

Never Let Go

“Childhood, especially for boys, is a time when there is a great deal of mischief and trouble making. If it weren’t because of the kindness of Hashem, they would throw him out of the house. Despite everything, the parents don’t get fed up with him, they are willing to go along and forgive him every day; they keep him and don’t stop loving him.”

Despite one’s personal faults, Hashem (like a parent) displays unconditional love towards His children. He will Never Let Go. He patiently awaits one’s return home to His loving arms. (Norman D. Levy Based on Rabbi Miller’s teachings with permission from Simchas Hachaim Yeshiva Gedola Bais Israel.)

Doctor’s Order

Everyone loved R’ Moshe Cik – and why not? He was a humble man, who honored *talmidei hachamim* and would do anything for people who studied Torah.

Every morning at 5 a.m., he would arrive at the Congregation *Bnei Yisrael* shul to prepare the coffee and tea for those who attended the early morning *Daf Yomi* given by Rabbi Chaim Silverstein. Each of the ten to fifteen participants had his own likes and dislikes but Mr. Cik made sure that everyone was served exactly the kind of tea or coffee that he preferred. It was his way of having a share in their holy learning.

One fellow liked his coffee with skim milk and no sugar, another wanted tea with lemon and a half teaspoon of sugar, a third wanted plain black coffee and yet another liked his coffee with the regular milk and artificial sweetener. The list went on and on, but Mr. Cik never made a mistake. He was proud to give everyone what he wanted.

After he served each of his “clients” and the *shiur* had begun, he would go off to the side and recite his daily routine of *Tehillim*. Mr. Cik came from a small town, Dibaveh, in the Carpathian Mountain area of Czechoslovakia. He never had the opportunity to learn in a Yeshiva, but he knew that Torah study was the top priority and he was delighted to show reverence for those who came to learn every morning.

When old age prevented him from driving to shul, his daughter would get up at 4:45 to drive him to shul in time to dispense the hot drinks to the *shiur* participants.

When Mr. Cik was in his 80’s he became quite ill and was hospitalized. After surgery, he was brought to the ICU. After a while, his daughter was allowed in to see her father, but he was not responsive. Although the doctors assured her that he was doing well, she was worried. She was becoming concerned that he seemed so listless. She was pacing the hallway when she saw Dr. Elliot Samet, a participant of the morning *Daf Yomi shiur*, making the rounds. She approached him and said apologetically, “I know my father is not your patient, Dr. Samet, but could you just see if he is alert and progressing. His doctors tell me that he is fine but I’m not so sure.”

“I would be happy to look in on him,” said Dr. Samet.

She hurried back to her father’s bedside and noticed that he was still lying listlessly with his eyes closed. A few moments later, Dr. Samet walked in.

“Abba,” said Mrs. Ishakis, “there is someone important here to see you.”

Mr. Cik opened his eyes slowly. Dr. Samet came over to the side of the bed. “Mr. Cik, do you recognize me?” he asked.

Mr. Cik paused for a moment and then with a slight smile said softly, “Coffee, milk and two teaspoons of sugar.”

Dr. Samet said with a smile, “That’s my daily morning order at *Daf Yomi*. He is just fine. You’ll see steady progress, I assure you.”

Every shul should have a man like R’ Moshe Cik. (In the Spirit of the Maggid)

The Lorraine Gammal A"K Edition
ω"ηηfω□χ, □X ω♦τ□κ, ♦v♣α↔°β ηΥκη□γ□κ

Congregation Magen Abraham

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



σ□ξχ

SHABBAT

PEKUDEI ☆ η∞σΥε□π□, □X♥↑

Haftarah: Melachim I 7:40-50

MARCH 8-9, 2019 2 ADAR II 5779

Friday Minhah: 5:37 pm

Candlelighting: 5:37 pm

Evening Shema after: 6:35 pm

Shaharit: 5:19, 6:40, 8:10, 9:15 am

Morning Shema by: 8:30 am

Shabbat Classes: 4:00 pm

Shabbat Minhah: 5:15 pm

Shabbat Ends: 6:36 pm (R"Y 7:08 pm)

Sunday Minhah: 6:40 pm

These times are applicable only for the Deal area.

Remember to move your clocks one hour forward on Saturday night.

Mabrook to Dan & Miriam Massry on the birth of a baby girl. Mabrook to the grandparents, Ike & Elana Abadi. Mabrook to the great-grandparents, Meir & Barbara Abadi.

A Message from our Rabbi

”כְּאֲשֶׁר צִוָּה ה' אֶת־מֹשֶׁה”

“Just as Hashem commanded Moshe” (*Shemot* 39:1)

In this week’s *perashah*, it says that they built the *Mishkan* exactly as Hashem told Moshe, over and over again, after every detail. But, the Torah says that the donations to the *Mishkan* were given with “*nediv lev*,” a generous heart. They kept on bringing more and more gifts. Isn’t that the most important thing? Why is it important for the Torah to emphasize that every detail was done exactly as Hashem commanded? Wasn’t it enough that it came from the heart?

Rabbi Yeshaya Greenberger answers with a *mashal* (parable). Rabbi Green was the Rav in a small shul. The members had different levels of observance. One person, Dr. Klein, came and prayed well and attended all functions, but didn’t observe *misvot* and showed no inclination to do so. One Shabbat, Rabbi Green started a new class on the laws of Shabbat and began with the laws of *borer* (separating), and explained how it can and cannot be done. “If you take the good part from the bad, then it’s okay, but if you take out the bad part from the good, then it’s not allowed.

Dr. Klein had a funny look on his face and said, “Rabbi, what are you talking about? Do you think that the way you eat your food really matters? Isn’t the main thing just to be a good Jew? Who cares about these laws with all the details?”

Rabbi Green looked around and saw that many of the other people in the audience were nodding their heads in agreement. “I see this is a question that bothers many of you. I will need to give you a carefully developed answer. I think a good opportunity will be tomorrow at the picnic after our *Bikur Holim* trip. Then I’ll be able to answer the question.

That day’s trip was to a rehabilitation hospital. The trip had been arranged by Dr. Klein, who happened to work at the hospital. The first patient was a man who had been in a terrible car accident. He couldn’t move his legs anymore. He was now getting therapy to learn how to use his hands to use a wheelchair and move with his arms. After they walked out they all expressed how sad it was. The Rabbi, however, said, “If you ask me, I think it’s ridiculous. Why do they need to waste so much time and money just to teach a man how to push himself around? It’s such a waste. After all, his heart still works!”

The people all gasped and turned around in shock. “Rabbi, how can you say such an insensitive thing?”

Next, they visited a man who jammed his hands and broke all his fingers. Now he came once a week to learn to use his fingers.

Again, the Rabbi said, “I think it’s a waste of time. If everything is working, it’s good enough. He already has two good legs, two good eyes, a nose, a mouth, and one good hand!”

At the picnic, everyone was talking. “Is our Rabbi crazy? How could he make such ridiculous comments that a person doesn’t need his legs or his fingers?”

The Rabbi got up to speak. “Now I’m ready to give my answer to yesterday’s question. You see I wanted everyone to hear how ridiculous my comments sounded. Of course the most important thing is that a person’s brain and heart should be working. Without that he would be dead. But that doesn’t mean that’s all we need. Every part of the body is important, and if we could fix a problem, of course they should do it. It enables us to live life to its fullest.

“The same is true with our religious lives. Yes, it’s true that the most important thing is to be a good Jew in our hearts. You need to have a sincere relationship with Hashem. That’s the basics. But it’s not the only thing. The details of *misvah* observance are very important! That’s what gives us a full relationship with Hashem in every part of our lives. If you don’t keep the *misvot* and you’re just a good Jew at heart, then it’s like someone whose heart works but the rest of his body is neglected. He’s still alive, but he could have so much more.”

That’s why the Torah emphasizes over and over again that every detail of the *Mishkan* was built the way that Hashem commanded to Moshe. It’s because details are important! We have to follow Hashem’s commandments to the exact details.

Shabbat Shalom.

Rabbi Reuven Semah

Proper Perception

Bombs were falling in every direction. Everyone was frantic and quickly scurried off to the bomb shelters. There was but one man tranquilly sitting on his sofa while learning a *Sefer*; it was the Brisker Rav. His son approached him, “Father, it is dangerous. You must come to the shelter.” The Rav calmly responded, “Torah is the best protection. I am learning now, thus I am confident that no harm will befall me.”

Yet his son was still nervous and remained persistent that the Rav seek shelter.

Finally the Rav said, “If it will calm your nerves, I will do you a favor and come.” Soon after the Rav abandoned the sofa, a missile came through the roof of the house and landed on the sofa where the Rav had been sitting just two minutes earlier.

Most people’s reaction would be, “Unbelievable! Baruch Hashem he left just in time.” This was not the Rav’s response. He said to his son, “You made me lose my couch. If I would have been learning there, the bomb wouldn’t have fallen there.”

A *Talmid Hacham* thinks with a Torah perspective. He has a keener understanding of true cause and result. Most of us who do not have a Torah mind don’t comprehend the true cause and effect. Many times the Torah perspective is the opposite of the world’s view. At the time that the *Mishkan* was being built, many people donated gold to the *Mishkan*. Most people think that gold was created for worldly purposes and by donating it they were removing it from their personal usage that it was created for. The Torah tells us that the opposite is true. The *pasuk*, when relating the amount of gold donated to the *Mishkan* states, *כל הזהב העשוי למלאכה בכל מלאכת הקודש*, “All of the gold which was made for work- for all the holy work”. The simple understanding insinuates that the gold was created for the purpose of the *Mishkan*. R’ Yonasan Eibeshitz says, we see from here that gold was created to be used for holy purposes, not for mundane matters. This is reflective of the *Midrash* that states, “The world was not worthy of having gold. So why was it created? Only because it was needed for the *Mishkan*.”

The Torah’s perspective is different than ours. There are many examples of this.

One example of our flawed perception is; we think that we must work in order to have sustenance and Hashem uses the situation to test us if we keep the Torah’s laws of business. The *Hobot Halebabot* states that the opposite is true; Hashem could sustain us without our effort. He made it that we must work in order to have a situation where he can test us if we keep the Torah or not. This gives a new perspective to ordeals that we have in business. It is not a side test; it is the sole purpose of us working.

A number of years ago, R’ Yerachmiel Chussid related the following story. “I used to frequently visit the house of R’ Nosson Tzvi Finkel, the late *Rosh Hayeshiva* of the Mir. One time R’ Nosson Tzvi said to me, “I always had special Divine assistance in helping the Yeshiva keep its budget. I feel that this year I have lost my *Siyata Dishmaya*. What could be the cause of our newfound struggle in meeting the budget?”

He continued, “I think I know; until now the Yeshiva has never charged tuition. This year we changed this policy. I believe this is the cause of our financial hardship.”

Most people would think that the opposite would hold true. Only a *Talmid Hacham*, with his Torah viewpoint can see the true cause and effect of events. We must strive to make the Torah’s viewpoint our own. And we must follow the guidance of our leaders for they are the ones who have proper perception. (*Tiferes Yosef*)

Short Circuit

There is a common problem which prevents success. It is a communication problem, but not between two governments, rival families, spouses, or friends. Rather, it is a breakdown that occurs in the short space between a person’s brain and lips. Very often we say, “I can’t.” The problem is that we really mean, “I don’t want.”

Lack of motivation breeds failure. Our Rabbis teach: “Nothing can stand in the way of *ratzon* (desire).” If a person wants to do something, real desire and sharp focus invoke the assistance of heaven, leading to successful completion of the task. People, however, are naturally lazy. In order to justify their lack of willingness to fight this trait, they say, “I can’t,” rather than admitting that they really “don’t want.”

So listen to yourself. When the words “I can’t” leave your lips, summon your internal translator and acknowledge your real meaning: “I don’t want!” Be honest with

yourself. It's only crossed wires that are undermining your efforts. (One Minute With Yourself – Rabbi Raymond Beyda)