

This is the message of the *Terumat HaDeshen*: "A new day, a new beginning. Today you are a rookie again. You must prove yourself again." This is why the daily Temple Service that symbolically represents all Divine Service always begins with taking out yesterday's ashes. (Rabbi Yissocher Frand)

Weekly Pele Yoetz

Each week we will offer a brief excerpt from the *sefer Pele Yoetz*. **This week's topic is: Blessings (Part II) – ברכות.**

A person is obligated to train all the members of his household to say the proper *berachot*. He should make every effort to learn all the various *berachot* and to become familiar with their words and meanings.

The main service of Hashem is through the heart – with prayer, *berachot* and Torah study. When a person is careful to concentrate on these things, it will awaken in him a greater level of fear and love of Hashem, and a feeling of intense happiness.

One should be especially careful with *Berachot* that are often neglected and forgotten, such as the *berachah* after drinking water or going to the bathroom.

Preventive Medicine

In 1926, the *Hafess Hayim* was asked to take part in a meeting regarding the building of a hospital in a certain city. Several wealthy men also showed up at this meeting, and each of them pledged to donate a certain number of beds to the new hospital. The *Hafess Hayim* thanked them all for their charity.

While the meeting was still in progress, a group of local yeshivah students entered, wishing to see the *Hafess Hayim*. The *gadol* received them graciously, and invited them to sit at the head table. These actions caused some eyebrows to be raised among the wealthy men there, and one of them gathered his nerve and asked outright, "And how many beds are these students donating?"

Without missing a beat, the *Hafess Hayim* responded, "Each one of them is donating fifty beds."

"Fifty beds?" the rich merchant gaped. "How is that possible? We are all wealthy men, yet none of us has pledged more than ten beds. And you want to tell me that these students are giving fifty apiece?"

"Yes," answered the *Hafess Hayim*. "Each of them is giving the hospital fifty beds that do not exist. As Torah protects the townspeople from illness, and these young men are studying Torah, they are thus ensuring that there will be fewer sick people in the town. They are reducing the number of hospital beds needed by fifty apiece..." (Glimpses of Greatness)

The Lorraine Gammal A"H Edition

לְעִילּוֹי נְשָׁמַת לְאָה בַּת בְּהִיָּה

בס"ד

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SHABBAT SAV ✪ בַּת שָׁבַע

SHABBAT HAGADOL

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

MARCH 31-APRIL 1, 2023 10 NISAN 5783

Shir Hashirim/Minhah: **6:00 pm (midrash)** Shaharit: **5:40, 6:45, 8:25, 8:30, 9:00 am**
Shir Hashirim/Minhah: **6:51 (social hall)** Morning Shema by: **9:03 am**
Shir Hashirim/Minhah: **6:30 (upstairs midrash)** Shabbat Hagadol Class: **5:40 pm**
Candlelighting: **7:01 pm** Shabbat Minhah: **1:30 & 6:40 pm**
Evening Shema after: **7:59 pm** Shabbat Ends: **8:00 pm, R"Y 8:32pm**
Weekday Shaharit: **6:45, 7:10 am**, Sundays: **8:15 am**, Weekday Minhah: **7:00 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 מִרְיָם בַּת שָׁרָה

This bulletin is dedicated in loving memory of our grandmother,
Annette Doueck לְעִילּוֹי נְשָׁמַת אֲנֵטֶה בַּת וִרְגִינְיָה
By Hal, Gary, Sammy and Annette Doueck

This bulletin is dedicated in memory of David ben Nizha a"h
by his wife, Lilli Gindi and his children לְעִילּוֹי נְשָׁמַת דָּוִד בֶּן נִזְחָה

This bulletin is dedicated in memory of Raymond Kairey
by his wife and children לְעִילּוֹי נְשָׁמַת רַחֲמִים בֶּן אֶדֶל

This bulletin is dedicated in memory of Darlene Kassin
by her husband and children לְעִילּוֹי נְשָׁמַת נְעָמִי בַת זְקִיָּה

Mabrook to Moses & Cherie Hidary on the birth of a baby girl. Mabrook to the grandparents, Richie & Giordana Shalom.

A Message from our Rabbi

"אור לארבעה עשר בודקין את החמץ"

"The night before the fourteenth, we search for *hamess*." (Pesachim2a)

The *misvah* of *bedikat hamess* is full of spiritual elevation. We put a lot of effort into searching for the *hamess*, which also represents our search and inspection internally of our *midot* to make sure they are pure. Rabbi Avraham Nisenbaum says that the Steipler

Rav spent an exceptional amount of time fulfilling the *misvah* of *bedikat hamess*. The Rav would go on all fours and crawl under furniture to search every nook and cranny for *hamess*. He was known to comment that this was his most difficult *misvah* of the year.

During *bedikat hamess* in the house of Rav Yosef Shalom Elyashiv, one of his grandsons lay on the floor searching under the furniture for *hamess*. When he stood up, he brushed the dust off his clothing. Rav Elyashiv looked at him disapprovingly.

“What’s the matter?” asked the grandson. “My clothing became soiled from the dust and I am just brushing it off.”

Rav Elyashiv replied, “Dust that soils clothing in the performance of a *misvah* is a badge of honor!”

Shabbat Shalom and *Hag Kasher Vesameah!*

Rabbi Reuven Semah

Gratitude Unlimited

What do released prisoners, recovering patients, seafarers and caravan travelers all have in common? These people have all been in perilous situations and, having come through safely, they are required to express their gratitude to Hashem by bringing a thanksgiving sacrifice to the Temple in Jerusalem. The procedure for the thanksgiving offering, the *korban todah*, is described in this week’s portion.

The *Midrash* provides us with a rather surprising bit of information about the thanksgiving offering. In the End of Days, when the Presence of the Creator will fill the world with holiness and people will live in eternal bliss and serenity, all sacrifices will be discontinued – except for the thanksgiving sacrifice. How can this be? If, as the prophets repeatedly assure us, people will be safe and secure, protected from all physical harm and danger, how will it be possible for a thanksgiving sacrifice to be brought? The conditions that necessitate such an offering will simply not exist!

Let us think for a moment about a phrase most polite people use very often and very casually. What exactly do we mean when we say “thank you” to someone? What have we actually given him by thanking him? And why is he gratified? In essence, an expression of gratitude is an acknowledgment. By saying “thank you,” we declare that we recognize what the other person has done for us, that we value it and that we do not take him for granted. This is all he needs in return for what he has done – recognition, no more, no less. But a sincere expression of gratitude can only result from a genuine appreciation of the value of what we have received. Without this appreciation, the words “thank you” are but an empty, meaningless formality.

If this holds true in our relationships with other human beings, how much more so in our relationship with our Creator. We are endlessly beholden to Him for all the good He does for us, and as a result, we should be endlessly grateful. Unfortunately, however, we live in a world of illusions and delusions, and we often fail to recognize the innumerable gifts and bounty that flow to us from Hashem’s generous hand. And even when we pay lip service to it, how deeply do we actually feel it? The only things we face with stark reality are life-threatening situations. In the face of danger, our affectations and pretensions quickly dissipate, and we realize how dependent we are on our Creator for our safety. It is only when we are ultimately delivered from danger that we are capable of expressing genuine gratitude.

In the End of Days, however, the Presence of the Creator will illuminate the entire world and dispel all the foolish delusions which so becloud our vision and befuddle our minds. Then we will see Hashem’s hand with perfect clarity, and our acknowledgments of His guidance and benevolence will carry the ring of true conviction. At that point, we will no longer have to face life-threatening situation to inspire genuine gratitude. We will

thank Him endlessly for every minute detail of our lives and bring thanksgiving sacrifices to give expression to the transcendent feelings of gratitude that will permeate our souls.

A great Sage once ordered a cup of coffee in an elegant restaurant. When the bill came, he saw he had been charged an exorbitant sum. “So much for a cup of coffee?” he asked the waiter.

“Oh no, sir,” the waiter replied. “The coffee cost only a few cents. But the paintings and tapestries on the walls, the crystal chandeliers, the Persian carpets, the luxurious gardens, the marble fountain, these cost a lot of money, and everyone must pay his share.”

“Aha!” said the sage. “You have taught me an important lesson. When I recite a blessing over a glass of water, I must thank the Creator for the ground on which I stand, the air I breathe, the blue sky over my head, the beauty and scent of the flowers, the twittering of birds, the company of other people. Thank you.”

In our own lives, we all too often take for granted all the blessings we enjoy, and we forget to express our gratitude to our Creator, the Source of all this bounty. Indeed, when we experience hardship, we are inclined to confront Hashem, saying, Oh, why do we deserve this? But when we experience good fortune, are we as inclined to thank Him? Common courtesy, of course, requires that we acknowledge Hashem’s bounty, but if we offer words of gratitude to Hashem in all situations, we will also discover a deeper dimension to our appreciation and enjoyment of the blessings of life. (Rabbi Naftali Reich)

Taking Out the Garbage

The *perashah* teaches the laws of the removal of the ashes: “The *Kohen*...shall remove his garments and shall wear other garments, and shall remove the ashes to the outside of the camp, to a pure place.”

The *Bet HaMikdash* was a very busy place. Starting with the offering of the morning *Tamid* sacrifice, throughout the day, there was constant activity on the *Mizbeah* as the various private or communal offerings were brought. People who own their own business and office managers know that there is always a set routine that begins the start of each business day. The first thing that they did in the *Bet HaMikdash* was to remove the previous days’ ashes to outside the camp.

This was not just a matter of practicality - that if they did not remove the ashes each day, the *Mizbeah* would get stuffed up. There may well have been room to accumulate several days’ worth of ashes before cleaning out the *Mizbeah*. Nevertheless, this service of “*Terumat HaDeshen*” (Literally, ‘the offering of the ashes’) was the first thing that the *Kohen* did in the *Bet HaMikdash* every single morning.

Rav Shmson Raphael Hirsch sees great symbolism in this. The message of the *Terumat HaDeshen*, he says, is that every day is a fresh beginning. One must begin anew, as it were, every single day. In matters of spirituality there is no resting on one’s laurels, no such thing as saying “yesterday we had a banner day in the *Bet HaMikdash*.” Yesterday is gone. Today is a new beginning. There is no concept of relaxing — of being able to “take it a little easy today” because I accomplished so much yesterday. Each day we wipe the slate clean and start over.

In Rav Hirsch’s words: “The thought of what has already been accomplished can be the death of that which is still to be accomplished. Woe unto him who, with smug self-complacency, thinks he can rest on his laurels, on what he has already achieved, and who does not meet the task of every fresh day with full fresh devotion as if it were the first day of his life’s work! Every trace of yesterday’s sacrifice is to be removed from the hearth on the *Mizbeah* so that the service of the new day can be started on completely fresh ground.” This is a powerful statement.