



Friday, April 13

7:00 Shacharis
7:46 Candlelighting
7:50 Mincha / Maariv

Shabbos, April 14

8:45 Shacharis
*Kiddush is available
for sponsorship.*
6:40 PIRKE AVOS
7:40 Mincha /
Shalosh Seudos
*Shalosh Seudos is
available for
sponsorship.*
8:56 Maariv

Sunday, April 15

8:00 Shacharis
10:00 Maariv

Monday, April 16

7:00 Shacharis
10:00 Maariv

Tuesday, April 17

7:00 Shacharis
8:00 Understanding Our
Prayers (Stoll)
10:00 Maariv

Wednesday, April 18

7:00 Shacharis
8:00 The Prophets Still Speak
(Stoll)
10:00 Maariv

Thursday, April 19

7:00 Shacharis
10:00 Maariv

The Ten Commandments

**A Ten Week Series
Exploring the Laws
and Meaning Behind
the Commands**

w/ R. Nisenbaum

**Mondays @ 8pm
starting
April 23rd**

Parsha: Shemini

The inauguration of the Tabernacle occurred on the first day of the month of Nissan. Ahron, the High Priest, and his sons, were commanded to bring sacrifices, after which G-d's presence would be revealed to the people.

The sacrifices were brought and a fire descended from above and consumed the sacrifices that were on the altar. This was a sign that the people had been forgiven for the sin of the golden calf, and they rejoiced.

Unfortunately, the joy did not last long. Ahron's two oldest sons, Nadav and Avihu, brought their own pans of fire and incense to the altar, without being commanded to do so. A fire suddenly descended from Heaven and struck Nadav and Avihu dead. Ahron accepted the tragedy in silence and did not complain about G-d's harsh decree.

The Torah doesn't really explain why the sin was considered a capital offense. Some commentaries explain that they did not confer first with Moshe before bringing their own fire. Although they may have had valid reasons for bringing it, since it was without instruction, it was considered a "strange fire." This was especially true considering that the inauguration was supposed to complete the atonement for the

golden calf, which had also been made without prior permission.

Immediately following Ahron's tragedy G-d instructed Ahron that the kohanim, or priests, were not allowed to do their service while under the influence of any intoxicating beverage. The Torah considers this to be a profanity of that which is holy. This is the only instance we find G-d speaking to Ahron alone. The Rabbis understand this as a reward for not complaining about his sons' death.

Many of the laws of *kashrus*, the dietary laws, are also discussed. Only land animals that chew their cud and have split hooves may be eaten. Marine animals must have both fins and scales. The Torah lists certain birds that may not be eaten. Although the Torah does not specify any physical characteristics, birds of prey are all prohibited. No reptiles or creeping animals may be eaten, except for certain types of grasshoppers.

The Torah does not really offer a reason for the dietary laws. Two points, however, are made: 1) that a Jew must sanctify his physical being by practicing discipline over what he eats; and 2) non-kosher species contaminate the Jewish soul and clog his "spiritual arteries", and thus must be avoided by Jews.

Insights: Shemini

...Moshe listened and it was good in his eyes... (Lev. 10:20) Rav Nosson Dovid of Szydlow was once sitting at the table of Rav Chaim Sanzer. Rav Chaim honored the Rav to say a Torah discourse. Rav Nosson Dovid hesitated, and then spoke. "The Torah says that Aharon informed Moshe that his sons were correct in burning the New Month offering, since it could not be eaten by mourners. It then says that Moshe listened and it was good in his eyes. What does it mean that it was good in his eyes? Perhaps it is teaching us that until now Moshe was always the one teaching Aharon, and here their roles were reversed, as Aharon was teaching him. Moshe listened and appreciated the fact that it is better to listen than to speak." Rav Chaim Sanzer smiled understandingly and did not pressure Rav Nosson Dovid any further.

Did You Know?

The Torah lists certain signs of a kosher animal and fish. Regarding fowl, however, no specific signs are mentioned. Accordingly, the authorities require a tradition permitting fowl in order to eat a specific species. Many authorities discuss the source for the tradition permitting turkey, since it does not seem to have been known among Jews until they moved to America. Common practice permits turkey although some do not eat it. There are some opinions who require a tradition regarding animals too, not relying merely on the signs. This has application to the bison, which likewise lacks a tradition among Jews. Most authorities do permit animals even without a tradition as long as it has the signs.

Thought for the week: We confuse well-dressed with well-suited. (A Candle by Day)

Mazel Tov

**Robert & Sarit
Brenis upon the Bar
Mitzvah of their son**

**Mordechai & Ilana
Gershen upon the
birth of a son**

**Dr. David and Trish
Rosenblum upon the
birth of a
granddaughter**

**Rabbi & Mrs. Moshe
Stoll upon the birth
of a grandson**