

If the opportunity arises to let loose with a good joke, first send out your sensitivity radar. Consider who might be hurt as others laugh. Only speak once you are certain your joke is harmless. This minute of consideration can eliminate hours of unnecessary pain. (One Minute with Yourself – Rabbi Raymond Beyda)

The Cure before the Cause

"In case of a skin cut, there is a danger that blood could pour out of the wound. To help deal with this eventuality, the blood contains a clotting agent called fibrinogen. This is a sticky substance that rushes from all parts of the body through the blood to the location of the cut."

During adversity, clotting agents are sent to plug any emotional or physical wounds. In those times, we can see Hashem's kindness and realize that Hashem is orchestrating the cure before the cause. (Norman D. Levy; Based on Rabbi Miller's, Duties of the Mind)

Family Ties

For years, every morning after *Shaharit*, Rabbi Chaim Kanievsky would visit his mother, Rebbetzin Pesha Miriam, who lived nearby. Often she would insist on making him a small breakfast and whenever his father, the Steipler Gaon, Reb Ya'akov Yisrael (1899-1985), was there, they would share Torah thoughts.

When the Rebbetzin passed away two weeks after Purim on 1973, her daughter, Rebbetzin Yuspeh Barzam, who had been widowed at a young age, moved in with her father to tend to his daily needs. Reb Chaim then discontinued his daily morning visit.

A few weeks later, the Steipler commented to Reb Chaim, "I, too, appreciated your daily visit."

It was an "off-the-cuff" remark but Reb Chaim immediately perceived the twinge of pain his father must have felt when he realized that his son had chosen to curtail his daily visits. Reb Chaim understood that a person bereft of a close family member needs other family members for strength and assurance. Every person, even one carrying the burdens of thousands, yearns for a bond with close ones.

From the next morning after the Steipler's comment. Reb Chaim visited his father every single day, for more than twelve years, until the great *Gaon* passed away.

When the Steipler died in the summer of 1985, Reb Chaim did not forget his father's words. Until this very day, Reb Chaim visits his widowed sister, Rebbetzin Barzam, every single morning, without fail! (Echoes of the Maggid)

The Lorraine Gammal A "H Edition
וְנַחֲנוּ בְּשָׁמָן יְמֵי חִנְפָּה אֶלָּו לְהֹזְדוֹת

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SHABBAT MIKESS ☩ .∞Ef v ,□X♥↑

Haftarah: Zechariah 2:14-4:7

DECEMBER 7-8, 2018 30 KISLEV 5779

Friday Minhah: 3:00 & 4:12 pm

Candlelighting: 4:12 pm

Evening Shema after: 5:10 pm

Shaharit: 6:07, 6:40, 8:10, 9:15 am

Morning Shema by: 8:55 am

Shabbat Classes: 3:30 pm

Shabbat Minhah: 3:50 pm

Shabbat Ends: 5:10 pm (R"T 5:42 pm)

Sunday Minhah: 4:15 pm

These times are applicable only for the Deal area.

This bulletin is dedicated by Mitchell & Robin Antar
in memory of her father, Mr. David Shamula

רְאֵבֶן שָׁמָעָה וְאַתְּ מִתְּהִלָּה כְּבָתְּהִלָּה

This bulletin is dedicated by Morris Sutton
לְעִילָּיו נְשָׁמָת רְחִיל בָּת וּקְטוּרִיה

We will be having an early *minhah* on Friday at 3:00 pm so that you can pray *minhah* before lighting Hanukah candles. Please be careful to get back to *shul* for *arbit* before 4:30 to avoid violating the Shabbat.

Rosh Hodesh Tebet will be celebrated on Shabbat & Sunday, December 8 & 9.

Mabrook to Steven & Shelly Rothstein on the engagement of their son, David, to Nancy Beyda, daughter of Rabbi David & Lorraine Beyda.

A Message from our Rabbi

וְנַחֲנוּ בְּשָׁמָן יְמֵי חִנְפָּה אֶלָּו לְהֹזְדוֹת

"And they designated these eight days of Hanukah to give thanks" (A/ Hanism)

Hanukah occurs at the darkest part of the year. It occurs at a time you would least expect it. This is an important characteristic of Judaism, that light and holiness occur when one would least expect them.

Remember the origin of Hanukah. The Greeks were conquering the world, with their ideas as well as with their armies, and were bringing a modern, practical, "enlightened" philosophy to the world. Resistance to this came when one would have least expected it, from a small group of people without military power, without weapons, who went into the streets against the Greeks' rule and were victorious!

Holiness is found in the most unexpected places. Simple people, not great Rabbis, possess holiness and greatness that you wouldn't expect. Take for instance the example of fundraising. The real money comes, not from the big names you find in Fortune Magazine, but from quiet, humble people who have an abiding sense of commitment.

There is a custom among some people of turning off the lights when they light the menorah at Hanukah. This emphasizes the idea of light coming forth from darkness, and holiness appearing where it is least expected. I wish you all a lot of joy this Hanukah.

Shabbat Shalom.

Rabbi Reuven Semah

Satisfied?

The *pasuk* says, "Ya'akob saw that there was grain in Egypt; so Ya'akob said to his sons, 'Why make yourselves conspicuous?'" [Beresheet 42:1]. *Rashi* here makes an interesting comment: "Why show yourselves before the descendants of Yishmael and Esav as being satiated (for at that time Ya'akob's family still had grain)."

This is an amazing *Rashi*. Although a famine was raging in the land, for some reason Ya'akob and his family still had food. However, Ya'akob advised his sons to go down to Egypt, stand in line with the others, and procure food for the family for the time in the future when their current supply would run out. *Rashi* explains that the reason he did this was because he did not want to give the appearance that they were wealthier than the other nations.

Giving such an impression accomplishes nothing except to incur the wrath and the jealousy of the nations of the world. It was worth it to Ya'akob to send virtually his entire family down to Egypt — a journey fraught with danger — to wait in "food lines" with people from all over the middle east, for the sole purpose of not allowing the *Bnei Esav* and *Bnei Yishmael* to say "Hey, look at those Jews. They are sitting pretty on fleshpots of meat while we go hungry."

When you possess something that your neighbor does not possess, do not flaunt it. Do not provoke his jealousy. This applies even with respect to showing off in front of one's fellow Jew — how much more so should it not be done in front of the nations of the world!

The *Kli Yakar* expands on this idea. Do not show off your wealth in front of the *Bnei Esav*. He writes that those with intelligence will understand that this is wise instruction to all future generations as well, regarding how the Jews in Exile should conduct themselves vis-à-vis the gentile nations.

Rav Pam cites an interesting idea. We light Hanukah candles and put them in the front window — *pirsumei nisa* [publicizing the miracle] — which is an integral part of the *misvah*. Obviously, it is necessary to part the curtains or the shades (otherwise, the menorah would be a fire hazard). However, he advises, as soon as the candles go out — pull down the shades and pull closed the curtains! There is no *misvah* for the *goyim* to see that the Jew has a chandelier in his living room that can light up Yankee stadium! There is no *misvah* for them to see all that silver or the marble floors or the granite counter tops. There is no *misvah* to flaunt our wealth before the eyes of the nations of the world. That is what this teaching of *Hazal* is instructing us.

Some *kehilot* have learned this lesson; but in most of our communities, we unfortunately have not yet learned it. Non-Jews look at us all the time, and know very well what we have and how we live. Ya'akob instructs the Children of Israel — for all future generations as well — "Do not act conspicuously!" (Rabbi Yissocher Frand)

It's Not Like It Seems

There is a lot of misinformation about the Hanukah holiday. People teach that the Greeks took over Israel, the Jews fought back, the Jews won the battle, and then there was the miracle of the oil -- enough oil to explain the Menorah, Latkes, and *Sufganiyot* (Israeli jelly doughnuts). That one small flask of oil certainly went a long way.

But if there is one phenomenon that exemplifies the confusion, it would have to be the Maccabiah Games. It offers young Jewish athletes from around the world the opportunity to participate in... a pale imitation of the Olympics, which are, of course, modeled after the original Greek games. We, too, can be *just like* the ancient Greeks!

And that is exactly the wrong message. Because the victory of Hanukah came from being as *unlike* the Greeks as one could imagine.

The war that gave us Hanukah was not fought between Jewish Maccabees and the Greeks alone, but the Jewish Maccabees versus Hellenized Jews as well. There were many Jews who fell for the Greek ways, and their glorification of the human body -- the reason behind the original Olympic Games. Jews competed in those games, and worshiped Greek idols.

The Maccabees were the very opposite of the Greeks. They neither celebrated nor possessed physical or military prowess; it made no sense that they won the war. The *Midrash* says that with prayers alone they felled thousands of Greek officers, leaving the military in disarray. The miracle of the oil was only one of many miracles that happened at that time, but showed Divine favor towards the Maccabees. The war did not end before Hanukah; it continued for several years after the miracle of the oil. But at that point to the Maccabees knew that they would emerge victorious.

In this week's Torah reading, which is always read during Hanukah, we find a similar sequence of miracles happening to Yosef. He was sitting in an Egyptian prison, jailed because of a false accusation. Thus he could have despaired -- but instead knew that everything came from G-d. And when it was time for him to leave that prison, he went from prisoner to viceroy, second only to Pharaoh, in just a few hours. Another person could have lost his mind from this sudden, bizarre change of circumstances, but Yosef knew that it was all in accordance with a Divine plan.

The lesson of Hanukah is that, just as with Yosef, things are not as they seem. Everything is happening according to a Divine plan, though it may be beyond our comprehension. The Jewish obligation is to recognize that "many are the thoughts in a man's heart, but it is the prescription of G-d which will be fulfilled" [Proverbs 19:21]. Hanukah tells us that our path is not one of physical, intellectual or business prowess, but Divine Intervention. And in the end, victory is preordained: the Jews survive against all odds. (Rabbi Ya'akob Menken)

Not Always Funny

Everyone loves a good laugh. Some of the wealthiest entertainers in the country made their millions by being funny. Jokes are fine, as long as no one is hurt by them.

One might tell of a humorous incident involving a friend, which actually casts that friend in a negative light.

We are all human and we do make mistakes, especially in conversation.
Nevertheless, we should always be careful about the sensitivities of others.