

all of his camels and then when she spills the pitcher into the watering trough, it is just a part of her promise.

Watering the ten camels was all part of a cover up to protect his honor. In order to come up with that scheme on the spot she would have to have in place a unique combination of important qualities. Sure she would have to possess a heart filled with *hessed*, and she would also have to be very smart. She needs to be dutiful as well, in order to follow through on her original promise, doing as she said.

Most necessary, perhaps, she would have to have an instinctive sense of the inherent dignity of every human being, just as Abraham who had lavished his guests with honor. If Ribkah was to help build a family whose mission is to lift up and enlighten all humanity, this value is critically important. (Rabbi Label Lam)

Old Dog, New Tricks

Climbing the ladder to success is oftentimes more taxing than struggling to the top of Mount Everest. Daily problems necessitate constant improvement of the systems and procedures needed to remain on the cutting edge. It is really amazing how much you can improve and change as you grow your business – or personality.

You may feel that you can eventually reach the horizon, the furthest spot you can see, the point past which you can go no further. However, just when you think you can grow no more, someone new comes along with a simple suggestion – a slight change – that yields fantastic results.

We must always be open to suggestions and constructive criticism. We must constantly question the status quo. Improvement has no upper limit.

Even an “old dog” can learn “new tricks.” These, in turn, can open new vistas of opportunity and doorways to success. In order to succeed, you don’t have to find something new – just new ways to do old things better. (One Minute With Yourself – Rabbi Raymond Beyda)

Good Answer

A student of R’ Elya Lopian zt”l once accompanied his Rebbe on a train ride from Jerusalem to Haifa. They recited *Tefillat Haderech* and then R’ Elya excused himself. A few minutes later he returned and asked a policeman standing next to him to gather all his fellow policemen. When they were all standing around, R’ Elya announced:

“I am now going to recite the blessing of *Asher yasar*. Listen, and when I’m finished, please answer *Amen*.” All the non-religious policemen agreed.

R’ Lopian proceeded to recite the blessing in a loud voice, slowly and precisely, word by word. The men all responded *Amen* unanimously.

Only a few minutes later, there was a sudden screech of brakes, and the train came to an abrupt stop. The policemen sprang out of their seats and quickly exited the train.

The passengers sat nervously for half an hour, wondering what was the reason for this mysterious delay. Finally, the train lurched forward and began to gain speed. The policemen returned to their seats, their faces flushed with excitement.

The curious passengers surrounded the policemen, demanding an explanation. The sergeant spoke up, his voice still trembling from the experience he had just witnessed.

“We discovered a bomb on the railroad tracks. Had it exploded, you and I wouldn’t be alive to tell the tale. We have all been saved miraculously!”

Everyone looked at R’ Elya and recalled how he had insisted they answer *Amen* after his *berachah*. It was now clear why he had wanted everyone to have this merit.

At a later date, one of the policemen related that just hearing the Rav reciting the *berachah* was enough to cause him to repent. (Just One Word)

The Lorraine Gammal A"K Edition
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סגל

SHABBAT HAYYE

SARAH ✧ ט♦ρ♦Γ η↓H♥φ, X♥↑

Haftarah: Melachim I 1:1-31

NOVEMBER 10-11, 2017 22 HESHVAN 5778

Friday Minhah: 4:26 pm	Shaharit: 5:37, 6:40, 8:30, 9:15 am
Candlelighting: 4:26 pm	Morning Shema by: 8:33 am
Evening Shema after: 5:24 pm	Shabbat Class: 3:35 pm
	Shabbat Minhah: 4:05 pm
	Shabbat Ends: 5:23 pm (R”T 6:55 pm)
	Sunday Minhah: 4:25 pm

These times are applicable only for the Deal area.

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

Mabrook to Morris & Chani Tawil on the birth of a baby boy. Mabrook to the grandparents, Eddie & Suzi Tawil.

A Message from our Rabbi

(Bereshheet 24:63) "וַיֵּצֵא יִצְחָק לְשׂוּחַ בְּשָׂדֵה לְפָנוֹת עָרְב" "Yitzhak went out for a conversation in the field, toward evening"

Rashi explains that the word לְשׂוּחַ usually translate “to speak” is used here as a reference to prayer. When Yitzhak went out to the field, it was to pray. It’s interesting that this very week that we moved the clock back to end Daylight Savings Time, the *persnah* mentions *minhah*, the prayer instituted by Yitzhak *Abinu*.

We start the day with *shaharit* before we get involved with the day’s activities. In the evening we pray again, when the day’s work is done. *Minhah*, this unique conversational prayer, can catch us in the middle of work, now more than ever with the new “winter clock.” The *minhah* of a simple Jew is awesome. He is in the middle of a busy market day, trying to strike a deal, when suddenly he realizes the sun is about to set. He dashes off to the corner to pray *minhah*. He tries his best to pray with a *minyana*. It may not be with the greatest *kavanah* (concentration), but it demonstrates the capacity of a Jew to snap out of being completely involved in his mundane life and within the time it takes to say “*Ashre*,” he steps forward to talk to the *Boreh Olam*.

A world-renowned cardiologist from St. Louis was introduced to the Torah way of life. As a result, whenever he would visit Israel, he would pay a medical visit to Rav Shach z"l. Rav Shach told him, "I envy your *minhah!*" He described the scene in the Cardiology Department of the St. Louis Medical Center. The professor's secretary handles a constant stream of phone calls from patients requesting an appointment to see the professor, from medical staff requiring guidance, and from colleagues from around the world seeking a consultation. At 4:00 in the afternoon, everything is put on hold. "The professor is saying his afternoon prayers – call back in 15 minutes." Concluded Rav Shach, "that type of *Kiddush Hashem* I can't achieve with my *minhah.*"

The *Kli Yakar* writes that Yitzhak's prayer was answered immediately. As he finished, "he saw camels coming..." Shabbat Shalom. Rabbi Reuven Semah

Looking Our Age

There is an interesting *Midrash* in *Parashat Hayye Sarah*: On the *pasuk* "And Abraham was old, coming in days..." the *Midrash* points out that Abraham asked for (signs of) old age. Abraham *Abinu* was the first person in the history of the world to "get old" and the *Midrash* says he in fact asked to "show his age".

His argument was that a man and his son (who would look like each other and both would appear to be young and vigorous) would come together to a new place and the townspeople would not know to whom to give more honor and respect. In our world, we have many cases where fathers and sons look alike, but it is very obvious as to who is the father and who is the son. The individual who is wider around the waist and white in the beard and the head, the one with more wrinkles on his skin – he is the father. Abraham and Yitzhak had a problem. They looked alike and they both had black beards and their skin was the same.

The Almighty told Abraham that his request was a reasonable one. "By your life, this phenomenon will begin with you!" From the beginning of the Torah until *Parashat Hayye Sarah* the Torah does not use the word *zikhah* [old age], until this *perashah* where we read "And Abraham was old..."

This request for "old age" and G-d's concurrence, as it were, that it is a good idea runs counter to the mindset that we have today. Today, people do not want to get old, they don't want to look old. People spend billions of dollars in order to remain and to look young. They use face lifts, cosmetic surgery, Grecian formula or Botox injections. People spend a lot of money in order to not look old. As Rav Shimshon Pincus, z"l, writes in his *sefer*, this has even crept into our circles.

We refer to certain great teachers in our tradition as "The Alter from Slabodka" and "The Alter from Kelm". This literally means "The old man from Slabodka" or "The old man from Kelm". This is not a pejorative and it is not a derogatory term. On the contrary – this is a badge of honor. In *Eress Yisrael* where these individuals are referred to by a Hebrew (rather than a Yiddish) title, they are not referred to as "*HaZaken mi Slabodka*" or "*HaZaken mi Kelm*", rather they are referred to as "*HaSaba mi Slabodka*", etc. (the "Grandfather" from Slabodka, not the "old man" from Slabodka). Why? It is because even today, "*zikhah*" is something to be embarrassed about.

So what is the deeper message of Abraham's request for "*zikhah*"? It obviously was not merely a practical matter of trying to identify who is the father and who is the son. It would have been a much simpler idea to have them wear name tags. The father could have had the name 'Abraham' embroidered on his shirt and the son could have had a matching shirt with the name 'Yitzhak' embroidered upon it! Problem solved.

So what has happened between the time of Abraham *Abinu* and our day and age? R. Shimshon Pincus, z"l, offers the following insight: If a person has had an

accomplished life and can look back proudly at his years, he is not upset at the fact that his future may be very limited. A person can look back at what he has accomplished and be proud of it. On the other hand, if people look back on their lives and do not have so much to show for them, the only thing that consoles them is the future that lies ahead of them. If you are 30 years old and you have a good 40, 50, or 60 years ahead of you then you have no problem with that. However, someone who is 60 or 70 years old knows that he has already lived most of his life. He faces the specter that "he may not have much time left". A person wants to delude himself to think "I am still young. I still have a long time ahead of me." What about the fact that I go to the mirror in the morning and I see that I am not so young? Well, there is a way of getting around that. There is cosmetic surgery, there is hair coloring and there are there are face lifts. I want to be young or I want to look young. I want to feel young. Why? Because I want to tell myself that the future still stretches in front of me.

When people live empty lives, they do not want to get old, look old or feel old. Abraham *Abinu* had no problem with this. Abraham was "*bah b'yamim*" – he made good use of every single day. He looks back – at this point in his history – and says "Yes, I know most of my life is over, but that does not upset me because I have what to show for it." Therefore '*zikhah*' – old age, is a badge of honor to wear. "I am old, but look what I have done." Therefore Abraham asked for *zikhah*. It is only when a person cannot be proud of the past and his whole mindset is "there is still a future" that he needs this charade that he still has a long and glorious future ahead of him even though chronologically that may not be the case. (Rabbi Yissocher Frand)

Elevate Everything About Him

"וְאָמְרָה שְׂתֵּה וְגַם יִמְלִיךְ אֶשְׂקָה אֶתְּהָ הַכֹּחֵת לְעַבְדְּךָ לְיִצְחָק"
"And she will say, 'Drink, and I will also water your camels,' her have You designated for Your servant, for Yitzhak." (*Beresheet* 24:14)

We have already been treated to an awe inspiring portrait of Abraham reaching out to heat-stricken idolaters, showering them with honor, and pleading with them to allow him to provide a token measure of food. All this was followed by a grand festive meal because Abraham is idealized as someone who, "Says little and does much!"

This all begs a question about Eliezer's test at the well. Why would the maiden be required to declare in advance that she is going to feed his animals? Let her agree to give him water and then see if she over-delivers on her offer. Then she would be a more perfect fit for Abraham's family. Why must she say a lot and then do a lot?

A seemingly extra detail in the actual narrative may pry open the door to offer a peak at an answer. Remarkably so, Ribkah makes that declaration just as Eliezer had hoped. Then after he actually drinks from the pitcher the first thing she does is pour the water into the water trough and then it's off to the races to feed the ten camels. Why do we need to know that she first poured the remaining water into the drinking pool for the animals? Maybe we detect that she is concerned not to be wasteful, which is also a supreme Torah-value. That's nice too but maybe there is much more.

What exactly was Eliezer testing for? He was actually boxing her into a corner. If he would ask her for water from her jug, how could she refuse? After she would give him to drink, what should she do with the rest of the water? It's effectively tainted! She can't bring it home. The sun is setting. She has to get back home with fresh water. If she spills it into the watering trough in front of him there is a good chance he will be offended by her action. That's not an option either.

In a split second after his offer she must come up with a solution that would preserve his dignity. In that moment she must make the only real choice but it requires an enormous investment of effort. She must declare in advance that she is going to feed