

The Finished Product

“Plants are nothing more than soil transformed into vegetation. Plants in turn are transformed into food. The food is transformed into living flesh. Finally, the living flesh is transformed into a human form. These steps are the complex elements of the process which Hashem observes and supervises.”

Observing the details of how we evolved from the womb to a finished product, we should realize that Hashem is there to supervise our continued development throughout our lives. All we must do is acknowledge it and express gratitude, while living a Torah based life. (Norman D. Levy; Based on Rabbi Miller's, Duties of the Mind)

Final Kindness

Anyone who spent just a few moments in the presence of Rabbi Shalom Twersky z"l felt enveloped by his warmth. In addition to captivating hundreds of *Hasidim* in Denver, Colorado, where his shul was located, the Rebbe attracted scores of others who came from afar to be in his presence.

Although the Rebbe was plagued with chronic pain for much of his life, few were aware of the extent of his ailments, for he was not one to complain. Realizing that he could pass away unexpectedly at any time, Rabbi Twersky decided to have *tachrichim* (burial shrouds) prepared for him. The Rebbe guarded these burial shrouds carefully, and his family was aware that he wished to be buried in them.

On Simhat Torah 1982, Rabbi Twersky's holy *neshamah* was taken to meet its Maker. Immediately after his passing, his bereaved family began preparing for his funeral. But search as they might, they could not find the Rebbe's *tachrichim*. Sadly, the Rebbe could not be buried in the *tachrichim* that were so precious to him.

As the family sat *shiva*, people from around the world came to comfort them on their loss. The family was amazed at the scope of people who knew the Rebbe and the significant impact he had made on so many lives. One man, whom the family members did not recognize, sat down and introduced himself. He had flown in from New Mexico to show his personal appreciation for Rabbi Twersky's kindness. The family was surprised, since they could not recall the Rebbe ever mentioning this man's name.

“Can you tell us about your relationship with the Rebbe?” a Twersky son asked.

“I called the Rebbe often with questions, and he always gave me whatever time I needed. Recently, when I informed him of my father's passing, he immediately flew to my home in New Mexico to be with me and to help bury my father according to *halachah*. Before my father was prepared for burial, Rabbi Twersky asked where one could obtain *tachrichim* in New Mexico. After many inquiries, we realized they were not available in our hometown. I watched in amazement as the Rebbe pulled out *tachrichim* from his suitcase. Knowing that my father was given a proper Jewish burial gave me great consolation.”

The Twersky family members looked at each other with understanding. Incredible, a stranger in New Mexico had been buried in the Rebbe's personal and priceless *tachrichim*! The Rebbe's final act of selflessness truly personified his sterling character and his care for one and all. The Rebbe had surely taught them the true meaning of *hesed shel emet*. (For Goodness' Sake)

The Lorraine Gammal A"K Edition
ט"ה תשפ"ח, אדר א' תשפ"ח, אדר א' תשפ"ח, אדר א' תשפ"ח

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SHABBAT LECH-

LECHA ☆ ΩΚΘΚ, X♥↑

Haftarah: Yeshayahu 40:27-41:16

OCTOBER 19-20, 2018 11 HESHVAN 5779

Friday Minhah: 5:53 pm

Candlelighting: 5:53 pm

Evening Shema after: 6:51 pm

Shaharit: 6:14, 6:40, 8:10, 9:15 am

Morning Shema by: 9:17 am

Shabbat Classes: 4:30 pm

Shabbat Minhah: 5:30 pm

Shabbat Ends: 6:49 pm (R"Y 7:21 pm)

These times are applicable only for the Deal area. Sunday Minhah: 5:45 pm

This bulletin is dedicated in memory of Moshe ben Margie
by Eli & Marjorie Kairey

Weather permitting, *Bircat Halebanah* will be said on Saturday night. If not, it may be said until Tuesday night, October 23.

Mabrook to Solomon & Denise Torgueman on the birth of a grandson.

Mabrook to Steven & Cookie Beyda on the birth of a baby boy. Mabrook to the grandparents, Benny & Sylvia Seruya. Mabrook to the grandparents, Abe & Elaine Serouya.

Mabrook to Joey & Sophia Mizrahi on the marriage of their daughter, Karen, to Morris Sutton.

A Message from our Rabbi

”וְאֵת הַנְּפֹשׁוֹת אֲשֶׁר עָשׂוּ בְּחָרָן”

“And the souls that they made in Haran” (Beresheet 12:5)

Rabbi Obadiah Yosef zt"l always emphasized that patience and endurance is key to the success of bringing people close to religion. He quotes a story from the midrash.

One day an old man who did not believe in Hashem entered the home of Abraham *Abinu*. Abraham immediately served him a beautiful meal to satisfy his hunger. After the meal, Abraham sat with him for hours, many hours, talking to him about believing in Hashem. After the long talk, the old man stood up and foolishly declared, “Do you

want to know who created the world?” He then took out a mini-idol from his pocket and pointed to it.

At that point Abraham *Abinu* got fed up and angry at that old man who closed his ears to all of the words of truth that Abraham had told him. So Abraham chased him out of the house. Immediately Hashem appeared to Abraham and angrily told him, “I have endured and I have had patience with this old man already for ninety years hoping he will make *teshubah*, and you couldn’t hold out with him for a few hours?”

Immediately Abraham ran out to find the old man. He found him and brought him back, and started gradually working on him. Slowly his words entered the old man’s heart, until finally he declared, “Hashem is one and His name is one!”

All Jews deserve a lot of patience from us, just as Hashem has been patient. The results are truly amazing.

Shabbat Shalom.

Rabbi Reuven Semah

As Hashem Spoke to Him

”וַיֹּאמֶר ה' אֶל־אַבְרָם לֵךְ מֵאַרְצְךָ וּמִמּוֹלַדְתְּךָ וּמִבְּיַת אָבִיךָ אֶל־הָאָרֶץ
”אֲשֶׁר אֶרְאֶנָּה”

“And Hashem said to Abram, “Go for (or) to yourself from your land and from your birthplace and from your father’s house to the place that I will show you!” (*Beresheet* 12:1)

With ten tests our father Abraham was tested and he withstood them all—in order to make known how great was our father Abraham’s love [for Hashem]. (*Abot* 5:3) According to the *Mishnah* in *Pirkei Abot*, Abraham *Abinu* endured and successfully passed ten giant tests in his lifetime which serves as a demonstration and an all-time monument of his love and devotion to Hashem.

There is a dispute among authorities as to which experiences are counted as the ten tests. Everyone agrees, though that, “*Lech Lecha*”- leaving land and birthplace and home is one of the big ten. One question is, “What’s the test?” Hashem told him to go! If Hashem told you or me to go would we hesitate? Maybe we can say it was a test of trust. After all he is abandoning everything familiar and going to “the place that I will show you”- the realm of the unknown.

All this is very nice and easily understood if we read only the first verse above but if we factor in the next two verses the picture changes. “And I will make you into a great nation, and I will bless you (with wealth), and I will make your name great, and you will be a blessing. I will bless those who bless you and those who curse you will be cursed and through you will be blessed all the families of the world! (*Beresheet* 12:2-3)

Abraham is offered such a rich compensation package by Hashem it’s hard to imagine that leaving home is a test. If I get a call at midnight from a friend who had just insulted me that day and now he is asking to pick him up at the airport, that’s a test. To go or not to go that is the question. If I get a call at midnight from the Powerball Authority asking me to pick up my \$180,000,000 check, that is no test. Who wouldn’t jump into action!? Therefore, in light of the 2nd and 3rd verses we must re-ask our question, “What’s the test?”

Johnny has been backpacking throughout the far-east for 20 years. One day he bumps into an old friend who recognizes him. As they exchange pleasantries the friend informs Johnny about his father’s deteriorating condition. Johnny left home two decades ago after a fight with his father and is now jarred back to reality. He jumps onto the next flight and rushes to the hospital. Not unimportantly, Johnny’s father is

wealthiest man in the world. Johnny is his only son. All the doctors and lawyers are ready to cash in when he expires. Johnny makes his dramatic entrance to his father’s bedside and they begin to exchange loving glances. Johnny asks his father is there anything he can do or say. His father asks Johnny if he remembers what his favorite drink is and Johnny remembers correctly, root beer. The dying dad requests from Johnny that he wants to leave this world with the taste of root beer from his boy Johnny on his lips.

Johnny is ready to go into action when his father grabs his sleeve and informs him that if he gets back in time he will rewrite his will and make him the sole heir to his entire fortune. Johnny pivots and sprints into action. As he goes onlookers wonder, “What makes Johnny run?” Cynically, they assume he is animated by money. After Johnny returns with the root beer his father takes a sip and hands Johnny a document, the newly drafted will.

He asks Johnny for one more favor. Johnny is elated. “Take that paper I just gave you, the new will and put into that candle rendering it null and void!”

Johnny stretches out his hand and within one inch of the flame his father shouts, “Johnny! Johnny! Stop!” He looks into the eyes of all the assembled and declares, “I know you think that Johnny came here for my money but what he just did shows that he only came here and did what he did to be close with me.”

Sure Avraham went well aware there was greatness in store for him, but later by the Akedah he was asked to give it all away. The test then is “psychological”. Do exactly what Hashem requests without being distracted by the reward. So it states, “Abram went as Hashem spoke to him...” (*Project Genesis*)

Transcending Earth’s Atmosphere

Rabbi Fischel Schachter relates the following personal story. “It was *Erev Pesah*; my wife needed the little ones out of the house so that she may prepare for the upcoming Yom Tob. I took the kids out on their favorite trip; going to the airport to ride the monorail.

“We had been riding around in circles for a long while when a pilot entered the train. I struck up a conversation with him. “Where are you heading to?” he asked. I admitted “We aren’t going anywhere; we are merely going in circles and coming back to where we started.” The man disagreed, “I have been a pilot for over thirty years. There is nowhere of significance that I have not toured; yet, I have gone nowhere. You have a beautiful family. You have a purpose in life. YOU are heading somewhere.”

This is the irony of life; we work to eat, and eat to live and live to work going in circles without ever really going anywhere. Only if we are living for a higher cause are we actually going somewhere.

We learn this lesson from the respective lives of Abraham and Lot. Hashem requested from Abraham; לך מֵאַרְצְךָ *Sefarim* say that He was not merely commanding him to leave his land; but to leave his ארציות, his pull to materialism.

Rav Eliezer Dov Segal had the following beautiful insight. In regards to Abraham the *pasuk* says וַאֲבֵרָם כָּבֵד מְאֹד בַּמְקָנָה בַּכֶּסֶף וּבַזָּהָב ‘And Abram was very heavy with cattle, silver, and gold’. It describes it as if it was a burden to him. By Lot it does not describe it as such. Abraham lived his life with spiritual ambitions. Materialism was a burden to him. Lot’s ambition was for earthly achievements. No possessions were too heavy for him.

When we live with the right focus we are going somewhere; we are not limited to the atmosphere of this world; rather we are connected to Hashem who preceded the world. Stop going in circles; go somewhere. (*Tiferes Yosef*)