

From the desk of Rabbi Baumann



GO FOR THE GOAL

Erev Shabbos Parashas Vayakheil-Pekudei, Shabbos HaChodesh 5783

Dear Parents,

A question that arises when the *Parshiyos of Vayakheil and Pekudei* arrive, is how do we understand the Torah's repeating at great length, what was essentially discussed previously in *Parshiyos Terumah and Tetzaveh*? The *Gemara* has a rule that every letter in the Torah has meaning. Here we have over 200 *pesukim* that basically serve as a review, seemingly teaching nothing new!

"...how do we understand the Torah's repeating ... what was ... discussed ... in *Parshiyos Terumah and Tetzaveh*?"

Rav Avraham Pam *zt'l* says there is a monumental lesson here that justifies the many dozens of extra *pesukim*. There is a basic difference between *Terumah-Tetzaveh* and *Vayakheil-Pekudei*. In the former, the word (וַיַּעַשׂ *you shall make*) is used to introduce the commandments to build the *Mishkan* and its utensils and the Priestly garments. In the latter two *parshiyos* the word (וַיַּעַשׂ *and he made*) is used to describe the fact that *Moshe* did make the *Mishkan* and its utensils and the Priestly garments. This is the *chiddush* (novel concept) here – that the planning became a reality – the *וַיַּעַשׂ* became a *וַיַּעַשׂ*.

Many construction projects start off with magnificent plans and yet by the end, after cost overruns and other stumbling blocks, the finished project bears little resemblance to the original blueprint. The *וַיַּעַשׂ* apparently did not become a *וַיַּעַשׂ*.

The same is true with personal *goals*. We make grand resolutions during the *Yomim Noraim* only to see them fizzling out by *Chanuka*. When we ask ourselves "are we living up to what we resolved to do?" we're not always so pleased with the response. How many great hopes for the next foolproof diet wither in the same fashion? The *וַיַּעַשׂ* apparently did not become a *וַיַּעַשׂ*.

How can a person translate plans, dreams and aspirations into solid results? *Rav Pam* states it is only possible through harnessing the trait of *zerizus* (alacrity and zeal). The *Mesillas Yescharim* (chapter 7) says that *zerizus* means two things: Firstly, to begin the mitzvah right away and not to push it off. Secondly, once the mitzvah has been started, to see it through to completion.

"...the planning became a reality – the *וַיַּעַשׂ* became a *וַיַּעַשׂ*."

There are situations in life when plans are made to accomplish great things, but due to delays in their implementation, pitfalls and opposition arise that effectively thwart the fulfillment of the plans. *Zerizus* means bringing the plans to fruition. This aspect of *zerizus* is in effect – focus. One's vision is not distracted from the goal – no matter what comes up along the way – the zealous person keeps his eyes on the prize, and is not deterred.

How do we develop this *midah* of *zerizus* in our children? No self-help book will assist much with this one. Lecturing, cajoling or coercing won't help one bit. There are two ways, and each one is indispensable. As with all deep-rooted character traits – parents teach by example. If we are focused, goal-oriented and not easily deterred when the going gets rough, our children will internalize that. Secondly, we need to develop within our children the concept of working towards a goal, and living up to a commitment. Don't allow your child to undertake a project that he can't possibly achieve. Your child's failure to achieve his goal won't teach him to modify his goals in the future; it will teach him to not even try to stretch beyond his comfort zone. A realistic goal, with support, encouragement and holding him responsible to follow through, are a greater guarantor of developing the *middah* of *zerizus*. Few things in life make a person more trustworthy and reliable, than actually accomplishing what it is that they set out to do.

"They will be from among the doers and makers, not the critics and passive observers."

If you want your children to have a successful life, *zerizus* is a key. They will be from among the doers and makers, not the critics and passive observers. Developing such children – now that's a worthwhile goal!

Best wishes for a well-planned and beautifully executed Shabbos!



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