

YOUNG ISRAEL SHOMRAI EMUNAH

SHABBOS SHORTS



Candle Lighting 7:45, not before 6:36 | Havdalah 8:49

Sponsored by **Susan & Rabbi Saul Koss** in honor of their dear friend **Lew Sosnowik**. May he continue to inspire & strengthen many others and by **Janette & Jerry Rapp** to commemorate the Yahrzeit of Jerry's mother, Molly Rapp, Malka bas Pinchos, A"H, on 1 Iyar.

YISE Supports Israel



Our thoughts and prayers are focused on Israel. Please see the back of this sheet for various things you can do to support Israel.

Mazal Tov

Ariella & Rabbi Yoni Broth on the birth of a son. Mazal Tov to the grandparents **Cheryl & Richie Broth**. Mazal Tov to the great-grandparents Nancy & David Broth, and Tena & Avery Umlas, and of course Mazal Tov to all of the Aunts and Uncles especially the SOUPer, awesome, **Great Auntie Rona, Uncle Aaron**, and Aunt Raile.

Ze'ev Goldstein on the occasion of his Bar Mitzvah. We extend a hearty Mazal Tov to his parents, **Michelle & Yoni**, and the rest of the family.

Marla & Marty Teichman on the birth of a great-grandson. Mazal Tov to the parents Chava & Rabbi Avram Yarkoni and the grandparents Randee & Rabbi Menashe Goldberger

Carolyn Fanaroff and **Ira Ungar** on the engagement of their son, Meshulam Ungar, to Hannah Vorchheimer of Manhattan. Mazal Tov to Hannah's parents Rachel & Dr. David Vorchheimer. Mazal Tov also to Meshulam's sister Paula, and Hannah's siblings Emma, Josh, and Ethan.

Condolences

Hadas & Steve Kozlowski on the passing of Hadas's father, Ronald Jacobowitz, A"H. Condolences also to Yoni and Tali, Avi and Mariah, Tali, and Uri. Hadas is observing Shiva in Phoenix through Monday morning. She can be reached at 240-460-4044 (cell phone) or 602-263-8633 (Shiva house).

Kiddush Sponsors

Hashkamah Kiddush is sponsored by the **Hashkamah Minyan Kiddush Group**.

Shul Kiddush and **Sephardic Minyan Kiddush** is sponsored by Don & Ariela Goldstein, of Dallas, TX, in honor of Ze'ev's Bar Mitzvah.

Shabbos and Weekday Shiurim Sponsors

Hashkamah Minyan Shiur is sponsored by **David Jaray** in appreciation of Rabbi Grossman and all those who attend his shiur, and in memory of all those who have lost their lives in Israel. May Hashem bless Israel with complete and speedy victory and Brachos for the Israeli soldiers, hostages, students, and all of Israel.

8:45 Minyan Drasha is sponsored by **Sima & Richard Soskin** in recognition of the 3rd Yahrzeit of Sima's mother, Esther bas Yosef Rosen A"H, which was yesterday, 25 Nisan. May her Neshama have an Aliyah and by **Joan & Don Walter** to commemorate the Yahrzeits of Don's father, Aharon ben Avraham Yaakov; and Joan's mother, Rut bat Anshel.

Post Pesach

Chametz after Pesach - For information about purchasing Chametz after Pesach, go to: www.yise.org/chametz-after-pesach-2024.pdf

Post-Pesach Pizza - Congratulations to **Yisrael Katz** and **Debbie Weinstein** who won the first and second pizzas after Pesach from Ben Yehuda Pizza. Thank you to Ben Yehuda and to everyone who participated.

Shabbos Schedule

Minyan Locations:

B - Belonofsky Sanctuary, S - Social Hall, LBM - Large Beis Medrash, SBM - Small Beis Medrash, H - The House

FRIDAY NIGHT:

Mincha/Maariv:

6:20 (Plag, S)

7:00 (B), 7:45 (S), 7:15 (Sephardi, LBM)

SHABBOS DAY:

Shacharis:

7:00 (B), 8:45 (B), 9:15 (S),

8:00 (Sephardi, LBM), 9:15 (Teen, H)

Mincha:

2:30 (B), 5:00 (B), 7:40 (B),

7:35 (Sephardi, LBM)

Maariv: 8:49 (B)

DIVREI TORAH:

8:45 Main Minyan - Rabbi Rosenbaum

9:15 Minyan - Rabbi Postelnek

SHIURIM:

Hashkamah Minyan Gemara Shiur: (SBM)

Rabbi Yitzchak Grossman

Ohr HaChaim Chabura: 8:55 (S)

Rabbi Postelnek

Parsha Shiur before Mincha: 6:40 (B)

Rabbi Rosenbaum

Shiur between Mincha/Maariv:

Rabbi Rosenbaum

Youth Announcements

Teen Minyan - 9:15 AM in The House, followed by Kiddush

Shabbos Groups - 10 AM until shul ends

- Toddler Group, under 2 with parent, Toddler Room
- Kinder Group, 2-5, upstairs behind the balcony
- Boys 6-9 & Girls 6-9 and 5th-6th Grade Girls, meet in lower lobby and walk to YGW

Stay tuned for info on the 5th/6th grade girls Shabbaton, High School Boys Trivia Night, a Preschool Playdate & More!

The Week Ahead		Sunday May 5 27 Nissan	Monday May 6 28 Nissan	Tuesday May 7 29 Nissan	Wednesday May 8 30 Nissan Rosh Chodesh	Thursday May 9 1 Iyar Rosh Chodesh	Friay May 10 2 Iyar
Shacharis	Ashkenazi (S,B,B)	6:30 7:30 8:45	6:15 6:45 8:45	6:15 6:55 8:45	6:15 6:35 8:45	6:15 6:35 8:45	6:15 6:55 8:45
	Sephardi (LBM)	8:00	7:30	7:30	7:30	7:30	7:30
Mincha/ Maariv	Ashkenazi (B)	7:55	7:55	7:55	7:55	7:55	
	Sephardi (LBM)	7:45	7:45	7:45	7:45	7:45	

Halachic Times: Latest Alos Hashachar 4:34 AM,
Earliest Talis and Tefilin: 5:07 AM, Latest Netz: 6:05 AM, Latest Krias Shema: 9:31 AM,
Earliest Mincha: 1:41 PM, Earliest Shkia: 8:05 PM, Latest Tzeis Hacoachavim 8:56 PM

RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENT

NEXT SHABBOS SHORTS DEADLINE: WEDNESDAY, MAY 8, NOON
SUBMIT ITEMS FOR THE SHABBOS SHORTS TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

Next Shabbos
May 10-11, 2024
3 Iyar 5784
Parashas Kedoshim
Candle lighting 7:52
not before 6:41
Havdalah 8:56
Friday Night:
Mincha/Maariv:
6:25 (Plag, S), 7:00 (B), 7:55 (S)
7:15 (Sephardi, LBM)
Shabbos Day:
Shacharis:
7:00 (B), 8:45 (B), 9:15 (S),
8:00 (Sephardi, LBM),
9:15 (Teen, H)
Mincha:
2:30 (B), 5:00 (B), 7:35 (B),
7:45 (Sephardi, LBM)
Maariv: 8:56



MAY 2024 | 23 NISSAN - 23 IYAR 5784

בס"ד

SHMA

YOUNG ISRAEL SHOMRAI EMUNAH
SHOMRAI MONTHLY ANNOUNCEMENTS

Shul Announcements

Tehillim Insights WhatsApp Group - Deepen your connection to Tehillim with short, meaningful messages from Rabbi Rosenbaum and Rabbi Postelnek. One Perek a day! Recordings and signup link at: <https://wp.yise.org/tehillim> *see flyer*

Welcoming Committee! If you would like to welcome a new person or family to your Shabbos table and the YISE community, email welcome@yise.org with the subject "happy to welcome" and we will contact you for details.

Mazal Tov on the Birth of Your Son or Daughter! YISE can help organize meals. Contact Miriam Levson at 901-481-7133 or miriamlevson@gmail.com or Rose Blynn at 410-522-8624 or rab411@gmail.com Send details to announce@yise.org

Happy Birthday! Happy Anniversary! Want to celebrate a birthday or anniversary? Email office@yise.org for details.

Online YISE Cholim List - Go to <https://wp.yise.org/cholim> to add a name to the list. The list is used at the 8:45 Minyan on Monday, Thursday, and Shabbos. For questions about Mi Sheberach guidelines, contact Rabbi Rosenbaum. For other questions, contact Seth Katz at sethkatz@yise.org

Helping Hands Across Kemp Mill, a part of YISE's Chesed Committee, provides assistance to families undergoing medical crises. If you do not have a Helping Hands account, or if you have any questions, please contact: Melanie Karlin, 301-681-4740, mskarlin@gmail.com or Miriam Friedman, 301-754-1517, mfriedman2@yahoo.com

Upcoming Community Programs & Listings

A Time for Unity - Special speaker series at Chabad of Silver Spring, 519 Lamberton Drive, Shabbos afternoon at 6:15 PM. This year's theme: From Struggle to Strength: Shavuot's message for us and Eretz Yisroel. May 4 - Rabbi Berel Wolvovsky, May 11 - Rabbi Ahron Lopiansky, May 18 - Rabbi Yankel Greiniman, May 25 - Rabbi Dovid Rosenbaum, June 1 - Rabbi Michoel Frank, June 8 - Rabbi Brahm Weinberg.

Names, Not Numbers: Community Viewing - Sunday, May 5 at 9:30 AM at Berman Auditorium. This year, the Berman Hebrew Academy 8th grade class interviewed six Holocaust Survivors in order to share their stories. *see flyer*

Taharas Hamishpacha Refresher Course - The Mikvah Emunah Society is offering a free online Taharas Hamishpacha refresher course for women, beginning Monday, May 6. For details, FAQ, and the registration form, click here: <https://bit.ly/TH-Refresher>.

Kemp Mill Toastmasters - Wednesday nights, 8:00 PM - 9:15 PM. May 15, 29 in person in the YISE Social Hall. May 8, 22 on Zoom. Meeting ID: 986 546 841, Passcode: 3671. See what Toastmasters is all about and find out how you can become a more confident communicator. Contact Manasseh Katz at vpe@kempmilltoastmasters.com for more info.

The Golden Network: Lunch and Learn - Wednesday, May 15 at 11:45 AM at KMS. Chassidus in a Nutshell with Mr. Avrohom Siegel. RSVP by Sunday, May 12 director@goldennetwork.org or 301-732-1773. *see flyer*

Recurring Community Programs and Listings

Friday Night Learning - As a Zechus for Acheinu Kol Beis Yisroel, there will be a 30 minute learning Seder in the Yeshiva before Mincha on Leil Shabbos, Friday nights. All the Bnei HaYeshiva and men of the community are encouraged to attend. No matter where you daven, come to the Yeshiva Beis Medrash before Mincha and increase the merits of Klal Yisroel.

Join the Buddy Network - Do you live alone and want a buddy? Do you want to volunteer to be a buddy? Have a buddy check-in during extreme weather or power outages. Make sure you have the basic necessities when you can't get out. Register at <https://goldennetwork.org/buddynetwork> For more info. call 301-732-1773 or email director@goldennetwork.org

Rays of Wisdom - Life Lessons From Pirkei Avos - Greater Washington Community Kollel invites women of the community to a weekday morning text-based Chaburah led by Mrs. Channah Cohen. Mondays at 9:30am at the home of Michelle Penn 816 Lamberton Dr.. For more information, email channahandjeff@gmail.com or call 773-219-5397.

Zoom Shiurim with Rabbi Levy - Monday through Friday on Zoom, Meeting ID: 636 563 5989. Alshich - 9:20 AM - 10:30 AM. Gemara Ribit 10:30 AM - 11:45 AM. Hilchos Lashon Hara 1:00 PM - 2:00 PM. Sunday Alshich 11:45 AM - 12:45 PM.

TGN Program: Siddur Class - In-Depth Analysis of the Siddur with Mrs. Esther Dziadek, Wednesday mornings, 9:00 AM to 10:00 AM, on Zoom B. For more information, call 301-732-1773 or email director@goldennetwork.org

YGW Kollel Zichron Amram Machshava - Probing Jewish Thought Through the Works of Rav Yitzchak Hutner, ZT"L, with Rabbi Eliyahu Reingold, Rosh Kollel, Sundays at 8:00 PM on Zoom, Meeting ID: 825 0731 6850, Passcode: 1216613. For more information, contact Rabbi Moshe Chaim Blate at mblate@yeshiva.edu

Dirshu - Join Kollel Dirshu of Silver Spring, now studying Maseches Bava Basra, at YGW. Daily morning shiur by Rabbi Eli Reingold at 5:45 AM and evening shiur by Ranon Cortell and Pinchas Werner at 9:00 PM. Chavrusas also available during these times. For more info. and to join our program, contact Hirsh Komarow 301-633-6262 or komarowh@gmail.com

Women's Weekly Unity Gathering. Tehillim, divrei chizuk, and learning at the KMS Beit Midrash, Sundays, 8:00-9:15 PM. Women all around the Silver Spring community (and beyond) are called together to unite in Torah learning and tefillah. Every week, we will recite Tehillim and then a fabulous community leader will give us words of chizuk. Afterwards, everyone is invited to learn on their own or in a group. Open to girls and women of all ages. Contact Rachel Tor at rachelctor@gmail.com for more information.

Newly married? Growing family? Just need a budget check-up? IZUN is a community resource that provides free and confidential coaching to help you examine your budget and achieve financial stability. Email us at barbara@getizun.org or leave a phone message at 240-433-3944.

Daf Yomi Shiur currently meets at the YGW Boys' Campus. Weekdays also online via a WebEx video conference. Sunday 8:30 AM, Monday - Thursday 8:45 PM. Shabbos, 7:30 AM. Contact Judd Lifschitz at lifschitz@slslaw.com for more info.

Daily Halacha Program from Rabbi Eliyahu Reingold Receive one every day in your inbox. Sign up at dvarhalacha.com.

Silver Spring Gemachim - For a complete list: www.gemachexchange.com

RABBI DOVID ROSENBAUM
RABBI YOSEF POSTELNEK - ASST RABBI
JOSH SEIDEMANN - PRESIDENT

JUNE DEADLINE: MONDAY, MAY 27, NOON
SUBMIT ITEMS FOR THE SHMA TO: ANNOUNCE@YISE.ORG
WWW.YISE.ORG | 301-593-4465 | OFFICE@YISE.ORG

***May class updates for Rabbi Rosenbaum's shiurim:**

Sunday: 9:30 AM Women's class will ONLY meet May 19 and May 26

Wednesday: 8 PM Women's Navi Shiur will not meet May 8 and May 29

Friday: Morning Gemara Shiur and Parsha shiur will not meet May 10

Daily Tehillim/Mesilas Yesharim: will not meet May 9, 10, 12 and 16

Sundays

7:05 AM - 7:50 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

9:30 AM - GWCK Sunday Kollel Brunch & Learn Four great Shiurim to choose from, in the **Social Hall**

***9:30 AM - Rabbi Rosenbaum's** Mussar Study Group for Women (spiritual self-improvement), on **Zoom A**

10:00 AM - Rabbi Tuvia Grauman - Rabbi Hyatt's Gemara Shiur, on **Zoom C**

***12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

Mondays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

8:45 AM - The Golden Network Presents: Rabbi Barry Greengart's Shiur for men & women studying Parashas Hashavua, on **Zoom B**

9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

8:00 - 9:00 PM Chavrusa Learning, in the **Social Hall**. For more info contact Rabbi Levy at 240-423-8810

8:45 PM SCP (Semichas Chaver Program) for more information contact Rabbi Hillel Shaps: hshaps@gwckollel.org

Tuesdays

5:55 AM - Rabbi Rosenbaum's Gemara Shiur for Men, on **Zoom A**

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

1:30 PM - Rabbi Yitzchak Scher's Shiur for Men and Women "Profits from the Prophets" now studying Sefer Yehoshua, in-person, in the **Small Beis Medrash** and on **Zoom G**

8:15 PM - 9:15 PM - CLAS Mrs. Sara Malka Winter "Visions of the Prophets, Lessons & Insights from the Weekly Haftorah" for Women, on **Zoom D**

Wednesdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

9:00 AM - The Golden Network Presents: Mrs. Esther Dziadek's Siddur Class, on **Zoom B**

9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

11:00 AM - Rabbi Rosenbaum's Nach Shiur

12:30 PM - Rabbi Rosenbaum Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

***8:00 PM - Rabbi Rosenbaum's** Women's Navi Shiur, now learning Sefer Melachim, on **Zoom A**

8:15 PM - 9:15 PM - CLAS Rabbi Yitzhak Grossman - Reading Responsa for Men, on **Zoom E**

8:35 PM - Rabbi Moshe Arzouan's Advanced Gemara Shiur for Men, learning the third Perek of Maseches Bava Basrah, in the **Social Hall** and on **Zoom H**

Thursdays

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

9:30 AM - Rabbi Rosenbaum's one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

***12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

8:15 PM - 9:15 PM - CLAS Rabbi Avraham Sussman Yesodei Hatorah Gemara Skills Building for Men, on **Zoom F**

8:15 PM - 9:15 PM - CLAS Rabbi Hillel Shaps On the Same Page Gemara for Men, in the **Social Hall**

Fridays

***5:55 AM - Rabbi Rosenbaum's** Gemara Shiur for Men, on **Zoom A**

6:35 AM - 7:22 AM - Rabbi Yehoshua Levy's Gemara Shiur, Masechet Chulin, in the **Franco Beit Midrash**

***9:30 AM - Rabbi Rosenbaum's** one chapter of Tehillim followed by a 15-min Shiur on the Parsha, on **Zoom A**

***12:30 PM - Rabbi Rosenbaum** Tehillim followed by a 15-min Shiur on the Sefer Mesilas Yesharim as a merit for Israel, on **Zoom A**

*Class times and locations as of May 2.
Please check <https://wp.yise.org/about/classes/>
for updated info.*

Connection Details

Go to <https://zoom.us/join/> and enter the meeting ID, or call 301-715-8592 or 929-205-6099 and enter the meeting ID & password:

Zoom A: ID: 416 963 9000, password 492019

Zoom B: ID: 970 1398 4837, password 613

Zoom C: ID: 833 3477 1595, password RabbiHyatt

Zoom D: ID: 601 853 4021, password Winter (phone 667362)

Zoom E: ID: 746 455 2195, password Learn

Zoom F: ID: 803 356 4156, password Learn

Zoom G: ID: 713 7408 5130, password 045079

Zoom H: ID: 849 3898 4989, password 161699



Greater Washington
Community Kollel
in conjunction with
Young Israel
Shomrai Emenah

SUNDAY BRUNCH & LEARN

Sunday Mornings
at Young Israel Shomrai Emenah, 1132 Arcola Ave.
Breakfast: 9:30am - Classes 9:45-10:30am
Men's programming - Free of charge

**THREE GREAT LEARNING OPTIONS
TO CHOOSE FROM!**

ILLUMINATING INQUIRIES IN HALACHA
RABBI YITZCHAK MANDEL

NAVIGATING NAVI
SEFER YEHOShUA
RABBI YITZCHAK GROSSMAN

**JUDAISM 102:
FUNDAMENTALS FOR THE EXPERIENCED JEW**
RABBI HILLEL SHAPS

For more info please contact Rabbi Hillel Shaps: hshaps@gwckollel.org or 347-869-9361

Kemp Mill Synagogue and
Young Israel Shomrai Emenah present

Yom Hashoah V'Hagvurah

44th Annual Program

Featuring
Lew Sosnowik
Dvar Torah by Rabbi Brahm Weinberg
"Generations" Candle Lighting Ceremony

Sunday, May 5th at 7:30 pm
At KMS, 11910 Kemp Mill Road

Join us IN PERSON
Children in grades 6 and up are encouraged to attend with parents.

Co-sponsored by: Berman Hebrew Academy, Ohr HaTorah, Sulam, Torah School
of Greater Washington, Woodside Synagogue, Yeshiva of Greater Washington

Virtual Option: Zoom ID: 655 813 1022, Passcode: 365636
ASL interpreter available on Zoom only

Mincha at 7:15 pm | Maariv following the program

Lew Sosnowik was born in 1933 in a small town in Northeastern Poland. Shortly after the Germans invaded the area in June 1941, the Jews of his town were rounded up and taken to a ghetto in nearby Szarkowiczna. When the ghetto was liquidated several months later, Lew and his parents escaped and hid in the Polish forest. They survived there until they were liberated by the Russians in the Fall of 1944. Lew and his parents came to America in 1950, after 5 hard years in Italy. Lew became a pharmacist and then married in 1955. Today, he has 9 grandchildren and 10 great grandchildren.



The Robin Niman Mikvah Education Fund of
The Mikvah Emunah Society
of Greater Washington
Invites You to a

Women's *Unity* Challah Bake

An Evening
of
Inspiration
and Unity
featuring
giti fredman
of



JUST BAKE IT
LET'S BAKE MEMORIES TOGETHER

JOIN US!

All Women & Students Welcome
Adults: \$36 Students: \$18

**Click
HERE TO
RSVP**
www.mikvahemunah.org

Sponsorship Opportunities:

\$180 includes 2 tickets
\$360 includes 3 tickets
\$540 includes 4 tickets
\$720 includes 6 tickets

\$1000 includes reserved table for 8

\$1800 includes reserved table for 8 and a cookbook

Corporate sponsorships available and very much appreciated

Thursday,
May 9, 2024
Rosh Chodesh
Iyar 5784

Doors open at 7:30 pm

Tehillim for Am Yisrael followed by Program at 7:45 pm

Young Israel Shomrai Emunah Social Hall

1132 Arcola Ave



JOIN YISE THIS

YOM HA'ZIKARON

FOR A MOVING EVENING WITH IDF CHAYAL



EZRA POSTELNEK
IN CONVERSATION WITH HIS BROTHER,
RABBI YOSEF POSTELNEK

Formerly a sniper in Givati, Ezra Postelnek was called up to fight in Gaza after October 7th. Hear his story and IDF experiences as he bears witness to bravery, self-sacrifice, and loss.

SUNDAY, MAY 12, 8:00PM
YISE SOCIAL HALL

7:45PM Mincha in the Social Hall
Maariv to follow the program





PRESENTED BY
GREATER WASHINGTON
COMMUNITY KOLLEL
SHOMRAI EMUNAH

Semichas Chaver

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Learn and remember for years to come the most common halachos that arise daily.

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Understand the ethical & philosophical background of the halachos.

RECEIVE SEMICHAS CHAVAR CERTIFICATE *Signed by:*





REBBI HILLEL SHAPS, AND RABBI YOSEF DOV SOLOVEITCHIK, BEGIN NEW SEMESTER DULITY

Topic of this Zman:

Halachos of Bircas Hamazon, Zimun, and more...

NOW ON MONDAYS

MONDAYS @ 8:45PM
at YISE, 1152 Arcola Ave.
Register at: thegreaterwashingtoncommunitykollel.com/scp
MEN'S PROGRAMMING
For more information, please contact: Rabbi Hillel Shaps, hshaps@gwckollel.org



Rabbi Hillel Shaps



SEMICHAS CHAVAR PROGRAM

Semichas Chaver Program (SCP) founded by Rav Elyada Goldwicht



MIZRACHI
RELIGIOUS ZIONISTS OF
AMERICA

YOUNG ISRAEL SHOMRAI EMUNAH PRESENTS A
SCHOLAR-IN-RESIDENCE SHABBATON WITH

Rabbi Avishai David

Shabbat Parshat Emor · May 18, 2024

After Musaf in Belonofsky Sanctuary:
Days of Sefiras HaOmer — Determining Proper Attitudes Towards the Kedusha of Eretz Yisrael and Towards the State of Israel

At 6:45 PM in Belonofsky Sanctuary:
Warmth and Radiance of Gedolei Yisrael — Personal Encounters and Vignettes of Torah Giants

Between Mincha/Maariv in Belonofsky Sanctuary:
Hakaras HaTov and the State of Israel



Rabbi Avishai David is Rosh Yeshivat Torat Shraga and Rav of Beis Tefillah Yonah Avraham in Ramat Beit Shemesh. He received his semicha from Yeshiva University, while studying under R' Yosef Dov Soloveitchik zt"l and R' Nissan Alpert zt"l. It is Rabbi David's mission and mandate to transmit our illustrious Masoretic heritage to talmidim worldwide.

Likutei Divrei Torah

Gleanings of Divrei Torah on Parashat Hashavuah
via the Internet

Sponsored by Alissa and Avi Ossip
on the occasion of the yahrzeits of
Irving Nordlicht, a"h, and Seymour Ossip, a"h

Volume 30, Issue 29

Shabbat Parashat Acharei Mot

5783 - B"H

Covenant & Conversation: R. Jonathan Sacks, z"l

The Courage to Admit Mistakes Some years ago I was visited by the then American ambassador to the Court of St James, Philip Lader. He told me of a fascinating project he and his wife had initiated in 1981. They had come to realise that many of their contemporaries would find themselves in positions of influence and power in the not-too-distant future. He thought it would be useful and creative if they were to come together for a study retreat every so often to share ideas, listen to experts and form friendships, thinking through collectively the challenges they would face in the coming years. So they created what they called Renaissance Weekends. They still happen.

The most interesting thing he told me was that they discovered that the participants, all exceptionally gifted people, found one thing particularly difficult, namely, admitting that they made mistakes. The Laders understood that this was something important they had to learn. Leaders, above all, should be capable of acknowledging when and how they had erred, and how to put it right. They came up with a brilliant idea. They set aside a session at each Weekend for a talk given by a recognised star in some field, on the subject of "My biggest blooper." Being English, not American, I had to ask for a translation. I discovered that a blooper is an embarrassing mistake. A gaffe. A faux pas. A bungle. A boo-boo. A fashla. A balagan. Something you shouldn't have done and are ashamed to admit you did.

This, in essence, is what Yom Kippur is in Judaism. In Tabernacle and Temple times, it was the day when the holiest man in Israel, the High Priest, made atonement, first for his own sins, then for the sins of his "house," then for the sins of all Israel. From the day the Temple was destroyed, we have had no High Priest nor the rites he performed, but we still have the day, and the ability to confess and pray for forgiveness. It is so much easier to admit your sins, failings and mistakes when other people are doing likewise. If a High Priest, or the other members of our congregation, can admit to sins, so can we.

I have argued elsewhere that the move from the first Yom Kippur to the second was one of the great transitions in Jewish spirituality. The first Yom Kippur was the culmination of Moses' efforts to secure forgiveness for the people after the sin of the Golden Calf. The process, which began on 17th Tammuz, ended on the 10th of Tishrei – the day that later became Yom Kippur. That was the day when Moses descended the mountain with the second set of tablets, the visible sign that God had reaffirmed his covenant with the people. The second Yom Kippur, one year later, initiated the series of rites set out in this week's parsha (Lev. 16), conducted in the Mishkan by Aaron in his role as High Priest.

The differences between the two were immense. Moses acted as a prophet. Aaron functioned as a priest. Moses was following his heart and mind, improvising in response to God's response to his words. Aaron was following a precisely choreographed ritual, every detail of which was set out in advance. Moses' encounter was ad hoc, a unique, unrepeatable drama between heaven and earth. Aaron's was the opposite. The rules he was following never changed throughout the generations, so long as the Temple stood.

Moses' prayers on behalf of the people were full of audacity, what the Sages called *chutzpah kelapei shemaya*, "audacity toward heaven," reaching a climax in the astonishing words, "Now, please forgive their sin – but if not, then blot me out of the book You have written." Aaron's behaviour by contrast was marked by obedience, humility, and confession. There were purification rituals, sin offerings and atonements, for his own sins and those of his "house" as well as those of the people.

The move from Yom Kippur 1 to Yom Kippur 2 was a classic instance of what Max Weber called the "routinization of charisma", that is, taking a unique moment and translating it into ritual, turning a "peak experience" into a regular part of life. Few moments in the Torah rival in intensity the dialogue between Moses and God after the Golden Calf. But the question thereafter was: how could we achieve forgiveness – we who no longer have a Moses, or prophets, or direct access to God? Great moments change history. But what changes us is the unspectacular habit of doing certain acts again and again until they reconfigure the brain and change our habits of the heart. We are shaped by the rituals we repeatedly perform.

Besides which, Moses' intercession with God did not, in and of itself, induce a penitential mood among the people. Yes, he performed a series of dramatic acts to demonstrate to the people their guilt. But we have no evidence that they internalised it. Aaron's acts were different. They involved confession, atonement and a search for spiritual purification. They involved a candid acknowledgment of the sins and failures of the people, and they began with the High Priest himself.

The effect of Yom Kippur – extended into the prayers of much of the rest of the year by way of *tachanun* (supplicatory prayers), *vidui* (confession), and *selichot* (prayers for forgiveness) – was to create a culture in which people are not ashamed or embarrassed to say, "I got it wrong, I sinned, I made mistakes." That is what we do in the litany of wrongs we enumerate on Yom Kippur in two alphabetical lists, one beginning *Ashamnu*, *bagadnu*, the other beginning *Al cheit shechatanu*.

As Philip Lader discovered, the capacity to admit mistakes is anything but widespread. We rationalise. We justify. We deny. We blame others. There have been several powerful books on the subject in recent years, among them Matthew Syed, *Black Box Thinking: The Surprising Truth About Success* (and *Why Some People Never Learn from Their Mistakes*); Kathryn Schulz, *Being Wrong: Adventures in the Margins of Error*, and Carol Tavris and Elliot Aronson, *Mistakes Were Made, But Not By Me*.

Politicians find it hard to admit mistakes. So do doctors: preventable medical error causes more than 400,000 deaths every year in the United States. So do bankers and economists. The financial crash of 2008 was predicted by Warren Buffett as early as 2002. It happened despite the warnings of several experts that the level of mortgage lending and the leveraging of debt was unsustainable. Tavris and Aronson tell a similar story about the police. Once they have identified a suspect, they are reluctant to admit evidence of his or her innocence. And so it goes.

The avoidance strategies are almost endless. People say, It wasn't a mistake. Or, given the circumstances,

it was the best that could have been done. Or it was a small mistake. Or it was unavoidable given what we knew at the time. Or someone else was to blame. We were given the wrong facts. We were faultily advised. So people bluff it out, or engage in denial, or see themselves as victims.

We have an almost infinite capacity for interpreting the facts to vindicate ourselves. As the Sages said in the context of the laws of purity, "No one can see his own blemishes, his own impurities." We are our own best advocates in the court of self-esteem. Rare is the individual with the courage to say, as the High Priest did, or as King David did after the prophet Nathan confronted him with his guilt in relation to Uriah and Batsheva, *chattati*, "I have sinned."

Judaism helps us admit our mistakes in three ways. First is the knowledge that God forgives. He does not ask us never to sin. He knew in advance that His gift of freedom would sometimes be misused. All he asks of us is that we acknowledge our mistakes, learn from them, confess and resolve not to do them again.

Second is Judaism's clear separation between the sinner and the sin. We can condemn an act without losing faith in the agent.

Third is the aura Yom Kippur spreads over the rest of the year. It helps create a culture of honesty in which we are not ashamed to acknowledge the wrongs we have done. And despite the fact that, technically, Yom Kippur is focused on sins between us and God, a simple reading of the confessions in *Ashamnu* and *Al Chet* shows us that, actually, most of the sins we confess are about our dealings with other people.

What Philip Lader discovered about his high-flying contemporaries, Judaism internalised long ago. Seeing the best admit that they too make mistakes is deeply empowering for the rest of us. The first Jew to admit he made a mistake was Judah, who had wrongly accused Tamar of sexual misconduct, and then, realising he had been wrong, said, "She is more righteous than I".

It is surely more than mere coincidence that the name Judah comes from the same root as *Vidui*, "confession". In other words, the very fact that we are called Jews – *Yehudim* – means that we are the people who have the courage to admit our wrongs.

Honest self-criticism is one of the unmistakable marks of spiritual greatness.

Shabbat Shalom: Rabbi Shlomo Riskin

"And you shall observe My decrees and My laws which a human being shall perform and he shall live by them; I am the Lord." It is fascinating that our Bible commands us to perform the laws and statutes of the Lord, and then it adds "and he shall live by them." Would any moral individual think to perform laws that could cause them to die? Our Sages use this seemingly superfluous phrase to teach a most important lesson, one which distinguishes Judaism from some other religions: "You shall live by these My laws and not die by them. If someone says to you, 'Desecrate the Sabbath or I'll kill you,' you must desecrate the Sabbath; desecrate one Sabbath so that you will live to observe many more Sabbaths".

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Our religion revels in life. To be sure, there are instances when one must be ready to die for one's faith, but this is limited to three most egregious crimes: murder, sexual immorality and idolatry. If one says to a Jew "kill X or I'll kill you; rape Y or I'll kill you," the Jew must give up his or her life rather than commit these crimes. Similarly, in times of persecution, Jews must demonstrate that they will not give in to gentile pressure – even pressure unto death – to relinquish their faith. But under ordinary conditions, no Jewish law overrides the preservation of human life.

Even the famous test of Abraham, the apparent Divine command that Abraham sacrifice his son to Him, concludes with Abraham being forbidden to harm his son (Kierkegaard notwithstanding). The most classic commentary, Rashi, even goes so far as to say that Abraham misunderstood the Divine command, that God never meant that he should slaughter his son, but rather dedicate him in life and not in death.

Unlike the Christian symbol of the cross, which eternalized the martyrdom of the founder of Christianity, and far from the glory some militant Islamic groups ascribe to the shahidim—the so-called martyrs who are urged (and handsomely paid) to blow themselves up together with innocent Israelis amid the promise of eternal bliss with 72 virgins—Judaism has never courted martyrdom.

Indeed, our priests-kohanim aren't even allowed to come into contact with a dead body, so consistent are we in promoting Judaism as a life-fostering and this-world oriented religion.

What still remains strange and difficult to understand is that immediately following the biblical mandate to "live by God's laws," in our weekly portion of Aharei Mot comes a long list of prohibited sexual relationships which fall under the rubric of "one must die rather than transgress." If living by God's laws is so important, why follow that stricture with laws for which one must be willing to die rather than transgress? I believe the answer is to be found in a difficult conundrum suggested by the Elders of the Negev. The Talmud records a discussion between Alexander the Great and the Elders of the Negev: Alexander asked, "What ought people do if they wish to keep on living?" The Elders answered: "They must slay themselves". Asked Alexander: "What ought people do if they wish to die?" Answered the Elders. "They should try to stay alive!"

Permit me to explain. Let us answer the second question first. If an individual lives only in order to keep on living, he is bound to fail, and he will die in the end; after all, I am not aware of any individual who got out of this world alive! Hence if a person wishes to die, let him continue to try to stay alive forever. He will surely die because he will surely fail.

And what ought someone do if he wants to keep on living? Let him slay himself, or at least let him find an idea to live for which is more significant than his own life. Then even if he dies in pursuit of that ideal, his life will have gained ultimate meaning, and he himself will be linked to eternity. Martin Luther King, Jr. put it very well in his Detroit speech in June 1963: "And I submit to you that if a man hasn't discovered something that he will die for, he ain't fit to live."

The only life that is truly meaningful is a life dedicated to an idea which is greater than one individual's life.

Hence, in our portion, "You shall live by My laws," appears within the context of a group of laws for which one must be willing to give up his life.

Yeshivat Har Etzion: Virtual Bet Midrash

Sicha of Harav Aharon Lichtenstein, z"l

Bring Your Sacrifices Before God

Any man from the house of Israel who slaughters an ox, lamb or goat... and has not brought it to the [altar at the] entrance to the Tent of Meeting, to bring it as an offering to God before the tabernacle of God, blood shall be imputed upon him, for he has shed blood, and he shall be uprooted from his people. So that the children of Israel shall bring that which they slaughter... to the entrance of the Tent of Meeting to the Kohen.... And they shall no longer slaughter their offerings to the demons after whom they stray....

The Torah gives similar warning in Devarim: "Take heed not to offer your whole-burnt offerings wherever you see, but rather you shall offer them in the place that God chooses in one of your tribes..."

At first glance, these two parashiyot appear similar in many ways. While our parasha emphasizes the act of slaughtering outside the Temple, and the parasha in Devarim emphasizes the "bringing up" to the location, one might still be inclined to say that they address the same issue. The halakhot which emerge are identical, as can be seen in the Rambam in Hilkhos Ma'aseh Ha-korbanot, who quotes from the two parashiyot interchangeably as the sources for the halakhot of offering sacrifices outside the Temple.

However, on closer inspection, this similarity is illusory. From an existential standpoint, in terms of the manner of presentation, the two parashiyot are entirely dissimilar. The sinful desire that the Torah comes to counter in each parasha is totally different.

What are we afraid of? What is the threat? Are we afraid that they will sacrifice their offering away from the Tent of Meeting? The question is not location, but rather the object, of the offerings. Are they being offered to God, or to the demons?

In Acharei Mot, we are talking a nation just emerged from Egypt, from submersion in Egyptian culture. It is a generation still in the developmental stages of its Jewish identity. They have just recently emerged from a society that could be described as a home base for idolatry. This generation was raised in a culture of demons, of wild demon-worship.

On the other hand, let us look at the historical background to the mandate in Parashat Re'ei in Devarim. The scenario in the plains of Moav is quite different from that of the desert. The Jewish people are no longer "in the desolation where the wilderness howls". They are within view of the land of Israel, and their eyes are already raised up, looking forward to their entry into the land. They can almost smell the promised land.

As the Jewish people look ahead to settling the land of Israel, what will their challenge be? The challenge of demon-worship has fallen by the wayside, as we are dealing with a new generation. This generation did not grow up in Egyptian pagan culture, but rather alongside the Tabernacle, in the orderly camp centered around that Tabernacle. But with the entry into Israel there will be a new challenge. They will no longer be camped around the Tabernacle or in its immediate vicinity.

In the desert, how far could one possibly be from the Tabernacle? The entire encampment measured only twelve by twelve mil, with the Tabernacle as its central point.

In the land of Israel, with the people scattered throughout the land, "Each man under his vine and under his fig tree", access to the Tabernacle can no longer be taken for granted. All sorts of pragmatic factors - the distance, the effort required, the difficulty in travel - will combine to prevent people from regularly visiting the Tabernacle. And this is precisely the context of those verses mentioned

Likutei Divrei Torah

above from Devarim 12. Later in that same chapter, the Torah explicitly recognizes this problem, giving license to consume non-sacrificial meat "because the place which God will choose to place His Name will be too far from you".

After all, why is this new command necessary in Parashat Re'ei? The people have been encamped around the Tabernacle for years. Is it just now that they are learning what the proper address is for their offerings? They learned this lesson long ago. What is added by this second parasha? What need does it address?

This parasha addresses the singularity and uniqueness of worship in the Temple, in "the place which God shall choose." Part of what makes this place special is that it is the exclusive place for the sacrifices. The whole of Parashat Re'ei is working up to the place which God shall choose, which is, correspondingly, the place which you should choose.

In Acharei Mot, there was an abundance of spirituality among the people, and the Torah addressed the need to direct that spiritual energy to the proper channels. There was so much spirituality that there was concern that the people would turn to demonic worship. But at the entry into the land of Israel, the problem being faced is just the opposite. As the people prepare to settle the land, they will begin to concentrate on pragmatic issues, such as establishing and developing a society, economy and culture. In this process, the concern is not with coping with an overflow of spirituality, but rather with countering a shortage thereof.

Correspondingly, the mandate not to sacrifice outside the Temple comes to prevent religious life from becoming shallow and simple-minded, with the insistence that one make an effort to seek out God.

In truth, both of these facets are extremely relevant today. We face the challenges that these two parashiyot come to counteract, from Eastern culture, and from Western culture, respectively.

On one hand, there is the challenge of Western culture. Western culture is ultra-rational, technologically advanced to the hilt, and these emphases shift the focus away from spiritually. What I say should not be taken as belittling the vast technological accomplishments of Western society, as they are great.

This approach has its roots in the ancient society of Rome. While ancient Adapted by Avi Shmidman and Dov Karoll

Greece is not remembered for its technology and economy, ancient Rome is. Roman society prided itself on paving roads, developing an economy, as well as building all sorts of amphitheaters and aqueducts. In modern and contemporary Western society, as in ancient Roman society, with all the focus on technology and science, religion is relegated to a more marginal position.

On the other hand, there is the challenge of the Eastern religions. They lack technological success, and their economic situations are miserable. However, they are suffused with religion and mysticism. They have the surplus of spirituality spoken of above, but they do not direct it to God, but rather to the demons, to idolatry and paganism.

Both historically and currently, the East and the West meet here in the land of Israel. As such, our task, our mandate, is that which emerges from the dual charges of Acharei Mot and Re'ei, both of which relate to the prohibition of offering sacrifices outside the Temple. We are commanded not to be trapped in pragmatic, rationalistic calculations, nor to be drawn in by distortions or corruptions of the proper faith. Rather, we are to seek out God, in earnest, "in the place He has chosen," through the means He has chosen.

Near the end of our *Parashah*, in the middle of listing various abominable practices that are forbidden to us, the Torah states (18:4), "You shall observe My decrees and My laws, which man shall carry out and by which he shall live -- I am Hashem." The *Midrash Torat Kohanim* interprets this verse as an exhortation regarding Torah study. "Make it primary, not secondary," says the *Midrash*. "Occupy yourself with it and do not mix foreign things into it. Do not say, 'I have finished learning the wisdom of the Jews; now I will learn the wisdom of other nations.' There is no end to one's obligation to study Torah." [Until here from the *Midrash*]

R' Avraham Yoffen z"l (1887-1970; *Rosh Hayeshiva* of the Novardok Yeshiva in Bialystok, Poland; New York and Israel) writes: Certainly, this *Midrash* is teaching an important lesson regarding Torah study, but what does it have to do with our *Parashah*?

He explains: The *Midrash* is teaching that Torah is not just something to be studied; it is something to be lived, a way of life. The *Midrash* is not disparaging other areas of study. They, too, contain wisdom, but it is not wisdom that touches a person's soul. Nor is the *Midrash* prohibiting a person from studying the wonders of nature, so long as that study is secondary to one's Torah study. When one makes Torah study primary and views the Torah as a guide for life itself, he will never be at risk of committing the abominations described in our *parashah*. (*Ha'mussar Ve'ha'da'at*)

Shabbat

R' Yechezkel Taub z"l (1772-1856; *Chassidic Rebbe* of Kuzmir, Poland; ancestor of the *Modzhitzer Rebbes*) observes: It is customary for Jews to wish each other "Good Shabbos" and "Good Yom Tov" on *Shabbat* and the festivals, respectively. We do not mean to wish that those occasions should be good, for *Shabbat* and *Yom Tov* are inherently good. Rather, we are blessing each other that we should become good by taking to heart the holiness of the day.

(Quoted in *Otzar Peninei Ha'chassidut: Shabbat Kodesh* II p.71)

R' Avraham Abish Zehnwirth *shlita* (*Chassidic Mashpia* and *Rosh Yeshiva* in Yerushalayim) writes: Kabbalists teach that *Shabbat* has greater holiness than *Yom Tov*, for the Torah calls *Shabbat*: "*Kodesh*" / "holy" (*Shmot* 31:14). This greater holiness is evident in the fact that one may not cook on *Shabbat*, but may do so on *Yom Tov*, and the fact that the punishment for transgressing the Sabbath is more severe than is the punishment for performing a prohibited labor on a festival.

R' Zehnwirth continues: *Shabbat Kodesh*, the day that is sanctified to *Hashem*, is the root of the holiness of all other days. Therefore, one must be more meticulous in his behavior and deeds on *Shabbat* than on weekdays, taking care not to break the bond that connects one to *Hashem*.

R' Zehnwirth adds: The special holiness of *Shabbat* is expressly reflected in a *Mishnah* (*Demai* 4:1), which teaches that one who buys produce from a person who is not trusted to have tithed them must tithe them himself. However, if one wants to eat that produce on *Shabbat*, when tithes may not be separated, he may simply ask the seller if he tithed them, for the awe of *Shabbat* will cause him not to lie. (*Matanah Tovah*)

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Pirkei Avot

Antignos of Socho received the tradition for Shimon Ha'tzaddik. He used to say, "Do not be like servants who serve their master in order to receive a reward; instead be like servants who serve their master not in order to receive a reward." (1:3)

The *Gemara* (*Rosh Hashanah* 4a) teaches: "If one says, 'I give this coin to *Tzedakah* so that my son shall live [i.e., be cured from illness], he is a perfect *Tzaddik*." Seemingly, this teaching is inconsistent with our *Mishnah*! The *Tosafot* (*Avodah Zarah* 19a) explain that our *Mishnah* is speaking of someone who regrets performing a *Mitzvah* when he does not see the reward coming to him. Do not serve *Hashem* with that attitude! In contrast, the *Gemara* is speaking of someone who performs a *Mitzvah* and requests reward, but does not regret his good deed when his request is not fulfilled. Serving *Hashem* in that way is permitted.

Arguably, the *Tosafot*'s interpretation is implied in the wording of our *Mishnah*. R' Gedaliah Silverstone z"l (1871-1944; rabbi in Belfast, Ireland and Washington, D.C.) explains: If the *Mishnah* had said, "Do not be like servants who serve their master '*Bi'shvil*' (בִּשְׁבִּיל) to receive a reward," it would have meant: "Do not be like servants who serve their master with the hope of receiving a reward." However, the *Mishnah* actually says, "Do not be like servants who serve their master '*Al me'nat*' (עַל מְנַת) to receive a reward," which means: "Do not be like servants who serve their master on the condition that they receive a reward." This implies that as long as one's *Mitzvah* performance is not conditional--rather, it is sincere--there is nothing wrong with also anticipating a reward.

But what is wrong with demanding a reward? continues R' Silverstone. Surely, the Torah is not against a *Tzaddik* "having two tables" (a Talmudic expression for someone who has both Torah scholarship and wealth)! R' Silverstone explains with a parable:

Imagine Baron Rothschild visiting the Volozhin Yeshiva (the preeminent Russian *yeshiva* for most of the 19th century) and engaging one of the students in a lengthy conversation. Before departing, the Baron gives the young Torah scholar his calling card and asks him to visit the Baron and his family in their lodgings. When the student arrives, he meets the Baron's daughter, and the Baron tells him, "You have found favor in my eyes, and I would like to take you as a son-in-law." How utterly foolish would the young man be if he replies, "I would be honored to be your son-in-law, but how big is your daughter's dowry?" Obviously, someone who finds favor in the eyes of Baron Rothschild and is taken as his son-in-law can be certain of living comfortably forever after!

- Continued in box on facing page -

"Hashem spoke to Moshe after the death of Aharon's two sons, when they approached before Hashem, and they died." (16:1)

Midrash Tanchuma relates that Aharon's sons, Nadav and Avihu, died because they said, "When will those old men [Moshe and Aharon] die so that we can lead the nation?" [Until here from the *Midrash*]

How can this be? Even the most crass person does not speak that way about his father and uncle, and Nadav and Avihu were not crass people; they were among the greatest *Tzaddikim* of the generation (see *Rashi* to *Vayikra* 10:3)!

R' Noach Weinberg z"l (1930-2009; founder and *Rosh Yeshiva* of *Aish Ha'Torah*) explains: Nadav and Avihu's comment reflected their eagerness for their turn to lead because they wanted to serve *Hashem* and the Jewish People. But, precisely that was their sin! Why did they need to wait until their elders died to begin using their talents? They should have found ways to start using their G-d-given talents immediately!

(Quoted in *48 Derachim L'Chochmah* p.2)

The Torah reading for *Yom Kippur* begins with the above verse, which is the beginning of the Torah's description of the *Yom Kippur Avodah* / Temple service. However, the reference to the sons of Aharon is not coincidental. R' Yisrael Meir Kagan z"l (the *Chafetz Chaim*; died 1933) explains:

The *Zohar* teaches: "If one feels pain over the deaths of the sons of Aharon, or cries for them, all of his sins will be forgiven." The point, writes the *Chafetz Chaim*, is that these feelings will inspire a person to repent. "If the cedars have caught fire, what will the hyssops that grow out of the wall say?" [This quote is a proverb originating from the eulogy given for one of the Talmudic Sages (see *Mo'ed Kattan* 25b), meaning: If even great people cannot escape judgment for their sins, what can ordinary people expect? Therefore, repent!]

(*Mishnah Berurah* 621:2)

- Continued from facing page -

Similarly, concludes R' Silverstone, *Hashem* offers us His beloved "daughter"--the Torah and *Mitzvot*--as our bride. All of the angels wanted to "marry" this daughter (see *Shabbat* 88b), but *Hashem* gave her to us. He even sustained us with *Mahn* for the first 40 years of our "marriage," as a father-in-law supports his new son-in-law in *Kollel*, before giving us our own home in a "Land flowing with milk and honey." How foolish would we be if, after seeing the riches *Hashem* has to offer us, we nevertheless demand a reward for performing *Mitzvot*!

(*Lev Avot*)



The Greater Washington Community Kollel SHABBOS DELIGHTS

TORAH MINUTE

IN MEMORY OF RABBI KALMAN WINTER ZT"L

Presented by Rabbi Menachem Winter, Rosh Kollel

From our archives

An animal consecrated to be brought as an offering may not be slaughtered outside the Temple. One who does so, invalidates the offering and commits a serious transgression. In the words of the Torah, "he has shed blood." (Vayikra 17:4) Interestingly, the Torah seems to compare the offense to murder. Although we can understand the gravity of contravening G-d's will, it is difficult to understand why the Torah describes the transgression in such severe terms.

The Torah is providing us with a true glimpse at the world around us. We live in a place and time where everything seems disposable. From tableware to expensive gadgets purchased just a few short months ago, all seem soon destined to the wastebasket. Even part of our hard-earned salaries is termed "disposable income." The Torah, however, provides us with a penetrating perspective at the world around us. All we see and find has a unique purpose and mission in this world. Where our eyes see waste, there is value. Where we perceive the ordinary, there is the potential for sacredness. And what we identify to be mundane is really imbued with the prospect for sanctity.

As an offering, this consecrated animal was destined to bond man and G-d through the Temple service and thereby to be itself elevated. When such a precious opportunity is squandered, the fulfillment and realization of its mission is now aborted. Indeed, a tragic and heartbreaking outcome.

We are surrounded by precious unseen opportunities. When we adopt the Torah's perspective, we will discern the profound spirituality that abounds and its endless possibilities.

Wishing you a Good Shabbos!

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Point to Ponder

When they approached before Hashem and they died (16:1). They approached the upper light with their work in the Mishkan and they died. This is the "death of the kiss" that is the way the Tzaddikim die... (Ohr HaChaim)

Six people did not die through the Angel of Death, Avraham, Yitzchak, Yaakov, Moshe, Aharon and Miriam (Bava Basra 17a).

It seems that only six people died by a kiss from Hashem. How could the Ohr HaChaim attribute the death of Nadav and Avihu to a kiss from Hashem? Furthermore, how could this be attributed as *the* method that the Tzaddikim die if it was only for six people?

TABLE TALK

Parsha Riddle

What was Nechemia's other name?

Please see next week's issue for the answer.

Last week's riddle:

What do the Seder and a house with tzara'as have in common?

Answer: They both have a halacha with a timeframe of "kdei achilas pras."

HATORAH V'HAMITZVAH

HALACHA INSIGHTS FROM THE PARSHA

In *parashas Acharei Mos* (16:5,8), in the course of its prescriptions of the Yom Kippur service the Torah commands:

From the assembly of the Children of Israel [Aharon] shall take two he-goats for a sin-offering ... Aharon shall place lots upon the two he-goats: one lot "for Hashem" and one lot "for Azazel."

The Mishnah (*Yoma* 6:1) states: **The mitzva of the two Yom Kippur goats**, the goat sacrificed to G-d and the goat sent to Azazel that are brought as a pair, **is** as follows, *ab initio*: **That they will both be identical in appearance**, i.e., color, **and in height, and in monetary value, and their acquisition must be as one**, i.e., they must be purchased together. **And even if they are not identical**, nevertheless, **they are valid**.

We have previously noted (*Acharei Mos* 5776 and *Yom Kippur* 5779) that the placing of the lots upon the two he-goats is one of several Biblical references to the casting of lots, which have served as precedents for the utilization of lotteries in various *halachic* contexts.

R. Yehudah ha-Chassid discusses the permissibility of using a lottery to decide, in the case of a ship beset by a storm, which of the passengers to cast overboard (i.e., the scenario described in *Sefer Yonah*). He opposes doing so on several grounds, including the assertion that lotteries may only be used to allocate **equal** portions among various recipients, but not **unequal** ones, in support of which he adduces the aforementioned rules of the Yom Kippur goats:

And since the two Yom Kippur goats required a lottery, they were therefore equal in appearance and height (*Sefer Chassidim* 701, but cf. *ibid.* 679).

This basic principle is also espoused by R. Shlomo Yehudah Tabak, who maintains that a lottery may only be used (in the absence of mutual consent of all involved) to distribute equal portions among various recipients, but where the portions are unequal, a lottery may generally not be used, unless the imbalance between the portions can be offset by cash payments from the recipients of the more valuable portions to those of the less valuable ones (*Erech Shai CM* 154:3).

R. Avraham David Horowitz, however, argues that a number of other authorities do not accept this principle and endorse the use of a lottery even in situations involving fundamentally unequal portions (*Kinyan Torah Bahalachah* 5:116).

PRESENTED BY

RABBI YITZHAK GROSSMAN, ROSH CHABURAH

KIDS KORNER

Who Am I?

#1 WHO AM I?

1. We were identical.
2. Our ends were different.
3. Our purpose is similar.
4. We caused drawings.

#2 WHO AM I?

1. I was designated.
2. For me there are sukkos.
3. For me there was food on Yom Kippur.
4. I put things over the edge.

Last Week's Answers

#1 Shabbos Hagadol (I am big, not really, I precede the spring holiday, Say "Telling," Sheepish celebration.)

#2 Peh-Sach (Speaking Mouth) (I am a mitzvah of Pesach, I can cause tzara'as, I am the namesake of the Yom Tov, I can also mean to jump over.)

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