

This is not an all-or-nothing proposition; it works in degrees. The more you trust, the less you are required to work. Try it a little and you will see that it works. That might give you the strength to increase your trust and reduce your aggravation. (One Minute With Yourself – Rabbi Raymond Beyda)

Confidentially Speaking

Among the most gentle and caring charities in Jewish neighborhoods today are the *Tomchei Shabbat* organizations that provide needy families with food every Shabbat.

Every week, with remarkable efficiency, a group of volunteers picks up Shabbat staples, such as grape juice, *hallah*, fish, chicken and cake from wholesalers who provide their food free or at cost. Another group of volunteers converges on the building where the provisions are stored. They package the food in cartons, depending on the size of the families. On Wednesday or Thursday, a third set of volunteers delivers the packages to the needy families.

Rarely do any of the volunteers know the identity of the recipients of these packages. Sometimes, the cartons are left at the front door of the recipient so that there is no face-to-face contact between the volunteer and a family member. In some cities, volunteers are permitted to deliver only to a part of town where they do not reside, so that they will not recognize the address or the dweller. Maintaining the dignity of the needy is uppermost in any *Tomchei Shabbat* volunteer's mind.

In London, R' Yoel Becker was in charge of fundraising for his local *Tomchei Shabbat* operation. Two nights a week he visited potential donors. One night he was at the home of R' Zev Kringold, who was known in the past for his charitable donations.

After some small talk, R' Yoel came to the point. "I am sure you know about *Tomchei Shabbat*," he said. "We are in desperate need of funds and need your help."

R' Zev didn't question R' Yoel as many others did about the budget, the deficit, and how efficiently the money was spent. "I will give you 100 pounds (the equivalent, at the time, to \$180) on the condition that you tell me who receives the food packages."

"R' Yoel was surprised. R' Zev, you know I can't do that," he said. "We never reveal the names of people getting packages. It is strictly confidential."

"Look," said R' Zev, "it is important to me to know that I am helping a specific individual. It makes me feel that I am truly relieving the burden of a fellow Jew." Seeing that R' Yoel was not moved by his plea, R' Zev said, "I will double my donation. I'll even give you 400 pounds!"

"I'm sorry," said R' Yoel. "I won't do it. I have never revealed a name and I won't do it now."

"Look," said R' Zev, getting exasperated. "Make this one time an exception and I'll give you 1,000 pounds! I want to feel connected with the poor family."

R' Yoel realized it was hopeless. "R' Zev," he said, "if you gave me 5,000 pounds, I wouldn't reveal who is getting your package or any other package. It's our policy and we will never change it as long as I am in charge."

Suddenly R' Zev put his hands to his face and wept. "R' Yoel, please put me on your list," he sobbed. "People don't realize that I no longer have the money I once had. My family and I are destitute. I am out of work and struggling every day. I was only testing you. I was ashamed to call you to be put on the *Tomchei Shabbat* list because I feared that others would find out I was getting packages. I was trying to see if there was any way under any circumstances that you would reveal your recipients - but now I see that you wouldn't. Please make sure that I am on your list."

Maintaining another person's dignity is of paramount importance; and it's not always what you do say, sometimes it's what you don't say. (Echoes of the Maggid)

The Lorraine Gammal A "H Edition
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SHABBAT

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Haftarah: Obadiah 1:1-21

DECEMBER 1-2, 2017 14 KISLEV 5778

Friday Minhah: **4:13 pm**

Candlelighting: **4:13 pm**

Evening Shema after: **5:11 pm**

Shaharit: **6:00, 6:40, 8:30, 9:15 am**

Morning Shema by: **8:50 am**

Shabbat Class: **3:30 pm**

Shabbat Minhah: **3:50 pm**

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

These times are applicable only for the Deal area. Sunday Minhah: **4:15 pm**

This bulletin is dedicated by Steven Levy
 in honor of his wife, Linda, a true *eshet hayil*.

Begin saying *Barech Avenu* on Monday night, December 4 in *Arbit*.

Mabrook to Jason & Annette Dana on the birth of a baby girl. Mabrook to the grandparents, Morris & Susan Dana.

Mabrook to Mark & Aileen Mizrahi on the birth of a grandson.

A Message from our Rabbi

”עלֵכֶן לֹא־יֵאָכְלוּ בְּנֵי־יִשְׂרָאֵל אֶת־גֵּיד הַנֶּשֶׁה”

“Therefore the Children of Israel are not to eat the displaced sinew.”

Sometimes a word loses its true meaning due to the popular usage of the word. Is the word “seesaw” fated to become one of those words whose real meaning – to rock up and down – is rooted in an object that no longer exists? While the broader meaning of the word is expected to continue to be a part of the English language for some time, the playground installation known as the seesaw is now a rarity. Children growing up these days may never see an actual seesaw. They will understand if someone seesaws in opinion or mood, or that the economy is seesawing between high and low employment, but they do not connect the term with the picture of an actual seesaw.

The reason you don't see seesaws being installed in parks is due to research that it causes injuries if there is a fall. However more recent research studies have revealed that there are certain benefits to the seesaw. It teaches children not to fear heights.

Also it teaches a kid to get up again after taking a fall on the seesaw. However despite the new research, new seesaws have not come back.

One may wonder, why not? The answer might be that even though a fall is good, we would rather not have the fall. We would rather have playgrounds that are safe.

Where am I going with this? I think the vanishing seesaw gives us a great insight in the *misvah* of *gid hanasheh*. Rabbi Moshe Feinstein zt"l has an interesting question regarding this *misvah*. Why do we celebrate the victory of Yaakov *Abinu* over the angel by not eating the *gid hanasheh*? Why not celebrate by eating it! When we celebrate a miracle, we do something, such as lighting the menorah to celebrate the miracle. He answers that we celebrate with a non-action to show that we would have preferred that it didn't happen at all.

We know it's a great benefit to stand up and face the challenge of exile and remain loyal to Hashem, but we would rather not have exile. Like we say every morning, "Please do not bring me to a test." So too, we don't eat the *gid hanasheh* to show that we would rather not have the trial.

We would rather not have a seesaw despite the many benefits to be gained.
Shabbat Shalom. Rabbi Reuven Semah

The Significance of the Huts

The following is a thought I once read from Rav Matsiyahu Solomon, *shlit"a*.

The *Tur* writes in *Orach Haim* that each of the three Pilgrimage Festivals correspond to one of the three patriarchs. Pesah corresponds to Abraham. The connection is based on the *pasuk* "knead and make cakes" [*Beresheet* 18:6], which occurred on Pesah and commemorates the matzah. Shabuot corresponds to Yitzhak because the *Shofar* that sounded on *Har Sinai* after the Torah was given was the ram's horn that was taken from the ram sacrificed instead of Yitzhak. Both of these items – the matzah and the ram's horn – are significant factors and we can understand how the holidays of Pesah and Shabuot relate respectively to Abraham and Yitzhak.

Finally, the *Tur* says that the *Yom Tob* of Succot corresponds to Ya'akov, as it is written (in this week's *perashah*): "And for his cattle he built booths" [*Beresheet* 33:17]. This seems like a strange correlation. We do not seem to be talking about anything religiously spiritual or fundamental. It seems like some type of "*Gezeirah Shavah*" or word game: Succot – Succot.

If truth be told, the whole *pasuk* in which this expression appears is strange: "Then Ya'akov journeyed to Succot and built himself a house, and for his livestock he made huts ('*Succot*'); therefore, he called the name of the place Succot." This seems like a very insignificant incident. Who cares that he made shelters for his livestock?

Those huts teach us a lesson. *Targum Yonatan ben Uziel* translates the *pasuk* as follows: "... and he built himself a house of study (*Bet Midrasha*)..." This *Bet Midrash* was a house – built out of mortar and stone, lasting materials because the *Bet Midrash* is the main residence of a Jew. "...but for his cattle he built mere huts" – the smallest, minimum, barest dwelling suffices for the cattle – just to keep them protected from the rain. The message is "I am not going to sink a lot of money into housing for my material possessions. This is *Olam HaZeh*. It is so insignificant. This is not where I devote my effort or resources."

I need temperature control in my *Bet Midrash* so I can daven and learn in comfort – this is the essence of life. But I should have a heated garage so that my car does not get cold in the winter? That does not make sense! As long as the cattle are covered – enough! "Therefore, Ya'akov called the name of the place Succot [huts]" to call attention to his priorities. He wanted his children and others to know, that he was not

into "*Gashmiyut*" [materialism]. Therefore, he emphasized the dichotomy between his spiritual needs (*bayit*) and his material needs (*Succot*) by calling the name of the town Succot, after the huts he built, to suffice for his possessions.

This is the meaning of the *Tur*. Pesah corresponds to Abraham – we make matzah; Shabuot corresponds to Yitzhak – because of the *Shofar*; and Succot corresponds to Ya'akov. Because when we go out into that Succah, we are declaring the same idea that Ya'akov declared: This world is just a temporary dwelling. We do not put all our effort into it. (Rabbi Yissocher Frand)

Don't Ask!

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"And Ya'akov asked and he said, 'Please tell me your name,' and he replied, 'Why do you ask me my name?'" (*Beresheet* 32:30)

Ya'akov fought with the spiritual being which was the personification of Esav, which was also the *yesser hara* (evil inclination). When Ya'akov was victorious, he asked the being for his name, but was told, "Why do you ask me my name?" This reply might appear to be a refusal to give a truthful answer. But Rabbi Yehudah Leib Chasman explained that this was actually the name of the evil inclination, "Don't ask."

The desires of this world draw a person like a magnet. The best way to overcome one's negative impulses is to be aware of how illusory these pleasures actually are. If you take a close look with your intellect at worldly desires, you will see how empty and meaningless they are. "Don't ask!" As soon as you start asking questions to clarify the reality of the evil inclination, you will find that there is nothing there. This is analogous to seeing a shadow and thinking that something is actually there. As soon as you light a candle you realize that what you saw was only an illusion. Use your intellect to see the emptiness of negative desires and you will be free from their pull. (Growth through Torah)

Protective

It seems as if human beings have to spend more time and effort earning a living than all the other creatures that Hashem created.

Of course, a horse, fish, or tree doesn't have to work at all to earn its sustenance. When you compare a person's life with the simple existence of creatures, you will find that the food chain and environment provide for the continued existence of thousands of species of plant and animal life – fowl, fish and beasts – without them having to commute, meet deadlines, deal with tough customers, and guarantee work performed. The hours spent by humans on e-mails and expense accounts, spreadsheets and reports, are spent by other creatures enjoying all that Hashem provides. It just doesn't seem fair.

Although it may not seem just, there is always a good reason behind the systems according to which Hashem runs the world. *Hobot Halebabot* suggests that there are two reasons why Hashem made earning a living so time-consuming and so difficult. The first is to test the human being's ability to adhere to all the laws of the Torah while in a business environment. Honesty, morality, and humility are just three of the major areas of personal development that are tested every day in the world of business. Secondly, the Almighty knows that idleness is the *Yesser hara*'s partner. When people have time on their hands, the activities and behaviors that are negative to Torah principles seduce them with greater intensity than when people are busy with mundane, albeit "kosher," activities.

Of course, even after earning a living, we have some free time. Consequently, we should make every effort to fill that free time as well.

Remember: We are not fowl, fish or beasts. We have to do work for a living. That does not seem fair. But it is.