

Enemy Escort

When World War II began, large numbers of Jewish refugees from Europe had reached England. In order to avoid the danger of German spies infiltrating England with the fleeing refugees, all “enemy aliens” were interned. A number of these Jews were sent to Australia by ship.

When they boarded, the officer in charge told them to leave their suitcases with all their belongings on deck and not take them to the cabins. During the voyage, a German warship was spotted, and the British ship increased its speed to outrun the enemy. The captain decided to jettison some cargo to further increase speed. The baggage of the refugees was on deck, so it was the first freight to be thrown overboard.

The German warship rapidly approached the British vessel and prepared to torpedo it. The German officers, however, were curious to see what the British ship was throwing overboard. The captain ordered his sailors to retrieve the debris, and found suitcases that contained German books and papers.

The Germans concluded that the British vessel must be a disguised German ship and the passengers obviously must be German, so they closed their torpedo tubes and followed protectively after the British ship. The German warship prevented other German naval vessels from attacking the British ship, which reached safe harbor in Australia along with its many German Jewish passengers.

Another unpublicized naval miracle occurred when a British warship located a German submarine during the war. The British captain was about to destroy the German vessel, when an idea occurred to him. He changed his orders to the crew and told them instead to try to board the submarine. They managed to capture and board the submarine. After securing the vessel, the British officers discovered the sub had on board a vital coding device.

The German command thereafter thought the vessel had been lost at sea, not realizing that the British had captured their code machine and were now able to intercept and decode German radio traffic, a fact that greatly helped the allied war effort.

So many miracles took place during those terrible years. We do not know how the impossible happens, but we know that it will, at the right time, with the direct help of Hashem. (When the Time is Right)

The Lorraine Gammal A"ℋ Edition
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Congregation Magen Abraham

479 Monmouth Road - P.O. Box 444

West Long Branch, New Jersey 07764

(732) 870-2225



SHABBAT

TERUMAH ☆ ℘♦vYρ♣T□,□X♥↑

Haftarah: Melachim I 5:26-6:13

MARCH 3-4, 2017 6 ADAR 5777

Friday Minhah: **5:32 pm**

Candlelighting: **5:32 pm**

Evening Shema after: **6:30 pm**

Shaharit: 5:26, 6:40, 8:30, 9:15 am

Morning Shema by: **8:35 am**

Shabbat Class: 4:00 pm

Shabbat Minhah: 5:10 pm

Shabbat Ends: 6:31 pm (R"Y 7:03 pm)

These times are applicable only for the Deal area.

Sunday Minhah: **5:35 pm**

***Ta'anit Esther* will be on Thursday, March 9. Fast begins at 5:08 am and ends at 6:26 pm. *Minhah* with *tefillin* will be at 5:25 pm.**

Mabrook to Brad & Melody Seruya on the birth of a grandson.

A Message from our Rabbi

”וַעֲשׂוּ אֲרוֹן עֲצֵי שִׁטִּים... וַצְּפִיתָ אֹתוֹ זָהָב טָהוֹר”

“And they shall make an *Aron* of *shittim* wood...you shall cover it with pure gold.” (*Shemot* 25:10-11)

Our *parashah* begins the important subject and beautiful story of the building of the *Mishkan*. Of all the beautiful objects created, the *Aron* which contains the two Tablets stands out. It is to be made of *shittim* wood coated with pure gold. Why not pure gold through and through? Is there a purpose for the wood? Most definitely; the wood represents our most important quality.

Rabbi Dovid Kaplan tells: It started as a gag. John Flemington went online looking to trade a paper clip for a pencil. Someone agreed to the deal, more out of looking for something to break the monotony in his life than out of any need for a paper clip. John then managed to trade a pencil for a pen. The pen went for a stapler, which went for a flashlight, which was then traded for a basketball. The ball traded for a fan, which then went for a chair, then for a table, then for a bicycle, then for a moped, then for a motorcycle, that was traded for a role in a movie and that for a boat, then for a van, and eventually John and his wife ended up trading for...a home in Saskatchewan. That

trade-up process took about a year and John ended up in the Guinness Book of World Records for the most successful trade-up in history!

I know it's Saskatchewan, but a home is a home. For the price of a paper clip, it's not bad. Of course, better than the home is the *mussar* lesson that John has taught us. We all know that one must always strive to grow. But there is something that we often forget that we can strive to unimaginable heights. Our Sages put it differently. They said one must always ask himself when his actions will reach the actions of his forefathers.

The *Aron* which holds the Torah is essentially of wood. Wood is something that grows; it teaches us that a Jew must always grow like the wood grows on a tree.

Shabbat Shalom.

Rabbi Reuven Semah

Bring G-d out of the "House of Worship"

וַיֹּאמֶר לִי מִקְדָּשׁ וְשִׁכְנֹתִי בְתוֹכָם

"They should build a Tabernacle for Me, and I will dwell among them."

(*Shemot* 25:8)

The *Ohr Hahaim* notes that the verse does not conclude "and I will dwell within it," but "within them." The goal, the reason to build the Temple, is not merely to create a House for G-d, but to sanctify a place for Him within the people.

In Western societies, it is easy to be influenced by the notion that religion is something we leave in the "House of Worship." We go, we pray, and then we leave to go deal with other aspects of our lives. This may be a common view, but it is contrary to the Torah's outlook on the relationship between G-d and human beings.

"They should build a Tabernacle for Me, and I will dwell among them." If someone goes next door to borrow a cup of flour, G-d goes along. A man enters a store – and G-d observes the transaction. He goes home to talk with his wife over dinner, and Hashem hears the conversation. In all of these cases, *misvot* of proper conduct and honesty must guide us, and they are just as much a part of our religious obligations as saying the *Shema* and blowing *Shofar*.

We have this sort of relationship with Hashem, because we asked. The *Midrash* says that Hashem offered his Torah to every nation of the world – and we are the ones who responded "*na'aseh v'nishma*," we will do and we will listen. We said we would do, immediately, even while we listened and tried to understand, because we wanted Hashem in our lives. And we still want His influence.

How do we bring him into our homes and our communities? By demonstrating that we desire His presence. In order to build the Tabernacle, materials were needed. How were they acquired? "And Hashem spoke to Moshe, saying, 'Speak to the children of Israel, and take offerings for me, from every man whose heart moves him shall you take my offerings.'" [25:1-2]

We bring Hashem into our lives by doing more than required, by going beyond the "letter of the law." The Tabernacle was built by gifts from those who wanted to go beyond their minimum requirements. Not only must we avoid behavior which would reject His influence, we must also go over and above that which we are commanded to do, in order to express our interest in bringing Him closer. (Rabbi Yaakov Menken)

We See Things from The Wrong Perspective

The following insight was quoted in the name of Rav Dovid Feinstein, shlit"a. The Torah specifies the placement of the various vessels that were used in the *Mishkan*: "You shall place the *Shulhan* outside the Partition, and the *Menorah* opposite the *Shulhan* on the south side of the *Mishkan* and the *Shulhan* you shall place on the north side." [*Shemot* 26:35]

The *Kodesh Kodashim* [Holy of Holies] containing the *Aron* [Ark] with the *Luhot* [Tablets] was on the western side of the *Mishkan*. When a person left the *Kodesh Kodashim*, the northern side (with the *Shulhan*) would be on his left and the southern side (with the *Menorah*) would be on his right. In Judaism in general and in the *Bet HaMikdash* [Temple] ritual in particular, something on the right side has priority. The right side has greater holiness and greater significance than the left side.

Therefore, the *Menorah* representing Torah/Wisdom was appropriately on the right and the *Shulhan* representing Sustenance/Livelihood was on the left. This is echoed by the words of *Shelomo* [Solomon]: "Length of days in its right, and on its left wealth and honor" [*Mishlei* 3:16]. Length of days (*Orech Yamim*) represents the world-to-come, true eternity. This is on the right side. On the left side — less important, less significant, less holy — is wealth and honor.

However, it seems problematic that a person ENTERING the *Mishkan* (facing the west) will have the reverse perception. He will see the *Menorah* on his left (the south side) and the *Shulhan* on his right (the north side). This is the reverse of what should be. "Length of days" (Torah/*Menorah*) is on his left and "wealth and honor" (Sustenance/*Shulhan*) is on his right.

Rav Dovid Feinstein explains that this configuration contains a message for us: We as human beings do not have the right perspective. We are not sitting in the *Kodesh Kodashim*. We do not view the world from the perspective that it is really supposed to be viewed. It appears to us that "wealth and honor" are on the right side and that they have ultimate priority. It appears to us that Torah is on the left side, of lower priority. That is because we have got it wrong. We are viewing life incorrectly. We have a skewed perspective.

The proper way to view life is from the perspective of the Almighty. When looking from the perspective of the *Kodesh Kodashim*, everyone knows that "Length of days" (Torah/Eternity) is on the right side and wealth and honor are on the left side." (Rabbi Yissocher Frand)

Planning to Fail

"Plan ahead!" ordered the plaque on the wall of the supervisor's office. "Don't get caught napping!" warned the paperweight on his desk.

The boss had the right idea about work – and life. A person who does not plan will often miss a good opportunity for success and achievement. Planning, however, is not the same as dreaming. A planner assesses problems and potential solutions, collects facts and materials, and anticipates possible setbacks. A person who dreams, on the other hand, focuses on the results and ignores the difficulties that may arise en route to achieving a goal. The planner deals with each new challenge as it arises; the dreamer may give up in frustration when progress is blocked by unanticipated obstacles.

As you face each new day, you must expect both ups and downs. Problems, when they occur, should be viewed as challenges and used to propel you forward towards successful completion of a task. Those who fail to plan, plan to fail. A good plan anticipates difficulties that are not in the original strategy and converts them into propellant, accelerating the drive towards success. (One Minute With Yourself – Rabbi Raymond Beyda)