

True to His Word

R' Yehoshua Ozer Halperin was a close *talmid* and later a *gabbai* of the Manchester *Rosh Yeshivah*, Rav Yehudah Zev Segal. It wasn't surprising, then, that when he got married in Montreal, Rav Segal agreed to fly in for the wedding.

As is often the case, things were delayed and the wedding got off to a late start. At 11:30 p.m., Rav Segal told his host, R' Yoni Leibowitz, that he was ready to leave.

"But we haven't even *bentched* yet," protested R' Yoni, who was a close friend of the *kallah*'s family and had intended to remain until the wedding was over. He was surprised that the *Rosh Yeshivah* would want to leave early after flying to Montreal specifically for the wedding.

"It's alright," replied Rav Segal. "You can drop me off at home and then return to the hall to *bentch*. I *bentched* already."

R' Yoni tried convincing Rav Segal to remain a little longer, but in his soft yet firm voice, the *Rosh Yeshivah* insisted that he needed to get back. R' Yoni had no choice but to bring his esteemed guest home.

When the car pulled up in front of the house, Rav Segal encouraged his host to return to the wedding hall and R' Yoni gratefully obliged.

The next morning, Rav Segal turned to his host and said, "Do you know why I left the wedding hall early?"

"No," replied R' Yoni. "Please tell me."

Rav Segal explained. "As we stepped out the door to go to the wedding, one of your children asked you when you would be returning home. You answered, 'Go to sleep before we come home. But don't worry, someone will be home by midnight.'

"When I saw that the wedding was running late," continued Rav Segal, "I realized that you no longer had any intention of returning home by twelve o'clock. I insisted on being driven home to be sure that your mouth would not have uttered words of *sheker* (untruth)." (Sparks of Majesty)

The Lorraine Gammal A"K Edition

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ס"ט

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SHABBAT

TERUMAH ☆ ט"תתשפ"ח, אדר א' תשפ"ח

Haftarah: Melachim I 5:26-6:13

FEBRUARY 8-9, 2019 4 ADAR I 5779

Friday Minhah: **5:05 pm**

Candlelighting: **5:05 pm**

Evening Shema after: **6:03 pm**

Shaharit: **5:58, 6:40, 8:10, 9:15 am**

Morning Shema by: **8:57 am**

Shabbat Classes: **3:30 pm**

Shabbat Minhah: **4:45 pm**

Shabbat Ends: **6:04 pm (R)"T 6:36 pm**

These times are applicable only for the Deal area. Sunday Minhah: **5:10 pm**

A Message from our Rabbi

"וַעֲשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם"

"And they shall make a sanctuary for me, and I will dwell in their midst"
(*Shemot* 25:8)

The Dubno Magid explained this verse with a parable: A wealthy child brought a wallet to school. Upon seeing it, his less affluent friend became envious of him and began saving his pennies to be able to purchase a similar wallet. The wealthy boy turned to his friend and said to him, "Of what use is a new, elegant wallet to you if you have nothing to put in it?"

The same is true, concluded the Dubno Magid, with the construction of a *Mikdash* – the purpose of building it is so that it will be filled with the Divine presence through Jews studying and observing Torah. Erecting magnificent temples which remain empty is of no significance.

Shabbat Shalom.

Rabbi Reuven Semah

Levels of Giving

Rabenu Ephraim was one of the early *Talmudic* commentators. *Tosafot* quotes him many times in Shas. *Rabenu* Ephraim makes the following comment: The Torah lists the materials used in the construction of the *Mishkan*. The first time the materials are listed, the Torah enumerates them in descending order: Gold, silver, and copper.

Rabenu Ephraim says that “gold, silver, and copper” is a reference to three types of individuals who donate to charitable causes. *Zahav* (*zayin-hay-bet*) is an acronym for “*Zeh Hanoten Bari*” – this is the one who gives charity when healthy. This is the highest level of charity giving. *Kesef* (*kaf-samech-peh*) is an acronym for “*K’shera-ah Sakanah Poteach*” – this is the one who gives charity when he sees danger approaching. A person who does not “open up his wallet” until he perceives danger on the horizon is demonstrating a lower level of generosity. Finally, *Nehoshet* (*nun-het-shin-taf*) is an acronym for “*Nadar Holeh Sheyomar Tenu*” — someone who is already sick and perhaps even on his death bed before he is prepared to give charitably so that he will recover from his illness. This is the lowest level of charitable giving. (Rabbi Yissocher Frand)

Home Sweet Home

They shall make for Me a (*Mikdash*) Sanctuary that I may dwell among them – in conformance with all that I show you, the form of the (*Mishkan*) Tabernacle and the form of all its vessels; and so you shall do! (*Shemot* 25:8-9) Why is the promise of making a *Mikdash*-Tabernacle “that I may dwell among them”? Rather, it should have concluded that I will dwell in “it”- the sanctuary.

There is a famous *Midrash* that Hashem offered the Torah to the other nations but they turned it down. What does it mean that Hashem offered the other nations the Torah? How do we understand that when offered, they asked what is written in it, and upon hearing about certain key laws they refused? Then when we were offered we unanimously agreed that “We will do (first) and (then) understand”!? How does one do before understanding?

There’s a *Mishnah* in *Pirkei Abot* that may just be the key. “Let your house be a meeting place for Sages...” (*Abot* 1:4) *Rabenu* Yona confirms the notion that one’s home should be a place where the wise congregate. How is it possible to fulfill this principle as a universal maxim? Only certain people will merit hosting the Sages when the class or the parlor meeting is taking place. How can every individual house be that meeting place for the Sages?

I once heard such a beautiful explanation of that *Mishnah*. Your home should be the type of environment that the Sages would feel as comfortable entering as you would be hosting them. Imagine that you find out that the *Gadol HaDor*, Rabbi Chaim Kanievsky, is coming to your house. Now how much discomfort would that bring? How much joy?! How much would the pictures on the walls, the technological instrumentations, and the tone of the house have to be adjusted to accommodate that brief stay?!

Now what if it turned out to be a visit for a whole day, and then you discover he is staying an entire week, and then this great man decides to move in! Would it be received as great news or terrible news? Sure most people can control themselves for the duration of a religious service for an hour or two once a week. However, how many

would feel comfortable enough to invite the Divine Presence into the midst of their house forever!?

When the other nations refused the Torah it was a sad but honest admission that Torah was not a neat and comfortable fit. Certain aspects, yes, sure, but other mandatory requirements would feel far too restrictive and inhibiting to some part of their passion and/ or fancy.

When the Nation of Israel accepted the Torah they were not only acknowledging for themselves back then but for us too, now, and for all time, that the Torah and Hashem’s expectations agree with us. It may seem to the untrained eye like an overwhelmingly awesome task and one can easily be intimidated by the thought of all the demands, but once we would begin doing them then it would be understood how perfect the match really is.

The ultimate opportunity to demonstrate this truth is accompanied by the Commandment to “make for Me a *Mikdash* and I shall dwell among them”. The actual act of doing and building a *Mishkan* according to The Almighty’s specifications may just be the sincerest invitation we can offer Hashem to live in our midst. (Rabbi Label Lam)

Successful Failure

According to Rabbi Akiva Tatz, many of the things that we look at as intrinsically bad have a side that is really good. Even failing can be positive.

In order for human beings to grow and reach new heights, Hashem confronts them with obstacles and tests. He does not do it to find out what they are going to do in the test situation – He already knows that. The test is an opportunity for people to grow.

Even failure presents a positive side. By analyzing failure, a person may discover a positive approach for similar situations in the future.

Rabbi Tatz adds, “It is not so much what failure does to people as what people do with the events which they perceive as failures.” After all, it is best to say, “I can be successful in the future regardless of what has happened in the past.” As Shelomoh *Hamelech* said: “For seven times the righteous fall and arise (again and again)” (*Mishlei* 24:16).

When you experience something you perceive as failure, say to yourself, “I am certainly disappointed that I did not succeed. However, the wisdom I have gained from past experiences which I also thought were failures, but which turned out to be all right, makes me feel that perhaps even now I am misinterpreting these events. In the end it will all work out.”

How you react to your failures will determine whether you grow from them or not. Take an analytical approach. Find the cause. Work on a remedy. A negative deed can have a positive result – if your reaction is the proper one. (One Minute With Yourself – Rabbi Raymond Beyda)

Stages of Redemption

“Each stage of development of a baby is governed by a rigid time schedule, which is followed by both the mother’s body and the growing baby. Now, that’s a miracle. It takes weeks and months for the baby to develop, step by step and each step is performed at its designated time point in time.”

Our ancestors were redeemed from slavery in 4 stages of redemption, exactly the prescription Hashem set up for them. The key to reach goals is in its stages of development. Step by Step, one day at a time and steadiness in our service to Hashem bring us closer to a personal redemption. (Norman D. Levy; Based on Rabbi Miller’s, *Duties of the Mind*)

