



בחו"ל: תזריע-מצרע - פרק ב

IDF AND MEDINAT YISRAEL

With Yom HaZikaron and Yom HaAtzma'ut this week, our thoughts naturally dwell on the State of Israel and its army. Before we get into things, let me switch from the editorial WE to the personal first-person singular. I must say that the following does not necessarily reflect OU policy, but I would hope and pray that it is close. I also have to say that the following might rub some TTreaders the wrong way, but I hope and pray that it will be taken seriously and given serious thought.

When it comes to Medinat Yisrael - particularly celebrating Yom HaAtzmaut and thanking G-d for the State (which are not necessarily the same thing), we have to separate two issues. The principle and the details. Let's mention the details first, assuming (which is a big assumption) that one agrees in principle that we owe a debt of gratitude to G-d for the establishment of the State of Israel. Then the questions of Hallel yes or no, with or without a bracha, P'sukei d'Zimra of Yom Tov or not, Tachanun or not, Lam'natzei'ach or not, reading from Yeshayahu 10-12 or not, shaving in honor of the day or not, suspension of other S'fira practices or not, and a whole bunch of other issues, yes or no. However strongly one feels about any of these details - and many of us do, on both sides of each item, the basic agreement about the principle allows one to argue his side (backed up by reliable p'sak) and, perhaps, be reasonable about other opinions.

But... when it comes to the principle, here is the real problem. And here is the sharp personal feeling I referred to earlier. I believe, with all my heart, that an observant Jew who does not feel that we need to thank G-d for the State of Israel - with all of its shortcomings and problems, is holding back the Geula Sh'leima process. I picture G-d's saying to Himself (so to speak), let Me give them a major step on the road to the Complete Geula and see how they handle it. page 4

JERUSALEM in/out times for **ACHAREI-K'DOSHIM**

6:42pm (PLAG 5:54) / **7:56pm** Israel Summer Time

Checked and double checked for Acharei-K'doshim • See page 3 for other z'manim

Friday night count: **הַיּוֹם אֶחָד וְעֶשְׂרִים יוֹם שָׁהֵם שְׁלֹשָׁה שָׁבָעוֹת לְעוֹמֵר**



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Parshapix explanations on p.52



Word of the Month

First op for KL: 3-day people - TUE Apr 24; 7-day people and Motza"Sh people - Motza'ei Shabbat, April 28th.

To clarify from last week's WotM box: The molad of Iyar was Shabbat 10h 17m 3p. This translated to 10:56am Israel Summer Time and 3:56am Eastern Daylight Time (just to use two examples). This means that when we benched R"Ch in Israel, the molad was soon to occur (YIHYEYH). In NY, the molad had already occurred by the time they benched R"Ch (HAYA)



Candle Lighting and Havdala times

Candle	earliest	Acharei-K'doshim	Havdala	next week	
6:42	5:54	Yerushalayim	7:56	6:47	8:02
6:56	5:54	Gush Etzion	7:56	7:01	8:02
6:58	5:56	Raanana/TelMond/Herzliya	7:58	7:03	8:04
6:57	5:55	Beit Shemesh / RBS	7:57	7:02	8:03
6:58	5:56	Netanya	7:59	7:03	8:05
6:58	5:56	Rehovot	7:58	7:03	8:04
6:55	5:55	Be'erSheva/Otniel	7:57	7:00	8:02
6:57	5:55	Modi'in/Chashmona'im	7:57	7:02	8:03
6:42	5:56	Petach Tikva	7:58	6:47	8:04
6:42	5:53	Maale Adumim	7:56	6:47	8:01
6:57	5:55	Ginot Shomron	7:57	7:02	8:03
6:56	5:54	Gush Shiloh	7:56	7:01	8:02
6:56	5:54	Kiryat Arba / Chevron	7:56	7:01	8:02
6:56	5:54	Giv'at Ze'ev	7:57	7:01	8:02
6:58	5:55	Yad Binyamin	7:58	7:03	8:03
6:59	5:56	Ashkelon	7:59	7:03	8:04
6:47	5:54	Tzfat	7:58	6:52	8:03
6:49	5:56	Haifa/Zichron	7:59	6:54	8:05

Rabbeinu Tam Havdala (Jerusalem) - 8:29pm



OTHER Z'MANIM

Correct for Jerusalem

Ranges are 11 days, Wed-Shab.
3-13 Iyar • April 25 - May 5

Earliest Talit & T'filin	5:06-4:55am
Sunrise	6:00-5:50am
Sof Z'man K' Sh'ma (Magen Avraham: 8:39-8:33am)	9:18-9:12am
Sof Z'man T'fila (Magen Avraham: 9:52-9:47am)	10:24-10:20am
Chatzot (halachic noon)	12:37-12:36pm
Mincha Gedola (earliest Mincha)	1:11-1:10pm
Plag Mincha	5:53-5:58pm
Sunset (based on sea level: 7:15-7:22pm)	7:20-7:27pm

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LEAD TIDBIT continued from FRONT page

Good, some of the people say and mean ZEH HAYOM ASA HASHEM... This is a day that G-d made; let us rejoice. Good, some have a Seuda of Gratitude in honor of the establishment of the State. But what's wrong with the others - don't they realize that things happen in stages and that this stage is a big one? Don't they see the serious beginning and progress of the Ingathering of the Exiles? Don't they appreciate the State for Shabbat being the national day of rest and for Kashrut being the norm rather than the exception? And don't they see the unbelievable strides in Torah education and in the broad adherence to Jewish Tradition, even if full observance still has a long way to go? Do they not see the half-full cup? Is that not enough to say thank you and work for more? As Rabbi Gold is fond of saying: They bless G-d for the first of the season watermelon, how come they don't bless Him for the Medina?

This, then, is much more than a difference of opinion. It is a matter of principle. A very significant principle.

On the other matter of the IDF... I believe, with all my heart, that there should not be exemptions for Torah study. From the Torah we learn that for a MILCHEMET R'SHUT, an optional, non-essential war, there are several exemptions allowed. These include a person who has built a home and has not yet lived in it, a person who planted a vineyard but has not yet had a yield from it, person who has betrothed a woman but has not yet married her... and one who is afraid (different opinions on this, but most interesting is one who is afraid because he does not keep mitzvot properly, to put it

mildly)... For a MILCHEMET MITZVA, an obligatory war - and this includes a defensive war in which the survival of the people is at stake - a Chatan joins the fighting even from his Chupa, etc. And the Torah student leaves the Beit Midrash. There is no doubt that we are in a situation of Milchemet Mitzva with enemies within Eretz Yisrael, neighboring Israel, and in other countries within missile range.

The first yeshiva student - perhaps the most significant one ever - was Yehoshua bin Nun. The Torah tells us that he was a fulltime student - he never left the Tent. Yet it was him that G-d instructed Moshe to call upon to form the army to fight against Amalek. And that was the beginning of a long military career for him. Remember though, that it was Yehoshua who received Torah from Moshe and transmitted it to his generation and to the further generations of the Z'keinim (Shoftim). Yehoshua is a major link in the entire Chain of Tradition.

With Hesder and other religious army service arrangements, and Nachal Chareidi, there are different options for the religious prospective soldier. And the more religious people who join the army, the better conditions get for the religious soldier. And there are many good reasons for all girls to be required to perform National Service of one kind or another.

But there is another powerful factor to add to the picture - with the same conclusion. The perception of the general population who do army service and reserve duty for many years, is that much of the Chareidi community does not carry its weight in defense of this country. Many feel that

they have larger burdens of milu'im than they would if more religious Jews would serve in the army. Reserve duty often disrupts family life and one's business - many feel that their reserve time would be reduced and more fairly distributed if more people would serve in the army. This perception causes a lowering of the esteem for Torah and religious Jews in the eyes of the less-religious and non-religious population. This is one of the definitions of Chilul HaShem.

Bottom line, it is the right thing to do for an eligible fellow, to serve in the army in some framework. And it will also be a Kiddush HaShem (or at least, alleviate a possible Chilul HaShem).

Here's the real bottom line: May it be G-d's Will, that just as we have been privileged to the beginning of the Redemption, so may we merit hearing the sound of the Shofar of Mashiach, speedily in our time.

ACHAREI-K'DOSHIM

STATS	Taz	M'tz	T&M
of 54 sedras in Torah	29th	30th	-
of 10 in Vayikra	6th	7th	-
lines	154	109	263
rank	44th	49th	-
Parshiyot	15	4	19
P'tuchot	3	3	6
S'tumot	12	1	13
P'sukim	80	64	144
rank (Torah/Vayikra)	45/6	49/9	-
Words	1170	868	2038
rank (Torah/Vayikra)	43/6	49/9	-
Letters	4294	3229	7523
rank (Torah/Vayikra)	45/6	49/9	-
MITZVOT (pos/prohib)	2+26	13+38	15+64

K'doshim with 51 mitzvot is in 5th place on the Mitzvot per Sedra Chart. But if we look at Mitzva Density, a statistic that takes into account the size of a sedra in addition to its mitzva-count, K'doshim takes first place.

Let's define mitzva density (MD) as the number of mitzvot per 100 p'sukim. The overall MD of the Torah is 613 divided by 5846 times 100, which comes to about 10.5 - that's about ten and a half sedras for every 100 p'sukim. Ki Teitzei, with 74 mitzvot in 110 p'sukim has an MD of 67.3. K'doshim has 51 mitzvot in only 64 p'sukim for an MD of 79.7. Now add the following: There are many more mitzvot in K'doshim besides the ones that are counted among Taryag. This further increases K'doshim's hold on its title of the most mitzva-dense sedra in the Torah. **And this gives us a clear answer to the question as to how are we supposed to K'DOSHIM TIHYU, be holy. Answer: With Mitzvot!**

ALIYA-BY-ALIYA SEDRA SUMMARY

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma. X:Y is Perek:Pasuk of the beginning of the parsha; (Z) is the number of p'sukim in the parsha.

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Rabbi Shmuel Goldin
and family
on the passing of his
MOTHER ע"ה**

המקום ינחם אתכם בתוך שאר אבלי ציון וירושלים

Numbers in [square brackets] are the Mitzva-count of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI (positive mitzva); L=LAV (prohibition). X:Y is the perek and pasuk from which the mitzva comes.

KOHEN - First Aliya **17+7=24 p'sukim - 16:1-24**

[P> 16:1 (34)] The first part of the sedra deals with the Yom Kippur service in the Beit HaMikdash - Seder HaAvoda. An emotional element is introduced when the Torah tells us that G-d gave these commands "after the deaths of Aharon's two sons". We cannot help but be struck by the combination of the Kohen Gadol performing the loftiest of spiritual tasks with the background of personal grief. These feelings are especially powerful as we hear this reading on Yom Kippur morning.

Before the Service is described, kohanim in general are warned not to enter the Beit HaMikdash

**The pain of parting is still fresh
on the 5th yahrzeit, 6 Iyar, of
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*Ruth Friedson, children, grand
and great-grandchildren*

other than when they have tasks to perform there [184,L68 16:2].

It is hard to miss the additional connection to Nadav and Avihu, who entered the Mikdash for the performance of an "improper" task.

The entire Yom Kippur service, with all of its details, constitutes one mitzva [185,A49 16:3]. Aharon is to take a bull as a sin-offering and a ram as a burnt-offering. He is to wear his special garments (the Kohen Gadol on Yom Kippur alternates between his full set of eight garments and a special set of four pure white garments which he wore when he entered the Kod'shei HaKodashim).

The Kohen Gadol washes his hands and feet ten times throughout the day and immerses in a mikveh five times. "From the People", Aharon takes two goats for sin-offerings and a ram as an Olah. The bull is an atonement for Aharon and the kohanim. Lots were cast to determine which of the two (identical) goats was to be offered as a korban

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and which was taken out into the wilderness as the scapegoat.

SDT: There are two very different styles of sin - rejecting what G-d says and distancing oneself from the Divine, on the one hand, and violating His commands in an attempt to get closer to Him, on the other. Most sins are of the former type; that of Nadav and Avihu was of the latter kind. Corresponding to these two opposite motivations for sin, we have two special offerings on Yom Kippur - one that was offered inside the Beit HaMikdash, its blood actually being brought into the Kodshei Kodoshim, and the other being sent completely away from the Beit HaMikdash. Both goats were identical. (based on a shiur by RYMKO)

The Kohen Gadol performs all of the duties of the Day, with minimal assistance from other kohanim. The Holy of Holies filled with smoke from the incense offering when the Kohen Gadol entered. The service of Yom Kippur is complex; it is detailed in the repetition of the Musaf Amida on Yom Kippur as well as in the Torah reading.

This next portion continues to describe the complex service of Yom Kippur. Among the many tasks of the Kohen Gadol on Yom Kippur, is VIDUI on behalf of all the people of Israel.

His confession of sin must be

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accompanied by t'shuva and vidui of each Jew, if complete atonement is to be achieved. Rambam says that there is "communal forgiveness" for "minor" offenses, but major sins require that the individual do his own T'shuva. Even when there is "communal forgiveness", an individual still has

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to be part of the community in order to benefit from it. He who distances himself from the community does not receive the benefits of communal prayer, repentance, and atonement. Over-simplified, to be sure, but there is a point here.

LEVI - Second Aliya 10+7 p'sukim - 16:34-17:7

The Torah continues detailing the Yom Kippur service. It concludes with a reiteration of the rules of Yom Kippur for each of us, and the statement that the Day of Yom Kippur helps bring atonement to the People. It is thus the Day itself, the Temple service, communal prayer, AND our individual prayer, T'shuva, confession and fasting that combine to attain true forgiveness for ourselves and all of Israel.

[P> 17:1 (16)] It is forbidden to slaughter an animal that is to be offered as a korban, outside the area of the Beit HaMikdash [186, L90 17:3].

MITZVAWATCH

It is similarly forbidden to slaughter an animal for personal use within the precincts of the Temple. A korban slaughtered outside is invalid and must be burned; "personal" meat inside is likewise forbidden. Both are wasteful, hence sinful, acts which the Torah implies are akin to "bloodshed".

SHLISHI - Third Aliya 14+16 p'sukim - 17:8-18:21

The Torah reiterates the prohibition of slaughtering korbanot "outside" and states emphatically that it is forbidden to eat blood. Blood symbolizes life.

When one slaughters a bird or a "wild" animal (e.g. deer, wild goat - as opposed to the domesticated farm animal for which this mitzva does not apply), it is required to cover the first amount of blood with "dust" (sand, sawdust, etc.) [187,A147 17:13]. The prohibitions relating to blood are repeated and stressed. Blood of korbanot goes on the Altar as an atonement; blood of animals that are not eligible for korbanot must be covered.

CLARIFICATION... Mammals divide into two categories: B'HEIMA and CHAYA. All kosher B'HEIMOT - cow, goat, and sheep - are "fit for the Altar". They are not included in the mitzva of KISUI DAM, covering the blood. Their blood is "atoning". No CHAYA is fit for the Mizbei'ach. Among the birds, only two types - the dove and the turtle-dove - are ever used as korbanot. All other birds cannot be korbanot. Therefore, the rule for birds follows the majority, and covering the blood applies to birds (including doves).

In our "everyday" experience, when a cow is slaughtered for food, the blood of the Sh'chita is not covered.

When chickens are slaughtered, the additional mitzva of covering the blood (additional to the mitzva of Sh'chita) applies. It is forbidden to slaughter a chicken without covering the first gush of blood with sand or sawdust.


[P> 18:1 (5)] Chapter 18 contains the many forbidden sexual relationships. First there is a general warning against copying the negative practices of Egypt (whence we came) and those of the peoples of Canaan (to where we are going).

We have only to follow the laws and statues of G-d and live by them.

SDT: From the term V'CHAI BAHAM, "and live by them", we are taught two important concepts. Judaism is not just a religion; it is a way of life. Furthermore, this pasuk is (one of) the source(s) of the concept that many mitzvot are to LIVE by, not to die by, in other words, that for most mitzvot, we may violate them if it means saving a life.

[S> 18:6 (1)] It is prohibited to be intimate with any of the forbidden relations [188,L353 18:6].

[S> 18:7 (1)] Homosexual relations are forbidden with one's father [189,L351 18:7] (in addition to the general prohibition of homosexual conduct). One may not have sexual relations with his mother [190, L330 18:7]



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[S> 18:8 (1)] his father's wife (even if she is not his mother) [191,L331 18:8]

[S> 18:9 (1)] his sister (from same father or mother or both) [192, L332 18:9]

[S> 18:10 (1)] his granddaughter from a son [193,L334 18:10] or from a daughter [194,L335 18:10], his daughter [195,L336 18:10]

This last prohibition is derived by KAL VACHOMER, the logical reasoning that if a man is forbidden to

have relations with his granddaughter, how much more so is he forbidden to his daughter. This is significant by being a full-fledged prohibition in the Torah that has no direct wording to point to, but is derived by one of the methods of learning from the Torah. It is as if G-d commanded this mitzva specifically this way, rather than spelling out the prohibition, as all the others are, in order to teach us that this prohibition is in no way less than all the others.

[S> 18:11 (1)] The Torah singles out the daughter of one's father's wife and forbids relations with her [196,L333 18:10] although she is his sister, already being forbidden to him by mitzva #192. There are different opinions as to the significance and ramifications of this "seemingly" extraneous prohibition. This prohibition is definitely not a father's wife's daughter that is not a child of the father, what in today's terminology is called a step-sister, because there is no prohibition in that case.

[S> 18:12 (1)] One may not have relations with his paternal aunt [197,L340 18:12].

[S> 18:13 (1)] nor his maternal aunt [198,L341 18:13].

[S> 18:14 (1)] nor may a man have homosexual relations with his uncle [199,L352 18:14] nor may he have relations with his uncle's wife [200, L342 18:14].

[S> 18:15 (1)] One may not have relations with his daughter-in-law [201,L343 18:15].

[S> 18:16 (1)] his brother's wife

יְהִי רְצוֹן מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ וְאֱלֹהֵי אֲבוֹתֵינוּ
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יהודה יורם בן קרן אור

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דניאל דוב בן רחל ציפורה

מאיר ירחמיאל בן דבורה סימונה

בתוך שְׁאֵר חוּלֵי יִשְׂרָאֵל.

[202,L344 18:16] (except for the unique circumstances of YIBUM).

[S> 18:17 (14)] A man is forbidden to have relations with his wife's mother or daughter [203, L337 18:17], or her grandmother or granddaughter from son or daughter [204,205;L338,339 18:17]

A man may not have relations with his wife's sister, during the wife's lifetime – even if he divorced his wife first [206, L345 18:18].

Relations with a woman in a state of NIDA is forbidden [207, L346 18:19].

Relations with a married woman is forbidden. (This prohibition is counted elsewhere, but restated here with all the other forbidden relationships.)

It is forbidden to give one's child to the pagan rituals of Molech [208,L7 18:21].

R'vi' - Fourth Aliya

9+19 p'sukim - 18:22-19:14

The fourth Aliya is always the bridge Aliya between two combine sedras

Homosexual acts are forbidden [209,L350 18:22]. Sexual behavior with animals is forbidden for men, women [210,211; L348,349 18:23]

We must not defile ourselves by doing any of the above. These

abominable practices defile the Land and result in expulsion therefrom. We must scrupulously shun these practices.

NOTE: In addition to the Torah's prohibitions, there are many other relations that the Sages forbid in the spirit of the Torah's prohibitions.

[S> 19:1 (22)] BE HOLY! – HOW? In light of the exceptionally large number of mitzvot in this sedra (K'doshim), one can fairly assume that the answer to that question is – by the observance of mitzvot. This means more than "just going through the motions". It means a Torah way of life, mitzvot for the right motives and with the right enthusiasm.

One must revere his parents [212,A211 19:3], yet keep the Shabbat, meaning (among other things) that if one's parents tell him to violate the Shabbat (or any other mitzva – Torah ordained or rabbinic), he may not listen to them. (Neither may he be disrespectful in his refusal to obey.) Parents and their children are all commanded by G-d to keep the Shabbat (and all mitzvot).

We may not "turn towards" idolatry in thought or words [213, L10 19:4] nor may we make idols [214, L3 19:4]. This specifically prohibits making idols for others. Both these mitzvot are among the many that

are designed to keep the Jew far away from idolatry.

Korbanot must be offered in the Beit HaMikdash in a proper and pleasing manner. Specifically, one must keep to the time limits presented for eating sacred meat [215,L131 19:8]. Violation carries a death penalty from heaven.

Watch this next set of mitzvot. Leave the corner of your field uncut, so that poor people might come and find grain to reap [216, A120 19:10]; do not reap your entire field [217,A210 19:9]. A positive mitzva and a prohibition that basically say the same thing. Here's another pair: Leave the gleanings of the field for the poor [218,A121 19:10]; do not take the gleanings [219,L211 19:9]. And then these two pairs of mitzvot are doubled again - each pair of mitzvot is counted separately as applied to a vineyard [220-223; A123-124 ,L212-213 19:9-10].

Stealing [224,L244 19:11], denying holding that which belongs to someone else [225,L248 19:11], and swearing to that effect [226, L249 19:11] are all forbidden. Swearing falsely [227,L61 19:12] is forbidden.

That the Torah says one who swears falsely disgraces G-d's name, is echoed by Rambam when he distinguishes between "serious" sins and "light" sins. Rambam puts

into the serious category all sins that carry a death penalty... and swearing falsely. So destructive are false and vain oaths to the underpinnings of society, that it is placed with the capital offenses.

Withholding someone's property [228, L247 19:13], robbery [229, L245 19:13], and delaying payment of a laborer [230,L238 19:13] are prohibited. Most people would probably rationalize the situation and not consider delaying payment as a form of theft. The Torah implies that one is (can be?) as serious as the other.

There are many everyday situations for which the prohibition of delaying wages apply: hair-dresser or barber, taxi driver, babysitter... In most cases, people pay for services rendered when they are expected to. We all pay a cab driver at the conclusion of a ride. No one says to the driver, "Sorry, I haven't got the money for the fare; I'll pay you tomorrow." But the mitzvot still apply.

But take this example: Your regular cleaning lady finishes a few hours of work and you are supposed to pay her, let's say, 140₪. You don't have change. Only a 200₪ note. If you tell her that you don't have change and that you'll pay her the next time she comes, you are in possible violation of mitzva 230, above, and in non-fulfillment of the positive command to pay a laborer on time (counted elsewhere). If the worker freely agrees, without any hard feelings, to

wait for payment - then the issur was not violated, but the positive command was not fulfilled either. And if the worker only half-heartedly agrees to the delay - because she is, perhaps, embarrassed to tell you that she needs the money now, then the prohibition is also violated. Rather, take steps to get the change, or give her the 200₪ and ask her to bring you change the next time she comes. No violation on your part and a mitzva has been performed by your hand.

It is forbidden to curse a fellow Jew [231,L317 19:14]; and one may not place a stumbling block before the blind [232, L299 19:14], meaning [not exclusively] that one may not mislead or entrap others. Care must be taken not to mislead anyone, even inadvertently. This can include stretching the truth or saying something that is not actually a lie, but it will convey to others that which is not really so. (Helping someone do the wrong thing is part of this prohibition - even if the other knows what he's doing and wants to do it.)

CHAMISHI 5th Aliya 8+10 p'sukim - 19:15-32

Do not pervert justice [233,L273 19:15], nor show honor to a prominent person during a trial [234,L275 19:15]. We must always carry out true justice [235, A177 19:15]. Once again, notice that we have a positive mitzva which, in essence, is the "flip side" of several prohibitions, the violation of which results in distorting and perverting justice.

Even though these mitzvot are directed to judges and the courts, the individual Jew must draw from these mitzvot the importance of being fair and apply some of these rules on an informal basis, to everyday life.

Neither gossip nor slander (regardless of whether what you say is true or false) [236,L301 19:16];

Even plain gossip is prohibited - it's called R'CHILUT. Malicious gossip is worse - it's called LASHON HARA.



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The prohibition is from the same words in the Torah - LO TEILEICH RACHIL B'AMECHA. An even worse level of the same prohibition is spreading a lie to defame someone - this is called MOTZI SHEIM RA.

Do not stand by while your fellow is in danger of life, limb, or property [237,L297 19:16]. Do not hate your fellow Jew in your heart [238, L302 19:17]; reproach your fellow SENSITIVELY [239, A205 19:17] being careful to avoid embarrassing him [240, L303 19:17] (even while reproaching).

Do not take revenge [241,L304 19:18] nor bear a grudge [242, L305 19:18]; "Love thy neighbor..." [243,A206 19:18] Notice the constant reminder: "I am G-d" or words to that effect. Being nice to others is not just nice; it is part of Torah and the fulfillment of G-d's commandments.

It is forbidden to cross-breed animals of different species [244, L217 19:19], to sow mixed seeds [245,L215 19:19], and to wear Shaatnez, mixtures of wool and linen in a garment. Note that in this one pasuk, there is a forbidden animal-animal mix, a plant-plant mix, and an animal/ plant mix, making the point (among others) that G-d allows us a dominance

Lech L'cha, Vayishlach, Sh'mot,
Va'eira, Tazri'a, K'doshim,
B'chukotai, Eikev (Nitzavim)?

over nature that has restrictions and limits.

Next we find the complicated issue of the atonement for improper relations with a maidservant who is partially freed and partially still a slave.

[P> 19:23 (10)] Fruits of the first three years of a tree's life are forbidden, i.e. they are ORLA [246,L192 19:23]. The 4th year's yield is sacred [247, A119 19:24] and must be eaten only in Yerushalayim, or redeemed and the money used for food and drink in Yerushalayim. From the fifth year on, the fruits are permitted. One may not eat gluttonously [248,L195 19:26]. One may not consult and rely on omens, divination, conjuring, or some aspects of astrology [249,250;L32, 33 19:26]. Shaving the temple area of the head is forbidden [251, L43 19:27] as is shaving the face with a razor [252, L44 19:27].

Permanent tattooing is forbidden [253,L41 19:28]. Protect your daughters from loose behavior. Keep the Shabbat and respect the place of the Mikdash (even when no Beit HaMikdash stands there) [254,A21 19:30]. Ov and Yid'oni (mediums and wizards) are forbidden [255, 256; L8,9 19:31]. One must rise and otherwise respect the elderly and Torah scholars [257,A209 19:32].

SHISHI - Sixth Aliya

5+7 p'sukim - 19:33-20:7

[S> 19:33 (5)] One must not take advantage of the newcomer to the Land (convert and/or stranger). The convert shall be treated with love; we must learn from our Egyptian experience. It is forbidden to cheat with any false measures [258, L271 19:35]; one must be honest in weights and measures [259, A208 19:36]. Keep all of G-d's statutes and laws.

[P> 20:1 (27)] The punishment for Molech (a perverse idolatrous practice involving child-sacrifice) is death by stoning. G-d will cut off the one who serves Molech. If society does not punish the violator, G-d will. So too for the practice of Ov and Yid'oni.

Sanctify yourself and be holy.

As the sedra started with the command to Be Holy, the major section of mitzvot in Parshat K'doshim concludes with the same command (different wording).

SH'VII Seventh Aliya

15+5 p'sukim - 20:8-27

Preserve the statutes and do them, for G-d sanctifies us because of our deeds.

Cursing one's parents, even after their deaths, is forbidden [260,



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L318 20:9], and is a capital offense.

The Torah reiterates the forbidden relationships that were presented at the end of Acharei. They are all capital offenses. The specific methods of execution vary, but it is in this context that Rambam learns the command to Sanhedrin to carry out the punishment of "internal burning" when called for **[261,A208 20:14]**.

Again, the Torah commands us to preserve all of the mitzvot, thus preventing the Land (of Israel) from expelling us.

It is forbidden to follow the practices of the nations amongst whom we find ourselves **[262, L30 20:23]**. This ISUR applies to idolatrous practices, immoral acts, and that which has no apparent reason. There is no prohibition of following a non-Jewish practice that is reasonable and constructive.

In order to inherit the land of Israel, we must not behave in the abominable ways of nations who preceded us. We must distinguish between kosher and non-kosher animals (and life-styles); we must be holy and distinct from others. We are not automatically different from anyone else. Torah makes us different. Torah gives us our unique identities.

Can a liger grapple with triticale?

Every Jew must play a dual role. We are each individuals and we are part of Klal Yisrael. We are exhorted to keep the Torah as individuals, but we are also "advised" to be faithful to G-d so that tragedies will not happen to the People of Israel as a whole.

Ov & Yid'oni are punished by stoning.

Maftir is the final 3 p'sukim. They make a powerful summary of all the mitzvot of Acharei and K'doshim. There is a repeat of the command to be holy, and the reason: that G-d is holy. And we find G-d's promise that He will keep us apart from the other nations, to be His.

HAFTARA 9 p'sukim **Amos 9:7-15** short haftara

The haftara basically clarifies the "deal part" of the command to be holy. Amos stresses that we will be just like all other of G-d's children on Earth, no different from the Ethiopians, the Philistines, etc. That is, of course, if we don't remain faithful to G-d. Because if we do, and keep the mitzvot sincerely, then the promises of the Torah will be realized and we will be unique among the nations. It's really up to us. That's our challenge.

Before the light afternoon snack, he straighten his messy hair with this




Parshat Acharei deals with the way in which specific sacrifices were to be brought to Hashem. Clearly, this description is designed to distinguish between the practices of the surrounding nations and those to be followed by Bnei Yisrael (cp. Vayikra 18:3).

Consecrated animals, for example, could only be offered up in the area of the Sanctuary. In contrast, the local Canaanites would sacrifice anywhere or at whim, presumably to appease a nearby demon or rock (See 17:7). Moreover, the Torah considers slaughtering a consecrated animal outside of the Temple Courtyard as tantamount to bloodshed, since the killing occurred without legitimate purpose.

For the Kli Yakar such an act is the first step on the slippery slope to other forms of wanton killing. In his words, the person's bloody instincts have taken control of the offending individual.

Reflecting on these ideas as Yom Hashoah has just passed, one is reminded how thin is the line between Man and beast. For Hashem the spilling of blood is to offend G-d, for, "The soul of flesh is in the blood" (17:10). No wonder, then, that rather than being an act of barbarity blood was sprinkled on the altar in order, "to bring atonement for your souls" (v.11).

Menachem Pessah 

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Question: *There are opinions that a ladle that was put into a pot of soup becomes a kli rishon. Is this true only for a metal ladle? What if the ladle is put into the soup only after it was taken off the heat source? At what point does the pot or ladle stop being a kli rishon? May one put the ladle back into the soup without wiping it off?*

Answer: Let us start with a review of the terminology and basic halachot. A pot sitting on the fire is called a KLI RISHON SHE'AL GABEI HA'EISH. (In general, one would not put a ladle into a pot on the flame because of the problems of stirring - see Mishna Berura 318:117). When taken off the fire, a pot is called a kli rishon, which is assumed to be capable of cooking, and keeps that status as long as the food is yad soledet bo, which may be as low as 45°C = 113°F (Rav S.Z. Auerbach). The next utensil the hot food is transferred into is a kli sheni. While the gemara (Shabbat 40b) says it is not capable of cooking, many say there are (perhaps, many) foods that are easily cooked (see Mishna Berura 318:39).

The difference between a kli rishon and a kli sheni is that the former's walls start off hot and keep its

contents hot for longer, whereas the latter's walls start off cold and speed the cooling off of its contents. There are some borderline cases where it is difficult to decide if something is a kli rishon or a kli sheni. One is your question, where the kli in which the food is now found also was itself in a kli rishon, becoming hot not only from the food within it but from heat from the outside. There is a machloket on the matter (see the Taz, Yoreh Deah 92:30), and it is generally viewed as an unresolved issue to be treated as a safek (doubt). The Chazon Ish (OC 122:3) claims that if the ladle is in a pot while it was on the fire, it turns into a kli rishon. The consensus is that if the ladle sits in the kli rishon for a long time, it takes on halachic characteristics of a kli rishon (Mishna Berura 318:87). How long

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this takes is arguably affected by how hot the soup is and the heat conductivity of the material. However, in general terms, the poskim do not distinguish in this matter based on what material the ladle is made of. It is only in tangentially related contexts that a possible distinction between metal and other materials exist (see Shulchan Aruch, Yoreh Deah 94:1).


How we practically deal with the safek about the status of a ladle depends on what other factors are involved, and we will mention a few, according to the Mishna Berura. One should not pour from the ladle onto something that is forbidden to be cooked (318:87). Even according to the Rama (OC 318:5) that one may not put bread into a kli sheni, he may put bread into a bowl into which soup was ladled in. Acharonim explain that the leniency in this case is due to the fact that many do not agree that it is forbidden to cook bread that is already baked (see Orchot Shabbat 1:(163)). Another case where the Mishna Berura (253:84) is lenient regarding a ladle is pouring from a ladle onto the leftover soup in a bowl that already cooled down totally, and thus is usually forbidden to reheat. (This is the case regarding pouring

doubles of soup into leftovers of firsts.) The apparent logic there is that since it is not unanimously agreed that it is forbidden to reheat a liquid that was cooked and cooled off (see Rama, OC 318:15), we can be lenient to treat the ladle as a kli sheini.

If one wants to avoid the ladle becoming a kli rishon by consensus, he should leave it out of the soup pot. However, then there is an issue of returning the ladle to the soup when one wants doubles without first cleaning off the liquid residue. There are indeed some who recommend cleaning it off before putting it back in (Shemirat Shabbat K'hilchata 1:40). However, we feel that (at least, Ashkenazim) may rely on the Igrot Moshe (OC IV, 74:19) that insignificant quantities of already cooked liquid may be heated up again.

Rav Daniel Mann, Eretz Hemdah Institute

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THE CHALLENGE OF MONEY: by Dr. Meir Tamari Ecology, Environment, Growth and Community [1]

Beyond the environmental questions raised by the conflicting rights of individuals and the issues of damages to the property of others, we are faced with similar questions regarding the community, nation, international relations and even the rights of future generations. Such questions concern our relationship with G-d since they involve the world that He created and continues to be involved in. In modern times they have acquired even greater religious significance, becoming a major spiritual challenge with the establishment of the State of Israel. Now Jews determine the national economic policies that affect the environment so they are both obligated and enabled to obey Torah teachings regarding the effects of such policies. Sometimes this only involves translating modern technology into halakhic terms, but sometimes we have to consider actions which would implement Chazal's teachings regarding our obligations to enhance and to beautify G-d's creation using modern scientific knowledge.

Throughout our discussion it is essential to remember the religious-moral dimension involved in preventing damages to people's persons or property. The halakhic limitations placed on our private property aimed at curbing the ability to cause damages, are a declaration that there are divinely ordained values over and above the right to private property and wealth

creation. This would argue that spiritually and morally economic growth of the individual and of society should be limited to the provision of necessities alone, irrespective of how these may be determined; the economics of enough, the only real protection against immorality of all kinds.

The costs of preventing damage or of promoting the ecological welfare of society have to be gauged against the potential material benefit accruing from economic activity. Given the jobs created, the goods and services provided and even the taxes paid by business, society must weigh these against the costs involved, for instance in pollution to air and water or of a lower quality of life.

At the outset, it seems that the basic teaching of Judaism in this respect, is the recognition that the community, whether seen as neighbors in a courtyard, people in a town or as citizens in a state, has rights to be protected against injury by limiting those activities of individuals and corporations which damage the environment, health or scenic beauty of the community. These rights are the basis of Jewish zoning laws to preserve the distinction between residential areas and those for commercial and


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industrial activities (Baba Batra 2:3). They empower communal action to remove hazardous industries beyond municipal boundaries: Slaughter houses, tanneries and graveyards, corresponding to any sources of damage through smoke, noise or smells, have to be moved outside a city and even sited so that the damage should not be spread by the prevailing winds. A further consideration was that their sites should not detract from the beauty and holiness of Yerusalyim and the Temple (Baba Batra 2:9).

Halakhically, a Jewish king has the right to appropriate private property for the public welfare. Chief Rabbis Kook, Yosef and others have recognized the Israeli state as having this same right of eminent domain. However, because of the potential abuse of this right to appropriate and nationalize private assets which has led throughout history and even in our own time to injustice and corruption, *din hamelech* has to be restrained and severely monitored.

Navot's vineyard (M'lachim Alef 21) is Judaism's classic example of limitations of this right of kings and state. Halakhically, Navot could not have refused King Achav's offer to buy the vineyard, in view of *din hamelech*, if the king's purpose would have been to build a road, or erect an army camp or other infrastructure. Even if his purpose was to beautify the capital, Shomron, Navot could not refuse, since it would enhance national prestige. However, as Malbim explains, this vineyard adjoined Achav's private residence in Jezreel where Achav had no rights as a

king, only a desire to enhance his private pleasure. Therefore Navot's refusal was a legitimate demonstration that eminent domain applies solely to matters of public well-being, not something abused for private benefit whether of king, ruling class or government officials.

All that Achav could do was to have Navot killed and then come to take possession of his vineyard. There he was met by Eliyahu, prophet of truth and justice: "Have you murdered and also taken possession? In the place where the dogs lapped the blood of Navot dogs shall lick your blood. And they will eat Jezebel [who planned the trial and death of Navot] by the wall of Jezreel [his city]" (Melachim Alef 21:19-23). 



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The Goat for Azazel

*Adapted from Olat Re'iyah vol. II, p. 357;
Shemoneh Kevatzim IV:91, V:193*

Perhaps the most unusual of all the Temple services was the Yom Kippur ceremony of Azazel, sending off a goat into the wilderness, symbolically carrying away the sins of Israel. No other Temple offering was performed in such a fashion. Even more surprising, immediately after describing the Yom Kippur service, the Torah warns, "The Israelites will then stop sacrificing to the demons who tempt them" (Vayikra. 17:7). The text implies that the goat sent to Azazel is the sole exception to this rule, in apparent contradiction to the fundamental principles of the Temple service. Was this unusual ritual a "sacrifice to the demons"?

The Highest Form of Forgiveness

In order to understand the meaning of the Azazel service, we must appreciate the nature of the forgiveness and atonement of Yom Kippur.

The highest level of forgiveness emanates from the very source of divine chesed. It comes from an infinite greatness that can embrace both the most comprehensive overview and the most detailed scrutiny. This level knows the holy and the good with all of their benefits, as

well as the profane and the evil with all of their harm. It recognizes that all is measured on the exacting scale of divine justice, and that the tendencies towards evil and destruction also serve a purpose in the universe. Such an elevated level of forgiveness understands how, in the overall picture, everything fits together.

This recognition creates a complicated dialectic. There is a clear distinction between good and evil, truth and falsehood, nobility and debasement. Absolute truth demands that we confront the paths of idolatry



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and evil, in deed and thought; it opposes all repulsiveness, impurity and sin. Still, in its greatness, it finds a place for all. Only an elevated understanding can absorb this concept: how to combine all aspects of the universe, how to arrange each force, how to extend a measured hand to all opposites, while properly demarcating their boundaries.

The forgiveness of Yom Kippur aspires to this lofty outlook, as expressed in the Azazel offering. Azazel is the worship of demons - the demonic wildness and unrestrained barbarity to be found in human nature. For this reason, the offering was sent to a desolate cliff in the untamed wilderness. The elevated service of Yom Kippur is able to attain a level that confers a limited recognition even to the demonic evil of Azazel. At this level, all flaws are transformed and rectified.

Sent Away to the Wilderness

The abstract knowledge that evil also has a purpose in the world must be acknowledged in some fashion in our service of God. This acknowledgment occurs in the elevated service of Yom Kippur. In practical ethics, however, there is no place for this knowledge. Heaven forbid that evil should be considered good, or that the wicked should be

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considered righteous. Therefore, the goat for Azazel was sent to a desolate, barren place - a place uninhabited by people. Human society must be based on a just way of life, led by aspirations of holiness and purity. 📍



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A look at K'doshim from Oz Torah

By Rabbi Dr Raymond Apple AO RFD
Emeritus Rabbi of the Great Synagogue, Sydney

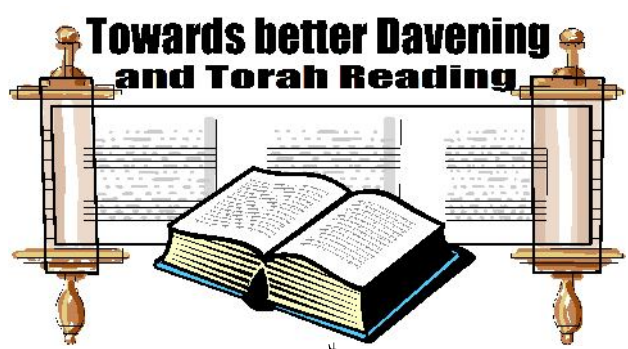
Holiness in Context

The title of the sidra is K'doshim, "holy people". Holy people, places, times, deeds and ideas are basic to Judaism. The holiness which we encounter in this sidra is ethical holiness, exercised when we deal with other people in love, respect, charity and generosity. It is not a holiness attained by withdrawal from the world but the opposite. Plunged right into the pressures and problems of daily life, we keep our thoughts pure, our speech clean, our deeds upright.

The Jewish codes go into detail – ethical holiness by means of correct weights and measures and not cheating other people; treating an employee fairly and not exploiting an employer; speaking the truth and not twisting the facts to one's own advantage; being respectful and helpful to even the lowliest members of society; giving the same respect to the poor as to the rich; being polite even when

disagreeing with another.

This is holiness where it is most difficult. And it is far more valuable than to be a monk who retreats from the temptations of the world.



וְאֶהְיֶה לָרֶעִי כַמוֹךָ

First, remember – when a verb in past tense is flipped to the future or command tense by a flipping-VAV, the accent usually goes from the next-to-the-last syllable (MILEIL) to the last syllable (MILRA), as in v'a-ha-TA (here and in the Sh'ma).

Second, note that your fellow is rei-a-CHA (MILRA). But at an et-nachta, the CHATAF-PATACH becomes a SEGOL, and the word becomes MILEIL – rei-E-cha, as in לֹא תַעֲבֹד עִלְיָהֶם רֵעֶךָ

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The Divine Kiss of Death

Guest article by
Rabbi Ephraim Sprecher
Dean of Students, Diaspora Yeshiva

"And Nadav and Avihu, the sons of Aharon, took both of them his censer, and put fire therein, and put incense, and offered strange fire before Hashem, which He did not command them. And there went out fire from Hashem, and devoured them, and they died before Hashem" (Vayikra 10:1-2). Many Torah commentators have pondered why Nadav and Avihu died.

Was the "strange fire" sufficient cause for a Divine death sentence? The dilemma has been further complicated by Moshe's puzzling response to this tragedy: "Then Moshe said to Aharon, this is what Hashem has said, I will be sanctified in them that come near to me, and before all the people I will be glorified" (Vayikra 10:3).

Moshe's cryptic statement is open to various interpretations, but the common denominator seems to be that the act committed by Aharon's two sons was not totally negative. Rashi quotes the Midrash, "Moshe said to Aharon, my brother, I knew that Hashem's Mishkan would be sanctified through the death of someone close to G-d, and I thought it would be either you or me. Now I see that Nadav and Avihu were greater than you and me."

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Ohr HaChayim) notes: "The meaning is that Nadav and Avihu drew too close to the upper light of the Sh'china out of an uncontrollable and passionate love for G-d, and that is why they died. This is the secret of the G-dly kiss of death these two Tzadikim received - the same Divine kiss of death that all Tzadikim receive upon death. However, there is one important difference, in the case of other Tzadikim, the kiss of death expresses G-d's desire to draw them nearer to Him, whereas Nadav and Avihu themselves wanted to draw nearer to Him before their time."

There are situations, says the Ohr HaChayim, where the thirst to draw near to Hashem is so strong that the soul, disgusted with the body that binds it to this world, longs to part from it and to cleave and cling to Hashem. In his Ohr HaChayim commentary on the deaths of Nadav and Avihu, he states that our own consciousness is inadequately equipped to help us understand such longing, nor can we learn about it from other individuals or from books.

Aharon's two sons committed no actual sin; they simply reached such a lofty spiritual level that their souls became disgusted with the flesh of their bodies. Thus, the only solution was to abandon the flesh and cling to the "Supreme light" - to Hashem. If we adopt this interpretation, we can then more easily understand Aharon's reaction; he does not challenge Hashem's judgment, he does not weep for the loss of his two sons, he maintains a stony silence: "And Aharon was silent" (Vayikra 10:3). The Hebrew word for silent is VAYIDOM, and where the English word dumb comes from.

The spiritual energy Nadav and Avihu exhibited was unprecedented; it simply burst forth from their souls. Such intense power cannot allow a person to lead a normal existence, and yet the whole purpose of the Mishkan is to enable us to be in daily, normal contact with Hashem. What can one do when the desire to touch the sublime draws the soul out of the body? And how can we lead a normal, daily life in which we are in frequent contact with Hashem, but are prevented from attempting to reach the highest level of Kedusha: which is abandonment of our earthly existence?

In order to answer these questions, let us look in Vayikra 16:1 "And Hashem

spoke to Moshe after the death of the two sons of Aharon, when they came too close before Hashem, and died." Following their deaths, G-d issues His command immediately, His directive is related specifically to the expression of Nadav and Avihu's desire to draw closer to Him: "And Hashem said to Moshe, speak to Aharon your brother, that he should not come at all times into the Holy place within the curtain before the Cover, which is upon the Ark that he should not die. For I will appear in the cloud upon the Ark Cover. Thus shall Aharon come into the Holy place, with a young bull for a sin offering and a ram for a burnt offering." (Vayikra 16:2-3)

Nadav and Avihu present a "strange fire" before G-d because it entails a sacrifice that G-d has not requested. However, this act is not a sin per se, it is simply the expression of the brothers' intense longing to get closer to G-d. It is a desire to achieve a bond with G-d that no other human being has ever attempted to attain before. They desired an out of body experience. However, G-d wants us to continue to live in the earthly world that He has created. Our mission in life is to sanctify ALL of Creation, even the secular and the mundane. As the Torah states in D'varim 11:21, "like the Heavenly days on the earth". Our task as Jews is to bring down Heaven onto earth. 📍

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Maharal on the Sedra

Emphasize the Counterintuitive

Vayikra 19:3 - A man shall fear [tira'u] his mother and his father, and you shall keep My Sabbaths.

Rashi: If man is the subject here, how do I know it applies to woman? We see it from the verb tira'u which is plural. If so, why is "man" the subject in the first place? A man is not subject to anyone else's authority, but a woman is.

Fear of mother precedes fear of father, for one naturally fears the father more, and the less intuitive fear needs special emphasis. Likewise, honor of father precedes honor of mother [Sh'mot 20:11] because the natural tendency is to honor one's mother, who wins her children over with pleasant words, and again, the less intuitive father honor needs special emphasis.

Gur Arye: It is obvious that the woman is obliged to fear her parents, for women are equated to men in punishments [Kiddushin 35a]. Why does Rashi have to make

a case for it here? The answer is because the verse specifies "man". If so, why not omit man and the plural verb as well? The answer is there is an instance where the woman is absolved from serving her parents - when her husband's authority supersedes. Therefore the verse specifies "man". There is a situation where the woman has no authority but herself - when she is widowed or divorced [Kiddushin 30a]. The verse answers this contingency by pluralizing the verb 'fear'.

As to the precedence of fear of mother over fear of father, the Torah here presents us with an over-reaching principle. Those instances where there is a natural tendency to be less diligent in the performance of a commandment, scripture teaches man to be particularly diligent. Where diligence is expected and natural, less emphasis is required.

Column prepared by Dr. Moshe Kuhr

Dr Kuhr is the author of *Lion Cub of Prague - Genesis and Exodus-Leviticus*

Yom Kippur through Havdala

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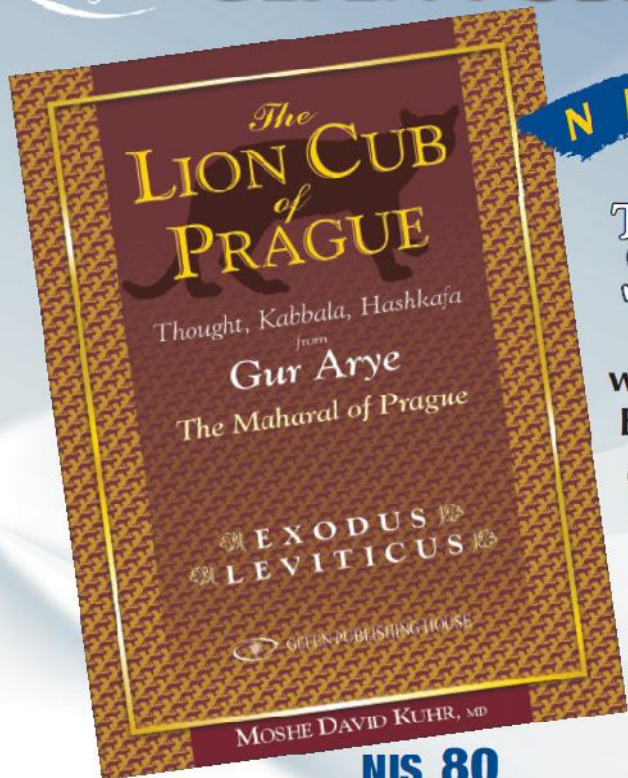
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Last issue's (**Taz-M'tz**) TTriddles:

[1] **This ZOT binds these and no others**

The phrase ZOT TORAT... (This is the Torah of...) occurs 17 times in Tanach - 14 times in the Torah. Specifically, 11 times in Vayikra and thrice in Bamidbar. More specifically,

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Tazri'a has two and M'tzora three. ZOT TORAT, then, binds Tazri'a and M'tzora, but no other pair of double sedras.

[2] **Did this before. And now again.**

Yes, we know. This TTriddle has been around for a while. It's a combination of the lack of TTriddle material in Tazri'a-M'tzora and the uniqueness of having two consecutive p'sukim with three words each.

[3] **Elul combines with water, fear, and pocket, but in England, it's the cup in Chanuka**

Gimatriya time: ELUL = 1+30+6+30 = 67, the number of p'sukim in Tazri'a. Water is MAYIM = 40+10+40 = 90, the number of p'sukim in M'tzora.

[Fear? we don't remember how that one got in - sorry.] Pocket is KIS = 20+10+60 = 90, M'tzora again. In England (and everywhere else outside Israel) the Torah reading was Sh'mini. The cup in Chanuka is HAKOS = 5+20+6+60 = 91, the number of p'sukim in Sh'mini. B'CHANUKA = 2+8+50+10+20+5 = 91, ditto.

[4] **3 arrows, not 4 gate people**

The regular haftara for (Tazri'a-) M'tzora is about 4 people afflicted with TZORAAT (Geichazi and his 3 sons). In their isolation, they spent their time at the gate of the city. These four gate people were pre-empted by the haftara of Machar Chodesh, which includes the signal of the three arrows that Yonatan and David had to indicate if it was safe for David to show up at Shaul's palace.

[5] **What would have happened to Groucho Marx had he been a purifying former m'tzora?**

This is a silly one, but in imagining a recovering M'tzora shaving all the hair from his body - including, as is specifically mentioned in the Torah, his eyebrows, one's thought goes to Groucho with his trademark eyebrows.

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[6] Eyes at the end - just these two

Eye is AYIN, which is also a letter of the ALEF-BET. The names of only two sedras end with an AYIN - TAZRI'A and M'TZORA.

[7] And Leah became pregnant and (then) gave birth - this week?

Gimatriya again. VATAHAR LEI'A VATEILEID... = $6+400+5+200$ (611 - hmm, same as TORAH) + $30+1+5$ (36) + $6+400+30+4$ (440) = 1087. TAZRI'A M'TZORA = $600+7+200+10+70$ (687) + $40+90+200+70$ (400) = 1087.

[8] Unexplaineds from the ParshaPix

Both relate to the Machar Chodesh haftara. The road sign with three arrows stands for the arrows signal between Yonatan and David, as mentioned earlier. The JD is the logo of Jonathan David Publishers - for YONATAN and DAVID.

[9] MazalPic

Emblem of the Israel Prison Service.

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Rabbi Atik z"l used to ask...

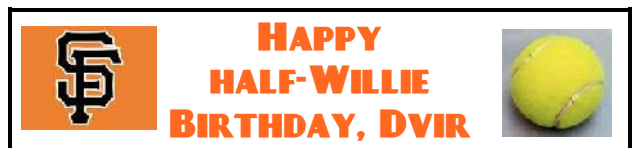
For Tazri'a-M'tzora:

Name 4 people whose circumcision is recorded in the Torah

Avraham, Yishmael, Yitzchak, and Moshe's son Eliezer

Name 3 occurrences in Tanach of the number 33.

Tazri'a - the 33 day period of Tahara after the 7 day period of Tum'a following the birth of a boy. Back in Vayigash, the count of the 70 souls who went down to Mitzrayim with Yaakov include 33 who came from Leah. Tanach tells us that David HaMelech reigned for 40 years - 7 years in Hevron and 33 years in Yerushalayim.



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For Acharei-K'doshim:

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What mitzva mentions 3, 4, & 5?

What 3-letter word occurs four times in one pasuk?

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Color Blindness in the Gemara... more

We continue this week with the description of color blindness as taught by Rabbi Dr. Mordechai Halperin at the recent annual Puah Conference in Jerusalem. He presented how the issue of color blindness, which is more common among men than women, has a bearing on the ability to determine certain questions related to family purity. If a man cannot distinguish between red and other colors then he may make mistakes when giving halachic decisions on whether a particular color is red or not and may be more lenient or stricter than necessary.

This question of the ability to distinguish between different shades of red, which indicates a particular type of color blindness, is not a new one, but, as we saw last time, existed during Talmudic times as well.

The Gemara records that the great Amora, Rav Ashi, who was one of the editors of the Talmud, and who reestablished the great Academy of Sura, originally gave halachic decisions regarding blood and distin-

guished between different colors of blood and different shades of red, with the ramifications that this held.

At one point in his life, Rav Ashi saw that he was not able to distinguish between two different types of blood that had been obtained from blood letting, or drawing blood. Since he recognized that this would influence his ability to make halachic decisions he ceased from giving halachic opinions in areas that required an expertise in differentiating in shades of red.

Rav Ashi was called the last pillar of halachic guidance, but this does not mean that if he was unable to distinguish between different shades of red, then neither can we. Rather, that if there is a specific person who cannot see the distinction between the different types of red, that person cannot make such decisions. This is true even if they previously were convinced of their ability to do so. However, according to the Gemara, a person who does not have this type of color blindness can make those distinctions and give halachic decisions in this area.

Rav Saadia Gaon expanded this to include that today anything that

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appears to be red should be considered to be blood, and only colors that are clearly not red can be called not blood. This is also the opinion of the Rambam, the Rif, the Rosh and therefore the Shulchan Aruch as well.

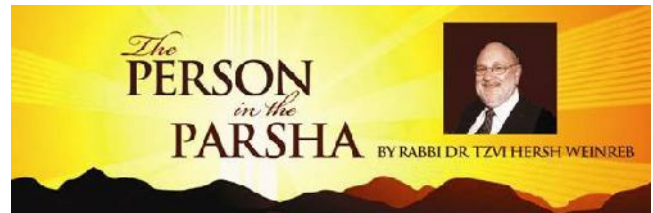
Thus the halacha today is that we cannot distinguish between shades of red, but only colors that are clearly not red are considered to be not blood. However the question becomes who determines what color is red, since different people define red differently.

More on this next time.

Rabbi Gidon Weitzman

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[sedras for CHU"l, when they differ]		
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997	Apr 24	Acharei-K'doshim [T&M]
998	May 2	Emor [A&K]
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1000	May 16	B'chukotai [B&B] (m) Yom Yerushalayim
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Rabbi Weinreb's Weekly Column:

Tazri'a-M'tzora*

** Yes, we know that we (in Israel) read Tazri'a-M'tzora last Shabbat and are reading Acharei-K'doshim this week. But we decided - again - to include Rabbi Weinreb's T-M piece...*

"Pinkus the Peddler"

He was a character straight out of the novels of Charles Dickens. Scholars have long found Dickens's attitude toward Jews problematic. The character Fagin in the novel *Oliver Twist* is certainly a negative stereotype. But many are unaware of the character named Riah in Dickens's last completed novel, *Our Mutual Friend*. Riah is portrayed as a proud Jew, honest, wise, compassionate and courageous.

Pinkus always reminded me of Riah. He was a Holocaust survivor with no family, who eked out a livelihood by peddling his wares from door to door in Jewish neighborhoods. Such street peddlers were commonplace several generations ago, and he was among the last of them. He occasionally visited the Brooklyn neigh-

borhood in which I grew up, but I knew him best from the lower East side where I went to yeshiva.

I no longer recall his real name, but we called him Pinkus because of a then-popular but now long-forgotten Yiddish song about Pinkus the Peddler.

We would buy our school supplies and other amenities from him, mostly out of sympathy. But those of us who had the patience to listen to his tales were more intrigued by his conversation than by the quality or price of his wares. Like Riah the Dickens character, he was proud, honest, wise, compassionate and courageous.

He discussed neither his Holocaust experiences nor his ultimate rescue. Rather, he plied us with riddles about the Bible and Talmud and was a treasure trove of anecdotes about the people he knew from what he called "my world which is no more".

Much later, I discovered another peddler in our own tradition, so that I no longer needed to identify just Pinkus with Riah. This peddler of old was one from whom not I, but none

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other than the Talmudic sage Rabbi Yannai, learned a great deal. And that brings us to the second parsha of this/last week's double sedra.

This/last week we read (good word because it is both present and past tense, with different pronunciations, and, as such, fits for readers in Chutz LaAretz, as well as those in Israel) in comprehensive detail about the m'tzora, the person inflicted with blemishes of the skin often (incorrectly) translated as leprosy. In the Bible, and even more so in the Talmud and Midrash, these blemishes are seen as Divine punishment for sins of speech: malicious gossip, slander, and defamation of character - so much so that the very word m'tzora is said to be a contraction of the words "motzi ra", "he who spreads evil."

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Hence the anecdote described in the Midrash Rabbah associated with this (or last) week's Torah portion:

It once happened that a certain peddler was wandering from town to town and crying out, "Who wishes to buy a life-giving potion?" Rabbi Yannai heard this man's shouting and called upon him for an explanation. The peddler took out the book of Psalms and showed Rabbi Yannai the verse: "Who is the person who desires life, loving each day to see good? Then guard your tongue from evil and your lips from speaking deceit. Turn from evil and do good; seek peace and pursue it."

Rabbi Yannai exclaimed, "All my life I have been reading this verse and never quite understood what it meant, until this peddler came and explained it... Therefore, Moshe admonished the Jewish people and said to them, these are the statutes of the m'tzora, the statutes of the 'motzi shem ra,' the bearer of malicious gossip."

From time immemorial, commentators have struggled with the question, "What did the peddler say that Rabbi Yannai did not already know?" Rabbi Yannai, by his own testimony, had read the book of Psalms many times. The meaning of the verses quoted seems to be self-evident. What could this peddler have added to Rabbi Yannai's understanding?

Permit me to share with you one approach to demystify this passage in the Midrash. It is drawn from a work by Rabbi Shlomo Yosef Zevin, a very insightful 20th century rabbi who lived and wrote in Israel. He reminds us of a teaching by Rambam to the effect that there are similarities between physical health and illness and moral health and illness.

Taking that analogy further, Rabbi Zevin reminds us that there are foods for healthy people which those who are ailing can simply not digest. They need to first ingest medicine, healing foods, before they are ready for a proper diet.

Similarly, before one can embark upon the proper moral life, he or she often needs to first be healed from a prior tainted moral status. Thus, before one can live a life of "turning from evil and doing good; seeking peace and pursuing it", which is a normal healthy moral life, it is often

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necessary to first wean himself from habitual immoral practices which are typically very resistant to change.

Hence the ingenious insight of the peddler Rabbi Yannai heard. "Do you want to know the secret of a long life? Of a properly lived life of doing good and pursuing peace? Then first you must guard your tongue from evil. That is the secret potion, the healing medicine which will enable you to go on to the next step, moral health."

In this analysis, correcting one's patterns of speech is a therapeutic process, a life-giving potion; not a food, not the bread of life.

Only after this pernicious but pervasive fault is corrected, only after this moral disease is cured, can a person actively engage in the next verse in Psalms: "Turn from evil and do good..."

Rabbi Yannai was accustomed to reading these verses differently. He understood the question, "Who desires life?" But he thought that there was one compound answer: guard your tongue, turn from evil, and do good.



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The peddler taught something much more profound. The answer to "Who desires life?" is a complex one. It consists of stages, the first of which is a healing process acquired by ingesting the potion of good speech. Then one can move up to the next stage, living a full and healthy moral life.

Pinkus the peddler taught me a lot when I was but a teenager. What I did not realize then was that he was following a long and honored tradition of itinerant peddlers who peddled not just trivial commodities, but words and wares of wisdom. 📍

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This rule notwithstanding, when we learn about the prohibitions against adulterous and incestuous relations in this week's Torah reading, the clearly stated rationale is that such behavior is inappropriate in the Land of Israel, which removes those people who behave in this fashion (see Vayikra 18:24-29 and 20:22-24).

In his commentary (to 18:25), the Ramban notes this issue and uses it as a springboard to discuss the relationship between the obligation of the Jewish People to fulfill the Torah's commandments and their place as a nation in the Land of Israel. In a radical statement, the Ramban argues that God's full, complete attention is directed at the Land of Israel in contrast with other lands where He

appointed heavenly angels and emissaries to preside over the activities of the nations of the world. Ultimately the Ramban quotes Midrashim that indicate that true belief in the God of Israel is predicated on living in Israel and that the purpose of fulfilling mitzvot in the Diaspora is simply to ensure that the commandments are not forgotten, so that upon return to Israel - where the mitzvot are fully obligatory - they will not be new and unfamiliar.

Not only did the Ramban view the Land of Israel as central to Jewish practice on a theoretical plane, but he rules that moving to Israel is one of the 613 mitzvot that every Jew is obligated to perform. In point of fact, the Ramban moved to the Land of Israel in his later years where he reestablished the Jewish community in Jerusalem.

While some view the approach of the Ramban as negating the value of Jewish life in the Diaspora, in truth he is highlighting the greater obligation, responsibility and opportunity of living a Jewish life in Israel. According to his approach, the ideal setting for a committed Jew to find fulfillment is by living a life steeped in Torah and mitzvot in the Land of Israel.

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WISDOM & WIT

by Shmuel Himelstein

A student asked R' Elazar Mena-chem Mann Shach for permission to travel to Yerushalayim for a matter of family concern. The Rosh Yeshiva consented, but a minute or two later called the student back. Taking the student to the yeshiva kitchen, he told the cook: "This young man must go to Yerushalayim now, and will miss lunch. Could you please give him lunch now, before he goes?"



R' Yitzchak of Vorka was known for his Ahavas Yisrael - love of fellow Jews. He concerned himself with love - not only for the Jewish Nation as a whole, but also for each individual Jew. R' Yitzchak once cited a famous midrash, explaining how Moshe went after a single straying sheep and, as a result, Hashem selected him to the "shepherd" of all the Jewish people. R' Yitzchak asked a question. "How could it be that Moshe abandoned the entire flock just to rescue a single sheep? Couldn't the other sheep have run away in the interim, so that Moshe would have lost all of his assets?"

"From this we see", remarked R' Yitzchak, "that when it comes to a question of saving lives, one does not take into account one's profit and loss account."



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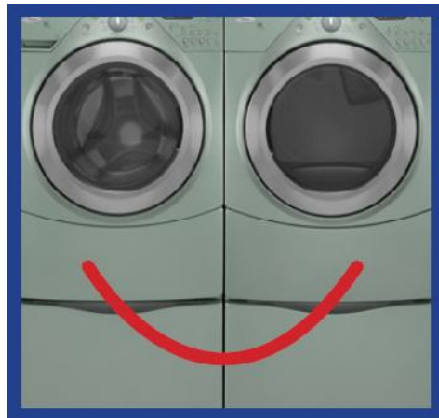
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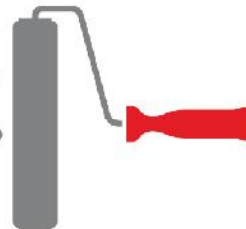
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Kohen Gadol is the main individual in Acharei, because of his obligations to do all of Avodat Yom HaKippurim • Below the Davka Graphic of the Kohein Gadol are two identical goats, upon which the KG drew lots to determine which one was to be a korban whose blood was brought into the Holy of Holies and which goat would be sent out into the Midbar alive to be dashed to piece in its tumble down a mountainside • The rest of the ParshaPix relates to Parshat K'doshim • Shabbat candles are reminder to keep the Shabbat, which is attached to Reverence for parents and to Reverence for the Mikdash • B'samim is for Havdala, not from Shabbat to Chol but between kosher and non-kosher animals and between us and other nations - mentioned at the end of the sedra. [Some hold that this IS the source of the mitzva of havdala on Motza"Sh] • Mickey Mouse as the Sorcerer's Apprentice represents the prohibitions of divination, omens, and other "black arts" (No offense, Mickey) • The heart in the Torah is a pictogram for Love thy fellow being a great Torah rule • Lifesaver is for the mitzva not to stand by idly while someone is in danger. When this can be done with not too great risk, it is a Torah obligation. When there is a significant risk to the potential rescuer, there is no requirement, but it is considered praiseworthy to take the risk in order to save the other person. If the risk is very great, it would be forbidden to give up your own life to save another's • Grapes and wheat refer to many agricultural mitzvot in the sedra - PE'AH, LEKET, and others • Thief is various prohibitions related to theft • The camel with

the monkey-head is a reminder of the prohibition of cross breeding animals • Scales of justice knocked over are for the prohibitions related to perverting justice • The scale is weighing a 1 kilo weight, but reads less than one. Either the weight is off or the scale is. Whichever, that would be ASUR, to use false weights and measures or even to possess them • Razor blade for the prohibition of shaving one's face with one • The first three trees with fruit stand for ORLA, then the fourth year has an asterisk - the fruit is KADOSH. 5th year's fruit is to eat • Picture is of the actor Herve Villechaize who played the character Tattoo on Fantasy Island - "De plane, boss, de plane". Here he reminds us of the prohibition of tattooing • In the lower-right is a picture of a mule. This is a more practical illustration of the prohibition of cross-breeding animals than the monkey-headed camel. If a horse and a donkey mate on their own, there is no prohibition in raising the resulting mule and benefiting from it. In fact, even when the prohibition is violated, there is no issur in using the mule. The prohibition is the actual causing of the two different animals to mate • The 15¢ stamp above the mule is of Helen Keller and her teacher, Annie Sullivan. Helen Keller was both deaf and blind, which we find in a figurative sense in the pasuk that prohibits cursing the deaf and placing a stumbling block before the blind • Between the goats and the stamp is a Sukka. On Sukkot we add into Birkat HaMazon a petition to G-d, HARACHAMAN, that He should restore the fallen SUKKAT DAVID. The Sukka of David is the Beit HaMikdash. The origin of this mini-prayer for Sukkot is found in the haftara this week • plus 3 Unexplaineds for you to solve without help from this page.

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Don't hate your brother in your heart

I managed to get to shul early last Shabbat, but was a bit disappointed when, after being there a while, a group of young children started running around making noise. Their fathers had brought them to shul (to give their moms a break) but most young kids can't be expected to sit through shul (especially without toys, food and drink). The fathers who were davening on the men's side couldn't really hear the kids running and talking in the women's section. The mothers had no clue that their kids were unsupervised and disturbing other people's davening, and the kids were getting a bad education about shul and davening. I, of course, was having a very difficult time davening and wanted to chastise someone. "Whose kids are those anyway? I need to tell him a few things or two", I thought to myself. "Doesn't he know that one mustn't bring their young children to shul if they are going to disturb and learn to resent shul. And doesn't he know that in this day and age with so many pedophiles wandering the streets of Jerusalem young children should NEVER be left unsupervised", I ruminated.

Lucky for me, (and for my husband who probably would have been embarrassed if I had opened my mouth straight away) I had brought Rabbi Riskin's book on the parsha "Torah Lights. A Biblical Commentary. Vayikra: Sacrifice, Sanctity and Silence", published by Maggid Books. Between aliyot I opened the book to this week's portion of K'DOSHIM where it talks about the mitzva of HOCH'ACH TOCHI'ACH - giving rebuke (19:17). Rabbi Riskin wrote about how hard it is today to chastise people for improper conduct. He then gave two different methods of chastising that can be applied today.

One we learn from the Chafetz Chaim - when he found out that a student had smoked on Shabbat in his house, he warmly held his hand in his own, looked the lad in the face and just said "Shabbos", as tears fell on the student's hand.

The second is based on the Mussar of Navardok: HATAVA BIMKOM HAK-PADA, respect rather than resentment - repay insult with heightened consideration. For example respond to a slap from another with an embrace.

Another way Rabbi Riskin illustrates

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with a story from our own generation - Rabbi Benjamin Levine, grandson of the TZADIK of Jerusalem, Rabbi Arye Levin. He had been invited long in advance to a graduation ceremony. Unfortunately close to the event he had been hospitalized with pneumonia and the day of the graduation, a cold windy day, his wife called the principal of the school saying that she didn't think he would be able to make it because of his weakened health. The principal responded, "It would be a desecration of Hashem's name if he doesn't show up", not even offering to pay for a taxi. Of course, Rabbi Levin was angered at the insensitivity of the principal, but being who he is, he schlepped out by bus to the graduation anyway. The whole way there he wondered what his grandfather had taught the principal that she had acted incorrectly? He would have tried to provide her with an ideal model of proper behavior. So when he rose to speak that is exactly what he did. He thanked the assistant principal in front of everyone for sending a taxi for him when she heard that he had been ill with pneumonia and had even suggested that maybe he might want to stay home. The principal got a standing ovation from the guests at the graduation and called Rabbi Levine the next day to apologize. She had gotten the message.

None of these are easy to do, but during this time of S'FIRAT HA'OMER it is definitely the time to at least try.

HERE IS A BARBECUE RECIPE for Yom HaAtzma'ut. By the way, cherry tomatoes are an Israeli invention.

*Mazal Tov to Evelyn & Howard Ross
on the Bar Mitzva of their grandson*

GRILLED SALMON SKEWERS

2 tsp rosemary, minced

2 tsp olive oil

2 cloves garlic, minced

1 tsp lemon zest, freshly grated

1 tsp lemon juice

½ tsp salt

¼ tsp ground black pepper

½ kilo salmon fillet (fresh or frozen)
cut into 2.5 cm cubes

cherry tomatoes

Thaw salmon, if frozen. While the barbeque grill is heating up, prepare marinade. Combine rosemary, oil, garlic, lemon zest, lemon juice, salt and pepper in a medium bowl. Add salmon; toss to coat. Alternating the salmon and tomatoes, divide among eight skewers. Grill the skewers, carefully turning once, until the salmon is cooked through, this should take about 4 to 6 minutes total. Serve hot.



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Yom R'vi'i • 3 Iyar • WED April 25th • Yom HaZikaron

9:20am	Rabbi Macy Gordon - Contemporary Halachic Issues
9:45am	Parshat Acharei-K'doshim with Reuven Wolfeld
10:45am	Parshat HaShavua Rabbi Yosef Wolicki
12:00pm	Exploring Israeli Culture, History and Society Yehuda and Shomron: "From the route of the patriarchs til the lone tree". Story, History and communities in Gush Etzion (part I) Interactive lectures with Gabriella Licsko
12:30pm no fee	VIDEO in the LIBRARY: Rabbi Zev Leff "Yom HaZikaron and Why Do We Need to Praise G-d"
12:45pm 1:30pm	TaiChi for Health and Medical Chi Kong 050-7671-722
2:15pm 1 hr	Women's Beit Midrash - Pearl Borow First hour: the Haftarot ; Second hour on Chumash with Rashi

The Center will be closed in the evening
Leil Yom HaAtzmaut

מועדים לשמחה ~ לגאולה שלימה

Yom Chamishi • 4 Iyar • THU April 26th

YOM HA'ATZMA'UT

YOM HAATZMA'UT SHACHARIT

Davening begins with Brachot at 8:00am

Baal T'fila: **Rabbi Eddie Abramson**

D'rasha by **Rabbi Sholom Gold**

Sicha by **Rabbi Aharon Adler**

an unrushed, festive davening... followed by Refreshments

Yom Shishi • 5 Iyar • FRI April 27th

8:30am (to 9:45am) **Kollel Yom Shishi HaRav Eliav Silverman**

9:00am **Not your typical Parsha shiur - Rabbi Chaim Eisen**
Sponsored by Esther Bartov
לע"נ הדסה בת הרב מנחם מנדל ע"ה

Shabbat Acharei-K'doshim • April 28th

5:00pm **PARSHA & PEREK - RABBI AHARON ZIEGLER**

Sun-Thu in the Ganchrow Beis Medrash (first floor)

10:00am **Rabbi Jeff Bienenfeld - 4th perek of B'rachot**

11:15am **RCA Daf Yomi by Rotation (Sun-Thu)**
in tribute to Rabbi Yitzchak Botwinick ז"ל

1:20pm **Mincha** (this time stays the same throughout the year)

4:30pm **Rabbi Ruvel's Gemara Shiur**
Su/M/W/Th

*Mazal Tov to Joel & Laura Walters
on the birth of a granddaughter*

*Mazal Tov to Rabbi Aaron & Pearl Borow
on the engagement of their grandson*

Yom Rishon • 7 Iyar • **SUN** April 29th

L'Ayla program for women • 10:00 & 11:00am • see inside back page

12:00pm **Hebrew for Beginners** Learn to read & understand Hebrew and feel more comfortable when you daven, with **Haya Graus**
10🔊

Watch for new series with **Dr. Deborah Polster**

2:00pm

Nadav & Avihu: Heavenly Minded but no Earthly Good? Rabbi Ephraim Sprecher

7:30pm

Torat Eretz Yisrael: Am Yisrael and Eretz Yisrael in Jewish Law and Thought - **Rabbi Chaim Eisen**

7:30pm
No fee

Shiur on Mishlei **Rabbi Mordechai Machlis**

HOW TO INCREASE YOUR CHANCES OF SURVIVAL AS A PEDESTRIAN



SUN
April 29
8:00pm
reg. fees

1 hour to teach you everything you always wanted to know but were too afraid to ask. The laws regulating pedestrian behavior in Israel are different from those in the US and the UK, and what really happens on the roads is yet another story. Metuna, the Voluntary Road Safety Organization would like to give YOU the tools to deal with what is going on. To avoid becoming a statistic, come join us!

L'Ayla program for women: **Rabbanit Yemima Mizrachi**
8:00pm at the Jerusalem Great Synagogue • see inside back page

8:40pm
No fee

Special Yahrzeit Shiur on Shalosh Seudot
Rabbi Dr. Joseph C. Klausner-Yedidyahu

Yom Sheni • 8 Iyar • **MON** April 30th

10:00am **N'SHEI LIBRARY** until noon

9:15am	EXCURSIONS IN THE BOOK OF YESHAYAHU with Pearl Borow
<i>MOMMY & BABY MUSIC CLASSES WITH JACKIE</i> Contact Jackie: 0545339305, correjackie@gmail.com	
10:30am	Pirkei Avot with Rabbi Zev Leff
11:30am	FIT FOREVER: Look & Feel Your Best! Exercise for women of all ages • Sura Faecher 050-415-3239
11:35am	"Who's who and what's what?" What happened with the "Yekkes"? History & story of the German-style orthodoxy. The most distinguished, "Yekish" rabbis, communities and families in Israel and around the world Interactive lecture with pictures - Gabriella Licsko
12:30pm no fee	Dr. Maurice E. Joseph Jewish Video Resource Center presents... VIDEO in the LIBRARY: Rabbi Sholom Gold "Ruth and Revelation" (Part 1)
2:00pm	The world of Jewish Women in Tanach and Beyond - Pearl Borow
3:00pm	Mishna & Mitzvot - Phil
5:20pm 2 hrs	<i>Pri Chadash Women's Writing Workshop</i> Contact: Ruth Fogelman (628-7359) and Judy Caspi (054-569-0410)
MON April 30 7:30pm reg. fees	TORAH VS. SHAKESPEARE Guest speaker: Rabbi Shraga Silverstein Noted author, teacher, lecturer, and translator of Torah Classics • Torah Tidbits feature editor: Candle by Day
7:30pm May 7	M.A.S.K. with Dr. Judy Belsky • 050-754-2717 • maskjerusalem.cjb.net

Happy Retirement Laura B and thank you and Yossi

Yom Shlishi • 9 Iyar • TUE May 1st

10:00-12:00 19:00-20:30	The Israel Center and the Old City Free Loan Association Gemach - Free Loan Society providing interest-free loans for people in financial distress (living in the J'lem area). Interviews at the Center • Please bring ID
9:00am	Rambam's Mishna Commentary - Rabbi Aharon Adler
10:15am	Rabbi Sholom Gold on Parshat HaShavua
11:20am	Esther Sutton's inspirational series for women <i>Navigating the Sefirat HaOmer Journey</i>
12:30pm no fee 45 min	Dr. Maurice E. Joseph Jewish Video Resource Center presents... VIDEO in the LIBRARY: "Rabin Assassination" - Documentary on the murder of Prime Minister Yitzchak Rabin
1:00pm	Writing as self-discovery (women only) Exploring the stories of your life - Esther Sutton
7:30pm	Rabbi Yonatan Kolatch - thru the Eyes of the Meforshim Parshat Emor: The Day after the Sabbath

Yom R'vi'i • 10 Iyar • WED May 2nd

9:20am	Rabbi Macy Gordon - Contemporary Halachic Issues
9:45am	Parshat Emor with Reuven Wolfeld
10:45am	Parshat HaShavua Rabbi Yosef Wolicki
12:00pm	Exploring Israeli Culture, History and Society The different faces of religious zionism in the Gush: Alon Shevut, Efrat, Elazar, Neve Daniel, Kibbutz Kfar Etzion, Migdal Oz Interactive lectures with Gabriella Licsko
12:30pm no fee	VIDEO in the LIBRARY: Rabbi Ephraim Sprecher "How and Why Did Rabbi Akiva's Students Die?"

12:45pm 1:30pm	TaiChi for Health and Medical Chi Kong 050-7671-722
2:15pm	Women's Beit Midrash - Pearl Borow First hour: the Haftarot ; Second hour: Chumash with Rashi
7:30pm	Does the Torah determine what Morality is... or do we? Rabbi Chaim Eisen
<i>L'Ayla</i> program for women: Rebbetzin Tziporah Heller 8:00pm • see inside back page	

Yom Chamishi • 11 Iyar • **THU** May 3rd

9:00am	Less Pain / More Exercise... For all women Dr Tova Goldfine , Chiropractor and Rehabilitation Specialist Questions: DrTovaGoldfine@gmail.com or 052-420-1201
9:30am	"Thursday the Rabbi gave his Shabbat drasha" with Rabbi Baruch Taub
<i>L'Ayla</i> program for women • 10:30am • see inside back page	
10:30am	(to 12:30) Midrash HaShavua - Dr. Hayim Abramson
1:30pm	Knitting and crocheting with Verna and Dvora... plus other crafts & a DT Questions: Verna at vernamalka@gmail.com or 560-9100 and leave a message

Yom Shishi • 12 Iyar • **FRI** May 4th

8:30am	(to 9:45am) Kollel Yom Shishi HaRav Eliav Silverman
9:00am	Not your typical Parsha shiur - Rabbi Chaim Eisen

UPCOMINGS...

L'Ayla program for women: **Rabbi A.C. Feuer**
**"A riddle wrapped in a mystery inside an enigma:
 Unraveling the secrets of Lag B'Omer"**
 Monday, May 7th • 8:00pm • men invited - separate seating

Meet the Author! Tuesday, May 8th at 8:00pm
She is in a nursing home, she is in a wheelchair and she is
"Alive to be Thankful". She has written a book.

She is Tova Silverstein

Her book is entitled "Alive to be Thankful"!

Her book will be available for purchase and autographing at the conclusion of her lecture

Tuesday, May 15, 3:00pm

Remembering the Underground Fighters for a Jewish State

lecture by **Zev Golan**

author of **Stern: The Man and His Gang**

New Online Series beginning soon: **In-Depth, Textual Study of Rabbi Yehudah HaLevi's Sefer HaKuzari** with **R. Chaim Eisen**

Advanced registration required • Register today for free at
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Note: this series, accessible to users worldwide, will be running in tandem
with R. Chaim Eisen's new series on

Wednesday evenings at the Israel Center:

"Is G-d Among Us: Textual Study of Sefer HaKuzari"

*"This online course is by far the best way I know to develop an intelligent
personal Orthodox hashkafa."* - **Rabbi Dr. Tzvi Hersh Weinreb**
Executive Vice President Emeritus of the Orthodox Union (OU)

Sunday morning, May 20th, 8:00am

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Shabbat & Shavuot - May 26-27

EXPANDED SHAVUOT PROGRAM AT THE CENTER:

Shabbat shiur (5:00pm) followed by Mincha followed by a light
Seuda Shlishit followed by a mini-shiur followed by Yom Tov
Arvit followed by a festive meal followed by all-night learning
and shiurim followed by Megilat Rut followed by Davening
k'vatikin followed by Kiddush • **details IYH next week**

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11:00 RABBI YITZCHAK BREITOWITZ.

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A study of the Haftorah of the week

SPECIAL MORNING PROGRAMS

Thursday, May 3, 10:30-12:00

Incorporate a healthy life-style into a Jewish way of living.

Learn techniques, skills and recipes that will help you be more healthy and energized.

Presented by

Nechama Cohen

certified Naturopath, Nutrition & Wellness Counselor
Founder & Director of the Jewish Diabetes Association
and author of award winning cookbook,
Enlightened Kosher Cooking

Thursday, May 17, 10:30-12:00

Cooking with noted food writer,

Tamar Ansh

Come and enjoy preparing for Shabbos with Tamar Ansh as she demonstrates some healthful salads, delicious ideas and more... (plenty of tastings as well)

Wednesday, May 23, 10:00-12:00

L'Ayla is proud to offer this memorable breakfast at the home of Rebbetzin Chava Tucazinsky.

Join the Rebbetzin and **Debbie Shapiro** for a unique glimpse of the elevated life of the Old Yishuv and the Etz Chaim Cheder and Yeshiva.

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EVENING SHIURIM AT 8:00 PM

Sunday, April 29

**RABBANIT
YEMIMA MIZRACHI**

As we count UP to Shavuos...

*To be held at the
Jerusalem Great Synagogue

Wednesday, May 2

**REBBETZIN
TZIPORAH HELLER**

Ruth: A role model for today

Wednesday May 16

**RABBI
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*Walking with Rabbi Akiva
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Wednesday, May 23

**RABBI
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