

Chicken Wire

On Shushan Purim, my neighbor Moshe was waiting at the bus stop at a suburb of Yerushalayim for a bus going into town. As Yerushalayim residents were celebrating that day, the buses were not running on schedule. After he had been waiting almost an hour at the bus stop and no bus came by, a car stopped and offered him a ride.

There was another passenger in the car, and soon all three men were talking about the incredible *hashgachah pratit* involved in the story of Purim, making the point that the chain of events actually transpired over the course of nine years. With that, the other passenger said he wanted to relate a story of *hashgachah pratit* he had witnessed personally that had transpired in the course of a few minutes.

The storyteller had been waiting at a bus stop when a truck loaded with crates of live chickens drove by. As he watched, one chicken escaped from a crate and jumped onto the highway, a drop of about fifteen feet. The chicken landed unhurt and scurried across the highway. Cars traveling in both directions screeched to a halt, vehicles on all sides honked their horns trying to scare the chicken out of the way, and some soldiers who were also waiting at the bus stop attempted to catch the chicken.

The truck driver was serenely unaware of his passenger's escape and the ensuing chaos on the highway. Well, one of the soldiers did indeed catch the chicken and returned with it to the bus stop. There he stood, with a live chicken in his hands, waiting for a ride.

Out of the blue, an elderly man passed by who recognized the soldier. He stopped to see what was going on, and agreed to take responsibility for the chicken. Fortunately, he happened to be an old hand with chickens and knew that the chicken would quiet down if he tied its feet together with a piece of twine.

The traffic flow returned to normal, and the storyteller, the old man and the two soldiers began looking for something with which to tie up the chicken. The old man spotted a piece of wire in the empty lot adjacent to the bus stop. The lot was filled with building supplies, tractors and bulldozers. He started to tug at the wire, but it seemed to be stuck. The soldiers screamed at him to drop the wire immediately and back away quickly.

The piece of wire was attached to a cache of explosives hidden among the debris in the empty lot.

Baruch Hashem, this extraordinary chain of events, in the space of a few minutes, resulted in preventing a terrorist booby trap from exploding. (When the Time is Right)

To sponsor a bulletin, please call 732-229-7205 or email jvrishty@gmail.com

The Lorraine Gammal A"H Edition
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סזח

SHABBAT

SHEMINI ☆ η°βηfv♣↑□, X♥↑

Haftarah: Shemuel II 6:1-19

APRIL 13-14, 2018 29 NISAN 5778

Friday Shir Hashirim/ Minhah: 6:14, 7:06	Shaharit: 5:20, 6:40, 8:30, 9:15 am
Candlelighting: 7:16 pm	Morning Shema by: 8:47 am
Evening Shema and Omer after: 8:14 pm	Shabbat Classes: 5:55 pm
Day 14 of the Omer	Shabbat Minhah: 6:55 pm
	Shabbat Ends: 8:15 pm (R"Y 8:47 pm)
These times are applicable <u>only</u> for the Deal area.	Sunday Minhah: 7:00 pm

This week's bulletin is dedicated in memory of Abraham "Al" Mizrahi
by his children ρ∞T♣ξτ ιX ο♦ωρ□χ♦τ, ♦v♣α↔°β ηΥκηγκ

Rosh Hodesh Iyar will be celebrated on Sunday & Monday, April 15 & 16.

Condolences to Shelly Rothstein on the passing of her mother, Lorraine Safdieh.

A Message from our Rabbi

"אֶת־הַגָּמֶל כִּי־מַעְלָה גָּרָה הוּא וּפְרָסָה אֵינָנוּ מִפְרִיס טָמֵא הוּא לָכֵם"

"The camel, though it chews the cud, its hoof is not split, it is *tameh* for you." (Vayikra 11:4)

It seems that the phrase "the camel though it chews its cud" in the verse is in an inappropriate place. Since the verse tells us the reason why we cannot eat this animal, why does it begin by stating a reason that we can eat it? The verse should have said, "But this is what you shall not eat from those that chew the cud or have split hooves, the camel, for its hoof is not split, even though it chews its cud." Why is the camel's "kosher sign" written first, or even at all?

Rabbi Moshe Kormornick, quotes the *Keli Yakar* that answers that the phrase "it chews its cud" is actually not coming to explain its "kosher sign." Rather, the exact opposite. The fact that the camel chews the cud, the kosher sign, is precisely what makes it even more *treif*, because pretending to be good when in fact you are not is a terrible character trait, worse than someone wicked who at least openly acts wickedly.

Therefore, the *Keli Yakar* explains that this sort of animal is worse to eat as it represents more of a danger to the Jewish People who may be tricked by its kosher sign!

Shabbat Shalom.

Rabbi Reuven Semah

You Have What It Takes

R' Yosef Shalom Elyashiv zt"l was the symbol of a true *Talmid Chacham*. The following is a famous story that took place in his youth.

The excitement in the air was palpable in Yerushalayim. The great Chazan, Yossele Rosenblatt had come to town and was performing. The young Yosef Shalom - who was musically inclined- had a great desire to go to the performance. He closed his *Gemara* and began the trek to the event. Yet he had an inner turmoil, do I have a right to stop learning to attend the concert? Will it help me learn better, or will my mind still be by the performance when I reopen my *Gemara*? Concluding that it was his *yeser hara* that was enticing him to go, he turned around and returned to his studies. He later related that this was a turning point in his life. This action forged a connection with Hashem that he kept for life.

The *pasuk* says "And Moshe said, "This is the thing that Hashem commanded you should do, and it will be revealed to you the glory of Hashem." Moshe does not say what it is that they should do. What do you think we must do to be deemed worthy of having Hashem's glory revealed to us? We would think that we must do some great actions to raise us to a high spiritual level.

Targum Yonatan says that all they had to do was to remove the *yeser hara* from their heart and instantly the glory of Hashem will be revealed to them. The *yeser hara* is the power within us that is always yearning for physical pleasures. It is what places ulterior motives into our actions. If we merely remove this *yeser hara* from our heart, we are immediately deemed worthy of connecting to Hashem. How do we understand this?

We see from here, that by default we have the great stature needed to connect to Hashem, as long as our *yeser hara* doesn't block the light, we automatically reflect Hashem's light. Removing the *yeser hara* from our hearts is all it takes to be connected to Hashem.

We are used to thinking that a spiritual connection is reserved for lofty and holy individuals. The Torah is revealing to us that this is not the case; each and every one of us can connect to Hashem, we just have to take down the blockade of the *yeser hara*.

You have what it takes. Remove the *yeser hara* from your heart, and you will forge a connection with Hashem. (Tiferes Yosef)

You Are What You Eat

We are taught in *Shulhan Aruch (Rama, Yoreh De'ah 81)* that a nursing woman should refrain from eating forbidden foods, for the taste of those foods would then be passed on, through her milk, to the nursing baby. *Taz* adds that this is true even if the woman, because of extenuating circumstances, is permitted to eat a forbidden food; she should then refrain from nursing the child after eating such a food. From this *halachah* we learn that it is the physical nature of forbidden foods - even when they, for some *halachic* reason, cease to be "forbidden" - to adversely affect the soul of those who ingest them.

Similarly, *Mesilat Yesharim* (Ch. 11) expounds upon the negative repercussions of eating non-kosher foods. They fill a person's heart with impurity, causing the sanctity of Hashem to distance itself from that individual. Therefore, a person should regard forbidden foods as though they were physically dangerous poisonous foods which can

cause severe physical damage even if they are eaten accidentally.

Perhaps it is for this reason that the Torah juxtaposes the section dealing with forbidden foods (at the end of *Shemini*) to that dealing with postpartum mothers (at the beginning of *Tazria*) - to show that it is especially important for a new mother, who is nursing her baby, to take great care to avoid eating non-kosher foods.

At the end of the section describing all the forbidden foods, the Torah concludes: "I am Hashem, Who has brought you up from the Land of Egypt." *Rashi* comments, "It is considered an elevation of status for the Jewish people to have been given these laws of avoiding contamination by eating these foods like the other nations."

Also, in the *Gemara* (Shabbat 145b) the Sages tell us, "The bodies of idol worshippers are putrid because they partake of disgusting and creeping animals" - this, despite the fact that these animals are absolutely permissible for them to eat. The foods that the Torah forbids Jews to eat apparently have a real deleterious physical effect on the body.

Elsewhere the Sages say, "When Hashem told Adam, '[the ground] shall sprout thorns and thistles for you' (*Beresheet* 3:18), Adam began to shed tears. He said, 'Master of the Universe! Shall I and my donkey eat from the same trough?!' When Hashem responded, '...you will eat bread,' Adam was relieved." The *Maharsha* explains that the reason Adam was so upset was that he thought that if he would share the same diet as a donkey, he would begin to develop the same characteristics and lack of intellectual capabilities of donkeys, because a person's diet has extremely far-reaching effects upon the development of his character and intellect. (Reb Michel's Shmuessen)

Ethics of the Fathers

It is customary to study *Pirkei Abot* (Ethics of the Fathers) during the six weeks between Pesah and Shabuot, one chapter every Shabbat.

”וְהָיָה שׁוֹתֶה בְּצִמָּא אֶת דְּבָרֵיהֶם”

“And drink in their words thirstily” (*Abot* 1:4)

What is the analogy between studying Torah and drinking water thirstily?

To someone who is thirsty, every drop is precious. Likewise, every drop of Torah study should be precious and cherished. Just like one who is thirsty may even walk great lengths to reach a well, one should not hesitate even to travel a long distance in order to participate in a Torah study group.

Alternatively, since water is available in such abundant measure, the cost of a glass of water is very little. However, when one is dying of thirst and is given a glass of water, he does not just owe his benefactor the price of the water, but the value of his life since without the water his life might have come to an end, G-d forbid.

The message is: appreciate the words of Torah that the Rabbis share with you in the same way that a thirsty man is indebted to the one who gave him water. In both cases, the recipient received an extension of life, one physical and the other spiritual.

(*Vedibarta Bam*)

Let There Be Light

“Light is one of the most remarkable phenomena of physics. The light from the sun travels to us at the fantastic speed of 186,282 miles a second. If the sun was a little closer to us or if the sun were a little bigger, we would be burned to a crisp. We need the warmth of the sun at the right distance for human and animal life to exist and flourish the earth.”

Reflection on the perfection of the creation illuminates the lights of the soul,
bringing us closer to Hashem. (Norman D. Levy, based on Rabbi Miller's Duties of the Mind)