



18th April 2009 – שבת פרשת שמיוני – כ"ד ניסן תשס"ט

Ohr Yerushalayim News

LATEST NEWS ... LATEST NEWS ... LATEST

Rosh Chodesh Learning Program

The shul is launching a Rosh Chodesh learning program (see back) which starts next Friday (Rosh Chodesh Iyar) with a 30 minute learning session before Shacharis and a special breakfast following Shacharis.

New Morning Chaburoh

A second new initiative launching is a morning chaburoh session which will be learning Meseches Brochos, every day, half an hour before Shacharis. We are delighted that R' Binyomin Goldblatt has agreed to be the Rosh Chaburoh. For further information, please contact Eliezer Wolfson.

Candle Lighting Times

Please note that during the Summer season we list the candle lighting time as 25 minutes after the Shul daven Mincha. By this time, the Shul will reach **מזמור שיר ליום השבת** and the ladies should have lit candles.

LATEST NEWS ... LATEST NEWS ... LATEST

White Noise

Rabbi Mordechai Kamenetzky (Torah.org)

It was the last day of the Mishkan's inauguration. The joy was immeasurable, somewhat akin to the ribbon-cutting ceremony of a cherished king's new palace -- in this case, a shrine to the glory of the King of kings and to the splendor of His reign. But in a tragic anticlimactic sequence, the celebration went terribly wrong. The children of Aharon, Nadav and Avihu, entered into the realm of the outer limits, the Holy of Holies, the Kodosh HaKedoshim. They offered incense, something they assumed would surely bring joy to their Creator. But it was their own recipe.

Uncommanded, and uncalled for, something went terribly wrong. "A fire came forth from before Hashem and consumed them, and they died before Hashem" (Leviticus 10:1-2). It's hard for us, here, to fathom the pain. Remember that picture of a smiling schoolteacher and her fellow astronauts, waving in anticipation of another successful mission on America's galactic pride and joy, only to be vaporized into a mist of memories plunging toward the ocean in a disastrous fate? The beloved children of a beloved leader on a beloved day in a beloved service were gone in an instant, from glory to death. Yet their own father did not react in open agony, rather only through silence and acceptance. "And Aaron was silent" (ibid v. 3). That silence was not only commended, but extolled. As a reward for that stoic reaction of acceptance, the next command in the Torah is offered directly to Aharon without Moshe, who normally was the principal in receiving Heavenly directives.

Yet despite the praise meted to Aharon for his silence, the nation is commanded to react in a diametrically opposed manner. Moshe commands the nation, "the entire House of Israel shall bewail the conflagration that Hashem ignited" (Leviticus 10:6). Aharon is praised for his silence, yet the nation is told to openly bewail the tragedy. What

is the difference?

Back in the 1800's, the Magid of Trisk and Reb Mendel of Vorke were dear friends living next to each other. But, unfortunately Rav Mendel had to move to the other side of the forest, a distance of a half-a-day's walk. Seeing his agony, Reb Mendel's sexton, Moishle, anxiously offered to make the three-hour trip each Friday to deliver correspondence.

And so it went. Every Friday morning, Moishle would set out across the forest and deliver Reb Mendel's letter to the Trisker Magid. He would wait for the Magid to read the letter and reply. Often it would take a while until the Magid returned from his study, eyes red from tears, his quivering hand holding the magnificently crafted response in a special envelope. Moishle would deliver the response to the Vorke Rebbe, and that letter, too, evoked the same emotional response: tears of joy and meaning filled the Rebbe's eyes.

After a year as a faithful envoy, Moishle's curiosity overtook him. "What possibly can those letters contain? Would it be so bad if I took a peek?" Therefore, one Friday he carefully opened the envelope -- without disturbing the seal. He saw absolutely nothing. Just a blank paper rested between the walls of the envelope.

Shocked, Moshe carefully, placed the so-called letter back into the envelope and delivered it to the Trisker Maggid. Like clockwork, the Rebbe went into the study, and a half-hour later, bleary-eyed and shaken, he returned a letter to be delivered to his friend Reb Mendel of Vorke.

At this point, Moishle could not wait to leave the house and race back into the forest, where he would secretly bare the contents of the envelope, hoping to solve the mysterious exchange.

The Week Ahead

שבת פרשת שמיוני	שבת מברכין אייר
Candle Lighting	No later than 7.35pm
Mincha	7.10pm
Seder Halimud	8.40am
Shacharis	9.00am
סוף זמן ק"ש	9.35am
Mincha 1st / 2nd Minyan	6.00pm / 8.05pm
Rov's Mishnayos Shiur	8.40pm
Maariv & Motzei Shabbos	9.10pm
Sunday 1 st / 2 nd Minyan	7.20am / 8.20am
Monday/Thursday	7.10am
Tuesday/Wednesday	7.20am
Friday - ראש חודש	7.00am
Mincha & Maariv All Week	7.45pm
Shabbos Next Week	7.45pm

Again, blank paper. Moishele was mortified. "Have I been schlepping six hours each week with blank papers? What is this a game?" he wondered.

The entire Shabbos he could not contain his displeasure. Motzoai Shabbos, Reb Mendel called him in to his study. "You seem agitated, my dear shammas," he asked. "What seems to be the problem?"

"Problem?" he responded. "You know those letters I've been carrying. I admit it. I looked, this Friday. There was nothing in them! They were blank! What kind of game is this?"

Reb Mendel, did not flinch. "The Torah," he said, "has black letters on white parchment. The black contain the words we express. The white contains a message that is deeper than letters. Our feelings are often expressed through black letters. This week, we wrote with the white parchment. We expressed an emotion that transcends letters."

It is very important to realize one cannot equate the reaction required by a mourner to that of the responsive community. Not everyone is on the level to keep quiet. For those who can make their statement of faith and strength through silence, that is an amazing expression. For the rest of us, who are not on that level, we must express our sorrow and exclaim it in a human way as afforded by the dictates of Moshe.

Sheep, Pigs and Camels

Rabbi Yisroel Ciner (Torah.org)

This week's parsha, Shmini, teaches the dietary laws of which animals can and can't be eaten. "These are the animals that can be eaten from amongst all of the animals of the land. All those that have split-hooves and chew their cud... [11:2-3]"

These kashrus laws apply and affect us on both a physical and spiritual level. Whenever someone takes issue, claiming there's no evidence that these foods cause any physical harm, I invariably counter that I am, in fact, much older than I look. I was actually born B.C. before cholesterol... In those years, people had never heard of cholesterol. It wasn't found on a single supermarket label. It wasn't recognized as the number one cause of heart attacks. So much for what science knows as of today. We all know that twenty-five years from now we'll be looking back on the antiquated ideas, understandings and methods of the year 2003.

The same way that the physical composition of the food affects us in a physical sense, the spiritual make-up of the food affects us in a spiritual sense. Though we have some knowledge of the physical, how different things would impact upon us spiritually is clearly out of our league. Our only hope is to follow the directives of the Master Healer outlined in His Torah.

An interesting comparison is drawn between different nations and the animals that represent them. Yisroel is compared to a sheep, Esav {the modern western world} is compared to a pig and Yishmael {the Middle Eastern world} is compared to a camel.

(An interesting side point is that these animals are the staple foods of their respective nations. The Jews eat lamb but not pig or camel. The western world eats pig as one of its staples. The Moslem, Arab world doesn't eat pig but eat camel.)

Sheep have both of the necessary attributes in order to be kosher they chew their cud and have split-hooves. Pigs have split-hooves but don't chew their cud, while camels chew their cud but don't have split-hooves.

The hooves have to do with travel. That idea of always moving forward is exemplified by the western world. A father is termed "the old man." Technology renders yesterday's wonders obsolete. With the theory of evolution, there's not much of a basis to respect the earlier generations who are simply a few steps closer to having been apes. The movement is forward, forward, forward with hardly a look behind. Having split-hooves but not chewing the cud.

Chewing the cud is a regurgitation of the past. The Middle Eastern world looks back on the success and glory of their history. Developments in mathematics and science are no longer their domain. Even their present is backward, a regurgitation of the past, indicating a fairly bleak future. Chewing the cud but not having split-hooves.

The sheep and other kosher animals both chew their cud and have split-hooves. Yisroel is manifested by a deep respect and reverence for the past those that are generations closer to Adam HaRishon {the first man} and to those that stood at Sinai and a confident faith and hope in the future and glory that it holds.

"Do not become defiled with these because I am Hashem, your G-d, sanctify yourselves because I am holy... [11:43-44]"

It is this commitment to the laws of kashrus that will help bring about that glorious future.

Brain teasers

Here is this week's brain teaser based on the sedra:

Is it a rodent or an insect?

Answer Next Week ...

Last Week's Answer:

פרק ו' פסוק כ"ב What is unique about

In every other instance of 'וידבר ה', the posuk occurs after a break (a samech or peh). This is the only place in the Torah where such a posuk occurs in the middle of a section.

ראש חודש Learning Program

Ohr Yerushalayim is delighted to announce the launch of a new Rosh Chodesh learning program which consists of 30 minutes of learning at 6.30am before Shacharis. A special breakfast will follow Shacharis

The program will start on Rosh Chodesh Iyar (Friday 24th April) If you would like to sponsor a breakfast please contact Eliezer Wolfson

