lived on.

By viewing deeds in the long-term perspective, you can grow positively towards self-perfection without being deterred by the negative comments, looks and laughs of your contemporaries. Your good deeds will last long after they are gone.