

regardless of the need, involved unnecessary use of wood, and a “waste” of money.

The main point is that there is a level of human nature which needs to be addressed when doing the right thing involves divesting oneself of, or losing anticipated funds.

The *Sefat Emet*, a 19th century Chassidic leader and luminary, explained. These words are said regarding the generations of Jews living through the Diaspora. So many were up against anti-Semites who held the Jews back from making a living and made it extremely difficult for them to observe the *misvot*, due to poverty and preoccupation with eking out a living. The Torah is strongly encouraging them to persevere.

The same can be said about our generation as well. So many of us are living in such relative comfort that we have become preoccupied with our “toys,” and maintaining our financial security, to the exclusion of pursuit of spiritual growth – Torah learning, and *misvah* observance. We all feel disappointed by the failure of our physical pleasures to provide us with a sustained contentment, but we delude ourselves into just taking a larger dose. We are barking up the wrong tree. By and large, the people who the *Sefat Emet* was speaking to understood that Torah, and service of G-d, was their source of strength and spirituality. We, who live in the generations of relative luxury, are now challenged to recognize the same. Let us remember the words of Rabbi Yossi Ben Kisma (*Abot* 6:9) “for when a person leaves this world, nothing accompanies him – not silver and gold, or priceless stones and pearls, – but Torah (learning) and good deeds alone.” Let us not look to the “new gods” which society has created for itself, but let us rediscover the true source of happiness and lasting worth – Torah learning, and observance of its commandments. (Rabbi Dovid Green)

### A Perfect Fit

Morris Wolf was the attendant of Scharfuhrer Muller in the ghetto of Cracow. In the course of his duties he saw firsthand how difficult life was for so many of his brethren, and he constantly sought ways to make life easier for at least some of them.

One day he entered Muller’s office and said, “A group of experienced shoemakers just arrived from Bobov. Wouldn’t it be a good idea to put them to work making slippers for the wounded German soldiers in the hospital here? I’m sure that this act of thoughtfulness towards the troops will bring you recognition from your superiors.”

Muller thought this was a good idea. He supplied the men with a house where they could work. Wolf found someone to teach them how to make slippers, and in that house, which was locked, the Jews worked undisturbed for six days a week. On Shabbat, against the Nazis’ rules, they rested. They prayed three times a day with a *minyan*, and even managed to smuggle in a *Sefer Torah* from which they read.

This state of affairs survived for the entire year of the ghetto’s existence.

One Shabbat, Muller suddenly decided to visit the slipper factory, and he asked Wolf to accompany him. Wolf was terrified. He knew that, as it was Shabbat, it was most likely that they would find the men praying or, at the very least, not working. How could he warn them about this surprise inspection?

As they neared the house, he conceived a desperate plan. A man was passing, and Wolf whirled on him. “What is with you?” he shouted in his loudest voice. “Can’t you see that Scharfuhrer Muller is passing by? Why don’t you acknowledge his presence with a salute? Where is your respect for the Scharfuhrer?”

The men in the house were indeed in the middle of reading the Torah. When they heard the shouts outside, they glanced out the window. Seeing Muller coming in their direction, they quickly hid the *Sefer Torah* and took out the slippers.

When Muller entered, he was pleased to see the Jews diligently working. (Glimpses of Greatness)

*The Lorraine Gammal A"K Edition*

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## Congregation Magen Abraham

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SHABBAT SAV ☆ υ□μ□, □X♥↑

### SHABBAT HAGADOL

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

**APRIL 7-9, 2017 12 NISAN 5777**

|   |  |
|---|--|
| Friday Shir Hashirim/Minhah: <b>6:30 pm</b> | Shaharit: <b>5:30, 6:40, 8:30, 9:15 am</b> |
| Candlelighting: <b>7:08 pm</b>              | Morning Shema by: <b>8:56 am</b>           |
| Evening Shema after: <b>8:06 pm</b>         | Shabbat Class: <b>5:35 pm</b>              |
|   | Shabbat Minhah: <b>6:45 pm</b>             |
|   | Shabbat Ends: <b>8:07 pm (R"Y 8:39)</b>    |
|   | Sunday Minhah: <b>7:00 pm</b>              |

**These times are applicable only for the Deal area.**

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

לעילוי נשמות מנל בת שרה

**This bulletin is dedicated in loving memory of our grandmother,  
Annette Doueck לעילוי נשמות חנה בת ורנגינה  
By Hal, Gary, Sammy and Annette Doueck**

**This bulletin is dedicated by the Missry family  
in loving memory of Joseph Missry**

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**Weather permitting, *Bircat Halebanah* will be recited on Saturday night. If not it may be said until Monday night, April 10.**

**Mabrook to Jeff Matut and Sara Matut on the birth of a grandson.**

**Mabrook to Ikey & Sabrina Sasson on the engagement of their daughter, Renee, to Gabi Peretz.**

**Mabrook to Avraham & Elisheva Mizrahi on the birth of a baby girl. Mabrook to the grandparents, Mark & Aileen Mizrahi and Mrs. Gloria Nechmad.**

### A Message from Our Rabbi

(Debarim 16:14) "וְשִׂמְחֶתָּהּ בְּחַגֵּי הַיְּהוּדָה וּבְחַגֵּי בְּנֵי יִשְׂרָאֵל וּבְחַגֵּי בְּנֵי לְוִי"

**“You shall rejoice in your holiday, you and your son and your daughter.”**

At this time of year, many of our homes fill up with married children or children returning from yeshivah or seminary, coming to visit for Pesah. What a precious gift! It is one that some would give all the money in the world to experience. This is true in

concept, but we know that it is not always experienced this way. Sometimes it is taken for granted. Why?

Rabbi Katsenbaum answers with a *maschal*. Imagine you find yourself in the most expensive restaurant. You order the cheapest thing on the menu, a two-hundred-dollar steak. It has a fancier name, but essentially it's a succulent piece of steak. You are expecting a portion the size of a football, but it is average size. How fast will you eat that steak? Not fast at all. You will probably savor every piece. At ten dollars a bite, you want to enjoy it to the fullest. On the other hand, if you are grabbing an ordinary lunch, you might quickly stuff it into your mouth.

We pray, learn, or perform many *misvot*, but we might not be enjoying them the way we should. Very possibly, it is because we rush through them. When a person is in a hurry to get something over with, looking at what is next on his list rather than what is on his plate, he will not enjoy what he is doing.

On the holiday the focus is on getting things done. The focus is on the next meal and all the practicalities. There is surely a lot of planning, energy, stress and effort expended, and it's not always easy to manage, but we mustn't allow that to prevent us from enjoying the treasure before our eyes. We need to stop every so often, look around the room, and thank Hashem for the life He has bestowed upon us. As the verse quoted above, appreciating spending time with one's family is part of the *misvah* of *Simhat Yom Tob*.

Now more than ever, in this fast-paced society, we are running from one thing to another. There is rarely a dull moment. Although the holiday of Pesah teaches *zerizut* (alacrity), that refers to excitement and anticipation for a *misvah*. We rush to do a *misvah*; we don't rush through a *misvah*. On the contrary, we have to deliberate and drink up all that the *misvah* encompasses.

May we enjoy our *misvot* and utilize them for their purpose of drawing closer to Hashem. May we enjoy our families, develop closer relationships and derive much pleasure and joy. Shabbat Shalom and Happy Holiday. Rabbi Reuven Semah

### Pure Confusion

In this week's *perashah*, in addition to defining the laws that distinguish different types of sacrifices, the Torah tells us of the concepts of *tum'ah* and *taharah*, loosely translated as spiritual purity and impurity. Of course, these laws have nothing to do with sanitary conditions, rather they define a state of spirituality that varies with the state of life and death. The Torah tells us that the meat of a sacrifice that will contact any *tum'ah* (impurity) shall not be eaten.

The law is that when *tahor* meets *tameh*, pure meets impure, *tameh* prevails and lowers the *tahor* to a state of *tameh*. The Kotzker Rebbe, Rabbi Menachem Mendel Morgenstern, was bothered: Why is it not the opposite? When purity meets impurity, it should purify it! Let the impure become elevated with its contact with purity.

Rabbi Shaul Kagan, the *Rosh Kollel* of Kollel Bais Yitzchok in Pittsburgh, related the following story:

A man was committed to an insane asylum due to his aberrant behavior. After months of treatment the doctors felt he was cured and allowed him to leave. The man, however, refused to go. "I will not leave this institution unless you sign a document that I am sane," he declared. The doctors had given him a clean bill of mental health and figured they might as well acquiesce to the strange demand.

Not long after his release, the man went for a job interview. After answering the questions quite impressively, the man leaned toward his prospective boss and asked in earnest. "Now that you asked me about myself may I ask you a question?"

The interviewer replied, "Certainly!"

"Mr." the former mentally-ill patient began, "are you normal?"

The supervisor was taken aback but replied, "I surely think so. Why do you ask?"

"You see, mister," declared the applicant while proudly displaying his signed document, "you only think that you are normal. I have a certificate!"

The Kotzker Rebbe explained that when it comes to the world of pure and impure there are facts we know for certain, and there are particulars we can never be sure of. The world of purity, unfortunately is not as assured as the world of impurity. We may think something is actually pure. However, we may never truly know the truth. We do not know its history; where it went; what it touched or what affected it. We are shocked with horror at the deeds of youngsters who were deemed innocent and pure, or leaders who should guide us on high moral ground. We thought they were *tahor*. Unfortunately, though, what we may think is pure, innocent and holy is sometimes not.

*Tum'ah*, impurity, on the other hand, is well defined. We know with certainty what is not pure and holy. It has a certificate. Therefore, explains the Kotzker Rebbe, when bona-fide *tum'ah* attaches to something that is at best hopefully and assumedly pure, definite impurity prevails and defiles that what was assumed *tahor*.

In a world of mixed-messages and confusing signals, we can try to cling to perceived purity. And we can hope and pray that the role-models and values that we have chosen are the correct ones. But we surely can keep away from those ideas and actions that are clearly defined as impure. Those deeds can leave an impact powerful enough to taint the purest of *neshamot* (souls). And we can avoid them. After all, they have a certificate! (Rabbi Mordechai Kamenetzky)

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### How Old Are You?

Two three-year-olds accompanied their father to the store, where they spotted a bin full of rubber balls. Each started the singsong nagging which little children believe is necessary in order to get what they want. To avoid trouble later, the wise parent chose two balls and gave one to each child. Much to his surprise, within minutes each was insisting that the ball his brother was bouncing was his. The father switched the balls from one child to the other – but the squabbling broke out again! The children were never satisfied with the balls they had; each demanded the one his sibling was playing with. Silly children!

People don't easily outgrow the possessiveness of their childhood years. Jealousy and competition drive individuals to prefer that which belongs to another. Learning the truism that "Hashem gives everyone exactly what they need to perform their life mission" is easier said than done – but it is a lesson we must internalize.

Inevitably, the time will come when you see a person with something you wish could be yours. You might react with an envious stare, or you might not. It takes a healthy outlook and emotional maturity to focus on what you have and not compare it to another's acquisitions. (One Minute With Yourself – Rabbi Raymond Beyda)

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### Financial Advice

"And G-d spoke to Moshe saying: 'Command Aharon and his children as follows, This is the law of the (completely) burnt offering...'" (*Vayikra* 6:1-2). *Rashi*, explains that the expression "command" used here is intended to exhort the *Kohanim* to act. Why do they need encouragement here? It is because there is a loss of money in the fulfillment of this commandment, and there is an extra need for encouragement.

What loss of money is there in this particular commandment? One explanation is that since this is a completely burnt offering, the *Kohanim* receive no share of it, and

they will prefer to bring the offerings in which they do receive a share. Others explain that the fact that there was an obligation to keep a fire going all night on the altar