

A young man will not ask for a date with a young lady for the same reason. Fear of being mocked by their friends will cause people to avoid trying new things.

Fright can be a positive force. Fear of danger can prevent people from going to places where harm may befall them. Fear of punishment can hold back individuals from violating a law and/or harming others. But fear can also restrict success. When people are afraid to ask for what they need or want, odds are that no one will volunteer these items or services.

Rather than let the fear of rejection stunt your growth and retard your personal progress, overcome the fear. Ask for what you need. Who knows? It is just as likely that the other person will respond positively, with a resounding “yes,” as it is that you will be rejected with the feared “no.” (One Minute With Yourself – Rabbi Raymond Beyda)

The CEO

“The process of being born is a matter of timing, engineering and planning by Hashem, and therefore we have an obligation to think about it. Every human being was personally involved in this process and every human should be grateful to Hashem that he was born.”

The miracle of birth is a template for us to realize that Hashem was involved in our birth. He continues to supervise each person throughout his lifetime. We must step back and recognize it and be thankful for things most people take for granted. He is The CEO of our destinies. (Norman D. Levy; Based on Rabbi Miller's, Duties of the Mind)

The Ninth Man

Emaciated figures stood on line in the freezing temperatures, awaiting another infamous selection. R' Ephraim Greenberg was shivering, although he wasn't quite sure if he was trembling more from cold or from fear. The casual flick of a finger could determine the difference between life and death for each of the men standing on line. He had survived thus far and prayed that he would live to see the dawn of another day.

R' Ephraim watched as the Nazi officer seemed to randomly pull people from the long line of concentration camp inmates. As the process continued, it became clear that every tenth man was extracted from the line and would soon meet his death. R' Ephraim counted to himself and breathed a sigh of relief when he realized that he was ninth on line. He would be spared the miserable fate of those who were number ten.

As the Nazi made his way through the line, the man standing behind Ephraim panicked when he realized that as tenth, he was slated to be killed. Gripped by terror, he grabbed R' Ephraim and pushed him into his own spot, swapping places with him.

Although shocked at the terrible injustice of the deed, R' Ephraim resigned himself to his fate, refusing to save himself at the expense of another individual – even someone who had wronged him. He would not force his way back to his rightful place on line, knowing very well that his new spot would condemn him to certain death.

The Nazi officer was just inches away, and with his heart pounding inside of him, R' Ephraim awaited the dreaded verdict. As the Nazi counted each head, silently muttering under his breath, he pointed his finger at the man who had stolen R' Ephraim's place. “Ten!” he called, motioning for the man to step out of the line.

“I'm not the tenth!” protested the terrified man. “I'm number nine! You must have lost count!” But the Nazi would not be swayed. No amount of pleading or cajoling could convince the officer that he had miscounted.

R' Ephraim remained rooted to his spot, incredulous at Hashem's orchestration of events. He experienced first-hand that if a person is meant to live, then he will survive despite all odds. (Sparks of Majesty)

The Lorraine Gammal A"K Edition
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Congregation Magen Abraham

479 Monmouth Road - P.O. Box 444
 West Long Branch, New Jersey 07764
 (732) 870-2225



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SHABBAT TESAVEH ☆ ω→Y□μ♣T□, □X♥↑

Haftarah: Yehezkel 43:10-27

FEBRUARY 15-16, 2019 11 ADAR I 5779

Friday Minhah: 5:13 pm	Shaharit: 5:50, 6:40, 8:10, 9:15 am
Candlelighting: 5:13 pm	Morning Shema by: 8:51 am
Evening Shema after: 6:11 pm	Shabbat Classes: 3:40 pm
	Shabbat Minhah: 4:50 pm
	Shabbat Ends: 6:12 pm (R"Y T 6:48 pm)

These times are applicable only for the Deal area. Sunday Minhah: **5:20 pm**

Weather permitting, Bircat Halebanah will be recited on Saturday night. If not, it may be said until Monday night, February 18.

A Message from our Rabbi

(Shemot 28:32)

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 “Its opening shall have a border all around...it may not be torn”

Our *perashah* describes the formation of the beautiful garments of the *Kohanim*. The *Kohen Gadol* wears a royal robe called a *me'il*. One of the 613 *misvot* of the Torah is that it is forbidden to tear the *me'il*. Therefore, the Torah commands that there should be a border to prevent this tearing. This seems very unusual! Are the Jewish people suspect to tear these beautiful garments to the extent that the Torah must provide a negative commandment to stop us? The *Sefer Hinuch* answers no, we are not going to tear these garments, but the Torah puts this prohibition in place to guarantee that when the *Kohen Gadol* puts it on, he will do it slowly and gently, and with fear and awe. He is forced to do this because of his fear of possibly tearing the garment.

Now we have here an important lesson for us. The garment is an ornament that accompanies the *Kohen* when he does the service of the sacrifices. If Hashem wants the *Kohen* “to take it slow” when he dons a garment that he must wear while he does the service, so for sure Hashem wants the *Kohen* to be slow and careful when doing the service itself. Nowadays, our prayers are in place of the service of the *Korbanot*, so don't we have to be slow and fearful when we do our prayers? We have to be careful not to “tear” our words while we pray, so our words will be whole and with concentration. May Hashem answer all of our prayers. Shabbat Shalom.

What's the Connection?

The Torah teaches in this week's *perashah* "...And the *hoshen* shall not be detached from upon the *ephod*" [28:28]. Two of the eight garments worn daily by the *Kohen Gadol* in the *Bet HaMikdash* were the *hoshen* [breastplate] (which was worn over the chest of the *Kohen Gadol*) and the *ephod* [apron]. The *hoshen* was attached to the *ephod*, and there is a Biblical prohibition to remove the *hoshen* from being upon the *ephod*. The *Talmud* [Yoma 72] specifies that anyone who removes the *hoshen* from the *ephod* receives lashes.

Rav Moshe Feinstein, *zt"l* and Rav Yaakov Kamenetsky, *zt"l* ask the same question, but they give different answers. The question is as follows: The *Talmud* in *Zebachim* teaches that each of the eight garments the *Kohen Gadol* wore atonements for a specific sin. For instance, *Hazal* say that the *ephod* atoned for idolatry. On the other hand, the *Gemara* says that the *hoshen* atoned for judicial corruption. Both Rav Moshe and Rav Yaakov ask that these two sins seem to be very disparate matters. *Abodah zarah* has seemingly nothing to do with the corruption of the judicial system. Yet, the fact that the Torah says the *hoshen* cannot be separated from the *ephod* apparently implies a strong connection between these two items.

In his *sefer Darash Moshe*, Rav Feinstein explains the connection as follows: *Abodah zara* is a sin involving lack of proper belief in the Master of the Universe. An idol worshipper obviously does not believe in the basic principle of monotheism: "*Hashem Elokenu, Hashem Ehad*." A person who corrupts judgment and manipulates the *halachot* regarding proper judicial decisions in monetary cases is obviously doing this because he feels he needs to win the case because he needs the money. He will stop at nothing to win the case. Why does that happen? It is because he is not a real believer. A true believer would not have the mentality "I need the money, so I must disregard the principles of proper Jewish jurisprudence." The true believer knows that "one's sustenance is allocated for him on a fixed basis from one Rosh Hashanah until the next Rosh Hashanah." No matter what a person tries to do in the course of the year, he will receive this set amount, and he certainly will not be able to make more money by violating the laws of *halachic* judicial process. If I win my case, I win; if I lose I lose — but in either case, the *Ribono shel Olam* will give me what I deserve, no more and no less.

That is why, says Rav Moshe, the *hoshen* may not be removed from the *ephod*. There is a connection between *abodah zarah* and corruption of the law. Both of them indicate a lack of *emunah*.

Rav Yaakov Kamenetsky takes a different approach. Rav Yaakov quotes Rav Nissim Gaon's introduction to *Shas*: *Abodah zarah* is a sin involving *eevut ha'yashrut* [corruption of integrity]. As Rav Nissim Gaon writes, *abodah zarah* is a logical command (*misvah sichli*). If a person looks at the world "straight," he will come to the incontrovertible conclusion that the sun, the moon, the stars, the silver, and the gold cannot be in charge. Anyone who is enamored with the idea that such items can be "in charge" of the world has, by definition, a deficiency in his power of reasoning. A logical mind must come to the conclusion that the philosophy behind idolatry is faulty.

On the other hand, *Hazal* say that Aharon was awarded the privilege of wearing the *hoshen* on his heart because when Moshe was afraid to become the leader of the Jewish people (and thus possibly offend his older brother), G-d told Moshe, "Do not worry. Your brother Aharon will greet you and be glad in his heart." Aharon did not have a

scintilla of jealousy in his heart. He was sincerely overjoyed at the fact that his younger brother was chosen for this leadership role. As a reward for the genuine happiness in his heart, Aharon was given the privilege of wearing the *hoshen* on his heart. So, Rav Yaakov explains, the *hoshen* represents *midot tobet* [good character traits].

This, then, is the connection between *abodah zarah* and *midot tobet*. *Abodah zarah* represents a crooked thought process, which many times is a function of not having good *midot*. When a person has poor character traits and has to reconcile and rationalize his behavior, he will think in a crooked fashion in order to rationalize his actions. The person with a pure heart and good character traits will not be "crooked." *Midot tobet* will protect a person from going astray and thinking crooked. Therefore, the *hoshen* worn over the heart (representing *midot tobet*) should not be removed from the *ephod* (representing correct judicial rulings).

Rav Yaakov concludes with the words, "Take careful note of this for this is a great principle in the service of G-d." *Midot tobet* will keep a person "straight" and bad *midot* will allow a person to pervert that which straight logic would tell him is correct. (Rabbi Yissocher Frand)

Altar-ations

”וְהָיָה הַמִּזְבֵּחַ קֹדֶשׁ קְדָשִׁים”

"And the Altar shall be holy of holies." (*Shemot* 29:37)

There were two types of altars in the *Mishkan*: the *Mizbeah Hanehoshet* (Copper Altar), on which the animals were sacrificed, and the *Mizbeah Hazahab* (Gold Altar) on which the incense was burned. The Copper Altar was situated in the outer courtyard of the Tabernacle, while the Golden Altar was inside the Sanctuary.

In two places in the Torah, the Copper Altar is referred to as "*kodesh kodashim*" (Holy of Holies) while the Golden Altar is always referred to as simply "*kodesh*" (Holy). Why does the Torah refer to the Copper Altar, which was situated outside, in a less holy place, as being more holy than the Golden Altar, which was inside?

One whose actions within the *Bet Midrash* or yeshivah are "holy" must be careful that his actions on the outside are "holy of holies." On the outside he will meet people whose influence may not be so pure. He will need the extra strength in order to overcome their influence, and if he can maintain a high enough level of holiness he may even be able to influence others to correct their ways.

Another reason is that someone who is considered holy among Torah scholars is often looked upon by the masses as "holy of holies." Such a person is watched carefully and people learn from his every action. Therefore, he must be watchful with every small deed. He must make sure that nothing he does can be misconstrued, which would lead people to make wrong conclusions about what is permitted. (*Yalkut Hamishai*)

Afraid to Ask

When it comes to fun and excitement, people usually find that a good dose of fear fills the bill. Watch the lines that form early for the "thrill" rides and the challenging "extreme" amusement park offerings. In theaters, too, what is perceived as a good thriller sells out day after day as people pay for the privilege to be frightened.

Unfortunately, in the world of business, education, and self-improvement, fear is a negative trait. Many salespeople fail because they are afraid to ask for the order. Our Sages point out "*Lo habayshan lamed*" – the bashful person fails to learn. In the area of personal growth, those who fear losing friends or being mocked by peers will avoid rising to the challenge of bucking popular trends in order to grow.

The real terror underlying these negative forms of fear is fear of rejection. A salesman won't ask for an order or will fail to close the sale for fear of being rejected.