



Parashat Shemini

מתוך "ליקוטי שמואל"

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Moshe's Premonition That "Something Like This" Was Going to Happen

Parshas [Shemini](#)

Rabbi Yissocher Frand

Parshas Shemini contains the tragic event of the sudden death of Aharon's two eldest sons, Nadav and Avihu. *Chazal* note on the opening words of the parsha ("*Vayehi b'yom hashemini*") that the term "*Vayehi*" connotes pain. In this context, tragedy struck on the eighth day (which coincided with *Rosh Chodesh Nissan*), following the *shivas yimay hamiluim* (seven days of inauguration) of the *Mishkan*, during which Moshe served as the Kohen.

Just as Aharon was taking over the job as *Kohen Gadol* and his sons were taking over the jobs of serving as the *Kohanim* in the *Mishkan*, Nadav and Avihu brought an "*eish zarah*" (foreign fire) and were struck down right then and there. Whenever I read this parsha I think to myself, imagine if there was a *Chanukas Habayis* of a *Bais Haknesses* (dedication ceremony for a new shul). Everyone is dancing. It is a beautiful moment in time, and then suddenly a beam from the roof collapses and hits someone on the head and kills him on the spot. It would be an untold tragedy. People would never look at that shul the same. How much more so in this case. Aharon's two eldest sons die, righteous leaders of Israel, right there in the *Mishkan*! It must have had a horrible effect.

The pasuk says: "Moshe said to Aharon: Of this did Hashem speak, saying: 'I will be sanctified through those who are nearest Me, thus I will be honored before the entire people; and Aharon was silent.'" (Vayikra 10:3). Rashi writes: "Aharon my brother, I knew that this House would be sanctified through those who were closest to the

Omnipresent. I figured it would be through either me or you. Now I see that they (Nadav and Avihu) were greater than me or you.”

This is a very powerful, yet enigmatic statement by Rashi. “I knew that this had to happen.” What does that mean? Can it mean that a tragedy **needed** to happen? Why would a tragedy need to happen upon the inauguration of the *Mishkan*? We never consider such a possibility when we plan a *Chanukas Habayis*!

The Dubno Maggid in his Ohel Yakov gives a beautiful parable explaining what it means when Moshe said “I knew that this was going to happen.” As is his style, the Dubno Maggid asks “*Mashal l'mah ha'davar domeh*” (To what can this matter be compared)?

Imagine that a country wanted to build a capital city to be the most beautiful city in the world. They hired the greatest architects and the most professional builders in the world. (When Washington D.C. was being designed, the fledgling American Government brought in Pierre Charles L'Enfant, a French army engineer who fought in the Revolutionary War, to build the most beautiful capital city imaginable. Washington D.C. is indeed a beautiful place.) So, they build in the finest of everything, the finest materials, the finest architects, etc., etc., etc.

Of course, being a world-class city, as they envision, they want to also build there for themselves a world class hospital, the greatest hospital the world has ever seen. Again, it would have the latest technology, the best staff, the best equipment, all the *'hidurim*. And of course, it would need to have the greatest doctor in the world. Since this is the capital city, the city that is going to put all other cities in the world to shame, and since this is going to be the hospital that is the most world-renowned medical center, it needs to have at its head the greatest doctor to walk the face of the earth.

And so it was. On the day they cut the ribbon to go into the city, everything opened as planned. People were overwhelmed by the beauty. One fellow started not feeling well on this first day of the inauguration of the city. He complained of a headache. He went into the hospital and became the first patient in the hospital. Of course, the head of the hospital, this world-renowned doctor treated him personally. (It is just a headache. "Take two aspirin and call me in the morning.") A few days later, the person died. He died in the best hospital in the world, in the greatest city in the world, under the care of the best doctor in the world, from a headache yet! What happened? How did this go wrong?

The Board of the Hospital gets together to analyze what happened. It is so embarrassing. The mayor comes to join in the investigation. The head doctor gets up and says "The fact that this person died is the most fortunate thing that could have happened to this city." He explained: If we have the greatest city in the world, the most pleasant city to live in, and we have the best hospital in the world, everyone will say "I don't need to take care of myself. I can eat without caring about my weight gain. I don't need to watch my cholesterol. I don't need to monitor my blood pressure. I don't need to exercise. I have no worries about my health because I live in the city with the best hospital in the world. If I get sick, I will go to the hospital and be treated by the best doctor in the world and everything will be fine."

The doctor said that this is why it was important, and even helpful, that the first patient in the hospital died. This lets people know that such calculations are incorrect. Someone can have the most beautiful city, the greatest technology, the greatest hospital with the greatest equipment and the greatest doctor, but you still need to take care of yourself.

The Dubno Maggid explained the *'nimshal'* (object of his comparison) : *Klal Yisrael* now had a *Mishkan*. A *Mishkan* is a place where *Korbanos* are brought. The people might figure that now we can do whatever we want. All we need to do now is go to the *Mishkan*, bring a *Korban*, recite the *Vidui* (confession), *v'Nomar Amen!* (*L'Havdil*, this is a phenomenon found in the Catholic Church. Catholics feel that they can do anything that they want, go to the priest and say "Forgive me father, for I have sinned" and their sins are atoned for, without even needing to fast on Yom Kippur!)

People might think: We have a *Mishkan*. We can now do anything that is forbidden and be guaranteed forgiveness.

So Moshe Rabbeinu told Aharon that it was important to disabuse the masses of such a notion. More importantly, Heaven needed to teach a lesson that it is crucial to be careful with the *Mishkan* and its holiness. If not treated with the proper deference, the *Mishkan* itself can kill. This thing that people think is the cure-all and panacea for all ills may actually cause fatalities, if people don't act properly.

That is what Moshe Rabbeinu meant when he said "I knew that this House would be sanctified through those who were close to the Omnipresent." The *Mishkan* is akin to radiation. It is very powerful. It has much positive potential, but someone who is not careful with it may be killed by it.

The Power of Silence

The second thought I would like to share is from the end of that very *pasuk*: "*Vayidom Aharon*" (...And Aharon was silent). (*Vaykira* 10:3). This is an incredible thing. *Aharon haKohen* lost his two oldest sons who were *tzadikim*, and yet his reaction was silence. The Ba'al HaTurim writes that the word "*Vayidom*" appears only

twice in Tanach. It appears once here in Parshas Shemini, and once more in Sefer Yehoshua (10:13) “And the sun was silent (*vayidom hashemesh*) and the moon stood still...” *Klal Yisroel* was in battle with the Emorites and wanted to pursue them, however it was getting dark. Yeshosua miraculously made the sun stand still. The sun did not set that day and the Jews were able to pursue their enemy.

Ostensibly, the two *vayidoms* have different meanings. One means that Aharon was silent and the other means that the sun did not move. On the face of it, the identical words do not mean the same thing in these two places. *Vayidom hashemesh* means the sun kept on shining. How is that analogous to *Vayidom Aharon*, which means Aharon kept quiet? What is the connection between these two different uses of the word *vayidom*?

The Ba'al HaTurim addresses the connection, but I saw the following explanation in the sefer Kol Aryeh (by a Rav Yehudah Aryeh Klein, who was a Rav in Pressburg). There is a Gemara (Chullin 60b—which Rashi brings in Parshas Bereshis 1:16) that when the *Ribono shel Olam* created the sun and the moon, they were of equal size. The Medrashic story is well known: The moon complained that co-equal kings are not practical. One needs to be larger and one needs to be smaller. Hashem thereupon commanded the moon to make itself smaller. The sun remained its original size, and it is thereafter referred to as the “*Maor hagadol*” (the large illuminator) in the sky. The Kol Aryeh says that it is a bit strange to call the sun *Hamaor hagadol* just because it was now bigger than the moon, because the sun did not get larger. It only remained the larger of the two luminaries by default. The Kol Aryeh suggests a different reason why the sun is known as the *Maor hagadol*. When the moon said to the *Ribono shel Olam* that it is not right to have two kings of the

same size, the sun should have immediately popped up and said “Wait a minute! You are telling me that I should be smaller? Maybe you should be smaller!” At the very least, the sun could have demanded that they both go to a *Din Torah* over the issue. Instead, the sun was silent. *Vayidom hashemesh*. The sun didn’t say anything. The Kol Aryeh says that is why the sun is called *Hamaor hagadol*. When someone is hurt, as the sun was (which is the natural reaction to the moon implying ‘you shouldn’t be that size; you are too big!’), and does not respond, that is very praiseworthy. Therefore, both *vayidoms* do indeed refer to silence. The Kol Aryeh points out that this explanation enables us to understand the following Gemara very well (Shabbos 88b): “The Rabbis taught – those who suffer insult but do not insult in response, who hear their disgrace but do not reply, who perform G-d’s will out of Love and are happy even in suffering, regarding them the pasuk states, ‘But they who love Him shall be as the sun going forth in its might’ (Shoftim 5:31)” We say that the person who silently hears his insults is loved by the Almighty “like the sun in its might”.

Where do we see that? The Kol Aryeh says this is where we see it. The sun should have stood up for itself when the moon proposed that one of them be diminished in size. *Vayidom hashemesh*. The sun was silent. The ability to keep quiet and walk away when insulted by another is the strength the sun demonstrated during those first days of creation.

The Kol Aryeh says that this is what the Baal HaTurim means when he says that there are two *vayidoms* in the Torah. *Vayidom Aharon* and *Vayidom hashemesh*. Where did Aharon learn this capacity to stay silent after the *Ribono shel Olam* took away his two children? He learned it from the *shemesh*.

Reward And Punishment

Parshas [Shemini](#)

Rabbi Yissocher Frand

Parshas Shemini begins with the *pasuk* "And it was on the eighth day, Moshe called to Aharon and his sons and to the Elders of Israel." [Vayikra 9:1] In Parshas Tzav we learned about the Seven Days of *Miluim*. During these seven ceremonial days of the inauguration of the *Mishkan*, Moshe Rabbeinu acted as the *Kohen Gadol*. This was the only time in his life that Moshe acted as High Priest – during that week he had the status of a High Priest. Now it is the eighth day, following this seven day period. Moshe called to Aharon and his four sons to invest them and their descendants with the status of *Kehuna* for the rest of eternity.

The Alschich writes a very interesting idea. He says that during the Seven Days of *Miluim*, Moshe saw that the *Shechina* (Divine Presence) did not rest upon his actions, and that fire did not descend from Heaven until the eighth day. In other words, the entire week that Moshe Rabbeinu was acting as a Kohen, the Presence of the *Ribono shel Olam* did not appear in the *Mishkan*. The miraculous descent of fire from Heaven and the appearance of the *Shechina* in the *Mishkan* only took place "*B'yom haShemini*." Until then, in effect, the *Mishkan* was an Empty House, bereft of G-d's Presence.

The Alshich wonders why that was so. He answers that the Almighty was getting back at Moshe Rabbeinu, so to speak, measure for measure for Moshe's hesitancy to accept his mission to lead the Jews out of Egypt. This was "pay-back time" in which *HaKadosh Baruch Hu* was basically giving Moshe a little slap on the wrist.

For seven days, when the *Ribono shel Olam* asked Moshe to take the Jews out of Mitzrayim, Moshe refused. There was an ongoing conversation that lasted for seven days, until Moshe Rabbeinu finally accepted the job. Albeit, it was for noble reasons that Moshe hesitated. It was his humility and his fear of offending his older brother. But, nevertheless, he said “No” to the Almighty for seven days.

G-d told Moshe, “Don’t worry! I will be with you.” [Shemos 3:12] Yet, it was not until the eighth day that Moshe finally agreed. The Alshich says we are witness here to the exquisite Justice of the Almighty: Measure for Measure. “You didn’t want to come with Me for seven days; now I will not be in the *Mishkan* with you for seven days. Just like you refused to accept your mission until I acquiesced that Aharon would be your spokesman, so too, now the *Shechina* will not come to the *Mishkan* until Aharon takes over on the eighth day.” *Midah k’neged Midah!*

I saw this *vort* of the Alshich quoted in a *sefer* by a Rav Aharon Pessin, entitled *Midah k’neged Midah*, which catalogs every place in the entire Torah where we find examples of “Measure for Measure” justice.

What is ironic—actually perplexing—is that there is a Ba’al HaTurim on this week’s parsha that says something which seems to be the polar opposite of what the Alshich says.

The Ba’al HaTurim (in his trademark style) writes that “*B’yom HaShemini Karah Moshe*” is equal in *Gematria* to “*Haya b’Yom Rosh Chodesh Nissan*” (the words ‘On the eighth day Moshe called’ are numerically equivalent to ‘It was on the first day of the month of Nissan’). He then goes on to say that because Moshe Rabbeinu refused to listen (initially) to the *Ribono shel Olam*, and stalled for seven days by the Burning Bush before accepting his mission, he was now **rewarded** by being given the

opportunity to serve as *Kohen Gadol*—but **only** for seven days. This implies that had Moshe Rabbeinu only refused for one day, he would have only served for one day. Had he refused for two weeks, he would have been the *Kohen Gadol* for two weeks. Since he refused for seven days, at least he got to serve as Kohen for seven days!

This apparently is the polar opposite of what the Alshich said. The Baal HaTurim implies that Moshe was **rewarded** for his refusal, while the Alshich explained that he was being **punished** for it! Rav Simcha Zissel Brody doesn't quote the Alshich, but he does comment on this Ba'al HaTurim. He says this is an example of the exquisite justice of the *Ribono shel Olam*. Mortal judges can dispense justice, but it is imperfect. If one puts someone in jail for twenty years for his crime, then his wife suffers, his children suffer, many innocent parties may suffer. The *Ribono shel Olam* doesn't do it that way. *HaTzur Tamim P'a'alo* (The Rock, perfect are His actions) [Devorim 32:4] Rav Simcha Zissel says that in Moshe's refusal to accept his mission from Hashem, we find something that was noble and something that was punishable. On the one hand (as Ramban explains) Moshe refused because he didn't want to embarrass his older brother, Aharon. He refused also because of his humility. All this was noble. The *Ribono shel Olam* said "You have to be rewarded for that. You do something good—you are guaranteed reward.

But on the other hand, though Moshe may have been doing this for noble reasons, still, when the *Ribono shel Olam* tells you "Go" — you go. If you don't go then: "You don't want to come with Me? I am not going to come with you." It cuts two ways.

There is only one Being in the entire cosmos that can do that. That is the *Ribono shel Olam*. Only He can administer precise Divine Justice such that the same act which was simultaneously both a

good thing and something that was not right will be compensated by something which is at the same time both a reward and a punishment. Moshe was rewarded by being allowed to be a Kohen Gadol for seven days. His punishment was that there was no *Shechina* present while he served in the Mishkan. "You didn't come with Me; I am not going to come with you."

So much of what we do in life contains elements of both good and bad. People are conflicted. They do things which are at the same time both very good and not so good. The *Ribono shel Olam* will be able to discern and mete out the proper Justice, administering both the proper reward and proper punishment, because *HaTzur Tamim P'a'alo*.

A Homiletic Lesson From a Halachic Authority

I came across a homiletic insight on the parsha which I found attributed to a very unlikely source. I suspect no one will guess in a hundred years who said the following *vort*, which is a very beautiful homiletic thought but one which one would not expect to hear from this authority, who is known for halachic expertise rather than sermonic material.

In this week's parsha we have the signs of the kosher animals, the non-kosher birds, and the kosher fish. The two signs of a kosher fish are fins and scales. All fish have fins, but not all fish have scales. The Gemara [Kiddushin 29a] quotes a Tanaic source which states that a father has five obligations towards his son: To circumcise him, to redeem him (if he is a '*peter rechem*'), to teach him Torah, to marry him off, and to teach him a profession.

The Talmud then quotes an alternate opinion that adds a sixth thing: A father must also teach his son how to swim.

Why on earth does a father have to teach his kid how to swim? The simple understanding is that in Talmudic times a very common

way of travelling was by boat. Merchant commerce was all done by boat. Boats in those days were rickety. It was not all that uncommon that boats would sink. So, naturally, a father should teach his son how to swim so that he will survive any situation which necessitated that skill.

But, aren't there other things that a child needs to know in order to protect himself from the dangers that lurk? Was there only danger on the water and not on the roads? Perhaps a father should teach his son how to fight? Why, of all the practical skills needed to function in this world, did the *Braisa* only mention swimming? The answer is as follows: Why did the Torah say that a fish that is kosher has to have fins and scales? It is because fish swim. What is the difference between swimming and floating? Floating means you stay above water but you have to go with the current. With swimming, one can provide his own direction. One can swim upstream, one cannot float upstream. One floats only wherever the water takes him.

Swimming represents the ability to survive in an environment that may be against you. The reason the Torah says that a fish has to have fins and scales to be kosher is because scales protect the fish from its environment. Scales serve as armor. The fish does not absorb everything that is out there in the water, because it has the protection of this armor. The fish is able to survive and swim wherever it wants to, because of its fins. Salmon go from the Pacific Ocean all the way upstream to where they are spawned – they provide their own direction. That is why they are kosher. They are kosher because they don't absorb things from their environment which could prove toxic to them, and they are kosher because they can provide their own direction, even against the current of the environment in which they find themselves.

This, too, is how a Jew has to survive. We are in *Galus* for the last two thousand years. We have been in *Galus* for the majority of Jewish history. How does one survive in *Galus*? One survives like a fish survives. We have our protection. We don't absorb and assimilate from the culture that surrounds us. We have our fins and we swim and we don't have to go with the flow. We can go against the flow.

The sign of *Snapir* (fins) and *Kaskeses* (scales) is what makes a Jew *kosher*. He has protection from the environment, and he charts his own direction. This is what the Talmud teaches when it says a person is obligated to teach his son to swim in water. It doesn't only mean literally how to swim. It means a father must teach his son the art of swimming—the art of not going with the flow and not being swept up with the tide of the times, whatever that may be.

This is the message of the *Snapir* and *Kaskeses*, and the message of the father's obligation to teach his son to swim.

Who said this beautiful homiletic thought? Rav Yosef Shalom Elyashiv, *zecher Tzadik l'Vracha*.

Why were Nadav and Avihu punished?

Written by Rabbi Moshe Kormornick

And a fire went out from before Hashem and consumed them (10:2)

The Gemora explains that Nadav and Avihu deserved to die because they were once walking behind Moshe and Aharon, when Nadav turned to his brother Avihu and said, “When will these two old people die so that me and you will lead the generation?”[\[1\]](#)

This account is very perplexing; how could the sons and Aharon look forward to their father's and uncle's death? Furthermore, Nadav and Avihu

were themselves giants in Torah and the most suitable candidates to take over from Moshe and Aharon as the leaders of the Jewish People if they would have lived. Were these great people so conceited that they could not wait until they had become the leaders of the generation?

Rav Yosef Salant answers that of course we cannot say such things about such great people, whose level of greatness we cannot come close to understanding. The reason why Nadav and Avihu were thinking such thoughts was solely in their deep desire to come close to Hashem in a way that was not possible unless they were leading the generation. This is because they knew that the leader of a generation is only given as much greatness as the generation is worthy of.^[2] At the same time, they knew that only this generation would reach such a lofty level of holiness and appreciation of Hashem, unparalleled until Moshiach arrives.^[3] Therefore, it was only through the greatness of *that* generation would Nadav and Avihu be capable of reaching the highest level of connection with Hashem. It is for this reason that they expressed a desire to lead the generation while the generation was still on a high level of holiness.

However, now that we see that their intentions were only positive and geared towards holiness, we must ask, why were they punished?

Rav Yosef Salant answers that that on their level of greatness, such thoughts were inappropriate.

We can take this idea further and suggest that such thoughts of personal greatness at the expense of others is not a character trait of a true Torah leader. In fact, we see quite the opposite from Torah leaders throughout the generations who give up so much time and energy for others when they could be sitting in the Beis Medrash probing the depths of Torah and developing a deeper appreciation and connection with Hashem. Therefore, we can suggest that since Nadav and Avihu demonstrated that they did not possess this character trait to the extent was required of the next leaders of the generation they were prevented from inheriting the leadership from Moshe and Aharon.

[1] Sanhedrin (52a)

[2] We see this from the Gemora which describes Hashem telling Moshe to “go down” from Mount Sinai because the Jewish People were sinning with the Golden Calf. On the words “go down”, the Gemora explains that Hashem was saying to Moshe “go down – from your greatness, for I only gave you such greatness for the sake of the Jewish People and now that they have sinned, why should you have such greatness?” – Immediately, Moshe lost his strength and was not able to speak (Brachos 32a)

[3] This generation is known as the “Dor Deah – The Knowing Generation” because their understanding of Torah was unique in its clarity
(*Vayikra Rabbah* 9:1)

Fearless or legless?

Written by Rabbi Daniel Leeman

When the time came for Aharon’s inauguration service in the Tabernacle, Moshe encouraged him to “approach the altar” [1]. We have been taught that this encouragement was necessary because Aharon was afraid and embarrassed. Moshe accordingly encouraged him by asking “why are you embarrassed? – that is why you were chosen!” [2] Subsequently Aharon began his service.

Upon closer examination however, whilst Moshe seems to have dealt with Aharon’s embarrassment, he did not seem to address the fear that Aharon was undergoing. If only half of his reluctance was resolved, how then did Aharon immediately manage to begin his service seemingly without any reluctance whatsoever?

R’ Leib Gloiberman was told by the doctors that his leg would have to be amputated.

But after the operation the doctors admitted that they had made an error and that the operation had not actually been necessary after all!

But when R’ Leib heard, he declared that such a conclusion was heresy: every single thing that happens has been decreed in Heaven. “And even if your medical books claim that a leg like mine could have been healed without

an amputation,” he continued in response to the doctor’s admittance, “nevertheless mine needed one!”

Noticing the doctor’s skepticism, R’ Leib continued, “I will prove it to you: the very fact that it was cut off testifies to the fact! The very fact that you managed to cut it off it is a sign that the Almighty desired it to happen!”

A high level indeed – but an important message nonetheless. Just a theoretical message in the limb department hopefully, but one that no doubt could, and should be applied throughout our day to day life.

Aharon was no doubt on this level. And so, even though he did not actually participate in the sin of the golden calf, he nevertheless recognized the fact that he was somewhat involved. And so, his fear was not his nerves at the upcoming inauguration service, but instead his fear of sin, specifically his involvement in the sin of the golden calf [3].

Why did Moshe not attempt to address Aharon’s fear; and what suddenly happened to Aharon’s fear that had initially caused his reluctance to begin his Divine service? Both Moshe and Aharon knew that fear of sin is actually a positive trait: “my sins are always before me” [4] “fortunate is the man who always fears” [5]. Subsequently not only was there no need to dispel this fear, but on the contrary it was encouraged: “this is why you were chosen!”

Have a feartunate Shabbos,

Dan.

Additional sources:

Haposeach b’Chol Yom, Tammuz 5778 (brought in Ki Attah Imadi, Hodaya p. 213-4)

[1] Vayikra 9:7

[2] Rashi, Vayikra 9:7

[3] See also Ramban

[4] Tehillim 51:5

[5] Mishlei 28:14

The importance of Sin

Written by Anonymous

The pig is called the “Chazir” from the word “Chozer”, return. The Medrash Shochar Tov on Tehilim 146 tells us that in the future when the world becomes complete the pig will chew its cud and become a kosher animal. The Chasam Sofer explains that this is the reason why the parsha of kosher and unkosher animals is written immediately after the parsha of the Chanukas HaMishkan and the death of Nadav V’Avihu.

That day was a very special day as Hashem rested his Shechina in this world. However, it was marred by the incident with Nadav V’Avihu. Chazal tell us that had that day been perfect without Cheit the world would have reached its final completeness. If that would of happened the pig would have become kosher. Therefore, right after the torah describes the failure of this historic day the torah tells us that because of this, the pig remained in its unkosher state.

We see from here the importance of sin! In other places we are told that had there been no sin then that would have been completion of the world, had Adom and Chava not sinned they would have never died and brought death to the world.

Maybe the sins we do even though are not so great in the grand scheme of things maybe, just maybe they are preventing moshiach coming!!

Humor

- 1- An old Jewish woman, on her 80th birthday, decides to prepare her last will and testament. She goes to the rabbi to show it to him and to ask him for advice on a few points, chief amongst them is her request that she not be buried in a Jewish cemetery.

"But why Mrs. Epstein?" the rabbi asks. "You don't want to be buried with the rest of our people?"

"No," Mrs. Epstein said resolutely. "I want to be buried at Bloomingdales."

"Bloomingdales?!" the rabbi said in disbelief.

"Yes. Then I'll be sure that my daughters will visit me at least twice a week!"

2- Moishe Wasserman went to the kosher meat restaurant by his house and the head waiter came over and greeted him with a smile.

"Good morning sir, may I take your order?" the waiter asked.

"Yes," replied Moishe. "I'd like two boiled eggs, one of them so under cooked it's runny, and the other so over cooked it's tough and hard to eat. Also, a steak that has been left out so it gets a bit on the cold side; burnt toast that crumbles away as soon as you touch it with a knife; margarine straight from the deep freeze so that it's impossible to spread; and a pot of very weak coffee, lukewarm."

"That's a complicated order sir," said the bewildered waiter. "It might be quite difficult."

Moishe replied, "Oh? I don't understand – that's what I got yesterday!"

3- Shmuli Horowitz was having a garage sale and invited some of his neighbors to sell their wares at his place as well. One of Shmuli's neighbors, Brent Mathews, took four tires over and was asking \$30 apiece. Brent needed to leave for a few minutes, so he asked Shmuli to watch the tires for me.

"Sure," Shmuli said, "but if someone offers less, how low are you willing to go?"

"Try your best for more, but I guess I'd be willing to accept \$15," Brent said, and left.

When Brent returned, his tires were gone. "How much did you get for them?" Brent asked excitedly.

"Fifteen dollars each."

"Who bought them?"

"I did!"

- 4- With Coronavirus affecting High Holiday services, Rabbi Solomon decided to give two versions of his sermon – one for those who would be coming to shul on High Holidays while social distancing, and one on Zoom a few days prior for those who would not be in attendance.

One of those who joined the Zoom sermon was a reporter for the local newspaper who wanted to report on the Rabbi's sermon. But as he was giving the same sermon both times, using the same stories, he asked everyone on Zoom not to repeat the stories so as not to spoil it for the others.

The next day, the reporter published a story on the Zoom sermon which concluded with a line stating, "Rabbi Solomon also told a number of stories that cannot be printed."

