

Whenever you are about to speak, spend five seconds contemplating what you are about to say. Release the words only after editing them carefully in your mind. Do this three times today, and again tomorrow, and then the next day. Then, as in an exercise program, increase the load. It only takes a few seconds each time, but the practice will lead to a much more perfect you. (One Minute With Yourself – Rabbi Raymond Beyda)

Gracefully Saved

All the packages are prepared and distributed with an incredible amount of sensitivity and understanding. The organizers and volunteers try to maintain a low profile to ensure that those receiving the packages have no idea who brought them. These programs - the “Tomchai Shabbat” or “Matan Beseter” or “Ahabat Yisrael” organizations - are often the crowning glory of the cities in which they operate. The following story depicts what these groups and their volunteers are all about.

Eliezer Gruchkind, a successful businessman, had his hands full. Not only did he run a successful, full-time diamond business, but he also ran the local *Tomchai Shabbat* near his home - which also turned out to be a full-time affair. Balancing the two was quite a grueling task, but Eliezer managed to do so with professionalism and integrity. He made sure to attend every meeting of the organization and to be present when the food packages were distributed. Most of the people in need were from families he did not know. On the rare occasion when he found out that someone he knew was coming to pick up his package of food, he made it a point to keep out of sight and allow the individual his privacy.

Once, as Eliezer was entering the shul to help prepare the packages, he noticed out of the corner of his eye that his next-door neighbor was coming to pick up a package. Eliezer was shocked. His neighbor was a successful businessman who couldn't possibly have been in need of handouts - or was he?

Eliezer's immediate need was to somehow prevent his neighbor from seeing him; he wanted to spare the man any embarrassment. And he had only seconds to figure out how to get out of the way.

Eliezer was fumbling with his keys and realized that he was not going to have enough time to hide himself before his neighbor would see him. The regulars at *Tomchai Shabbat* knew Eliezer's schedule, and knew not to arrive when he was coming to prepare the food, to insure their privacy. But this man was a first-timer, and didn't know the ground rules yet.

Suddenly Eliezer had an idea; he began to bang loudly on the door, demanding that someone inside open up. As people began to arrive to pick up their packages, they noticed him...and so did his neighbor, who quickly walked around the building to avoid running into him. As soon as Eliezer saw his neighbor walk away, he pretended to mutter and rant to himself, acting like someone who had come for his own package.

Anything to save a fellow Jew from embarrassment. (Touched by a Story 3)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשָׁמַת לְאָה בַּת בְּהִיָּה

בס"ד

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SHABBAT HAYYE SARAH ✪ שַׁבַּת חַיֵּי שָׂרָה

Haftarah: Melachim I 1:1-31

NOVEMBER 13-14, 2020 27 HESHVAN 5781

Friday Minhah: **4:22 pm** Shaharit: **5:43, 6:40, 8:15, 9:00 am**
Shir Hashirim/Minhah: **4:12 pm (midrash)** Morning Shema by: **8:36 am**
Candlelighting: **4:22 pm** Shabbat Minhah: **4:00 pm**
Evening Shema after: **5:20 pm** Shabbat Ends: **5:19 pm (R"Y 5:51 pm)**
These times are applicable only for the Deal area. Sunday Minhah: **4:20 pm**

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

Rosh Hodesh Kislev will be celebrated on Tuesday, November 17.

Mabrook to Charlie & Lauren Dadoun on the marriage of their son, Simon.

Mabrook to Danny & Marilyn Safdieh on the marriage of their daughter, Miri, to Avraham Sutton.

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

A Message from our Rabbi

”וַתִּמְלֵא כַדָּה וַתַּעֲלֵה”

“And she filled her jug and lifted it up.” (*Beresheet* 24:16)

Rashi quotes the Sages and says that Eliezer saw that the water in the well miraculously rose when Ribkah came to draw water for herself. The *Ramban* explains that they learned this from the words of the verses themselves. The above verse says that she filled her bucket for herself, implying that she did not need to draw the water, while when she fed the camels it says, “She drew for the camels,” meaning that the water was far down in the well and needed to be brought up.

Rabbi Avrohom Leitner asks, why didn't Hashem also make a miracle when she gave water to the camels, and not only when she drew the water for herself?

The *Kedushat Halevi* and *Oznayim Latorah* answer that the first time she took out water, it was for herself. For that, Hashem helped her and made it easier. When she had to draw water a second time, it was for the camels. This was an act of *hesed*. In order to do a *misvah*, it is best that the *misvah* does not come easily. The more one

works for it, the greater the quality of the *misvah*, and for that Hashem prefers to let a person work hard. True, *misvot* need not to be difficult, but at least when one strongly desires to do a good deed and sees it's going hard, it surely is no reason to give up!

The *Sefer Haredim* writes that one should try not to do a *misvah* for free, without paying. He brings from the *Zohar* that *misvot* that are done with all of one's possible strength and paying full price for them brings a spirit of holiness, and that Hashem dwells amongst him.

Many times we haggle with prices when we are buying a nice *etrog* or with other *misvah* items. Some people like to boast who could get the nicest *etrog* for the best bargain, maybe even waiting until *ereb Yom Tob* afternoon when the prices are really low to find the best bargain. According to the words of the *Sefer Haredim*, the opposite is much better, and it is more *hidur misvah* to pay full price.

Shabbat Shalom

Rabbi Reuven Semah

Do-It-Yourself

Now Yitzhak was on his way, coming from Be'er Lahai Ro'i, and he dwelt in the land of the south. And Yitzhak went forth to pray in the field towards evening, and he lifted his eyes and saw, and behold, camels were approaching. And Rivka lifted her eyes, and saw Yitzhak, and she let herself down from the camel. (*Beresheet* 24: 62-64)

The *Midrash* says that he was coming from Be'er Lahai Ro'i, where he had gone to bring Hagar to Abraham, his father, that he should marry her.

It's no mistake that Yitzhak met his bride on his way back from delivering a wife to his father and at the very time when he was praying in the fields for a wife. That's what catalyzed "everything"!

I have a theory. Here's my thesis. Everybody makes their own *shidduch*- marriage match. Sure there are many angels and agents involved but the people themselves must have done something special to distinguish themselves. That's how it worked for Rivka, Moshe, and for Ya'akov as well, at the well.

I recently heard a about a young lady in Jerusalem who was feeling desperate for a *shidduch*. She wanted to get married but nothing was happening. She went to visit Rav Chaim Kanievsky in Bnei Brak. He gave her a blessing and advised her to buy a *Tallet*. (A bride traditionally purchases a *Tallet* for her groom). She acted on his advice and went into a *Sefarim* Store in Jerusalem to purchase a *Tallet*.

The saleswomen who attended to her asked her what size *Tallet* she was looking for. The young lady shrugged her shoulders and sheepishly admitted that she did not know. "How tall is your *Hatan*?" She was asked. "I don't know!" was the response. The saleswomen was confused. "You don't know how tall your *Hatan* is?" Again the answer was shockingly "No!" But now she explained that she was following the advice of Rav Chaim. The saleswomen was amazed and so impressed that this woman took the words of the Rav Chaim to heart that she started thinking and wondering aloud.

"I know a great family in Bnei Brak. They have a wonderful son. For some reason he has not found his Bashert yet. I am going to call them now and make a suggestion." I don't have to tell you how this story ends. They met and got married and she bought her *Hatan* a *Tallet*. (Rabbi Label Lam)

A Slip of the Tongue

Rashi cites the reason given by the *Midrash Tanhuma* for the juxtaposition of the "Binding of Yitzhak" with the death of Sarah: "Through hearing the news of the Binding, that her son was readied for slaughter and was nearly slaughtered (*kim'at shelo nishchat*), her soul flew from her and she died."

The *Siftei Hachamim* makes an inference from *Rashi's* use of the expression "*kim'at shelo nishchat*" (which literally means "he was almost NOT slaughtered"). The simple translation of *Rashi* is that Sarah was shocked by the fact that Yitzhak was almost slaughtered. However strictly speaking, that is not what the words of *Rashi* are saying.

The *Siftei Hachamim* therefore explain the scenario as follows: The angel came from Mt. Moriah and began describing to Sarah what happened at the *Akedah*. He told her something to the effect that "Your son was slaughtered, but he was not killed." The angel should have told Sarah "I have good news for you. Your son is fine. He was almost slaughtered." Rather than saying it that way, the angel began with the dramatic statement "Your son was on the verge of being slaughtered." Sarah died before he had a chance to add the words "but he wasn't."

Reb Yeruchem Levovitz comments that we see how someone – even an angel – can have the opportunity to deliver good news, but simply spoil the whole message because of the way he chooses the order of his words. The angel of "good news" became the angel of death.

The lesson here for us all is that we must be extremely careful in how we speak. So many times, people mean no harm whatsoever. But they wind up saying things to people in a way that is painful to them. There is no ill will. Their intent is not to be mean. It is just a matter of carelessness or, at worst, stupidity. But one is not allowed to be stupid. Rav Yisrael Salanter used to say that the first *misvah* in the Torah is "Do not be a fool!"

Sometimes, merely the way the words are said makes all the difference in the world. Sometimes people are so terribly hurt as a result of carelessness in the expression of certain ideas, as a result of someone not thinking something through.

We need to sensitize ourselves to all that is going on in the homes and the minds of our listeners. We must think before we talk and think while we talk. We must know what to say, who to say it to, how to say it, and in what situations it should not be said.

As we see from this *Rashi*, sometimes just a slip of the tongue can mean the difference between life and death. (Rabbi Yissocher Frand)

Practice

Practice makes perfect. In a eulogy delivered by Rabbi Mayer Yechiel Miller, the grandson of Rabbi Avigdor Miller, z"tl, the grandson revealed, "My grandfather was not born great. He worked on becoming great every minute."

This seemingly obvious statement deserves reflection.

I once heard a criticism of the biographies of Torah giants: "The books make us think that all our Torah leaders were prodigies born with uncanny, abnormal abilities and talents. This is very far from the truth. Our greats studied the ideals of our Torah and then worked on their inborn flaws and developed their Hashem-given talents in order to achieve perfection. The *Hafess Hayim* z"tl learned how to avoid the sin of *lashon hara*, and Rav Moshe Feinstein z"tl studied anger control and patience."

The simple rule, "Practice makes perfect," applies to the spiritual as well as physical aspects of our being. Rabbi Miller, z"tl, never spoke without weighing the propriety of his words before allowing them to leave his lips. He honed this skill with the diligence of an Olympic athlete preparing for the gold. Each time he was about to speak, he waited five seconds before allowing the words in his mind to leave his lips. Day in and day out he practiced, until he mastered the technique.