

this leads us to overlook the rules of simple decency and courtesy. If we are late for an appointment, we rationalize, then it is all right to elbow our way through a crowd or drive a little more aggressively than we normally would. Let us remember, therefore, that nothing was more important than the *Kohen Gadol* entering the Holy of Holies, and yet the rules of simple decency always took precedence. (Rabbi Naftali Reich)

Late Night Story

Yehuda was a *Kollel* student of a well-known yeshivah in Israel in the 1960's. One day, he noticed a new arrival who reminded him of how he himself had looked when he had entered the yeshivah five years before: long hair, torn jeans and backpack. Yehuda made an effort to help young Joey in any way he could, including learning with him.

At every opportunity, Yehuda tried to introduce Joey to the eternal laws of Judaism, and through its beautiful ethical teachings tried to inspire Joey to appreciate his Jewish heritage. Unfortunately, Joey was more interested in hearing about Yehuda's stay in the Far East many years before.

One evening about nine o'clock Joey knocked at the door of Yehuda's apartment and asked if they could talk. After inviting him in and offering some light refreshments, Yehuda heard that Joey had decided to leave the yeshivah and see what India had to offer him. Joey was clearly trying to learn the names and addresses of people that Yehuda had met in the East, while Yehuda was desperately making a last-ditch effort to keep Joey in touch with his precious Jewish heritage through learning Torah.

At about midnight, Yehuda finally began to tire, and besides, he didn't seem to be making any headway. He threw out one or two more challenging questions about the purpose of life and the role of the Jewish people, and finally, at about two thirty in the morning, Joey left with thanks and with a firm decision to leave the next morning. He would stay with a relative in England for a few days and then make his way to India.

The next day Joey was gone.

Six years later, Yehuda and his family were visiting friends in their large sukkah in Yerushalayim. One of the guests was a man of about thirty, dressed as an Orthodox Jew, with a full beard. Smiling, the man turned to Yehuda and asked, "Don't you recognize me?" Yehuda slowly shook his head.

"Six years ago, I was a new student at a yeshiva here in Jerusalem, and I was having a hard time. A very special person spent half the night talking to me." Yehuda was truly incredulous as he began to remember. The young man continued.

"I left the yeshivah that night, and flew to England. While I was on the plane, one thing you said that night started to bother me. I tried to ignore it but could not get it out of my mind. I decided that the only way I could achieve peace of mind would be if I probed the question more deeply and clarified it in my own mind. When I arrived in England, therefore, I decided to look for a yeshivah where I could discuss the question with a Rav. Then nothing would stand in my way, and I would be off to India.

"The Rav sat down with me and spoke as a loving father. I felt so comfortable with him that I told him about my plans. He invited me to stay for Shabbat, and I accepted his invitation. This meant postponing my flight to India for a few days, but the Rav's warmth inspired me to spend a few more days rethinking my future. By the end of that Shabbat I had decided to stay and learn in his yeshivah for a while.

"I am still learning full time and, as you see, I have merited marrying a wonderful woman and having these lovely children.

"I am so grateful that I have this opportunity to thank you for your kind words that night, and for not giving up on me even when I seemed so hopelessly lost. I never did use that ticket to India." (When the Time is Right)

The Lorraine Gammal A "H Edition

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SHABBATTESAVEH ☆ ω→Y□μ♣T□, □X♥↑

SHABBAT ZACHOR

Haftarah: Shemuel I 15:1-34

MARCH 10-11, 2017 13 ADAR 5777

Friday Minhah: 5:39 pm

Candlelighting: 5:39 pm

Evening Shema after: 6:37 pm

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

Morning Shema by: 8:27 am

Shabbat Class: 4:00 pm

Shabbat Minhah: 5:20 pm

Shabbat Ends: 6:38 pm (R" T 7:10 pm)

These times are applicable only for the Deal area.

Sunday Minhah: 6:40 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.

Remember to bring your *Megillah* to shul before Shabbat.

***Megillah* reading on Saturday night will begin at 6:50 pm. One should say "Baruch hamabdil ben kodesh l'hol - Blessed are You Who separates from Holy to mundane" before driving a car.**

***Bircat Halebanah* may be said until Saturday night, March 11.**

A Message from our Rabbi

(Megillat Esther 1:10)

"בַּיּוֹם הַשְּׁבִיעִי כִּטּוֹב לִבְהַמְלֶךְ בְּיַיִן"

"On the seventh day, when the heart of the king was merry with wine."

In the story of Purim, Ahashverosh throws a lavish party for the people of Shushan. On the seventh day, the king is very drunk. Our Sages tell us that the seventh day of the party was Shabbat. Literally, every occurrence of the word "*hamelech*" (the king) is a reference to Ahashverosh. The Sages, however, say that it alludes to Hashem, the King of kings. On Shabbat, Hashem sees the contrast between the gentiles and the Jewish people. When the Jews drink wine on Shabbat, they sing the praises of Hashem, but when the gentiles drink, it leads to lewdness and violence. The Jewish people have always shown that the Shabbat day is very blessed to them.

In a story told by Rabbi Yitzhak Hisiger, we see this very idea in Rabbi Yehudah Sadka zt"l, Rosh Yeshivah of Porat Yosef. Rav Yehudah was once travelling in a taxi on Ereb Shabbat. During the ride, he heard a message crackling on the driver's radio. It

was the taxi driver's boss offering him a job that evening. The driver initially refused, explaining that it would be after hours and he was scheduled to be off duty by that time. However, when he was informed that the job would pay him a whopping 600 shekels, he changed his mind and gratefully accepted the job.

Rav Sadka, overhearing the exchange, was greatly perturbed. How could he allow this man to be *mehalel Shabbat* that evening? He immediately reached into his pocket, withdrew 600 shekels, and handed it to the man.

"Here," said the Rosh Yeshivah. "Take this money and tell your boss that you'll pass on the job tonight."

The driver was shocked. He couldn't believe that the elderly Sage would gift him, a complete stranger, all that money just so that he wouldn't desecrate the Shabbat.

The driver informed his boss that he'd had a change of heart and would not be able to take the job that evening. Turning to Rav Sadka, he handed the Rosh Yeshivah the money he had just been given. His eyes filled with tears as he grabbed hold of Rav Sadka's hand, and began to kiss it.

Kevod Harav, take back the money," he said. "I won't do the job tonight! I see how much *Kedushat Shabbat* means to the Rav, and I am taking it upon myself to keep Shabbat from here on, however difficult it may be."

The driver immediately formed a close relationship with Rav Sadka and became a full-fledged *ba'al teshubah*.

All because of how much Rav Sadka cared about another Jew's Shabbat, to the extent that he was willing to put his money where his faith was.

Shabbat Shalom.

Rabbi Reuven Semah

Do It Right the First Time

In *Parashat Tesaveh*, the Torah discusses the concept of "*Hanukat Habayit*" -- the anointing of the *Mishkan* and the various *kelim* [vessels] used in the *Mishkan*. We have a principle concerning the *kelim* of the *Mishkan* that "their usage consecrates them."

The Torah explains the ceremony of consecrating the *Mizbeyah* [altar] - "And this is what you must do for the altar: (Offer) two yearling sheep each day consistently." Every single day that the *Bet HaMikdash* was in existence -- including Shabbat and Yom Kippur -- a sheep was brought each morning and each afternoon.

This *parashah* of the *Korban Tamid* [Constant Offering (offered twice daily in the *Bet HaMikdash*), which we say every day in our prayers, is repeated in *Parashat Pinhas*. There, the Torah uses virtually the same instructions verbatim as in our *parashah*, with one slight difference. In our *parashah*, which refers to the first time the *Korban Tamid* was brought, it says "*et hakeves HaEhad*" [**The** one sheep] and in *Parashat Pinhas*, which refers to the ongoing *misvah* to bring these offerings, it merely says "*et hakeves ehad*" [one sheep]. In *Pinhas*, the *pasuk* is missing what is known in Hebrew as the "*Hay Hayediya*" [the letter *Hay* as a prefix which calls attention to the following word]. Why the difference?

The Brisker Rav said that the Torah is hinting at something here. Throughout the history of the *Bet HaMikdash*, the morning *Korban Tamid* and the evening *Korban Tamid* were totally independent. If, for some reason, one of them could not be brought, the other one was still brought.

However, there was one exception to this rule -- the first time the *Korban* was brought. The first *Korban Tamid*, which "dedicated" the *Mizbeyah* had to be brought as part of a pair. If they failed to bring the morning offering, they could not bring the afternoon offering. That is why in our *parashah*, which deals with dedicating the *korbon*, the *pasuk* uses the *Hay Hayediya* -- **The** sheep.

The *Shemen HaTov* [Rabbi Dov Weinberger] explains the lesson to be learned from this law. We see from here that whenever a person starts doing something, it must be done right. In order to set the tone for something that is going to last for years and years, it must be done correctly and not "half-baked." Therefore, even though, throughout the generations, the two *korbonot* were not mutually indispensable, when the institution of the *Korban Tamid* was started it had to be started right.

That is why we have a Hebrew expression: "All beginnings are difficult." The initial effort has to be done in the most perfect manner, because it sets the tone.

Beginnings are crucial. How one starts a child off; how one begins to learn with his child; how one starts off a marriage; how one starts any endeavor should be good and right and correct... because beginnings set the tone.

For some of us, our first beginnings are gone, and there is nothing we can do about them. However, there are still beginnings left in our lives. If they are not our beginnings, they are our children's beginnings or our grandchildren's beginnings. Let us not forget the importance of a beginning and how we can set the tone for generations by doing it right the first time. (Rabbi Yissocher Frand)

Knock Before You Enter

Few sights were more spectacular than the *Kohen Gadol*, the High Priest, resplendent in full golden regalia, his vestments formed from the finest fabrics, precious metals and rare jewels. It was a vision of pure artistry and unimaginable beauty. What else would one expect from an ensemble designed down to its smallest detail by the Master of the Universe Himself? But the beauty of the priestly vestments went beyond simple esthetics. They glowed with inner spiritual incandescence, each intricate detail laden with secret mystical significance, each element essential to the efficacy of the *Kohen Gadol* as the perfect conduit between the Jewish people and Hashem.

What was the purpose of all the individual features of the vestments mentioned in this week's portion? The Torah only spells out the purpose of one of them. The *Kohen Gadol* wore a four-cornered robe of blue wool whose hem was adorned with alternating golden pomegranates and bells. Why bells? Because "Its sound should be heard when he enters the Sanctuary before Hashem." Apparently, this is a very important feature of the robe, because the Torah metes out a severe punishment for the omission of the bells. Our Sages understood that the bells are meant to teach us basic decency and decorum, that we must not invade the privacy of others by injecting ourselves into their presence without warning. Proper etiquette is to knock on the door before entering. Just as the bells announced the *Kohen Gadol's* arrival in the Sanctuary so must we announce ourselves wherever we go and not barge in unexpectedly.

Nonetheless, the questions remain. Surely, Hashem knows perfectly well when the *Kohen Gadol* is approaching, regardless of whether or not he is preceded by the tinkling of bells. Why then does the Torah choose to teach us this lesson in this particular setting? Wouldn't it have been more appropriate to teach us this lesson in a more mundane setting involving ordinary people who can be caught unawares?

The commentators explain that the Torah is teaching us an additional lesson here, a lesson of critical importance. We might think that in the pursuit of high spiritual goals it is acceptable to bend the rules of simple decency. Not so, says the Torah. Even at the supernal moment when the *Kohen Gadol* enters the Holy of Holiest, the closest point of contact between a mortal and the Creator, he must still remember the rules of basic decency. He must wear bells upon the hem of his robe to announce his arrival.

In our own lives, we often get caught up in our daily urgencies, and sometimes,