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MOLAD IS THURSDAY NIGHT 25 MINUTES
& 17 CHALOKIM AFTER 1AM

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Semicha Program: Sunday
3/31 See Back Page for Info.



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SHABBOS
NO
CLASSES

TUESDAY

9:30 - 10:30 AM SHARP
20 FORSHAY RD
FOR WOMEN ONLY

Shabbos Morning MINYAN STARTING AT 8:00^{AM} 18 FORSHAY RD. MAIN SHUL ASHKNAZ



RABBI LANKRY DEAR KEHILLA,

BET JOURNAL PARASHET SHEMINI

The Parasha opens with a commandment to Aaron “Take for yourself a calf, a young male of cattle for a sin offering” Rashi explains; this is to inform Aaron that Hashem grants atonement for him through this calf, for the golden calf that he made. Why does Aaron need atonement at all? We know the Parah Aduma was a Kaparah for the Aigel, as it is said “the mother will come and clean up the mess of the child”.

Rav Yehuda Tzadka, Rosh Yeshivat Porat Yosef in Jerusalem, shares an insight. There were 3 types of sins that took place by the golden calf: 1) People that prostrated themselves to the Aigel, they were killed by sword. 2) Those that only in their hearts worshipped, they passed away in the plague that took place after the grinding of the Aigel. People

drank it with water and died just like a Sotah that dies as they drink the water. 3) Those people who did not protest against the actions that took place during the Aigel, for them the Kaparah was the Parah Aduma. Group #1 violated in their heart and action, group #2 only in their heart and group #3 lacked the protest against evil. Aaron was not in any one of these groups. His violation was in action but not in heart as his intention was to stall the people until Moshe would return in hope to prevent the sin. He brought a Korban in this weeks’ portion as a kaparah for his “sin”.

This seems to imply that Aaron did a sin and needed atonement. That cannot be possible because his thoughts were pure, and even his actions were to stall the people. When the Aigel was miraculously created in the fire, Aaron was shocked. This was not what he expected to hap-

pen, he expected for the gold to simply melt. Even his action was not sinful.

The Talmud (kedushin 39b) teaches us that if one has good intentions without action Hashem will attach an action to his intention. When one has negative intention with a positive action, Hashem won’t include the negative intention to the action. Here Aaron intention and action were good, it was Hashem who threw him a curve ball that produced the Aigel causing great embarrassment to Aaron. How do we rectify the pain of Aaron for all of eternity and inform the world of his innocence?

The Parasha opens that it was on the eighth day of the Meluim. The number eight always signifies something that is above nature like the 8 days of Chanukah and Brit Mila given on the 8th day. Additionally, it was Rosh Chodesh Nissan

and the word Nissan comes from the word Nes, miracle. Hashem is showing that Aaron did not sin with the Aigel, rather the miracle that Hashem performed made it appear as though he sinned, causing him great distress. Now Hashem is illustrating through this time, at the Mishkan through Aaron bringing this Korban, that he is innocent of any sin and is worthy of being the Kohain Gadol. That is why Hashem commands Aaron “kach lecha Aigel, take for yourself an Aigel”; it’s for you and everyone to know with absolute clarity that you’re not at fault due to the miraculous results that caused an Aigel to appear. This korban was a special opportunity for Aaron to come closer to Hashem, clear his name and establish his purity.



Zmanim by our incredible Gabbi
EPHRAYIM YUROWITZ

SHABBOS ZMANIM

EARLY MINYAN FRIDAY 1:35 & 2:30

CANDLE LIGHTING	7:00PM
MINCHA TENT	7:10PM
SHKIYA	7:18PM
MINCHA 20 FORSHAY	7:05PM
SHACHRIS VASIKIN- DAF YOMI SHIUR	6:03AM
SHACHRIS	8:00AM
SHACHRIS YOUTH MINYAN 18	9:15AM
SHACHRIS	9:15AM
SHACHRIS 20 FORSHAY BAIS CHABAD	9:45AM
MINCHA	1:45PM
PIRCHEI	2:00PM
BNOS	2:30PM
MINCHA DAF YOMI	6:00PM
MINCHA SHALOSH SEUDOS	7:00PM
SHKIYA	7:19PM
MARRIV	7:59PM, 8:04PM & 9:19PM

WEEKDAY ZMANIM

SHACHRIS

20 MINUTES BEFORE NEITZ 30 ON YOM TOV

S 6:21 M 6:20 T 6:18 W 6:16 T 6:15 F 6:13

MINCHA & MARIV

12 MINUTES BEFORE PLAG

S 5:49 M 5:49 T 5:50 W 5:51 T 5:52

MINCHA & MARIV

12 MINUTES BEFORE SHKIA

S 7:08 M 7:09 T 7:10 W 7:11 T 7:12

MARCH 31 – APRIL 05

NEITZ IS 6:41 – 6:33
PELAG IS 6:01 PM – 6:04 PM
SHKIA IS 7:20 PM – 7:24 PM
MAGEN AVRAHAM
9:15 AM – 9:10 AM
GRA- BAAL HATANYA
9:51 AM – 9:47 AM

March / April 2019

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WEEKDAY MINYANIM

שחרית	מנחה ומערב	מערב
כתיקון 20 Forshay ↑ 6:15AM 18 Forshay ↓ 6:30 Coming soon 6:45 Coming soon 7:00 20 Tent 7:15 18 ↓ 7:30 18 Tent 7:45 20 ↓ 8:00 20 Tent 8:15 18 ↓ 8:30 18 Tent 8:45 20 ↓ 9:00 20 Tent 9:15 18 ↓ 9:30 18 Tent 9:45 20 ↓ 10:00 20 Tent 10:15 18 ↓ 10:30 18 Tent 10:45 20 ↓ 11:00 20 Tent 11:15 18 ↓ 11:30 18 Tent 11:45 20 ↓ 12:00 20 Tent	12 MIN. 18 ↓ 12 MIN. 18 ↓ AT שוקעת 18 Tent 10 MIN. 20 Tent 10 MIN. 18 ↓ 20 MIN. 18 Tent 30 MIN. 18 Tent 50 MIN. 18 ↓	קבל 18 ↓ AT שוקעת 18 ↓ 10 MIN. 18 Tent 30 MIN. 18 ↓ 60 MIN. 18 ↓ 8:00 18 Tent 8:15 18 Tent 8:30 18 Tent 8:45 18 Tent 9:00 18 Tent 9:15 18 Tent 9:30 18 Tent 9:45 18 ↓ 10:00 18 ↓ 10:15 18 ↓ 10:30 18 ↓ 10:45 18 ↓ 11:00 18 ↓ 11:15 18 ↓ 11:30 18 ↓ 11:45 18 ↓ 12:00 18 ↓ 12:15 18 ↓ 12:30 18 ↓ 12:45 18 ↓

30 min after chatzos
1:30 3:30 5:00 6:00
2:00 4:00 5:15 6:15
2:30 4:30 5:30 6:30
3:00 4:45 5:45 6:45

FOR MORE INFO: www.18forshay.com // ohrchaim18@gmail.com

BLUEBERRY HILL ZMANIM

EREV SHABBOS PLAG MINYAN 30 Dr. Frank Rd. Entrance on Humbert

MINCHA 5:40 PLAG 5:59



RABBI COREN

Parshas Shmini: THE SECRET OF THE PARADUMA AND PARSHAS TZAV

Last Shabbas as I was about to make kiddush after davening, my friend R Avi ,shlita said to me, “Rabbi, I know you can speak about Purim but let’s see if you can speak about the neglected Parshas Tzav.” His point was based on the fact that usually Tzav falls out with Shabbas Hagadol and in fact if you look at many of the classical Chaidishe sefarim they focus primarily on Parshas Hagadol and Pesach. But this year, because of its uniqueness in being a leap year we’re far away from Shabbas Hagadol. Moreover, this year has been so confusing that there were people in shul who were convinced that it was Parshas Para and we need to take out two sifrai Torah.

Nothing like a challenge for the Rabbi; the key for a Rabbi is to be one or two steps ahead of the congregant. I wish I was but this time I did prepare one of my favorite ideas on Tzav from the Chovos Halevavos whose words are fascinating for at least two reasons. First the idea itself and second that he gives a reason-- a taam, taste-- into the mitzvah based on his own understanding which is something we’re used to seeing from the Sefer Hachinuch not from the foundational classic work of the Chovos Halevavos which as we have pointed out was told to be studied by the angel that Hashem had sent to learn and teach Rav Yosef Karo Z”L.

In any case, the idea that the Chovos Halevavos speaks about is the Terumas Hadeshen which is the first thing the Parsha speaks about and it’s the first thing that a Kohen does every morning. What’s the idea behind taking out ashes from the mizbeach and eventually outside of the mikdash? Says the Chovos Halevavos the Torah is teaching us perhaps the most important lesson for growth and the purpose of the Bais Hamikdash and that is humility. Yes the idea is that even

the greatest Kohen Gadol like Aaron Hakohen had to take out the garbage. Simply put if you want to grow, if you want to be a leader for the Jewish people, if you want to serve in the Bais Hamikdash you have no place there if you can’t humble yourself. If you think it’s beneath you to take out the garbage from yesterday’s sacrifices, you’re not ready to be a shaliach, a messenger for the Jewish people. We can take this a step deeper-- the whole purpose of the Bais Hamikdash was to have a place where a person can come and humble themselves and say “I’m sorry, I made a mistake. I want to grow and get close to you Hashem again.”

This week I was speaking about the power of the 12 step program and there is a lot to speak about. I mentioned that some of my close friends that attend the various addiction groups are people that I personally know and are the most real and growth oriented people. It makes sense because if you’re not going to be sincere and real, you’re wasting your time there.

One of the powerful tools is being able to share with a group of other people the most embarrassing mistakes that they experienced. It’s shameful and degrading yet at the same time it’s powerful. It can be the source of the greatest personal inspiration for themselves and for the other people in the group.

Last Shabbas during the Daf Yomi I pointed out what I call my favorite Rashi in all of Shas. Rashi in 116b in Maseches Chulin is discussing a very intricate halachic discussion regarding ‘rennet’ which is the coagulated milk in the stomach of the animal. It’s a very interesting discussion and the conclusion is a halachic dispute between the Rishonim. But was is the most powerful and interesting part of this Rashi is his confession to the world and to generations that follow that he made a mistake. Initially he thought that he was allowed to eat it but then he realized that he made a mistake and he explains why he made this mistake but first he admitted that he made a mistake. How many rabbis or

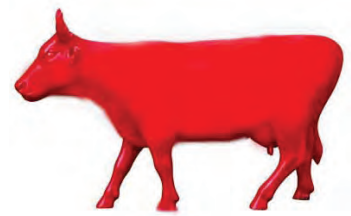
laymans or husbands or wives are able to just say I made a mistake, I regret it, I shouldn’t have done it. Instead we look for excuses, sometimes arriving at a place or corner where we know it’s ridiculous but it’s almost too late to pull out of the mountain of lies that has piled up.

The power of saying sorry is the powerful source of humility and as the Chovos Halevavos writes it’s the foundation of everything. If you don’t have humility you have nothing; the whole spiritual ladder is based on humility.

In this week’s Parsha Shmini Moshe Rabeinu tells Aron Hakohen to come close to the Mizbeach. Rashi explains that Aron was embarrassed because of the sin of the Eigel. Moshe asked him, “Why are you embarrassed? This is why you were chosen.” The homiletical explanation given by the Chasidic masters is that Moshe was telling Aron that just the fact that he was embarrassed was the reason why he was chosen for the job, meaning to say (and I would like to add that this was Aron’s mistake initially. When Moshe asked him after making the golden calf why he did this, he began giving a lengthy explanation instead of first saying I made a mistake) Aron here in the Bais Hamikdash felt remorse and regret and recognized his mistake in building the golden calf. So Moshe told Aron that this midda, this consciousness, is the exact ingredient needed to be a leading Kohen in the Mikdash and that this is why he was chosen. His ability to humble himself, to be able to say, “I made a mistake” is the requirement for working for Klal Yisrael.

This lesson of the Kohanim in the Bais Hamikdash isn’t only for Kohanim. We’re all called a nation and kingdom of Kohanim and if we were looking to complete our mission we need to make sure that this powerful tool called Taisi – I made a mistake-- is in our consciousness and sub-consciousness all the time.

Good Shabbas



THE PARAH ADUMAH

What is the significance of the parah adumah? The Sforno explains that the parah adumah (red heifer) was sacrificed as an atonement for the Chet HaEgel (sin of the golden calf). As Rashi says, “Let the mother (parah adumah) come and clean up the mess of the baby (golden calf) (Rashi Chukas 19:22)

Other meforshim explain that parah adumah also comes to correct the sin of Adam and Chava. Their sin caused death to be decreed upon all of mankind and the parah adumah serves to purify the tumah (impurity) of death.

We learn from Rav Moshe Wolfson (mashgiach of Torah Vodaas) that the cause of the Chet HaEgel was a lack of patience. As the pasuk says, “Vayar ha’am ki boshesh Moshe, The nation saw that Moshe was delayed... and said ... make for us a god” (Ki Sisa 32:1). Interestingly, we find the same lack of patience with regard to the sin of Adam and Chava. The Ohr Hachayim Hakadosh (Parshat Vayechi) says that if Adam and Eve, who were created on Friday, would have waited a few extra hours until Shabbos, they would have been permitted to eat from the Eitz Hadaas (Tree of Knowledge). But they did not wait. They did not have patience.

Rav Wolfson offers us a fascinating gematria (numerical value equivalent). The numerical value of “ki boshesh” – Moshe was delayed – and the words “Eitz Hadaat” both equal 639! The two pivotal sins that changed history, the Tree of Knowledge and the golden calf, were both due to a lack of patience. This failing, he says, stemmed from a lack of faith. Therefore, Hashem gave us the mitzvah of parah adumah, which is a chok (statute) that defies human logic and encourages our dependence on faith. **(again I salute my good friend Reb D.G for giving me Chishek for Gematrios)**



ASK THE RABBI



Q. Is a Parah Adumah a Sign of Moshiach

As rare as it may be, the birth of a Parah Adumah is nothing more than a curiosity. There is no source in Jewish tradition that sees the birth of a Parah Adumah as a sign of the coming of the Mashiach.

According to the Torah, someone who comes into contact with a dead body becomes halachically 'impure.' The Torah describes a very specific process that enables a person to purify himself. This process involves slaughtering a heifer which is completely red, burning it and mixing its ashes with water. Some of this 'purifying water' is sprinkled on the impure person twice over a seven-day period.

This had great practical importance during the time of the Bais Hamikdash, because all participants in the Temple service needed to be ritually pure, and the entire nation needed to purify themselves for the Pesach, Shavuos, and Sukkos festivals. It will have practical significance again when the Bais Hamikdash is rebuilt.

Rambam writes that from the time of Moshe until the destruction of the Second Bais Hamikdash, only nine red heifers have been used to prepare the 'purifying waters.' The tenth red heifer, says Rambam, will be prepared by the Mashiach.

This can be easily misunderstood. It does not mean that there existed only nine red heifers in history, and that the tenth one to be born will be used by the Mashiach. It simply means that the ashes from each heifer lasted a long time, and there was never a need to prepare more than nine. The tenth red heifer process will take place in the times of the Mashiach.

About forty years ago, a Parah Aduma born in Israel caused a similar stir. Rabbi Moshe Feinstein, the noted halachic authority of the time, was unmoved. "One of the requirements of the Parah Aduma is that it be at least two years old. What if the Mashiach were to come tomorrow? Would we have to wait two years in order to become pure? When Mashiach comes, they'll find a Parah Adumah that is two-years old."



RABBI BERACH STEINFELD

CHANUKAS BAYIS SHLISHI

In Vayikra, Perek Yud, posuk tes the Torah tells the Kohanim that they are not allowed to drink wine or alcoholic beverages upon entering the Ohel Moed.

In Meseches Taanis, daf yud zayin, amud bais the Gemara brings down shitas Chachamim that Kohanim are prohibited from getting drunk in today's times since there is a chance the Bais Hamikdash will be rebuilt quickly and then the inebriated Kohen won't be fit to serve in the Bais Hamikdash. Tosfos asks the following question regarding this opinion. If we are all tamei meis and need a week to become pure, why does it matter if the Kohein is drunk; in a week's time that problem doesn't exist anymore? Tosfos answers that as far as tumah is concerned, we have a rule that tumah is hutrah be'tzibbur, so the Kohanim are eligible to do the avoda while being tamei. Therefore, the Kohanim can't be in a state of drunkenness.

The Piskei Teshuva in Chelek Gimel, siman shin mem ches brings down the following question in the name of the Imrei Emes. The Kotzker asked, "Why did the Chashmonaim need a pach shemen during the neis of Chanukah if tuma hutra be'tzibbur? The Kotzker answered that normally we say tumah hutra be'tzibbur; however, the Gemara in Avoda Zora, daf mem gimmel, amud alef tells us that the Chashmonaim made a new Menorah, therefore there was a chinuch involved (an inauguration). When there is a chinuch involved, we do not say tumah hutra be'tzibbur. Based on the premise of the Kotzker, the Imrei Emes asks on the above mentioned Tosfos that when the third Bais Hamikdash will be built there will be a chinuch haBayis so we can't say tuma hutra be'tzibbur, so how

come the Kohanim can't get drunk if they will need to wait a week until they become tahor?

The Bais Yisroel answered that there is a difference between what happened on Chanukah and what will happen during the third Bais Hamikdash. The Bais Yisroel did not elaborate.

We can try to explain this distinction in two ways. The first one is based on Rashi in Rosh Hashana, daf lamed, amud alef that says the Bais Hamikdash Hashlishi will come down from shomayim totally built and therefore not require an inauguration. The Kohanim will be able to serve right away despite being tamei meis and we will invoke the rule of tumah hutra be'tzibbur. The Chachamim therefore felt that a Kohein should not become drunk.

Another way to explain it is based on the Gemara in Sota, daf tes, amud alef that says the handiwork of Moshe Rabbeinu never fell into the enemies' hands, therefore the aron and other things were hidden during the first Bais Hamikdash. That is pshat in the Medrash in Bamidbar, Yud Bais, tes vov when the posuk said that the kailim of the Mishkon were anointed and sanctified. The Medrash says anointed was for the Mishkon; however, the sanctification was for the Bais Hamikdash haShlishi when all these kailim will be re-used. We see that there will be no need to have an inauguration at that time and therefore the Kohanim will be able to serve while being tamei. This is the reason why the Chachamim made a gezeirah that the Kohanim should not get drunk.

Lemaaseh, we pasken that a Kohein is permitted to get drunk since we have been in golus for so long. Let us hope and daven that Moshiach comes and we will be able to be in the Bais Hamikdash HaShlishi very soon.



~Kollet Boker~

RABBI NACHUM SCHEINER

ROSH KOLLEL

REASON FOR BITUL AND RECITING "KOL CHAMIRA"

As we move into high gear in the weeks before Pesach, we search our entire premises for all those crumbs, culminating with the final bedika on the night of bedikas chometz. In addition, we burn the chometz that we find at the fire on Erev Pesach. Although we do this careful bedika and biur, we are still required to do bitul – to nullify and be mafkir (revoke one’s ownership) the chometz – as we do with the recital of kol chamira, after burning the chometz.

Why is this all necessary? The Gemara in Pesachim (6b) tells us the answer: “Habodeik tzarich she’yivateil – even one who performed bedika [and got rid of all his chometz], still needs to perform bitul.” The Gemara explains that the reason for this is that we are concerned about the possibility that someone may find chometz on Pesach. This in itself is not an issue, since the person did his best to search the house for chometz. But, if he delays in destroying that chometz – even for a fleeting moment – thinking that he wants to keep it, he would, thus, transgress the issur of having chometz in his possession on Pesach. Therefore, Chazal required everyone to do bitul, thus nullifying the chometz before Pesach arrived and even if he will delay in getting rid of the chometz that he finds, there will be no issue.

IF WE SELL THE CHOMETZ – WHY DO WE STILL NEED BITUL?

However, there is a big question that can be raised whether this concern should still apply. It has become a universal practice to sell one’s chometz to a non-Jew. Once a person sold all of his chometz, why should it still be necessary to do bitul and nullify all of the chometz? If all chometz in his house is sold, even if he finds chometz on Pesach, there should be no issue.

Since the chometz is not his, the aforementioned concern that he may delay in destroying the chometz – and transgress the issur of having chometz in his possession on Pesach – should not apply, because the chometz is owned by the non-Jew.

In truth, this question may depend to what extent a person is using the mechira. For those that do not rely entirely on the mechira – and will, therefore, not sell chometz gamur – then there is a good reason to do bitul, in case the mechira is not valid. But for those that do rely wholeheartedly on the mechira, it would seem totally unnecessary to make bitul, since any chometz that is found is already included in the mechira.

In order to answer this question, we can pose another question: In the text of the kol chamira that we recite on the morning of Erev Pesach, after burning the chometz, we nullify all chometz: “דבשרתייה ודלא בשרתייה” – that I destroyed and that I did not destroy.” This expression begs for an explanation: If the chometz was destroyed and it doesn’t exist, what reason is there to nullify it in the text of the kol chamira?

The Chasam Sofer answers that this expression is to include in the bitul any chometz that was sold – just in case the sale was invalid the bitul should work, instead. He adds that this is the explanation for the expression: “דבשרתייה” – that I destroyed.” This can be referring to the chometz that one sold to a non-Jew, but the sale was invalid. This chometz is also being annulled and should be hefker like the dust of the earth.

Based on this explanation of the Chasam Sofer, we can now understand the purpose of the bitul, even after one sold all of his chometz. Even if one does sell all of his chometz, we are still wary of something happening that would cause the chometz not to be sold. Thus, by doing bitul, the person would still be safe, because even if the chometz was not sold, for whatever reason, he still has the backup of bitul.

In summary, we are required to do bitul, even if we get rid of all of the chometz, and even if one sells any chometz he owns to a non-Jew.

~Kollet Boker~

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RABBI YY JACOBSON

DON'T CELEBRATE IGNORANCE THE VALUE OF LIFE-LONG INQUIRY AND STUDY

A great deal of intelligence can be invested in ignorance. -- Saul Bellow

Light travels faster than sound. That's why most people seem bright until you hear them speak. -- Author Unknown

Only two things are infinite, the universe and human stupidity, and I'm not sure about the former." - Albert Einstein.

"INQUIRE HE INQUIRED"

In many editions of the Hebrew Bible, an interesting comment is inserted into the book of Leviticus, in this week's Torah portion (Shemini). In between the words "inquire he inquired" ("derash" and "derash" in the original Hebrew) it is written: "Half of the words of the Torah."

What this means is that these words—"inquire he inquired"—mark the halfway point of a word count in the Torah. The first "inquire" completes the first half of the five books of Moses; the second "inquire" begins the second half of the Torah.

Biblical commentators, sensitive to the fact that even minor, seemingly coincidental aspects of the Torah, contain layers of significance, address the symbolism behind the fact that the halfway point of Torah is between these words "inquire he inquired." One of the beautiful explanations is given by one of the great Chassidic masters.

He suggests that the Bible is attempting to teach us that the entire Torah—both halves of it—revolves around inquiry, the search to learn, grasp and internalize the truths and perspectives of Torah. To be Jewish is to forever remain a student of Torah wisdom.

"Inquire did he [Moses] inquire"—this is the center point of Torah, because Moses himself, the extraordinary scholar and prophet, never ceased to inquire and search. Moses knew that the most essential component necessary to absorb Torah is our never ending yearning and readiness to continuously study, explore and seek knowledge. Moses realized that after all of his discoveries, he had only reached the middle of Torah, and there was much more ahead which he had not yet learned.

This message is vital for Jews today.

Ignorant Spokesmen

Some time ago I was invited to attend a symposium sponsored by the UJA Federation about Jewish continuity. One of the presenters suggested that we introduce a reformation in Jewish observance in order to make the religion more appealing to the youth.

When it came my turn to address the audience, I begged to differ with the above presenter. His argument, I suggested, was refuted by the undisputed fact that the only ones who managed to maintain their Jewish numbers and even increase them dramatically were those who opposed reformation in Jewish observance. Perhaps our youth is searching not for reformation but for the Judaism taught and practiced by Rabbi Akiva, Rashi, Maimonides and the Baal Shem Tov? Perhaps what was necessary was not a diluted form of Judaism, but rather a more intense presentation of a Judaism saturated with spiritual passion, authentic idealism, profound scholarship and personal relevance?

Later, in private conversation, I asked the presenter if he could name the 53 portions of the Five Books of Moses and the titles of the 63 tractates of the Talmud, the most basic body of Jewish law and literature. From memory he could only name 10 of the biblical portions and not one of the Talmudic tractates.

"Imagine," I said to him, "we would be attending a symposium on Shakespeare, and one of the lectures on how Shakespeare ought to be taught to youths today would be presented by an individual ignorant of the titles of Shakespeare's 38 plays? Or imagine a symposium on the future of philosophy, where one of the speakers was not well versed in The Republic, the Critique of Pure Reason or Beyond Good and Evil? Wouldn't that be embarrassing to the subject they are discussing?"

He said to me that in his opinion one did not need to be well versed in Torah in order to present an argument on the future of Judaism.

Why is Judaism seen as such an inferior discipline, that it does not demand rigorous mastery? Why is it that in the fields of biology, science, art or history nobody would dare present strong opinions about their futures without intensely studying these subjects for years? Why do so many Jews think that Judaism—a tradition taught and developed over three millennia, consisting of tens of thousands of volumes, many of them written by some of the greatest human minds—is a set of archaic laws and cute rituals?

Perhaps the saddest commentary about Jewish life in America is that so many leaders of mainstream Jewish organizations and institutions did not send their own children to Jewish schools, depriving them from a serious Jewish education.

How sad. They see themselves as Jewish leaders and activists; yet they don't even entertain the thought that Jewish tradition has anything truly valuable to teach them and their children about life, death and everything in between. The greatest obstacle to discovery, a wise man once said, is not ignorance; it is the illusion of knowledge.

The Torah, the profoundest blueprint for life ever articulated in the history of humanity, belongs to every single Jew. It is about time, that every member of our people gives himself or herself the gift of discovering its unparalleled beauty and wisdom.

This is the reason we created TheYeshiva.net, where various ongoing free courses on Torah study are offered, both for advanced students as well as beginners. Our first course in Talmud for Beginners, which continues this Wednesday evening, attracted a lovely group of students globally. Same with the other courses, a list of which you will see on top of this email. I hope you will seize the opportunity to challenge your mind and broaden your horizons. We stop living when we stop inquiring.

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ב"ה



RABBI BENTZION SNEH

משובד ע"י הר"ר אברהם הלל ריין שליט"א
ADAPTED FOR ENGLISH BY AVROHOM HILLEL REICH

Parshas Shemini

A WORLD OF CLARITY

ואת החזיר כי מפריס פרסה

I was privileged to hear a maaseh about R' Meir Premishlan (1703-1773) a Rebbe whose every move was clothed in Ruach Hakodesh. R' Meir was known to heal with pesukim from the Torah and the following story which was verified to me via personal testimony from generation to generation likewise involves the interpretation of pesukim from this weeks Parshah.

Two young talmidei chachomim were on a mission which had brought them to Premishlan. The journey was long and difficult and they reached the town with only minutes to spare before Shabbos.

Going directly to the beis medrash, they remained there after davening til each one found a host for Shabbos.

Each man was invited to a separate house, each host was well to do. But there was a problem at each household. At one, the master of the household, had plenty of food- but personally did not eat much- so the guest, embarrassed to ask for more remained desperately hungry. At the second home the head of the house put large loaves of challah on the table but cut only a few pieces and

did not distribute any more slices during the meal. The guest suffered in silence, eating only one slice of challah the whole night..the meal was equally as small.

The same thing occurred at the day meal as well.

For the third meal the guests joined the the Rebbe at shul together with their hosts and most of the community.

Our guests were ravenous since the minchah prayer had been delayed and everyone waited an extraordinary amount of time for the third meal of Shabbos.

Mincha was delayed because the Rebbe was discovered at his home, unbeknownst to all, directing his servant to feed each bird and duck in his courtyard a specific amount of food. Only when he was finished did he head to the synagogue.

At the third meal the Rebbe asked to see the two young men. "Where did you eat this Shabbos?" He asked them.

They mentioned the names of the hosts. Quietly the Rebbe summoned the hosts to his table.

In a low tone the Rebbe informed them that the mitzvah of hachnosos orchim, welcoming guests was holy beyond words.

But it must be done properly.

If you serve food but do not eat much yourself- your guests may be embarrassed to eat and go away hungry from the table.

The Torah hints at this in our Parshah. The chazir, a non kosher animal, is mafris parya, has split hooves, but garer lo yigar, he does not chew his cud.

In a play on words- R Meir related the following to the host.

"You sliced bread (mafris parya) but you yourself did not eat (Garer lo yigar).

The second host was the opposite.

Like the camel who rechews his food, but does not have proper split hooves." You were maaleh geirah.. You ate, but were not mafris parya.. You did not slice enough bread and other food for your guests."

Only the creature with both signs, both behaviors, is kosher.

The Rebbe then made the two young Talmidei Chachomim large plates of fish and challah to eat.

Astonished by the ability of the Rebbe to see deep into their actions and give mussar.. the hosts both changed their ways from that moment on.

During his dvar Torah, the Rebbe made reference to the importance of doing mitzvos with food- and hinted that the ducks and birds he fed were merely reincarnated souls in need of a tikkun, a heavenly correction, through food and had thus been sent to the Rebbe for that purpose.

We live in a world of hester, a world clouded by mystery, but Tzaddikim can see through the darkness with an amazing clarity.

May we all be zoche to be guided by righteous Tzaddikim and have the courage to change our behavior, when needed, through their positive influence.

Good Shabbos!

UFARATZTA

THE BUSINESS OF AVODAS HASHEM

Avoda for the businessman includes arousing within himself the faith and perfect trust in the One Who feeds and sustains all flesh, that He will provide him with an ample livelihood. He must be truly happy and cheerful, as though all his livelihood were already in hand.

==== Hayom Yom 16 Adar II



DR. SIMCHA

Parshas SHMINI, starts with the word "Va'Ye'Hee" vs. the word VE'HAYA. The CHAZAL say that the term VA'YE'HEE sometimes signifies or refers to something not so good. So, over here what & where's the problem? AL PI DRUSH of course, on the eighth day the MISHKAN was put up for good. Till now we were putting it up, taking it

down & putting it BACK -UP !! This idea/ action of "getting back up" is a good thing !! We all have a time in our lives where we need to get back up !! THIS is a good thing !! If I could be your "step up", please call. Avi Weinberg 845 558 4027 Have an UPlifting Shabbos !!



A soldier comes to Daven at Ohr Chaim every day from West Point

The Demanding Bachur & the Chofetz Chaim

There was a bachur in the Chofetz Chaim's yeshivah that was turning down one shidduch offer after the next. He said that he will only agree to a shidduch, if the girl's parents agree to support him for 5 years. The Chofetz Chaim asked him,

"How many years are you planning to live?"
 "At least another seventy years, with Hashem's help." "And if you find a father-in-law who can support you for 5 years, who will support you the remaining 65 years?" "Who will support me?" the bachur asked incredulously, "Hashem will support me!" "So, if you believe that Hashem will support you for 65 years of

your life, why don't you believe that Hashem can support you for the first 5 years of your married life as well?"

The Chofetz Chaim added that Dasan and Aviram made the



same error. They feared that on the following day, the man would stop coming, so they saved man for the next day. But what did they expect to eat on the day after that

The Baal Shem Tov Learns From a Simple Pious Woman

The Baal Shem Tov once related that a very harsh Heavenly decree had been issued, which many Tzadikim were unable to overturn, even with their most fervent Tefilos. He said, "What we were unable to do, was accomplished by a simple pious woman, who, when she heard the tearful prayers of the people in Shul, addressed Hashem, and said, 'Ribono Shel Olam! How can You not accept the Tefilos of Your children? I am only a human being, and my mercies are limited. Yet when any of my children cry, it breaks my heart and I would do anything I could to stop their tears. "But You are infinite and Your mercies are infinite! Listen to how all Your children are crying! Surely You do not have a heart of stone. You must help them and relieve their suffering!"

It was this simple but sincere Tefilah that caused Hashem to annul the harsh decree!"

The Challenge of Gratitude

Pesach was fast approaching and young Shimon Schwab, O"BM, who went on to become a venerable Rav, didn't have enough money to buy a train ticket from Mir back to Frankfurt. He approached his Rebbi, Rav Yerucham Levovitz, O"BM, for a loan. His Rebbi was more than willing to lend him the money, to which young Shimon offered a warm "thank-you." "Why do you thank me for a loan?" the Mashgiach chastised him. "Aren't you aware that it is a forbidden payment of interest on a loan, through words (Ribis Devarim)? I know you come from the German culture, which dictates the courtesy of 'please' and 'thank you.' Apparently, in your scheme of things, courtesy overrides Halachah. "A Torah Jew must conduct himself according to the higher culture of Torah, which prohibits saying a thank you on receiving a loan." Apologetically, young Shimon left, learning the lesson that Torah law supersedes social norms.

The next year, young Shimon once again approached Rav Levovitz for another loan and was once again given the necessary funds. This time, however, he proceeded to leave the room silently. Rav Levovitz called him back, demanding, "And where is your gratitude?" Flustered, he answered, "Rebbi, last year you took me to task for thanking you. What am I supposed to do?" "Of course you shouldn't say anything," his Rebbi answered. "But your feelings of gratitude should so overwhelm you that you should have difficulty suppressing the words. I see no such struggle!"

Spotlight on Purim 5779 at Ohr Chaim 18 Forshay

Purim at Ohr Chaim this year was literally out of this world!

Minyanim and Megillah Leining:

The action began with many minyanim throughout Taanis Esther, Purim, included 20 readings of the Megillah, to help accommodate each individuals schedule. Baalei Kriah were hand-picked and enjoyed by all.

Kids program:

Purim night was the "Ultimate Purim Party" for the kids, including music, food, and of course cotton candy. There was also a Simchas Purim and Game Show with the special guest: "The Shnitzel Guy." In 18 Forshay style, a babysitting service was also provided for toddlers, to allow parents to hear the megillah in shul.

Yeshivas Mordechai Hatzadik:

Yeshivas Mordechai Hatzadik – run by our own Rabbi Fried – took place on Purim morning, from 9:30-10:30 and doubled as a grand finale of the winter's weekly Avos Ubanim Program, with every child being a winner.

Yeshivas Kiyumu v'Kiblu:

Once again, the learning that took place at the Yeshivas Kiyumu v'Kiblu – the learning program for the auspicious days of Purim – was a smashing success. What a sight to behold! a full house of people, taking time from their busy Purim schedules to put in some bona fide learning – on Purim Night Purim Day, as well as Shushan Purim.

Many participants commented that they although in their plans to get in some learning, if not for this program, they may not have been had the structure to bring their plan to fruition. Additionally, participants related that this really set the tone for the entire day, filling up with some solid learning before preforming mitzvos hayom.

The Kiddush Hashem of this remarkable sight made an indelible impression on many a passerby and even those who were not able to stay for the entire time were able to be uplifted and some even joined – some came to join even for just a short time – this exhilarating atmosphere of learning.

Farbrengen with Rabbi YY Jacobson:

On Thursday evening, there was a Farbrengen with Rabbi YY Jacobson, where the entire community enjoyed the festivities, the live music, as well as Rabbi Jacobson's words of inspiration and Torah, all in the Purim spirit.

All in all there were literally thousands of men, women, and children who benefited from the programs that were provided by Ohr Chaim, and are sure to remember these uplifting events for many months to come – in true fulfillment of the words of the megillah that the spirit of these days will not leave the Jewish nation.



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Start Out Looking

At The Positive

Rabbi Yisocher Frand



This week's parsha contains the first detailed enumeration of all the kosher and non-kosher animals in the Torah. The two signs that determine the permissibility of

an animal are whether it has totally split hooves and whether it chews its cud. The Torah singles out particular animals that one may not eat despite the fact that they possess one of the two signs of permissibility. The camel (gamal), despite the fact that it chews its cud, is not kosher because it does not have split hooves. The

same is true with the shafan (hyrax) and arneves (rabbit). The pig (chazir) is forbidden because although it has a split hoof, it does not chew its cud.

The Medrash points out that in regards to all four animals, the Torah first mentions its kosher sign (the fact that it chews its cud in the case of the gamal, shafan and arneves, and the fact that it has a split hoof in the case of the chazir) and then mentions the sign that disqualifies it. Why does the Torah do this? Why not just get straight to the point? The kosher sign is really irrelevant, given the other disqualifying characteristic. Why even mention the irrelevant kosher sign, let alone give it "top billing"?

The Medrash comments: Even when the Torah tells us that a pig or camel is not kosher, it only begins by stating its praiseworthy charac-

teristics. Even when the Torah says something is treife (forbidden to eat), still the Torah goes out of its way to present a positive description first.

The point of the Medrash is that if G-d sees fit — even when talking about an impure animal — to try to find something good to say about it... If G-d sees fit to always present a redeeming aspect of the animal first, how much more so should we — when we look at another human being with all of his failings and shortcomings — make every effort to find positive things to say before we offer any negative assessment.

G-d is sending us a message here. When we look at someone or when we look at a situation, we should always attempt to accentuate the positive and see the value in the person or situation before we become totally dismissive.

DIETING DEFINITIONS

Calories (noun): Tiny devious creatures that live in our closets, and make our clothes smaller and smaller every night.

Diet (noun): An odd process where, instead of watching what we eat - we watch what other people eat.

DESERT

A professional dietitian was lecturing in front of a group of people who wanted to lose weight.

"The food we eat is so bad for us, that it will still hurt our health several years down the road," she said.

"Sugary drinks eat up the lining of our stomach, processed food is full of chemicals, meat is full of preservatives, and even our water is filled with germs. And I haven't even gotten to fatty foods yet! Do any of you know which type of dessert will give you the most trouble and suffering for many years after you have eaten it?"

The whole group fell silent, until an 80-year-old man sitting in the back stood up and said: "A wedding cake..."

A PRAYER COME TRUE

Last week, I was driving through town and passed by a small bakery. The cakes and cookies in the window seemed to summon me, and the smells from within didn't help my self-control.

I knew then and there that this is not a coincidence, but fate, so I prayed to the lord: "why do you tempt me so? If you truly want me to stop dieting, give me a sign and open up a parking space right in front of the bakery." It appears that I was right, and my prayer came true - after driving in circles for 3 hours around the place, a parking spot opened up right in front!

VEGGIES

I've got no problems with fresh vegetables, steamed rice, steamed broccoli, whole grain, and low-fat yogurts. Just keep them away while I'm eating.

THE DIET

Cathy decided to meet her friend Jane after not seeing her

for weeks. When they met, Cathy exclaimed: "Jane! How did you lose all that weight?"

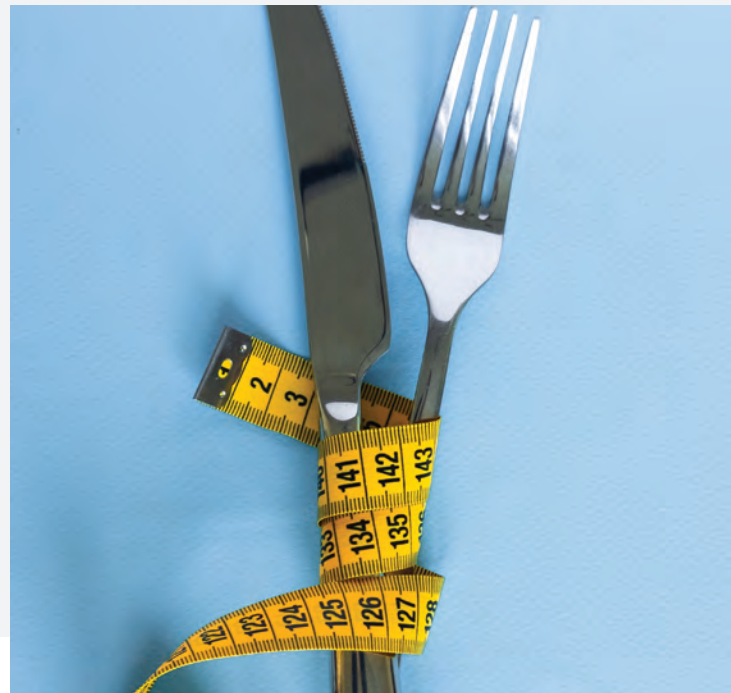
Crestfallen, Jane replies: "It's my husband; I'm so tired of him. He drives me crazy every day. He never washes his dishes, leaves his dirty laundry out, his work papers are all over the place, and every night I have to dig under the sofa for his socks. I just run around the house all the time."

"That sounds terrible!" Cathy says. "Are you going to confront him about it?"

"Of course", answers Jane. "In 6 more pounds!"

FAST DIET

Everyone asks me how, despite all the diets I've tried, I still cannot seem to lose any weight. Between you and me, I don't want to brag, but I guess I'm just that good! This week I managed to finish my 2-week diet in three hours and 29 minutes!





~Night Kollel~

RABBI NACHUM SCHEINER

DOES THE ISSUR OF DAIRY BREAD APPLY TO UTENSILS?

We previously discussed the issur to bake dairy bread. Some say it includes cake, and some extend it to wine. What about other foods or utensils?

The Taz (97:1) rules that this issur applies to a grinder and if one has a parve garlic grinder which became fleishigs, it can no longer be used without koshering. Just as we are concerned with fleishiga bread eaten with milchigs, we are also concerned that he will forget the grinder's fleishiga status and use it to grind garlic which is being eaten with milchigs. The Chavas Daas explains that the Taz only rules this way in regards to a grinder, since it is usually kept parve, but other utensils which are often made milchigs and fleishigs are not a concern.

Other poskim – the Pri Chodosh, the Minchas Yaakov, and the Chachmas Adam, as well as the Chavas Daas, himself – all rule that issur was only made on bread or wine, but not on other foods or utensils. The Chachmas Adam adds emphatically that we do not add onto the issurim of Chazal which was only mentioned in regards to foods.



THOMAS ENGLISH MUFFINS

At the conclusion of our discussing the issur of making dairy bread, we can try to understand the protocol of the OU, who sells dairy bread, known as Thomas English Muffins. At first

glance this would seem to be in clear defiance of the issur to bake dairy bread. However, based on what we discussed in the various articles, we can now understand why it is allowed. The fact is that there is sixty times the milk and the milk is bateil, and it is not milchigs. As discussed previously, many poskim allow baking with milk if the milk is bateil.

If that is the case – that the milk is bateil, and it is not halachically dairy – why do they write that it is OUD, which makes it sound like it is actually dairy? There are a number of reasons for writing this:

There are people who are allergic to any milk consumption and even if it is not halchically considered milchig, they are still legally required to inform the consumers of the milk ingredient.

There are dairy utensils used, and since the Ashkenazik practice is not to eat food cooked in a dairy utensil together with meat, they consider it dairy.

Another point is that they use cholov stam in their products, and for those who do not use cholov stam, it is possible that it has the equivalent of having forbidden food mixed in, and it can be a problem of “ein mivatlin issur lichatchilah.”

IN SUMMARY

There is a machlokes if the issur of baking dairy bread applies to bread or cake that has sixty times the milk. There is also a question if it applies to other foods or utensils.

COMMUNITY KOLLEL NEWS:

Yeshivas Kiyumu v’Kiblu: Once again, the learning that took place at the Yeshivas Kiyumu v’Kiblu – the learning program for the auspicious days of Purim – was a smashing success. What

a sight to behold: a full house of people, taking time from their busy Purim schedules to put in some bona fide learning – on Purim Night and on Purim Day, as well as on Shushan Purim. Many participants commented that this learning really set the tone for the entire day, going to do the mitzvos hayom, after filling up with some solid learning.

The Night Kollel would like to wish a hearty mazal tov to our dear members, Yaakov and Chevie Levin, on the bris of their baby boy. May they see much nachas!

In preparation for the yom tov of Pesach, the Kollel Boker will be learning for the next few weeks, the rules and regulations of the Seder. Come now and join us and come prepared to the seder knowing the ins and outs of what we do on this special night!

Wishing You a Wonderful Shabbos,

RABBI NACHUM SCHEINER





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**An Open House Introduction will take place
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For further info call: Rabbi Dvir 929-202-1571 or email: rabbidvir@gmail.com



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