

little inspirations and numerous opportunities to express our gratitude to Hashem. Most of these, however, do not move us to our core, and therefore, they are not powerful enough to warrant a sacrifice. But when a person is reprieved after staring death in the face, he is totally energized and exhilarated, and the words of thanksgiving and joy he directs heavenward emanate from the essence of his being. This sort of inspiration can be brought to the Temple and presented to Hashem in the form of a thanksgiving sacrifice. This sort of inspiration can be channeled to foster an everlasting closeness.

But inspiration is an ephemeral thing. Like a flash of lightning, it illuminates our surroundings in painfully sharp clarity and then is gone, leaving only a memory that slowly fades away. During that moment, we gain a totally different and highly vivid perspective of what is important and what is trivial. During that moment, we have the ability to find new direction and meaning for our daily existence. Later, it is too late. Therefore, the Torah limits the time period for eating the thanksgiving offering. Grasp the moment! If we wait, it will be gone.

In our own lives, we are often profoundly inspired during times of great joy or, Heaven forbid, great distress. On these occasions, we are inclined to take stock of our existence and resolve to make important changes, either to improve our relationship with our Creator, to correct our flaws and shortcomings or simply to spend more time with our families. When this happens, it is important to translate our inspiration into action immediately, for if we wait until we get around to it, more often than not we never will. (Rabbi Naftali Reich)

Like Father Like Son

Mordechai Eyal was learning in the local shul one day when he noticed the Japanese custodian cleaning a few feet away from him. He felt awkward just ignoring the man as he cleaned around him, so he decided at least to give him a cordial greeting.

“Good morning,” Mordechai offered, with a friendly smile. “How are you today?”

The custodian, pleasantly surprised by the greeting, responded in kind. “Good morning to you! I am fine, thank you. I see you do a lot of studying here, don’t you?”

“Yes, I like to start each day with an hour of studying. It helps everything else run smoothly,” Mordechai confided. “You work hard on keeping our sanctuary clean and we definitely appreciate that.”

The custodian acknowledged the compliment with a smile and a murmur of thanks.

“Where did you work before you began here?” Mordechai asked him.

“I worked in many different Jewish schools,” he answered, appreciative of Mordechai’s interest in him.

“And did you work anywhere before that?” Mordechai’s curiosity about the pleasant custodian was growing.

“Oh, yes. I cleaned several shuls in Manhattan when I lived in New York.”

Mordechai was intrigued by the fact that his Japanese friend had always worked for religious institutions. What special merit did he have, that he always ended up working for the Jewish institutions?

“Tell me,” Mordechai asked, “which part of Japan are you from?”

“I am from Kobe,” the man said. “Have you heard of it?”

“Why, of course! The Rabbis who came to Japan during the war stayed in Kobe.”

“That’s right,” the custodian answered with pride. “In fact, my father offered them the use of his apartment building!”

Mordechai had heard all that he needed to know. He now understood the source of this man’s merit. (Visions of Greatness IV)

The Lorraine Gammal A"K Edition

לְעִילּוֹי נְשָׁמַת לְאָה בֵּת בְּהֵיָה

בס"ד

Congregation Magen Abraham

479 Monmouth Road - P.O. Box 444

West Long Branch, New Jersey 07764

(732) 870-2225



SHABBAT SAV ✪ בֵּת שָׁבָת

SHABBAT HAGADOL

Haftarah: Yirmiyahu 7:21-8:3, 9:22-23

APRIL 3-4, 2020 10 NISAN 5780

Candlelighting: 7:04 pm

Morning Shema by: 8:59 am

Evening Shema after: 8:02 pm

Shabbat Ends: 8:03 pm (R"Y 8:35 pm)

These times are applicable only for the Deal area.

This bulletin is dedicated by Mitchell & Robin Antar
in memory of Marilyn Shamula

לְעִילּוֹי נְשָׁמַת מִזֵּל בֵּת שָׁרָה

This bulletin is dedicated in loving memory of our grandmother,

Annette Doueck

לְעִילּוֹי נְשָׁמַת חֲנָה בֵּת וְרַגִּינָה

By Hal, Gary, Sammy and Annette Doueck

This bulletin is dedicated in memory of David ben Nizha

by his wife, Lilli Gindi and children

לְעִילּוֹי נְשָׁמַת דָּוִד בֶּן נִזְחָה

This bulletin is dedicated in memory of Raymond Kairey

by his wife and children

לְעִילּוֹי נְשָׁמַת רַחֲמִים בֶּן אֲדֵל

This bulletin is dedicated *l'ilui nishmat* Shemuel ben Celia
by his family

A Message from our Rabbi

ועל הים מה הוא אומר 'וירא ישראל את היד הגדולה'...

“However, of those at the sea the Torah relates that ‘Israel saw the great hand.’” (*Haggadah shel Pesah*)

The *Hafess Hayim* explains that the concept of Hashem having a “big hand” means that sometimes it could take a long period of time until we see the great hand. We are not always fortunate to see Hashem’s true intent. Insofar as what happens to us in the interim, one must strengthen himself with a lot of patience. Just as the Israelites in Egypt suffered terribly and only when it came to the *Yam Suf* did they see and understand everything that had taken place until then, so too is this concept relevant to the lives of every individual Jew.

Rabbi Yitzchak Zilberstein *shlita* tells the following true story that gives us a perspective on lives and events when the inexplicable occurs.

There is a story of two very close friends, Reuven and Shimon, who took an accounting course together and completed it successfully. Reuven immediately got a job with a company where he worked for a number of years. At one point, this firm was looking for an additional accountant and Reuven suggested his good friend Shimon. Shimon got the job.

After a number of years, the company needed a new director, with a very lucrative salary. Reuven and Shimon were both anxious for the position. Reuven had seniority and was sure he was going to get the position. However, Shimon, who was also very competent, was chosen.

Reuven had been so sure that this job was slated for him, and looked forward to getting it, but now he was angry. Yet he sealed his lips and did not utter a word. Although he could not sleep at night, and was suffering internally, he did not display any outward negativity to Shimon. He strengthened himself in *Emunah* and kept repeating that everything is from Hashem and is for the good.

A number of years went by and Reuven had children of *shidduchim* age. His oldest son was an outstanding student, and G-d-fearing. One day a *shadchan* approached Reuven and suggested a *shidduch* with an outstanding girl who he felt was very fitting for his wonderful son. The *shadchan* additionally mentioned that the girl's family was prepared to buy them a large apartment in Bnei Brak.

When Reuven inquired who that family was, it turned out to be none other than Shimon. He said that from all the money that he had saved, for a son-in-law like your son he was prepared to give the entire apartment. Soon they got engaged.

One could only imagine what might have happened if Reuven had lashed out at Shimon after he didn't get the job. In the merit of his silence, he was blessed in a double manner. Shabbat Shalom.

Rabbi Reuven Semah

Just A Thought

I saw the following thought in the *Sefer Tiferet Torah* from Rav Shimshon Dovid Pinkus, of Blessed Memory, who was tragically killed in a car accident on the 11th of Nissan. I share this thought in honor of his Yahrtzeit.

The *Shela*'h *Hakodosh* (*Shaar haOtiyot* 30) writes in the name of Rav Moshe Cordevero (1522-1570) that he once heard from an elderly Jew that an effective method (*segulah*) for removing forbidden thoughts from one's mind is to repeat the following pasuk [verse] over and over: "The fire on the altar shall be kept burning on it, it shall not be extinguished." [Vayikra 6:6]. The *Shela*'h comments that he is sure that the "elderly Jew" who Rav Moshe Cordevero heard this from was the prophet, Eliyahu. However, due to Rav Cordevero's great modesty, he did not want to reveal the true source, since that would have revealed that he was worthy of conversing with Eliyahu.

However, what does this *pasuk* have to do with forbidden thoughts?

Rav Pinkus addresses this question by reference to a comment of *Rabenu* Bechayeh on this week's *perashah*. *Rabenu* Bechayeh cites the *pasuk* in Proverbs: "Let your feet be scarce in your fellow's house, lest he be satiated with you and come to hate you." [Mishlei 25:17] This is a poetic way of expressing the often heard idea that it is unwise to wear out one's welcome in his friend's home. Too much of a good thing is not good. Even the best of friends can get tired of each other if they are always in each other's houses. *Rabenu* Bechayeh then quotes a *Gemara* [Chagiga 7a] which says that this pasuk refers to the *Bet HaMikdash*. The intent is that one

should make himself scarce in the *Bet HaMikdash*, meaning that he should not have a frequent need to bring Sin Offerings and Guilt Offerings (which may only be brought in the *Bet HaMikdash*). However, the *Gemara* says, that it is permissible to bring *Olah* offerings as often as a person wants – citing the pasuk in *Tehillim*: "I will enter Your House with burnt offerings; I will fulfill to You my vows." [Tehillim 66:13]

Rabenu Bechayeh explains the difference between a Sin Offering and an *Olah* offering. The sin offering (*korban hatat*) comes from [unintentional] violation of prohibited actions. A *korban olah*, on the other hand, atones for improper thoughts. Improper thoughts, *Rabenu* Bechayeh explains, is something that a person can never totally escape from. Unfortunately, they are very prevalent and they are more prevalent at night than during the daytime. It is for this reason that the *Olah* offerings are to burn the entire night. Nighttime is the time when people especially need atonement from improper thoughts. About this it is written: "Command Aaron and his sons, saying: This is the law of the burnt-offering: It is the burnt-offering that stays on the flame, on the altar, all night until the morning, and the fire of the Altar should be kept aflame on it." [Vayikra 6:2]

Now we know what Eliyahu meant when he told Rav Moshe Cordevero that the *segulah* for ridding oneself of evil thoughts is recitation of the *pasuk* at the end of the chapter on burnt offerings: "The fire on the altar shall be kept burning on it, it shall not be extinguished." [Vayikra 6:6]

Just as we say that one who recites the *pasukim* associated with the sacrifices is credited (nowadays) as if he brought that offering, so too if one recites this *pasuk* from the section of the *Korban Olah* (burnt offering), it is as if he brought a burnt offering and he thereby receives the *segulah* associated with the *Korban Olah* – namely protection from evil thoughts. (Rabbi Yissocher Frand)

Grasp the Moment

Not everyone has the privilege of saying "thank you" to the Creator by bringing a thanksgiving offering to the Holy Temple. The *Talmud* tells us that only people who were recently delivered from extreme danger – an ocean voyage, a desert journey, a serious illness, a term of imprisonment – can bring this special sacrifice. Why is this so? Why can't we express our gratitude for other momentous occasions in our lives by bringing this selfsame thanksgiving offering?

Furthermore, we find an anomaly in the laws of this sacrifice. The thanksgiving offering falls into the general category of *shelamim*, peace offerings. However, we read in this week's Torah portion that there is less time allowed for eating the meat of the sacrifice. The peace offering can be eaten for two days, but the thanksgiving offering for only one day. Why does the Torah reduce the eating time of this sacrifice?

The answers to these questions are rooted in the fundamental concepts of the sacrificial service. The purpose of the sacrifices is to foster closeness between the Creator and ourselves. When we bring a sacrifice to the altar we are symbolically offering ourselves up to Him, subsuming our hearts, our minds, our souls, our very lives in the universal embrace of the Divine Presence. Eating the meat of the sacrifice, the *Talmud* explains, is an extension of the sacrificial service. Through the act of ingesting the sanctified meat, we connect to the transcendent concepts and symbolism of the sacrifice not only through our intellectual and emotional faculties but through our purely physical ones as well. In this way, the experience becomes total and the connection is absolute.

When we bring a thanksgiving offering, we take advantage of moments of outstanding inspiration to forge a closer relationship with our Creator. Life is full of