

review of the action on the field from several different angles and at variable speeds, and even offers a freeze-frame look at the game.

Although this advance has given fans the opportunity to analyze and clarify what has happened at high speeds with slow-motion clarity, there is a difference between a first look and watching the replay. While engrossed in the excitement of the game, your heart beats with the anticipation of success and the apprehension of defeat. On the other hand, when you view a replay, the cool, analytical self takes over. Once you know the result, you can calmly view in retrospect what you might have missed in the heat of the battle. The “unknown” has been eliminated, and so low blood pressure is maintained.

The history of mankind was written by Hashem many millennia ago. In *Isaiah* (41:4) it states that Hashem proclaims from the beginning of time, the fate of future generations (*koreh hadorot merosh*). We are merely watching the videotape of life as the story plays out from Creation to ultimate salvation. If you totally trust that Hashem is in charge and that all He does is good, then you can better cope with the vicissitudes of life.

Should one of the dips on the time line of life occur, don't panic. The scene you are watching is just the replay. The producer/director has written a happy ending. It only takes a heartbeat to put things in perspective and get back on a calm track. (One Minute With Yourself – Rabbi Raymond Beyda)

Spring Showers

Two couples met to discuss the possible match of their children. The boy's parents, Mr. & Mrs. Gross, came at the appointed hour to the home of the girls' parents, the Schwartzes. The conversation between the two couples was stilted and uncomfortable, and they were unable to break the ice. After an hour or so, the Grosses stood up to leave. Although nothing specific was said, both sides felt that they were not suited, and it was clear that they would inform the shadchan that they would not be proceeding with this shidduch.

Just as the Grosses left, there was a huge cloudburst. The rain came down in buckets, and they stood on the porch of the Schwartz home, waiting for the downpour to let up a bit so they could run to their car. The rain, however, seemed to have no intention of easing, and the Grosses waited for at least ten minutes before deciding that they couldn't stand there all night and would have to brace the storm. Mr. Schwartz, who had heard the drumming of the heavy rain, opened the front door at that point to see if he had closed his car windows all the way, and he saw the Grosses standing outside on the porch.

“What weather!” Mr. Schwartz exclaimed. “Please come back in and wait at least until the rain eases up a bit.”

The Grosses sheepishly walked back inside and sat down. Mrs. Schwartz asked them to take off their coats and immediately brought out some hot tea and cake. Before they knew it, a friendly conversation ensued and they found that they had a lot in common. With the pressure of “making a shidduch” removed, both couples were less self-conscious and more relaxed, and the dialogue flowed.

Meanwhile, the rain had eased, but the couples were deeply engrossed in their discussion of the important matters that would ultimately affect their children. Some time later, the match was made and the families were united. (There is no such thing as coincidence 2)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשָׁמַת לְאָה בַּת בְּהֵיָה

בס"ד

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SHABBAT TERUMAH ☆ הַתְּרוּמָה

SHABBAT ZACHOR

Haftarah: Shemuel I 15:1-34

FEBRUARY 19-20, 2021 8 ADAR 5781

Friday Minhah: **5:18 pm**

Shir Hashirim (midrash): **5:08 pm**

Minhah (midrash): **5:18 pm**

Candlelighting: **5:18 pm**

Evening Shema after: **6:16 pm**

These times are applicable only for the Deal area.

Shaharit: **5:44, 7:00, 8:00, 8:15, 9:00 am**

Morning Shema by: **8:46 am**

Shabbat Class: **3:55 pm**

Shabbat Minhah: **1:30 & 4:55 pm**

Shabbat Ends: **6:17 pm (R"Y 6:49 pm)**

Sunday Minhah: **5:20 pm**

Shabbat Zachor - This Shabbat, we will read an extra portion of Torah which commands us to remember what Amalek did to us and our obligation to wipe him out. All men are required to hear this special reading and even women should try to fulfill this obligation.

Weather permitting, *Bircat Halebanah* will be recited on Saturday night. If not, it may be said until Thursday night, Feb. 25.

A Message from our Rabbi

“לְיִהוּדִים הִיָּתָה אוֹרָה וְשִׂמְחָה וְשֵׁן וְיִקָּר”

“The Jews had light and gladness and joy and honor.” (*Megilat Esther* 8:16)

The *Gemara* (*Megilah* 16b) quotes the above *pasuk*. *Rashi* there explains that Haman also decreed about the performance of *misvot*, since the *pasuk* says that they now had “light” which is Torah, “gladness” which is the Yom Tov holidays, “joy” which is *berit milah*, “honor” which is *tefillin*. *Rashi* says that Haman decreed against all of these.

Rabbi Matisyahu Solomon asks a question in the name of the *Sefer Matnat Halevi*. Where do we find that Haman decreed against the *misvot*? We only find that Haman wanted to kill all the Jews and did not stop them from their performance of these *misvot*. Therefore he leaves the question unanswered. Why does the *Gemara* and *Rashi* imply that Haman did decree against the *misvot*?

Rabbi Solomon gives an ingenious answer. Haman's decree was only on the physical lives of the Jews, not on the *misvot*. However after the decree was found out,

the Jews began to think: what is the worst part of this decree? What bothers us most to leave this world now? Is it because we won't be able to enjoy our money or other worldly pleasures? Or will we miss being with our family or good friends? Is this the reason it pains us to leave this world? No, what bothers us is that we will no longer have the chance to overcome our nature and other obstacles that try to stop us from doing Hashem's will in this world. So what bothered them was that they wouldn't be able to study Torah and perform *misvot*. For after all, that is our "life and the length of our days." This is what *Rashi* means when he says "on all these Haman decreed." In their eyes the decree of Haman which was to take away their lives was really a decree of death from the life of Torah and Shabbat and holidays and *milah* and *tefillin*.

Shabbat Shalom

Rabbi Reuven Semah

Colors of Joy

The new Jewish month of *Adar* begins today, ushering in the joyous holidays of Purim and Pesah. In this spirit the Sages of the *Talmud* have said "When *Adar* arrives, we increase in happiness."

We don't think of happiness, true happiness, as something to be legislated. You either are happy or you aren't. How can we follow the directive of the *Talmud* to be happy if we happen to be feeling miserable? We might try to change our mood by listening to music, but does such distraction really make us happy? An interesting detail from this week's Torah portion can help us understand this.

The skin of an exotic animal called the *Tahash* was used as the covering for the *Mishkan*, a portable Temple used by the Jewish people before the permanent construction of the Holy Temple in Jerusalem. *Rashi* says this animal existed at the time of the *Mishkan*, but has become extinct. He goes on to explain that the translation of *Tahash* in Aramaic, the language of the *Talmud* and a popular language among people in *Talmudic* times, is *Sasgona*. Aramaic had many words taken from the Hebrew language, and *Rashi* writes that "*Sasgona*" is a contraction of the words "*Sas*" and "*Givana*," "Happy" and "Colors." The *Tahash* animal took pride, as it were, in its unique hide that displayed a variety of colors.

Besides the aesthetic qualities of having the multicolored *Tahash* adorn the *Mishkan*, it also carried symbolic qualities for the house of worship. The *Zohar* compares the Jewish people to the *Tahash*. In service of G-d they rejoice in the many varieties of circumstances they encounter through life. There are times of success, times of sadness, times of excitement, and times of tragedy. Serving G-d challenges us to find a positive perspective in all of these times and rejoice in the richness of color that life in this world brings.

In this time of joy, may we all merit to find meaning and value in all of our experiences, and rejoice in the upcoming holidays of Purim, Pesah, and beyond. May we truly see an increase in happiness! (Rabbi Yaakov Menken)

Asking the Impossible

What is the point of asking someone to do the impossible? What is to be gained by having a person make the attempt and fail? In bringing up our children, we are always careful to demand of them only what they can realistically accomplish. Otherwise, we would be setting them up for failure. Yet in this week's *perashah*, we find that Hashem does exactly the opposite.

"And you shall make a *menorah* of pure gold, hammered," Hashem told Moshe, "the *menorah* will be made." The *Midrash* observes that at first Moshe was commanded "to make a *menorah*," but much as he tried, he was unable to produce it according to

the Torah's specifications. Finally, Hashem told him to throw the gold into the fire and "the *menorah* will be made" by itself – miraculously.

We can safely assume that Moshe, the greatest man who ever lived, made the most valiant attempt to fulfill the commandment of making a *menorah*, that he exerted himself to the full extent of his considerable talents and abilities. And yet he failed. Surely, then, it was not humanly possible to create such a *menorah* by any means short of a miracle. If so, why did Hashem command Moshe to produce a *menorah* when He knew failure was guaranteed? Why didn't Hashem produce the *menorah* miraculously right from the beginning?

A similar question arises earlier in the *perashah*, where we find an interesting paradox. The Torah commands that the Holy Ark be carried by long wooden rods inserted through golden rings in its sides, and that these rods never be removed; other *Mishkan* furnishings were also carried by similar means, but there is no prohibition against removing the rods. Why was it so important that the rods of the Holy Ark never be removed? After all, our Sages tell us that the Holy Ark traveled under its own power and actually carried its bearers with it. The act of carrying was only an illusion. In real terms, however, the bearers of the Holy Ark contributed nothing to its transportation, and yet, here in particular, special emphasis is placed on keeping the rods of the bearers in place. Why is this so?

The commentators explain that a profound lesson is being taught here. Every person in the world is obligated to accomplish as much good as he possibly can. He is obligated to provide for his family, help those less fortunate than himself, support institutions of Torah and charity. This is called *hishtadlut*. Although a person knows that in the final analysis Hashem controls the world and everything that happens in it, he should not say, "Why should I bother when it is all up to Hashem anyway?" Hashem wants all people to exert themselves to the full extent of their abilities, as if it were all up to them. Then – and only then – does Hashem reward their efforts.

True, the Holy Ark carried itself, and it is for this very reason that the rods must never be removed. Don't delude yourself, says the Torah, into thinking you don't need to lift up the rods because it won't make a difference anyway. The omnipresent rods are there to remind you that you are always obligated to do your utmost – no matter what.

For this same reason, Hashem commanded Moshe to make the *menorah*, even though He knew it was impossible. Again we are being taught the same lesson. A person is required to try to the best of his ability, regardless of whether he can assume that his efforts will be crowned with success. Moshe was rewarded for all his exertions in the attempt to make the *menorah*, even though in the end it took a miracle to produce it.

In our own lives, we too are sometimes overwhelmed by the daunting tasks that face us, whether in our private lives, the workplace or our obligations to the community. We sometimes cannot see how we will ever achieve success, and therefore, we become discouraged and lose heart. Let us draw on the lessons of the golden *menorah* and the Holy Ark. Let us reflect on the deeper truths of existence, that success and failure are never in our own power, that all we can do is try. And let us pray to Hashem that He look kindly upon our sincere efforts and bless them with success – even if it takes a miracle. (Rabbi Naftali Reich)

Replay the Videotape

The wizardry of modern technology has given sports fans the opportunity to view a great play or a disputed call be the referee. The videotape replay provides an instant