

who see themselves as *being* bad end up giving themselves license to *do* what is bad.

Our sages teach: "Do not judge yourself to be a wicked person." Therefore, the correct response to the *Yeser Hara's* negative assessment is to retort: "No one is perfect. *Teshubah*- repentance- was created for everyone, because everyone makes mistakes."

It is very possible for anyone to fall into a mood of low self-esteem. It takes a minute of reassessment to look at the positives and to remember that you *are* good- it's just that sometimes you *do* something that isn't right. Pick yourself up, dust yourself off, try to fix what you've damaged, and resolve to do better next time. (One Minute with Yourself – Rabbi Raymond Beyda)

Blessing for a Son

Everything was going well for R' Ephraim, a G-d fearing Jew – with one significant exception. Though R' Ephraim had been married for a number of years, he and his wife had not yet been blessed with children. His situation led him to seek counsel with the holy *Divrei Chaim*, Rav Chaim Sanzer zt"l (1793-1876).

The *Divrei Chaim* accepted his petitioner warmly, listening sympathetically as R' Ephraim elaborated on his unfortunate situation. Before R' Ephraim took his leave, the *Divrei Chaim* blessed him. "You will have a son within the year."

R' Ephraim was jubilant. So certain was he of the fulfillment of the *sadik's* blessing that he presented himself the very next day at the city council, to register the birth of a boy to himself and his wife. He named his unborn child Avraham.

And indeed, within the year, R' Ephraim's wife gave birth of a beautiful baby...girl! By now, R' Ephraim's friends and acquaintances had heard of the blessing from the Sanzer Rebbe. "A girl?" they wondered. "The Rebbe said a boy!"

But R' Ephraim had no qualms. He and his wife derived boundless pleasure from their young daughter. Over the years, their family expanded from one daughter to five – all girls.

At long last, R' Ephraim's wife gave birth to a baby boy. The ecstatic R' Ephraim named him Avraham. The Rebbe's blessing had come to fruition!

Avraham blossomed and grew. He was a bright little boy and he excelled in his learning. Their family was a happy one – until the day the draft notice arrived.

R' Ephraim was terrified, his wife fretful and despondent. Everyone knew the gloomy future of a soldier in the army. Boys just sixteen years old were torn from their families, stolen away from Hashem and His Torah and thrust into the rigid life of the military. But Avraham was still only seven years old!

And then the realization dawned. In truth, Avraham was only seven, but his birth had been recorded sixteen years earlier, when the Rebbe had first guaranteed R' Ephraim a son nine years before his actual birth. R' Ephraim hadn't bothered re-registering his birth, since his name had already been registered.

But no amount of explanation would excuse young Avraham from his duty in the army. With a heavy heart and a fiercely loving grasp on his little boy's hand, R' Ephraim accompanied Avraham to his examination.

Father and son entered the room. The ruthless officers looked with disbelief at their prospective new soldier. "This is your son?" the astonished officer asked. "He must be a midget. He can't be a soldier in our army! Take him away and be off with you!"

Now R' Ephraim understood the hidden secret in the Rebbe's blessing so many years before. His friends and acquaintances recognized the miracle that saved his son was a result of R' Ephraim's complete faith and trust in the words of the *sadik*. (Visions of Greatness VIII)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשָׁמַת לְאָה בַּת בְּהִיָּה

בס"ד

Congregation Magen Abraham

479 Monmouth Road - P.O. Box 444

West Long Branch, New Jersey 07764

(732) 870-2225



שַׁבַּת וַיִּקְהַל-פְּקוּדֵי * שַׁבַּת וַיִּקְהַל-פְּקוּדֵי

SHABBAT HAHODESH שַׁבַּת הַחֹדֶשׁ

Haftarah: Yehezkel 45:18 - 46:15

MARCH 12-13, 2021 29 ADAR 5781

Friday Minhah: 5:42 pm

Shir Hashirim (midrash): 5:32 pm

Minhah (midrash): 5:42 pm

Candlelighting: 5:42 pm

Evening Shema after: 6:40 pm

These times are applicable only for the Deal area.

Shaharit: 5:12, 7:00, 8:00, 8:15, 9:00 am

Morning Shema by: 8:24 am

Shabbat Class: 4:20 pm

Shabbat Minhah: 1:30 & 5:20 pm

Shabbat Ends: 6:41 pm (R"Y 7:13 pm)

Sunday Minhah: 6:45 pm

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

Rosh Hodesh Nisan will be celebrated on Sunday, March 14.

Mabrook to Michael & Elizabeth Hirschler on the birth of a baby girl. Mabrook to the grandparents, Jaime & Ana Biton. Mabrook to the great-grandparents, Armando & Luisa Behar.

Mabrook to Ikey & Sabrina Sasson on the marriage of their son, Jojo, to Jennifer Anteby.

Mabrook to Jason & Annette Dana on the birth of a baby boy. Mabrook to the grandparents, Morris & Susan Dana.

A Message from our Rabbi

”וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה ה' אֶת-מֹשֶׁה בֶּן עֲשׂוֹר

“And the Children of Israel did like all that Hashem commanded them, so did they do” (Shemot 39:32)

”וְהַנְּשִׂאִם הֵבִיאוּ אֶת אַבְנֵי הַשֹּׁהַם”

“The princes brought the *shoham* stones” (Shemot 35:27)

In *Parashat Pekudei*, it says over and over again “and they did as Hashem commanded.” This statement was made not only at the completion, which is the *pasuk* quoted above, but also upon every part of the *Mishkan*. This teaches us that there was no other goal but to do the command of Hashem, to donate. It was not that as each part was completed, there was a higher goal to finish the *Mishkan*.

The *nesi'im*, the heads of the tribes, did it differently. *Rashi* says, “But the princes had said the following: Let the public contribute whatever they contribute and what they leave out, we will complete.” Since the public completed everything, the princes said, “What is left for us to do?” Therefore they brought the *shoham* stones, the only items not yet contributed. Because they lagged at the outset, a letter was deleted from their name. *Nesi'im* is written without a *yud*.

Why were they criticized? After all, it could be that they would have donated all that was missing. The answer is that they had a separate goal, to finish the *Mishkan*. Every part of the *Mishkan* had a separate command, and there was no need to have in mind to complete the *Mishkan*. It is for this reason the *perashah* repeats at every juncture that they did as Hashem commanded. Every Jew was commanded to donate. The princes had a different goal, which was not part of the command.

It is a great source of happiness to know that we follow the command of Hashem.

Shabbat Shalom

Rabbi Reuven Semah

All it Takes is Confidence

Aside from the mandatory silver half-*shekel* that each Jew had to contribute towards building the *Mishkan*, which was used to construct its beam-supporting sockets, they were also invited to donate other types of building materials such as gold, leather, and high-quality wool and fabric. The tribal princes—the wealthiest of the generation—had a proposition. “You collect whatever you can,” they told Moshe, “we will fill in the gap.” Let everyone donate what they like, and they would supply everything else.

In the end, though, every man and woman whose heart motivated them...brought a free-willed offering to Hashem! Despite the princes' generous offer, there was no ‘difference’ to make up. The only thing left for them to bring was the *Shoham* Stones which rested on the *Kohen Gadol's* shoulder straps.

It was a generous offer that in the end amounted to nothing, and the princes are criticized for it. *Nesi'im*, the Hebrew word for princes, is written here deficiently, without one of its two *yuds*. Yet we might still question why they were criticized. After all, they had no way of knowing that the tribes would donate so generously, leaving nothing for them to give. Perhaps they should have given something immediately, and not have risked being left with nothing to give. Perhaps they should have had a little more foresight—but how does the harsh criticism suit the seemingly minor crime?

The most powerful motivational phrase, it is said, is the simple, “I know you can do it!” There's nothing that makes us feel responsibility, and take that responsibility more seriously, than the notion that others are relying on us. Research has shown that in companies where the employees are given responsibility for some level of decision-making, they tend to contribute at a level far greater than employees who are watched like hawks by their superiors. Show a person you have confidence in them, and they will do their best to prove you right. Show someone you have no confidence in them—and they'll prove you right too!

Perhaps this, says the *Mayan Ha-shavua*, was the fault of the princes. Their promise contains an implicit lack of confidence in the members of their tribes. Why would they assume that the people, having been told by Moshe the great importance the Almighty placed on the building of the *Mishkan*, would come up short? As leaders of their tribes, there should have been no doubt in their minds that their charges would never fall short when dealing with such a monumental task. And as leaders, this confidence should have been clear to everyone. Instead, their promise to Moshe casts doubts on everyone else's spirit of generosity—an unacceptable flaw in the message

they communicate to the people they're supposed to be leading and motivating.

This is why, he explains, the deficient letter is not missing from their personal names, but rather from the word *nesi'im*—princes or leaders. It was a fault in their leadership to express doubt in the abilities of their charges, and it is in the word that identifies them as leaders that the deficiency is found.

Many times in our prayers we recite verses that give voice to our great trust in Hashem to care for us, satisfy our needs, etc. “Praiseworthy is the man who puts his trust in Hashem—Hashem will be a source of strength to him.” “Hashem desires those who fear Him—those who await His kindness.”

Aside from strengthening our faith, these verses serve another purpose. Hashem, so to speak, is *Avinu She-bashamayim*, our Father in Heaven. When we think, speak, and act as if we can do things on our own and ‘take care of ourselves,’ Hashem, to the extent we can express it, treats us in a like manner. He allows us to ‘take care of things,’ and suffer the consequences of human short-sightedness and error.

But when we say to Hashem, “We have no one to rely on but You,” (and we mean it), Hashem responds by giving us an extra measure of *Siyata di-Shemaya* (Heavenly assistance). Not to say that, G-d forbid, Hashem needs the ‘motivation’ of knowing we rely in Him and believe in Him, but when our Father sees that we place all our hopes, aspirations, and lives in His hands, His love for us is aroused, and He treats us with the love and care of a father to his son. (Rabbi Eliyahu Hoffman)

Extra Extra

(*Shemot* 36:7) “וְהַמְלָאָה הִיְתָה דִּים לְכֹל־הַמְלָאָה לְעֹשׂוֹת אֹתָהּ וְהוֹתֵר”

“But the *melachah/work* had been enough and there was extra”

The *Ohr Ha'chaim Hakadosh* explains: Although *Bnei Yisrael* donated more materials than were needed for the *Mishkan*, Hashem caused a miracle to occur such that everything that was donated was used. Why? Due to his love for *Bnei Yisrael*, Hashem did not want any person to feel that his donation had been rejected.

One could also interpret the verse in the opposite way, writes R' Yisrael Dan Taub, the Modzhitzer Rebbe, in the name of his ancestor R' Yechezkel of Kozmir z"l. The verse could mean that although *Bnei Yisrael* brought exactly enough materials for the *Mishkan*, Hashem caused a miracle and there were leftover materials.

What would have been the purpose of such a miracle? R' Taub explains that, in order to promote humility, Hashem wanted each person to feel as if his donation had been the extra one. Why? Because the purpose of the *Mishkan* was to atone for the Golden Calf. Our Sages teach that haughtiness is a form of idol worship. Accordingly, the atonement for idol worship is humility. (Rabbi Shlomo Katz)

Adult Rearing

Certain child-rearing theories are subject to debate among experts and parents alike. How to discipline a child is, of course, a controversial area of dispute. Another is separating a show of affection or bonding from just plain “spoiling.” But one principle that gets universal approval is that of building a child's self-esteem. Even when disciplining a youngster for unacceptable behavior, you should, experts say, criticize the behavior and not the child: “What you are *doing* is bad,” rather than “*You* are bad!”

Conclusions that seem clear when applied to others sometimes get cloudy when applied to yourself. “I'm so stupid. Nobody with a brain could do what I just did,” or “I'll never be like my neighbor Avraham. I'm just no good,” are examples of negative self-assessment that may lead to disaster. Such assessments are weapons of the Evil Inclination; the *Yeser Hara* attacks by getting the person to say, “I am no good.” People