



Torah Study for Women ... with a Master Teacher!

Two amazing opportunities for Jewish women of all backgrounds to enjoy Torah study with one of Jerusalem's most popular Torah educators and spiritual guides,

Rebbetzin Holly Pavlov

Dean, She'arim College of Jewish Studies for Women, Jerusalem

Rebbetzin Holly Pavlov is an internationally acclaimed educator, speaker, and teacher of Midrash, Jewish Philosophy, and Ethics. She has a unique ability to present the deep and often mystical writing of Torah commentaries in a way that makes them accessible and inspiring to Jews of all backgrounds and levels of knowledge. Founder and Dean of She'arim College of Jewish Studies for Women, Rebbetzin Pavlov is a spiritual guide to Jewish women around the world, and author of popular Torah works, including Mirrors of Our Lives: Reflections of Women in Tanach, and Water from the Well: Reflections of a Jew at the End of History.

MONDAY, MARCH 28, 7:30 PM
CTN CENTER, 2832 WEST TOUHY AVE.
CHICAGO

WEDNESDAY, MARCH 30, 7:30 PM
3274 PRESTWICK LANE
NORTHBROOK

"PASSOVER – MAKING IT PERSONAL"

We celebrate the *Passover Seder* ... but what's it really all about? We're taught that in every generation we are obligated to see ourselves as if we personally left Egypt. But how ... and why ... are we supposed to do that? Combining Torah sources and a deep understanding of human nature, this class will give you a deeper understanding of yourself and a new appreciation of the Passover Holiday.

"THE BINDING OF ISAAC"

It's one of the most challenging stories in the Torah. G-d's commandment – and Abraham's willingness – to sacrifice his son Isaac. How are we supposed to understand it? And what are its lessons for us, in our lives and in our spiritual growth? Using deep sources from the Talmud and commentators (along with English translations), this class will explore not only the story, but the true 'miracle' of being a Jew.

Suggested Donation: \$10.

Please RSVP (and for further info): sharon@torahnetwork.org or 773-761-0400 x207



Home for the
Wondering Jew.™

Hang in there - Shabbos is coming!

TORAH PORTION: SH'MINI (LEVITICUS 9:1 - 11:47)

This week's CTN Shabbat Fax is sponsored by a friend, with best wishes to CTN, and with a prayer for peace and blessings in Israel.

1. These are the birds you may not eat ... (11:13-18)

The Torah lists the birds that are not kosher.

One of them is called in Hebrew, the *Chassidah*. (Usually translated as the stork.)

Chassidah. As in *Chessed*. Kindness.

Why? What kind of name is that for a bird?

The *Talmud* explains with a fascinating tradition.

It is because of a unique feature this bird has.

It seems to act with kindness.

A stork shares its food with other storks.

... But there's something strange about this.

Typically, the non-kosher birds are birds of prey.

So it's not difficult to understand why the Torah says to keep away from them.

... *It's a good reminder about the kind of nature the Torah wants us to have.*

But the *Chassidah* is kind.

What's the message of it not being kosher?

It's a lesson about *Chessed*.

Because yes, it acts with kindness.

... *But only to its own.*

To others that are exactly like it.

And that's not the type of kindness the Torah wants us to have.

It's a kindness that's 'not so kosher'.

▪ **Rabbi Yisrael Mayer Kagan.** The great 'saint and scholar' of pre-war Europe. Known as the *Chafetz Chaim*.

... *There was a very religious Jew, whose son drifted away from Jewish observance.*

The father was desperate. And as a last resort, sent him to the Chafetz Chaim. And hoped.

'Maybe he will accept him in his Yeshiva. And help turn him around.'

As a concession to his father, he went. The Rabbi spoke to him. But saw that it just wouldn't work.

The young man was adamant. He was rebelling against his religious upbringing.

And in fact, it looked like he could have a negative influence on the religious life of the other students. Something the Chafetz Chaim could not risk.

It was a difficult decision for the Rabbi. But one he knew he had to make.

'No. I'm sorry. We cannot accept you into the Yeshiva.'

'Fine. I'll leave.'

The Rabbi looked at him with loving eyes. And to young man's surprise, he said: 'But the next train doesn't leave until morning. I'd be honored if you'd spend the night as a guest in our home.'

The young man really needed a place to stay. But hadn't even considered asking the Rabbi.

After all, he was rebelling against everything the Rabbi held sacred.

But he accepted the invitation. And went to sleep at the Rabbi's home.

In middle of the night, he woke up. In the dark, he saw Rabbi Kagan tiptoeing into his room.

The Rabbi was whispering to himself.

'It's such a cold night. Maybe that blanket isn't warm enough. If only we had another blanket ...'

Then the Rabbi tiptoed over, took his coat and gently placed it over his "sleeping" guest. Then he quietly left the room.

The young man left the next day. And in fact, he never returned to the traditions of his family.

But he was a changed person. And for the rest of his life, he had a warm feeling for Torah and Jewish tradition.

It was a warmth, he said, that came from the coat – and the heart – of the Chafetz Chaim.

DOWN TO EARTH WISDOM ... FROM THE JEWISH MYSTICS

Human beings. In Hebrew we are called *Adam*.

The word comes from the Hebrew word, *Aadamah*. Which means earth.

... Which seems a little strange.

Because it's true that we have physical, earthly side to us. But we also have a spiritual side.

And *that's* what's unique about us!

So why are we called *Adam*, earth?

The answer is that earth has symbolic meaning.

Take a look at some earth. In a garden, a field, wherever.

What you are really looking it is potential.

Right now all you see is some plain earth. But put in a seed, give it the water and nutrients it needs ... put in the work, and it will produce amazing things!

And that's what being human is. Potential for growth.

Calling ourselves *Adam* is a reminder. That when we look at human beings – others as well as ourselves – we should not see just what meets the eye.

Instead, we should always see the amazing potential for growth that every human being has.



Shabbat Shalom and have a great week!

Rabbi Moshe Katz

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