

stamp their wares with an expiration date indicating the shelf life of the product. Unfortunately, Hashem also stamps each individual with an expiration date – but he does not allow any of us to see the last day of life inscribed in the “packaging.”

When you are bored with life or overwhelmed by its challenges, take a minute to see the gift for what it really is – an opportunity that requires a pro-active approach to yield its positive results. Get up and do what you know you must to achieve your goal – true happiness for eternity. (One Minute With Yourself – Rabbi Raymond Beyda)

Guidance and Protection

“Caring for a baby and protecting him involves supervising him. He might want to put small things into his mouth or climb onto dangerous places. There are all kinds of things that he might do to harm himself and the parents have to force him to stop against his wishes.”

Children look up to their parents for supervision and guidance. The same way children look up to their parents, we should look up to Hashem for guidance and protection. (Norman D. Levy Based on Rabbi Miller's teachings with permission from *Simchas Hachaim Yeshiva Gedola Bais Israel*)

A New Member in the Family

In the early 1980's, R' Paysach Diskind and his grandfather, Rav Yaakov Kamenetsky, zt"l, enjoyed a few weeks each summer at Camp Ohr Shraga in the Catskills. Paysach cherished the hours he spent learning with his grandfather each day.

One morning, Rav Yaakov informed Paysach that he would not be able to learn with him the following day, as he would be attending a *berit milah* in Brooklyn. He planned to leave camp that evening, have someone drive him to Monsey, New York, where he would spend the night, and then wake up early the next morning to travel to Brooklyn for the *milah*. “Whose *bris* are you going to?” asked Paysach.

“I am going to a *bris* for a baby who was born to a family who are *gerim* (converts). I really do not know the family well, but since I was asked to be *sandak*, I feel that it is only proper that I should go,” said R' Yaakov.

Paysach was stunned. His grandfather was almost ninety years old and in poor health. Why would he plan a long trip to attend the *simchah* of a family he barely knew? Paysach asked his grandfather to elaborate.

Rav Yaakov explained. “Initially, when the father of this baby called me and asked me to be *sandak*, I told him to ask his own Rabbi. The man told me that his Rabbi was Rav Avigdor Miller, and that he had already called him before calling me. Rabbi Miller had suggested that since the father knew me, albeit slightly, he should ask me to be *sandak*. If, however, it would be difficult for me to attend, he would feel privileged to accept this honor.

“Well,” continued Rav Yaakov, “had anyone else asked me to be *sandak*, I would have certainly declined. I would have insisted that they ask their own Rabbi, as traditionally the honor of *sandak* goes to one's own Rabbi. However, this man might not understand protocol, as he was not born Jewish. He might be confused and slighted as to why his Rabbi would send him to me, only to have me send him back to his Rabbi. In the back of his mind, he would believe that he was getting the ‘royal run-around,’ that no one really wanted to be *sandak* for his child because he is a *ger*. I cannot let him think this. In this situation, I must accept, even if it is difficult for me.”

Rav Yaakov put the feelings of this family ahead of his own comfort. Unquestionable, his actions made this family proud to be part of such a special Jewish nation. (For Goodness' Sake)

The Lorraine Gammal A "H Edition
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SHABBAT SHEKALIM

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Haftarah: Melachim II 11:17 - 12:17

MARCH 1-2, 2019 25 ADAR I 5779

Friday Minhah: 5:29 pm

Candlelighting: 5:29 pm

Evening Shema after: 6:27 pm

Shaharit: 5:30, 6:40, 8:10, 9:15 am

Morning Shema by: 8:37 am

Shabbat Classes: 4:00 pm

Shabbat Minhah: 5:10 pm

Shabbat Ends: 6:29 pm (R"Y 7:01 pm)

These times are applicable only for the Deal area.

Sunday Minhah: 5:35 pm

Rosh Hodesh Adar II will be celebrated on Thursday & Friday, March 6 & 7.

Mabrook to Moshe & Cherise Dayan on the birth of a baby girl. Mabrook to the grandparents, Mark & Aileen Mizrahi and Albert & Elisa Dayan.

Condolences to Solomon Torgueman on the passing of his father, Felix Torgueman.

A Message from our Rabbi

“All of those among you who are wise of heart should come and do.”
 (Shemot 35:10)

“No man or woman should do nay more work for the holy contributions.”
 (Shemot 36:6)

Parashat Vayakhel begins the actual command to the people to build the *Mishkan*. As usual, the *perashah* contains many important lessons. We will present two.

Firstly, the *Parperat Lechohma* points out homiletically, that in many communal projects there are some who feel that they can fulfill their obligations merely by offering suggestions and advice, without expending any additional effort. It was those people whom Moshe was addressing when he said, “Let all of those among you who are wise...come and do...” and not feel that they have contributed their share with the advice they have offered.

Secondly, the *parashah* relates that because of the overwhelming response Moshe had to tell the people that there was enough. The students of Rabbi Yisrael Salanter z"tl once asked their Rebbe, "Why did Moshe proclaim that no one should do any more work for the *Mishkan*? Why didn't he command them not to bring anything else for the *Mishkan*?"

The Rabbi replied, "Moshe *Rabenu* realized that if he would announce that they would not accept any more donations, there would be people who worked hard to produce beautiful articles for the *Mishkan* but had not had the opportunity to bring them to the *Mishkan*, who would feel hurt, because their labors would have been in vain. Therefore, Moshe proclaimed that no one should do any more work on behalf of the *Mishkan*. However, the articles which people exerted time and effort in order to produce would still be accepted."

We can derive from here the importance of having consideration for other people's feelings. Shabbat Shalom. Rabbi Reuven Semah

The Importance of Zerizut

There was once an important meeting that was attended by R' Yisrael Salanter. As was not uncommon in those days, the Czar made a terrible decree against our nation. The Rabbis gathered to discuss what steps should be taken to protect us. A great debate ensued; many Rabbis were in favor of traveling to St. Petersburg to meet with bureaucrats in an attempt to nullify the decree. Others thought that such attempts would not lead to success and could possibly even further frustrate matters. The debate continued until R' Yisrael Salanter announced, "We are going to St. Petersburg." Due to his great stature, no one questioned his decision. And so the group undertook the difficult journey to the capital city.

Arriving in St. Petersburg, R' Yisrael turned to the others and asked, "So what is the final decision; shall we meet with the officials or not?" The group turned to look at their great leader with an expression of confusion, "Wasn't that the purpose of the trip?" R' Yisrael smiled and replied, "As long as we were at home it was impossible to make an unbiased opinion. By nature we are lazy. It is possible that we vetoed the idea out of laziness, not because it was defective. The only way for us to get clear perception was for us to make the trip. Now that laziness no longer plays a role we have the ability to make a true decision."

We find this concept in this week's *parashah*. When Moshe made an appeal for the *Mishkan*, everyone brought donations with great *zerizut* (alacrity). Only the *zayim* (tribal leaders) tarried in bringing their contributions. Rashi states that since they were lazy, they lost the letter *ז* from their name, as the Torah writes *נשאם* here without a *ז*.

R' Chaim Shmulevitz asks, "Why were they deserving of punishment, the reason why they didn't bring donations right away was because they wanted to contribute whatever was lacking. Thus they waited until everyone else finished bringing. Why was this considered a wrongdoing?"

R' Chaim answers, "It is true that on a conscious level this was their calculation. However, the Torah is revealing that behind the scenes it was really their laziness that warped their perception. If not for their laziness they would have donated immediately."

As the *Mesilat Yesharim* states, 'If you were to ask a lazy person why he failed to do something, he will reply with many answers as to why his inaction was proper. However, all of them are not born from logic; rather they are an offshoot of his warped thinking initiated by his laziness. The rule of the thumb is: every leniency needs to be checked out to insure that it is not an offshoot of our bias.'

Hundreds of times we are forced to make decisions; it is of utmost importance to make sure that our decision is not a result of laziness. The more we transform ourselves into a *zariz*, the more we will be free of the warped justifications of laziness, and the more we will merit a special connection with Hashem. (*Tiferes Yosef*)

Perfection

כָּכֹל אֲשֶׁר-צִוָּה ה' אֶת-מֹשֶׁה בֶּן עֲשׂוֹ בְּנֵי יִשְׂרָאֵל... וְהָיָה עָשׂוֹ אֶתְּךָ כְּאֶשֶׁר צִוָּה ה' בֶּן עֲשׂוֹ וַיְבָרֶךְ אֹתָם מֹשֶׁה

"Like all that G-d commanded Moshe, so the Children of Israel did all of the work...and behold, they had done it; in accordance with what G-d had Commanded, so they did, and Moshe blessed them." (Shemot 39:42-43)

This appears to be repetitive. Why must it go back and say that "in accordance with what G-d had commanded, so they did?" We already know that they "did all of the work" "like all that G-d commanded Moshe!"

The *Hatam Sofer* explains: "labor," or *melachah* in Hebrew, refers to what they actually did with their hands, while "work," or *abodah*, refers to the effort, the motivation in their heart, even without action. *Abodah* can also be translated as "service," which makes this dichotomy easier to understand. In the *Shema*, we read that we are to "love the L-rd your G-d and to serve Him with all your heart and with all your soul." Our Sages ask: "What is the 'service' that is in the heart? This refers to prayer."

The verse says, "Like all that G-d commanded Moshe, so the Children of Israel did all of the work." They did it as Hashem wanted it: they "put their hearts into it." They did the work with a full heart.

How did Moshe know this? How could he tell that they gave of themselves with a full heart? He saw that the work had been done completely and to perfection, without any omissions or defects. From this, he recognized that they obviously were totally dedicated to the work, with purest intent, as Hashem desired. Had they lacked this purity of heart, they would not have merited such success, to produce perfection. Only with total dedication could the result be that "in accordance with all that Hashem Commanded, so they did." And for this, Moshe blessed them.

If a person's motivation is to produce something perfect for G-d, then he or she will be concentrating entirely upon the product. But if, on the other hand, a person also has an individual agenda, for self-glorification, fame or reward, then this can lead down the path of destruction. All of a sudden, I'm not looking for perfection — I'm looking to be better than everyone else. Perfection is where everything fits together. But in order to be superior, bigger, greater, then my product cannot be identical to someone else's, and cannot mesh with his. The result cannot be perfect. The result will fall apart.

When we work for a cause greater than ourselves, that is when we can see success. It is what benefits G-d and others, rather than what serves our own needs and wants, that merits the best result. (Rabbi Yaakov Menken)

Expiration Date

A wit once quipped: "I love living. I have some problems with my life, but living is the best thing they've come up with so far."

This statement is cute, but it is not smart. The person who believes as this joker does is accepting a passive approach to life and saying, "Hey, I'd like to do better, but I didn't ask to be born, so I will take whatever I get."

True, life is a challenge, but it is also a gift — a very valuable one. Those who consider life a magnificent present from Hashem, and view it as an opportunity to

achieve true happiness in this world and the next, can't just sit back and take life as it comes.

The government protects consumers by requiring food-processing companies to