

elaborate cooperation between the brain, the tongue, the mouth, and other organs to accomplish this great miracle of speech.”

During prayer, the words we utter are sent through many channels before Hashem decides how the prayer should be distributed. However, we must have faith that “All Prayers have an Address”, and all our prayers will be answered in its right time. Amen. (By Norman D. Levy, based on Rabbi Miller’s teachings with permission from Simchas Hachaim Gedola Bais Yisrael.)

A Worthwhile Silence

Shloimke Mandelbrodt, a newcomer to the neighborhood of Bayit Vegan, had to say *Kaddish* in observance of a *yahrtzeit*. Living near the Kol Torah Yeshivah, he walked into their shul and asked if he would be able to be the *Hazan*, as is the custom on the day someone observes a *yahrtzeit*. He didn’t know that this was quite unusual in the yeshivah. Therefore, when he was told that he could do so, and he walked up to begin leading the prayers, the yeshivah boys looked quite surprised.

It was obvious that Shloimke was not comfortable with leading the prayers, and he knew that his Chassidic accent was different from what the boys were used to hearing. He was praying today because he had to. In a barely audible voice, he began *Ashre*.

The Rosh Yeshivah, R’ Shlomo Zalman Auerbach, didn’t flinch when he heard the unusual accent. He had enormous self-control and outstanding *midot*, as everyone knew.

Some of the younger boys tried to hide their amused smirks as Shloimke continued praying. At the end of the *Amidah*, they waited for *Tahanun* to start, but Shloimke jumped right into *Kaddish*, because according to most Chassidim, one does not recite *Tahanun* at *Minhah*.

R’ Shlomo did not look startled although the boys did. After *Kaddish*, the boys began to recite *Tahanun* on their own, but R’ Shlomo Zalman quickly motioned to them to stop.

When the *tefilot* were finished, Shloimke thanked the Rosh Yeshivah for allowing him to pray. After Shloimke departed, the students asked R’ Shlomo Zalman what they should do about the fact that they had not said *Tahanun*. The Rosh Yeshivah smiled in his inimitable way. “Boys, it is never worth it to embarrass someone else, even if it means that we won’t say *Tahanun* that day.”

This remarkable story speaks volumes about how we must act. Often, when there are less than stellar *ba’alei tefillah* and *ba’alei keriah*, certain people are tough and judgmental. When someone is insecure, young, or inexperienced, a harsh comment can set his self-esteem back drastically. In shuls, some people appoint themselves to correct the *ba’al keriah*. It seems that the more mistakes he makes, the more aggressive the correcting becomes. If indeed some of these gaffes are not serious, we are embarrassing him for no reason!

In a similar vein, a young woman was once seen saying *Bircat Hamazon* with a great deal of *kavanah*. Someone was about to comment on it, but was stopped by a woman who motioned not to say anything. After the sincere young girl had finished, the older woman explained that when she herself was young, she used to say it the same way. Then someone offended her by saying, “Oh my G-d are you still saying *Bircat Hamazon*?”

Horrified, she walked out and cried in humiliation. She did not say *Bircat Hamazon* for three years after that. How careful we must be to hold our tongues!

The next time you re about to correct someone...think twice about it. (A Touch of Warmth)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשָׁמַת לְאָה בַּת בִּהְיָה

בס"ד

Congregation Magen Abraham

479 Monmouth Road - P.O. Box 444
West Long Branch, New Jersey 07764
(732) 870-2225



SHABBAT VAYISHLAH ☆ עֶשֶׂת וַיִּשְׁלַח

Haftarah: Obadiah 1:1-21

DECEMBER 13-14, 2019 16 KISLEV 5780

Friday Minhah: 4:12 pm	Shaharit: 6:12, 6:40, 8:10, 9:10 am
Candlelighting: 4:12 pm	Morning Shema by: 8:59 am
Evening Shema after: 5:10 pm	Shabbat Minhah: 3:50 pm
These times are applicable <u>only</u> for the Deal area.	Shabbat Ends: 5:11 pm (R”T 5:43 pm)
	Shabbat Class after Habdalah
	Sunday Minhah: 4:15 pm

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

A Message from our Rabbi

”וַיִּשֶׂם אֶת־הַשְּׁפָחוֹת וְאֶת־יְלִדֵיהֶן רֵאשְׁוֹנָה”

“He put the handmaids and their children first.” (Bereshheet 33:2)

The great Rabbi Elazar Shach zt”l explained a *pasuk* in this week’s *perashah* in a way that is a powerful source of strength and inspiration to all people who are suffering with pain and anguish.

Ya’akob *Abinu* was facing great danger. The very survival of the future nation of Israel hung in the balance. His brother Esav was coming towards him with murder in his heart and a massive army. Although the Torah mentions the number of four hundred men, each man was the head of a battalion making a massive army of one hundred sixty thousand men.

Ya’akob divided up his family, placing Bilhah and Zilpah and their children as the first line of defense, then Leah and her children, and finally Rachel and Yosef.

Is it conceivable that Ya’akob would use his wives and sons as human shields for his other wives and children? Rav Shach explains: Our Sages say that the sons of Bilhah and Zilpah were demeaned by their brothers, who called them slaves. This disparagement caused them much pain.

Leah and her children knew that Ya’akob had really intended to marry Rachel, which probably caused them pain as well. The humiliation and suffering of the children of the maidservants were the very reasons Ya’akob chose to place them as the first defense of Esav. Pain and suffering cleanse a person from his sins, and thus create

merit. The merit of their suffering would serve as a shield to protect them. Leah and her children also had a certain amount of pain, so he placed them second, in order that their pain too would serve as a merit and shield.

All of Israel is a single entity. Everything that happens to one of us affects all of us. Perhaps if we realize that pain and suffering is a merit, a merit that may shield all of the nation of Israel – that perhaps Jews somewhere in the world were saved from a planned terror attack only in the merit of our tribulations – we may find our situations a bit easier to handle. Shabbat Shalom. Rabbi Reuven Semah

Incomplete

“וַיִּירָא יַעֲקֹב מְאֹד וַיִּצְרָ לוֹ” (Beresheet 32:8)

“And Ya’akob became very frightened, and it distressed him.”

Simply, Ya’akob *Abinu* was concerned about the potential for Esav to harm him and his family. *Rashi* explains that Ya’akob was afraid that he would be killed. He was also distressed that he would be victorious in the ensuing battle and kill others in the process. The *Ralbag* comments that since distress is a stronger form of fear than fright, the prospect of killing another human being was more upsetting than the risk that he himself might be killed. This demonstrates the remarkable virtue of Ya’akob *Abinu*.

In the *Talmud Berachot 4a*, *Hazal* explain that Ya’akob’s fear emanated from a concern that “*shema yigrom hahet*,” perhaps he had sinned and consequently had forfeited Hashem’s protection. What sin could he have committed? *Targum Yonatan* explains that Ya’akob felt he was lax in the *misvah* of *Kibud Av Ve’em*, since he had been separated from his parents during his sojourn with Laban. During this time, Esav was living at home and observing this *misvah* in the appropriate manner. Yet, Ya’akob did not neglect the *misvah*. He just was unable to perform it, since he was not at home. Could he have forfeited Hashem’s protection for this reason?

The common translation of the word *het* is sin. Rav Mordechai Gifter z”l cites *Rashi* in the *Nabi Melachim I*, 1:21 in which he defines the word *het* as deficiency, a shortcoming or an imperfection. This sheds light on the concept of sin. Sin is an imperfection on the *neshamah*, soul, a blemish that causes a defect in the purity of the soul. Therefore, if one has not committed a sin, but has neglected to perform a specific *misvah* which someone else performed in its place, he is considered to be blemished in respect to the other person. While we may not consider this to be a sin, the Heavenly perspective views this as a deficiency.

Ya’akob certainly had not committed any sins. He was concerned, however, that Esav had performed *Kibud Av Ve’em* while he had not. He was deficient compared to Esav. We do not know the value of each individual *misvah*. The Heavenly Tribunal has a different manner for evaluating the significance of each *misvah*. Ya’akob was concerned about his deficiency in this single *misvah* which Esav had performed to a greater degree than he had. In his eyes this was a *het*, a blemish in his spiritual character.

Rav Gifter cites the *Ramban* who says that in order to merit eternal life in *Olam Haba*, one must perform at least one *misvah* properly with total devotion, *leshem misvah*, for the sake of the *misvah*, with no manifest personal motives or vested interests. He must perform this *misvah* with love for the Almighty and a desire to do His will. Hashem has, therefore, granted us a multitude of *misvot*. While He intends for us to observe all of them, we should at least observe one correctly. It behooves us to approach *misvah* observance with the utmost care. We cannot determine which *misvah* will gain us entrance into *Olam Haba*. (*Peninim* on the Torah)

Angel Assistance

“And a man wrestled with him.” (Beresheet 32:25) “וַיִּאָבֵק אִישׁ עִמּוֹ”

Rashi cites *Hazal* who explain that the “*ish*” who wrestled with Ya’akob was none other than the guardian angel of Esav. *Rashi* says, however, that the angel who met Yosef as he searched for his brothers was Gabriel. What prompts *Rashi* to identify the angel who fought Ya’akob as Esav’s angel and the angel who met Yosef as Gabriel?

Rav Leib z”l, who was *Av Bet Din* in Pressburg, offers a novel response. He notes the disparity in behavior between the two angels. After Ya’akob fought all night with his angel, he asked for one small favor – to be blessed. The angel responded, “Let me leave, dawn is breaking.” This, we are taught, refers to the angel’s obligation to sing praise before Hashem. In Yosef’s situation, the angel Gabriel saw him wandering aimlessly in search of his brothers. He approached him and offered assistance, despite his obligation to sing before Hashem. He “felt” that he had an obligation to respond to the needs of this lost Jew, although his own singing would be delayed.

The angel who struggled with Ya’akob, on the other hand, did not see the importance of helping a Jew in need at the expense of delaying his return to Heaven. This attitude “characterizes Esav’s guardian angel. There is a time and place for everything. When a Jew is in need, one’s first and foremost obligation is to help him, even at the expense of one’s own immediate “spiritual” growth. (*Peninim* on the Torah)

Messenger Service

In the days of the Roman Empire, it was pretty dangerous to be a messenger bearing bad tidings. The custom was for the receiver to shoot the messenger if the message he brought was negative.

Living in a city as traffic-ridden as New York, we watch bike messengers zipping and weaving in and out among trucks and taxicabs and uninitiated out-of-town drivers, and flinch in fear at their successive close calls. We wonder whether a messenger will be back at work the next day, or whether his company has a revolving staff of daredevils to transport documents from person to person.

You may not think of it this way, but the head of the largest messenger service in Creation is Hashem. Our Sages teach that there are many messengers who work for our Creator. He controls all that occurs – large events and small, great disasters and miracles, everything from blades of grass growing and hairs falling from your head, to earthquakes and volcanoes. His nature is to be concealed, and so when He wants something to happen, He uses one of the myriad messengers available to Him.

People tend to sense this concept when they deal with doctors. “Please make this doctor the right messenger from Hashem,” they pray with sincere emotion. It must be that life-and-death circumstances bring to mind the control of Hashem over ultimate outcomes. Yet we must accept that everyone and everything is a messenger from Hashem, created and manipulated to bring His will to fruition.

As you go through your day, open your eyes to the fact that you are dealing with Hashem in all that you do. At every turn, His messengers are delivering messages to you. Yes, the doctor is a messenger from Hashem, but so are the plumber and the airline pilot. It takes a reality check to start looking past the apparent to the reality of Hashem’s Divine Providence and control. (One Minute With Yourself – Rabbi Raymond Beyda)

All Prayers Have an Address

“As we talk, our brain is rapidly giving directions to the various parts of the mouth to create right sounds in each syllable of every word that we utter. And so, there is an