



CONGREGATION TIFERETH BETH DAVID JERUSALEM

Shabbat Bulletin

בס"ד

כג אדר ב התשפ"ב
שבת פרשת שמ"ני / פרשת פרה
Shabbat Parshat Sh'mini
Parshat Parah
March 25 - 26, 2022 / 5782
Please print this bulletin before Shabbat.

Chazan Sheini
Rev. Amiel Bender

Rabbi
Yechezkel Freundlich

President
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SHABBAT SHALOM • שבת שלום

Rosh Chodesh Nisan is on Shabbat, April 2. Molad is on Friday, April 1 at 4:36pm.

Shabbat Parshat Sh'mini Parshat Parah

Haftara: Yechezkel 36:16 - 36:38

Face masks must be worn properly - covering
nose and mouth - in all areas in and around the
TBDJ building.

Friday, March 25

- 4:30pm Daf Yomi on Zoom
- 5:45pm Early Mincha and Kabbalat Shabbat - Main Sanctuary
- 5:56pm Plag Hamincha
- 6:45pm Minha et Kabbalat Chabbat - Minyane Sépharade - Chapel
- 6:55pm Candle Lighting
- 7:00pm Mincha and Kabbalat Shabbat - Main Sanctuary
- 7:13pm Sh'kiah

Shabbat, March 26 / 23 Adar Bet

- 8:00am Shacharit - Lower Hall
- 8:40am Chumash Shiur with Rabbi Freundlich
- 9:00am Shacharit - Main Sanctuary
- 9:00am Shaharit - Minyane Sépharade - Chapel
- 9:54am Sof Zman Kriyat Sh'ma
- 10:00am Kef Club Shabbat Programs for Kids - Lower Level Classrooms
- 4:30pm Snif Bnei Akiva Walking Group leaves for BIBA - returns for 6:30pm
- 5:57pm Plag Hamincha
- 6:25pm Minha, Seoudah Shleesheet et Arvit - Minyane Sépharade
- 6:45pm Mincha, Seoudah Shleesheet and Maariv - Main Sanctuary
- 7:15pm Sh'kiah
- 7:59pm Havdala
- 8:45pm Daf Yomi on Zoom

Musical Havdala on Facebook is on hiatus this week.

SCHEDULE FOR NEXT WEEK

Mincha/Maariv: 7:00pm Sunday to Thursday

Shacharit

Sunday: 8:00am and 9:00am

Monday and Thursday: 6:50am

Tuesday, Wednesday and Friday: 7:00am

On Friday, April 1

Candle Lighting is at 7:04pm
and **Mincha** is at 7:00pm (Seph. is at 6:55pm)

THANK YOU TO THE FOLLOWING SPONSORS

Rabbi Freundlich's Chumash Shiur on Shabbat is sponsored by **Estelle & Saul Deitcher** "with sincerest thanks for all the donations made in our honour to *Tomchei Shabbos of Montreal* during the Purim holiday."

The *Let's Talk About Menopause* Women's Program on Tuesday, March 29 is co-sponsored by **Jordana & Morrie Levy** and **Adina & Manny Moss**.

This Shabbat Bulletin is sponsored by Rivka Ruth & Inbar Gross and family "in honour of Uncle Amiel and Aunt Cheryl with heartfelt gratitude for their help in preparing our son David Kalman become a Bar Mitzvah, and for being such an important part of our celebration!"



A Special "Toda Raba"!

TBDJ extends a special "thank you" to all those generous donors and hard-working volunteers and staff who helped make this year's Purim Carnival an outstanding success. And heartfelt thanks to all those who contributed to Matanot L'Evyonim.

We look forward to seeing everyone gather together for more holiday celebrations in the coming months!



UPCOMING SHIURIM AND PROGRAMS

- Sunday, March 27, 9:45am *Kollel Yom Rishon* - Upper Social Hall
- Monday, March 28, 10:00am *Tehilim Shiur* with Rifki Freundlich on Zoom
- Tuesday, March 29 at 12:00pm *Lunchtime Halacha Shiur* with Rabbi Freundlich on Zoom
- Tuesday, March 29, 8:00pm *Let's Talk About Menopause* with Special Guests Sara Klein and Diana Melnick - see flyer on page 4
- Wed., March 30 at 12:15pm *Parsha Shiur* with Rabbi Freundlich on Zoom
- Thursday, March 31 at 12:30pm *Parsha Shiur for Women* with Rifki Freundlich on Zoom
- Thursday, March 31, 8:00pm *Sip in the City Wine Tasting Event* - preregistration for this event has now closed

Kosher Koka-Kola

In this week's Torah portion of Shemini we are introduced to the laws of kashrut. The commentary in the Art Scroll *Stone Chumash* teaches that by observing these laws we can ascend the ladder of holiness. By ignoring these laws, we not only contaminate ourselves, we gradually build barriers which block our comprehension of holiness. We are further taught that the consumption of non-kosher food deadens our spiritual capacities and denies us the full opportunity to become holy. It also renders us incapable of perceiving this loss of spirituality. The Rama writes that, for this reason, even small children are to be prevented from eating forbidden food as doing so may harm their spiritual potential.

We can ascend in holiness by keeping kosher. Kashrut sets us apart from the nations of the world and the concept of kashrut is logical. Our mouths factor in the way we conduct ourselves. Just as Jewish law - and common tactful behavior - teaches us to be on guard with the words that come out of our mouths and to be careful not to make vows that we cannot keep, we must also take special care with what we put into our mouths and not contaminate ourselves with non-kosher food.

Indeed, the Torah sums it all up at the end of Parashat Kedoshim, which we will read in a few weeks. We are to keep the laws of kashrut through distinguishing between the clean and unclean animals for our consumption and we are to be holy for Hashem Who is holy: *...I am Hashem your G-d Who has separated you from the peoples; You shall distinguish between the clean animal and the unclean, and between the unclean birds and the clean, and you shall not render your souls abominable through such animals and birds, and anything that creeps on the ground, which I have set apart for you to render unclean; You shall be holy for Me, for I Hashem am holy and I have separated you from the people to be mine.* (Kedoshim 20:24-26)

Kosher food has a spiritual place in our lives. *Yalkut Meam Loez* writes that Hashem forbade certain animals to us because we have a special status in life. We are destined to live in the world to come while the nations of the world do not have this privilege. Therefore, non-kosher food was not forbidden to them. Our souls are hewn out from a glorious place under the throne of glory and are destined to stand at *Techiyat Hameitim* and to inherit *Olam Haba*. Hashem therefore commanded that we be very careful not to defile our clean souls with impure foods.

Rabbi Samson Raphael Hirsch reflects on the idea of kashrut and holiness:

Just as the external temple, which represents your holy mission and to which you should sanctify yourself, becomes desecrated by impurity...so are these foods impure and unfit for your spirit, as far as they are - all of them - the living place of activity for your own being which is summoned unto holiness. If you have eaten them - not only touched, but absorbed them into your system - you may be more nourished and better fed: but the animal instinct will be aroused more strongly

within you, and your body becomes more blunted as an instrument of the spirit. Your heart, instead of being holy, instead of only striving for holiness - namely, your sublimity over everything animal-like - is drawn down to the animal or become the more apathetic and dulled. Your spirit is now faced with a fiercer battle and is less equipped for the fight. (Horeb, 317)

The *Kli Yakar*, Shlomo Ephraim ben Aaron Luntschitz, wrote:

The reason for the laws of kashrut is not for physical health benefits, as the Ramban (Nachmanides) explains. We see that non-Jews eat non-kosher foods and are healthy. Rather their purpose - the laws of kashrut - is for the well-being of the soul. Non-kosher foods remove the spirit of purity and holiness, and create a blockage in the intelligence, and cause cruelty. This only helps "them," Israel, for they will live in the world to come. But for non-Jews - who do not inherit the world to come - there is no purpose in this mitzvah.

I dare say that we are so used to keeping kosher that we almost take it for granted. We have been raised and educated to understand that eating kosher and carefully observing our special dietary laws separates us from the other nations and religions of the world. Be that as it may, do we consciously reflect on the contribution of our eating habits to our state of holiness?

Simcha Kling and Carl M. Perkins wrote about the link between kashrut and our Jewish identity, which suggests that our kosher eating habits consciously guide us at all times: *A commitment to eat only kosher food provides a constant reminder of the covenantal nature of Judaism. Every time a choice must be made whether or not to eat certain foods, one is reminded that one is a Jew. One has the opportunity to think about one's faith, one's identity, and one's character several times a day.*

The following perspective on kashrut is taken from an article called *Sh'mini: The Holiness of Food* which was printed in *The Jewish Standard* some nine years ago. It suggests a proper mindset concerning our state of holiness in relation to the food that we eat: *We are only to eat "pure" animals. Only "pure" fish; no amphibians or shellfish. The details of the code underlie a symbolism of purity and holiness. Rather than understand kashrut as an ancient diet for better health, we should read it as an ancient diet for higher spirituality. While looking to our physicians for instruction on how to care for the body, we can look to Torah for how to feed the soul.*

Examining the use of the word *kosher* in our contemporary world, Rav Google suggests that the Hebrew word כָּשֵׁר - kasher - became common in English in the mid-19th century. In the mid-1920's, the word took on a more general meaning, being used to refer to anything that was acceptable. In the world at large, the word *kosher* has become commonly used as an adjective, verb and noun in many instances and this word has a place of honour in the Merriam-Webster English dictionary.

continued....

Since this is a Shabbos bulletin article which deals with the idea of kosher in our lives, I would be remiss not to visit my favourite drink and the story of how it became kosher. A cousin of mine once said: A Shabbos table is not a Shabbos table without Coca-Cola on it and our family has adhered to this rule for many years. Here is Michael Feldberg's article about: *How Coca-Cola became Kosher*:

Rabbi Tobias Geffen, an Orthodox rabbi who served Atlanta's Congregation Shearith Israel from 1910 until his death in 1970 at the age of 99, is responsible for kashering Coke. Geffen was an unlikely contributor to the worldwide success of the beverage. Born in Kovno, Lithuania, in 1870, he immigrated to Canton, Ohio, in 1903 and accepted his Atlanta pulpit seven years later. During his long tenure at Shearith Israel, Geffen became the dean of Southern Jewish Orthodoxy.

As the millions of Eastern European Jews who immigrated to the United States from Poland, Lithuania, Russia, Ukraine, and elsewhere in Eastern Europe before World War I became more Americanized, they wanted increasingly to partake of "real" American life, including consuming American foods and beverages. While seltzer water might have been the preference of many traditional Jewish immigrants, their rapidly assimilating children and grandchildren demonstrated their Americanization by drinking Coke.

Because he lived in Atlanta where the Coca-Cola Company was headquartered, Geffen received letters from several Orthodox rabbinic colleagues around the nation asking whether it was halachically permissible to consume Coca-Cola. Uncertain of the answer, Geffen contacted the company to ask for a list of Coke's ingredients.

At the time, Geffen did not know that the formula for Coca-Cola is a closely guarded trade secret - perhaps one of the best-kept trade secrets in American history. Only a handful of individuals know the formula. Once Geffen inquired, the Coca-Cola Company made a corporate decision to allow him access to the list of ingredients in Coke's secret formula provided he swore to keep them in utter secrecy. Geffen agreed to the terms. The company did not tell him the exact proportions of each ingredient, but just gave him a list of contents by name.

When Geffen was given the list of ingredients, he discovered that one of them was glycerin made from non-kosher beef tallow. Even though a laboratory chemist told Geffen that the glycerin was present in only one part per thousand (one part in 60 is dilute enough to earn kosher certification), Geffen informed the Coca-Cola Company that, since this glycerin was a planned rather than accidentally added ingredient, observant Jews could not knowingly tolerate its inclusion. Coke failed to meet Geffen's standards.

Back at the company's laboratories, research scientists went to work finding a substitute for tallow-based glycerin and discovered that Proctor and Gamble produced a glycerin from cottonseed and coconut oil. When they agreed to use this new ingredient, Geffen gave his hechsher - or seal of approval - for Coke to be marketed as kosher.

Still, a second problem vexed Geffen: The formula for Coke included traces of alcohol that were a by-product of grain kernels. Since anything derived from grains is chametz, or forbidden at Passover, Coca-Cola could not be certified kosher for use at Passover even after the formula was changed to include vegetable-based glycerin. Coke's chemists experimented and found that, during the Passover season, they could substitute sweeteners produced from beet sugar and cane sugar for grain-based ones without compromising Coke's taste. They agreed to start manufacturing Coke with the new sugars several weeks before Passover each year.

Geffen was pleased to have performed this service for the American Jewish people and the Coca-Cola Company. In his papers, which are housed in the archives of the American Jewish Historical Society, researchers can find a teshuvah (rabbinic response) that Geffen wrote which includes the following:

Because Coca-Cola has already been accepted by the general public in this country and Canada and because it has become an insurmountable problem to induce the great majority of Jews to refrain from partaking of this drink, I have tried earnestly to find a method of permitting its usage. With the help of G-d I have been able to uncover a pragmatic solution in which there would be no question nor any doubt concerning the ingredients of Coca-Cola.

Thanks to Rabbi Geffen, even the most observant Jews can feel comfortable that - citing the popular jingle from 1963 - *things go better with Coke* and not in the least, the food on our Shabbos table!

Shabbat Shalom,

Rev. Amiel



בס"ד



Shabbat Parashat Shemini

5-6 pm at BIBA

Grades K-6

שבת שלום ואבורק!

Walking group from TBDJ leaves at 4:30 and arrives back at 6:30



Let's Talk About Menopause

NAVIGATING THE CHANGES TO OUR
PHYSICAL, EMOTIONAL & SEXUAL HEALTH

PRESENTED BY:



SARA
KLEIN

Physiotherapist,
Specializing in Pelvic Pain &
Floor Dysfunction



DIANA
MELNICK

Psychotherapist,
Director of Toronto Intimacy
Counselling

Tuesday March 29
8:00 PM
TBDJ's Zoom Social Hall

This program is co-sponsored by Jordana & Morrie Levy and Adina & Manny Moss