

At lunchtime, instead of eating at your desk as usual, you went out to eat and took an extra few minutes to sip a cup of tea. What you really wanted to do was go home and crawl back into bed and catch up on sleep, but you did not want to let your boss down, so you returned to work. How upset you were when your boss – of all people – gave you a funny look as you came back from lunch ten minutes late! Didn't he realize how much you were pushing yourself to perform for him? *You* knew of the heroism and extra effort that you put in today and you wanted him to know about it as well, and to appreciate it.

Well, since nobody can read your mind, people judge you by the results of your actions, not by your intentions.

When judging the performance of others, we must factor their possible motives and intentions into our evaluation. It is important to negate our natural, automatic reaction. We regularly judge others according to the result of their actions, but we expect them to judge us by our good intentions. (One Minute With Yourself – Rabbi Raymond Beyda)

Drip by Drip

“When a drop of water falls on a rock, it doesn't seem to have any effect at all. We know that it does have an effect because ten years later if we come back, we will see that the continued dripping of many such drops have made a depression in the stone.”

Success is determined by one's dedication towards his goal. It is all based on persistence, patience, and faith. Working daily towards a goal, is a Drip by Drip approach towards becoming a success. (Norman D. Levy, based on Rabbi Miller's teachings with permission from Simchas Hachaim Gedola Bais Yisrael)

Words to Live By

A woman living in New Jersey became seriously ill. There was a certain machine available in New York which could help alleviate her condition, but it was expensive to use. She could not afford the cost on her husband's meager salary, and their New Jersey insurance company would not cover out-of-state treatment. People told the couple that if they gave a New York address and switched to a New York insurance company whose policies did cover use of this machine, then they would not have to pay. There was not much danger that the company would investigate whether they indeed lived in New York.

They were reluctant to proceed with a falsehood, even if the treatment was life-saving, but a friend insisted, “You are required to use that address! This is a question of life and death!”

The woman was still reluctant to benefit from a lie, saying, “We have always been completely honest; shall we now save my life with a lie?” She and her husband decided to consult Rabbi Yoel Teitelbaum, the Satmar Rav. Upon hearing the question, he asked incredulously, “You would say a lie?”

“But it is a question of *pikuah nefesh*, saving a life,” the man said.

“Do you mean to tell me that people die in New Jersey and in New York they live? It's impossible! I am sure that if you are faithful to the truth you will find that you can make use of the machine.”

The man investigated further and discovered that there was indeed such a machine in a certain hospital in New Jersey. His wife was treated there and cured. (*Gut Voch*)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשֻׁמַת לֵאָה בֵּת בְּהִיָּה

בס"ד

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SHABBAT TOLEDOT * תּוֹלְדוֹת שַׁבָּת

Haftarah: Malachi 1:1-2:7

NOVEMBER 20-21, 2020 5 KISLEV 5781

Friday Minhah: 4:17 pm	Shaharit: 5:50, 6:40, 8:15, 9:00 am
Shir Hashirim (midrash): 4:07 pm	Morning Shema by: 8:41 am
Minhah (midrash): 4:17 pm	Shabbat Minhah: 3:55 pm
Candlelighting: 4:17 pm	Shabbat Ends: 5:14 pm (R"Y 5:46 pm)
Evening Shema after: 5:15 pm	Sunday Minhah: 4:15 pm

These times are applicable only for the Deal area.

**This bulletin is dedicated by Danny & Marilyn Safdieh
in memory of Rachel Safdieh** לְעִילּוֹי נְשֻׁמַת רַחֵל צְבוֹת בֵּת מְרַגְלִית

**This bulletin is dedicated by Charlie & Lauren Dadoun
in memory of Haim Shimon ben Aida** לְעִילּוֹי נְשֻׁמַת חַיִּים שִׁמְעוֹן בֶּן אֵידָה

Mabrook to AJ & Joy Gindi on the marriage of their son, Jacob.

A Message from our Rabbi

(Beresheet 25:21) "וַיַּעֲתַר יִצְחָק לְה' לֵאמֹר אֲשֶׁתִּי כִּי עֲקָרָה הִוא"

"Yitzhak entreated Hashem opposite his wife because she was barren"

Our *perashah* begins with Yitzhak and Ribkah praying for children. The above verse implies that Yitzhak prayed to Hashem on behalf of Ribkah.

Rabbi Reuven Trop zt"l asks that Yitzhak also could not have children, as our Sages teach that Yitzhak himself was also barren. If so, then he also wanted to have children. Why did he pray for Ribkah and not for himself? Our Sages teach that despite the fact that he couldn't have children, he felt her pain that she couldn't have children so he prayed for her.

Our Sages teach us a rule: one who prays for his fellow man is answered first. It doesn't mean that he prays for his fellow man in order to get answered first, for if he does so, then he is really praying for himself. But what it really means is that that he really feels the suffering of his friend and therefore prays for him.

And so it was that Yitzhak felt the pain of Ribkah more than his own pain. That's the meaning of the verse above, that Yitzhak prayed for Ribkah.

Shabbat Shalom

Rabbi Reuven Semah

Sour Lentils

“I am going to die!”

That is what Esav wailed as he returned home on the day of Abraham’s funeral after a rage-filled rampage of murder and promiscuity. Our Sages explain that these acts were a rebellious reaction to the death of his saintly grandfather. The Torah tells us that he returned home, “hungry and exhausted.” His brother, Ya’akov, understood Esav well and seized the moment. He offered him a steaming bowl of immediate tangible satisfaction, cloaked as hot red lentil soup, in exchange for an intangible piece of spirituality, his birthright. Esav rationalizes. “Behold,” he exclaims, “I am going to die so what do I need a birthright for?” Obviously, Esav had no regard for the birthright or the spiritual ramifications it carried, i.e. blessings, priesthood, and the privilege to be the guiding force behind the traditions of his parental lineage.

He agreed to trade it all for a bowl of lentil soup. However, when Ya’akov receives the blessings from Yitzhak, Esav goes into a frenzy. He wants to kill Ya’akov over something for which he claimed to have had no use. Why the transformation?

Rav Chaim Soleveitchik was once asked by a wealthy man who owned a slaughterhouse, to inspect a recently slaughtered steer that was worth a large sum of money. The steer had a questionable infection on its lung that might have rendered it non-kosher. Rav Chaim looked at the animal and shook his head. “I’m sorry but this animal has a diseased lung and is not kosher.” The man accepted the ruling. “It’s all right Rebbe,” he replied, “I can afford to make a sacrifice once in a while.”

A month later, the same person appeared before Rav Chaim together with another man. They were arguing about an insignificant sum of money, and they presented their case before the Rabbi. Once again, Rabbi Soleveitchik issued a ruling against the butcher, but this time his reaction was very different. He ranted and raved that the Rav did not know how to adjudicate even a simple question. He threatened the Rabbi and verbally assaulted him. Rabbi Soleveitchik stood silent through the man’s tirade, and eventually his children expelled the man from their home.

“Wasn’t this the man that revered your judgment regarding the cow? Wasn’t his loss in that case almost one hundred times the amount of this particular loss? Why was he so amenable then and so incensed now?” his children asked.

Rav Chaim smiled. “This man is basically a good person. He didn’t even mind taking a large loss when I prohibited the sale of the meat. However, today I awarded someone money that he perceived to be his. People are willing to lose for Heaven’s sake, but they cannot handle the fact that someone is getting what they think is theirs.”

Esav had to make a choice - birthright or soup. He chose soup. The birthright and all its spiritual values held no meaning for him, until his brother reaped the reward. Then Esav declared that “the days of my father’s mourning shall come soon and I shall kill my brother Ya’akov.” Esav was not bothered about the blessings that he lost. He was bothered about the blessings that Ya’akov won! He was willing to abandon his entire spiritual future for a bowl of soup, as long as no one else would profit. When they did profit however, things turned very sour. We all should look at the personal and inherent ramifications of our own losses and gains, and not judge ourselves by how someone else fares. We’d all be much happier! (Rabbi Mordechai Kamenetzky)

Don’t Take No for an Answer

In this week’s *perashah*, the Torah says that Yitzhak was forty years old when he married Ribkah. *Ribkah Imeinu* was barren, so Yitzhak prayed to Hashem that his wife should be able to have children. The expression the Torah uses to express the nature of

Yitzhak’s prayer is “*Va’Ye’etar Yitzhak l’Hashem*” [Yitzhak entreated Hashem]. *Rashi* explains this to be “*hirba v’hiftzir b’tefillah*” [he importuned much through prayer]. This means, not only did Yitzhak pray for Ribkah, but he was persistent in his prayers. *L’Haftzir* means to persist and to do something over and over again.

Rav Shimshon Pincus, z”l, notes that the *Talmud* in fact comments “If a person sees that his prayers are not being accepted, he should repeat them, as it is written ‘Hope to Hashem, strengthen yourself and He will give you courage, and hope to Hashem.’” This in fact is what Yitzhak did here.

However, we must ask, why is it like that? For example, if someone asks to borrow your car and for whatever reason you decline to lend your car, it is certainly not appropriate to return ten minutes later and ask once again “Can I borrow your car?” It is not advisable to go back even the next day. Being a nudge is not the way to get somebody to lend you his car, after he has already refused to lend it to you.

When someone turns you down, perhaps you might ask a second time but not “*hifziz*” – not asking over and over again. It is not wise or polite. Yet, that *pasuk* teaches “*Kaveh el Hashem*” [express hope to G-d through prayer] and if you are not answered then the solution is “*v’Kaveh el Hashem*” [once again pray to the Almighty]. This is what Yitzhak did. Ribkah was barren for many years. They got married when Yitzhak was forty. Ribkah did not give birth until Yitzhak was sixty! Yitzhak prayed and prayed and prayed. So why is there such a difference between the way we should ask G-d and the way we should ask man?

The answer is very simple and very fundamental. When we ask someone to lend us his car or do some kind of favor for us and he declines, the whole issue is that we want the car or the money or the favor – some specific item that the other person does not want to give it to us or will not do for us. Period. We received our answer. Either he cannot or he does not want to satisfy the request and there is no point arguing about it.

Obviously, Hashem can do anything. He is not saying “no” because He is not capable of granting the request. The reason He wants us sometimes to pray over and over and over again is because He wants the relationship. He wants us to ask (sometimes multiple times) because He wants us to have a relationship with Him.

The *Talmud* says that Hashem desires (*mit’aveh*) the prayers of the righteous. Our tendency is that if we have everything, we forget about Hashem. When things are going well, He is not so much a part of our lives. When things are not going well, we all become a little more “religious” and we all pray a little more. This is what He wants – He wants that we should involve Him in our lives.

By humans, if you receive a “no” once and certainly, if you receive a “no” twice, the prudent course is to stay away. It is just the opposite by the Master of the Universe: *Kaveh el Hashem, chazak v’yametz libecha, v’kaveh el Hashem* [pray to G-d; strengthen your heart; and then, if necessary, keep praying further]. (Rabbi Yissocher Frand)

Thoughts Count

When the alarm clock rang at the usual time, your head was still aching. You sneezed as you lifted your heavy head off the pillow.

“I think I should stay home today and get some rest. My allergies are really acting up. I hardly slept, I feel weak, and I can’t think straight,” you mused as you staggered to the sink, ever so slowly, to wash up. But then you remembered the project you were working on and knew that your boss was counting on you to meet the deadline. If you missed work today you knew you could never complete the project on time. So you struggled and made it to your desk – by nine o’clock!