

❖ PARSHAT SHEMINI

"And it came to pass on the eighth day...and Moses and Aaron went into the Tent of Meeting, and then went out and blessed the people. And the glory of G-d appeared before all the people," we read in this week's Torah portion, Shemini. The seven days of consecration had passed; it was already the eighth day, and the Divine Presence had not yet come down to rest upon the Sanctuary. The Jewish people were getting nervous. Had all their hard work been in vain? G-d's Presence in the Sanctuary would indicate that the sin of the Golden Calf had been forgiven. What was wrong? Maybe they hadn't followed G-d's instructions properly...

As they were to find out, the only thing missing was Aaron's participation. For there is an essential difference between the service of Moshe and the service of Aaron the priest, and both were necessary in order for G-d's Presence to descend. Moses' Divine service flowed from above to below; his function was to draw G-d's holiness down into this world. This is reflected in the fact that the Torah was given precisely through Moses, who brought it down from heaven and presented it to the Jewish people.

The direction of Aaron's Divine service, on the other hand, flowed "upward," as reflected in his kindling of the Sanctuary's menorah. His function was to elevate and raise the Jewish people towards G-d, by offering the sacrifices and performing the other services in the Sanctuary. Both thrusts -- upward and downward -- are required in order to effect G-d's plan of establishing a "dwelling place down in this world." G-d imbues the world with holiness so that we, His creations, may be refined and elevated. Once the Torah was brought down by Moses, the second step was necessary, that of actually performing the service in the Sanctuary and meeting Him half way, as it were. For it is only when both thrusts are present that the dynamic process is complete, and the maximum level of holiness is attained.

The practical lesson to be derived from this is that a Jew must emulate Aaron if he sincerely wants the Divine Presence to permeate his being. Aaron, we are told, "loved peace and pursued peace, loved [G-d's] creatures and brought them closer to Torah." Dealing in such a manner with our fellow man not only brings benefit to others but to ourselves as well, for, as noted before, it is the "upward" thrust that causes G-d's Presence to descend and rest on the works of our hands. (From: L'Chaim 5756 #413, Adapted from Likutei Sichot, Vol. 7 of the Rebbe)

"Vayehi bayom hashemini - On the eighth day.. Moses said.. this day G-d shall appear to you." (9:1-4) This relates to the consecration of the Sanctuary in the desert, which resulted in a manifestation of G-dliness: the Shechinah "dwelled" in the Sanctuary. This happened on the first day of Nissan, which is referred to as the "eighth day" because it followed the "seven days of induction" of consecrating the priests, offering various sacrifices and setting up and dismantling the Sanctuary. The fact that the Torah refers to this special occasion as the "eighth day" is obviously of significance.

The number "seven" signifies the normative order of the world. For example, time is reckoned in terms of seven-days cycles which constitute a complete week. Likewise with years, the number seven indicates a complete cycle; and so forth. "Seven," therefore, is the symbol for the order of nature.

The number "eight" is beyond "seven," thus indicating the supra-natural, an emanation of G-dliness which, like a miracle, transcends the normative order. Nonetheless, this aspect of "eight" is not fully detached from

worldliness: the "eight" comes about only when there were the seven preceding it! Thus, notwithstanding the fact that human capacities are limited to the norms of created entities (the aspect of "seven"), utmost exertion in the service of G-d to the limits of these capacities will elicit a manifestation of Divine emanations beyond the normative (the aspect of "eight"). It is, therefore, Israel's preparations during the "seven days of induction" that prepared the world, and made it possible, for the Shechinah to dwell in the Sanctuary.

It is likewise with the galut and the Messianic era. The Messianic era is related to the number "eight," as it is said, "The harp of the Sanctuary had seven cords, the harp of the Messianic days has eight cords." (Arachin 13b) Our service of G-d in these restrictive days of the galut is like the seven days of preparation that prepare the world for the "eighth day" of the Messianic era. (From: Insights to Geula, Chabad in Cyberspace)

"And every earthen vessel...whatever is in it shall be unclean (11:33)

An earthen vessel becomes unclean by virtue of its contents, not because of anything its exterior may come into contact with. For pottery itself has no intrinsic value, serving only as a container for whatever it holds. A metallic vessel, however, becomes unclean from the outside, as the metal itself is valuable. A human being is likened to an earthen vessel; he too is composed of "dust of the earth." He himself has no intrinsic worth; his value comes from that which is within. (From: L'Chaim #361, The Kotzker Rebbe)

❖ **LAWS OF SHABBAT - 39 Melachot: Borer (Sorting)**

Not all forms of selection are necessarily the Meloch of Borer. In fact Borer is possible only when two factors are present: 1. *Mixture*: **There must be a "mixture"**. 2. *Types*: **The mixture must be composed of two or more "types" of food or items**. Thus the Meloch of Borer can be summed up simply: Sorting from a *mixture* of *types*.

The Halachic guidelines for mixtures: Objects are considered Halachically "mixed" if they meet any one of the following conditions:

- They are mingled or interspersed (EX: Peanuts in a bowl of raisins, Mixed silverware drying in a cutlery rack)
- They are embedded or attached (EX: Bones in fish, chicken bones in chicken, fat on meat, Dirt on vegetables or fruit, Grapes attached to the stem)
- They are absorbed or interfused (EX: Farfel, chew-mein noodles, etc. in soup, Tiny insects on lettuce leaves, Impurities in liquids, oil on soup or broth)

The Poskim cite two principles by which types are classified:

- **Taam** (taste) - Taste is a distinguishing feature and quality in any food (EX: cookies of different flavors, salami and bologna, raw peanuts and roasted peanuts.)
- **Shem** (name/function) - The word Shem literally means name. In the context of Borer, however, the term refers to the *defining characteristic of an item*. (EX: Kosher candies mixed with nonkosher candies, large and small eggs, assorted laundry)

Spoiled items: Food items that have begun to spoil or deteriorate to the point where most people would be unwilling to use them for the same purposes are regarded as being of a different type than fresh items of the same variety, even if it could be said that they taste essentially the same. (EX: **Bruised or split grapes in a bunch of fresh grapes are considered significantly inferior by most people, and are therefore classified as a mixture of different types. One may therefore not remove the bad grapes from the cluster**) (From: The 39 Melochos by Dovid Ribiat)

THE CHASSID, R. MORDECHAI HORODOKER, RELATED: THE FIRST APHORISM WE HEARD FROM THE ALTER REBBE WHEN WE ARRIVED IN LYOZNA WAS: *WHAT IS FORBIDDEN IS FORBIDDEN, AND WHAT IS PERMITTED IS UNNECESSARY.* FOR SOME THREE OR FOUR YEARS WE LABORED WITH THIS UNTIL WE INTEGRATED THIS MANNER (OF SERVICE) INTO THE VARIOUS ASPECTS OF OUR LIVES. ONLY THEN DID WE ENTER INTO *YECHIDUS*, TO ASK FOR A PATH IN *AVODA*. (FROM REBBE'S HAYOM YOM ADAR II 25)

The souls are all one. Only bodies divide us. Therefore one who places the body before the spirit can never experience true love or friendship. - The Rebbe

Note: Next Friday, April 7, we will begin the early Friday Minyan

PARTICIPATE IN WEEKLY CLASSES

<u>Sunday</u>	8:00 AM	Gemara-Tractate Berachot (men)
<u>Monday</u>	8:00 PM	Chumash (men and women)
<u>Tuesday</u>	8:00 PM	Gemara-Tractate Baitza (men)
<u>Wednesday</u>	8:30 PM	Halacha and Tanya (women)
<u>Thursday</u>	10:00 AM	Chassidus (women)
<u>(NEW)</u>	7:00 PM	Learning Hebrew
	8:00 PM	Class for Beverly Hills Highschool Students
<u>Daily</u>	6:45 to 7:15 AM	Chasidus
	Between Mincha and Maariv	Halacha

DAILY MINYONIM:
 Shacharit: Mon-Fri: 6:00 AM & 7:30 AM
 Sunday: 9:00 AM
 Mincha/Maariv: 7:15 PM



Don't forget to move your clocks one hour ahead this Saturday night.

**SHABBAT PARSHAT SHEMINI -
 PARSHAT HACHODESH**
 Shabbos Mevorchim
 March 24, 2000

Candlelighting: 5:56 PM
Friday Mincha: 6:10 PM

LATEST TIME FOR SHEMA: 8:49 AM

SHABBAT MORNING

- Tehillim 8:00 AM
- Shacharit 9:30 AM followed by Kiddush, Cholent & Farbrengen
- Hagada 5:00 PM
- Mincha 5:45 PM followed by Seuda Shlishit
- Shabbat ends 6:56 PM

Anyone who would like to sponsor a Kiddush or Seuda Shlishit can contact Rabbi Shusterman at (310) 271-9063.

Yartzeits: Dave Gross - Nissan 1

Happy Birthday to Yitzchak, Dovid and Binyomin Einstein.

This Shabbos is the birthday of Rebbetzin Chaya Mushka, wife of The Lubavitcher Rebbe.

**The Shul Group will meet this Saturday night,
 April 1, at the home of Rafi Sulami.
 314 N. Alpine Dr.
 8:00 PM
 Special guest speaker:
 Rabbi Hershel Shusterman from Chicago**

Please send in your Maoz Chitim as soon as possible!

GOOD SHABBOS!

