

**KIDDUSH IS JOYOUSLY
SPONSORED BY**

Philip and Ellen Kamaras and Brian and Suzanne Marcus, the proud grandparents of **Elliott Adam Kamaras, Yisrael ben Chaim Yaakov**. With much elation and gratitude to **Hashem**, we welcome **Elliott to Klal Yisrael**. Mazel tov to the parents, **Megan and Jacob Kamaras** and to the aunts, **Julie, Lauren and Sarah, Uncle Jacob** and the entire mishpocha. A special Kabbalat Panim and Happy 93rd birthday to Great-great uncle **Morris Marcus** who traveled from Israel for the Pidyon Haben.

**KIDDUSH IS CO-SPONSORED
BY**

Maxine and Devra Sclar in honor of **Anthony Sclar**. Thank you **Anthony** for giving me 20 wonderful years on our Anniversary. Always remember that you are an amazing father to **Devra**. I hope we can spend many more wonderful years together. I pray **Hashem** will give you everything that you wish for soon.

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Seth Merewitz from Los Angeles to express his Hakares HaTov to the **Rabbi, President** and the **kehillah** for their Wednesday morning hospitality.

MINYON SCHEDULE

4/28 Daf Yomi.....	6:00 p.m.
4/28 Mincha/Kabbalat Shabbat.....	6:45 p.m.
4/28 Candles by.....	7:10 p.m.
Hashkama Minyon.....	7:50 a.m.
Talmud in Depth.....	8:00 a.m.
Shabbat Morning.....	9:00 a.m.
Shema-Latest Time.....	9:26 a.m.
Daf Yomi.....	6:15 p.m.
Shabbat Mincha.....	7:00 p.m.
Shabbat ends.....	8:11 p.m.

THIS COMING WEEK

Sunday Shacharit.....	8:30 a.m.
Mon. & Thu. Shacharit.....	6:30 a.m.
Tue., Wed. & Fri. Shacharit.....	6:45 a.m.
Sun. - Thu. Mincha/Ma'ariv.....	7:15 p.m.

CLASS SCHEDULE

Sunday	
Talmud in Depth.....	7:45 a.m.
Daf Yomi.....	7:45 p.m.
Monday - Thursday	
Talmud I.....	6:00 a.m.
Monday- Friday	
Talmud in Depth.....	7:30 a.m.
Monday	
Pirkei Avot.....	7:45 a.m.
Daf Yomi.....	8:45 p.m.
Tuesday	
Women's/Mesillat Yesharim.....	11:00 a.m.
Daf Yomi.....	7:45 p.m.
Wednesday	
Women's/Pirket Avot.....	11:00 a.m.
Prophets/Mishlei.....	7:45 p.m.
Daf Yomi.....	8:30 p.m.
Thursday	
Parsha.....	7:45 p.m.
Daf Yomi.....	8:30 p.m.

SPONSOR A KIDDUSH

For a regular kiddush the Primary Sponsorship is \$295 (designated as such in the bulletin). All co-sponsors of kiddush \$175. Email Annette Olson at info@adatyeshurun.org or call her at 858-535-1196 to reserve your date.

DATES THAT ARE AVAILABLE:

May 5th, 12th, 19th & 26th

In Memory of Linda Neiman

**THE CONGREGATION ADAT YESHURUN
WEEKLY NEWS BULLETIN**

Rabbi Jeffrey Wohlgelemer

Todd Salovey, President

Vol. XXVI No. 28

Acharei Mot-Kedoshim

13 Iyar 5778 April 28, 2018



This Week's Torah Reading

The Torah Reading begins on page 434 in the Hirsch and page 636 in the Stone. The Haftorah begins on page 879 in the Hirsch and page 1173 in the Stone.

ACHAREI MOT BEGINS by reiterating the death of Aharon's sons, and of G-d's command to Aharon that he not be allowed to enter the Holy of Holies any time he wishes, rather only on Yom Kippur, and then only during the special service.

THE TORAH THEN details the Yom Kippur service. During Temple times, the Yom Kippur service was the central service performed by the Kohen Gadol, the High Priest. Much of this service was unique to Yom Kippur, having no parallel in any of the services performed throughout the year.

THE TORAH DESCRIBES the clothing the Kohen Gadol wore on Yom Kippur for each service. The Kohen Gadol had two sets of vestments. One was 'bigdei zahav' (golden vestments) consisting of eight garments, four regular priestly garments and four additional golden garments. The second set, 'bigdei lavan' (white vestments), were the four white linen garments. For any service done specifically for Yom Kippur, the Kohen Gadol wore the white garments. But for those parts that were of the regular daily rituals, the golden garments were worn. Our Sages explain the golden vestments were not worn during those portions specific to Yom Kippur, or specifically seeking forgiveness for the Jewish people, because of the sin of the golden calf. We have a principle, 'ayn kataygor na'aseh saneigor', a prosecutor can become a defender. Since the Jewish people had sinned by worshipping the golden calf, it was inappropriate for the Kohen Gadol to wear golden garments while seeking forgiveness for the peoples' sins. It is interesting to note the custom of wearing a kittel on Yom Kippur has a connection to the Kohen Gadol's white vestments.

THE TORAH THEN describes the process of purification the Kohen Gadol underwent each time he changed his vestments from the golden to the linen, and the process of atonement (verbal confession) he needed to make in asking for forgiveness for himself, his family and for the entire Jewish people.

THE NEXT STEP in the service was the selecting of two goats. One was to be the national sin offering while the other was to be sent off a cliff in the desert, as the bearer of the peoples' sins. The goats were to be identical, purchased with communal funds. Which goat would be sent off the cliff, was decided through the drawing of a lot by the Kohen Gadol. In order to ensure that the two goats should not become confused for each other, the Kohen Gadol tied a red woolen strip to the head of the goat for azazel (the one cast off the mountain) and another strip around the neck of the sin offering. When the goat

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for azazel was pushed over the cliff, the red wool would turn white, symbolizing that the sins of the Jewish people had been forgiven. The Torah then describes the blood service of the bull and the he-goat offerings and the procedure for sending the he-goat to azazel.

THE NEXT PART of the service is the removal of the shovel and the ladle that had been brought into the Holy of Holies, and the conclusion of the Yom Kippur service. The Torah describes the Mussaf (additional offerings) of Yom Kippur. At the end of this section the Torah says, even when there is no Yom Kippur service, there is still a concept of Yom Kippur and this concept shall remain with you as an eternal decree as a day for fasting, for refraining from work and a day where "before Hashem shall you be cleansed", where complete purity and forgiveness can be gained from Hashem.

THE TORAH TELLS how offerings are only to be brought to the Temple. There is a prohibition of 'bamos' (private altars) outside of the main altar, either in the Tabernacle or Temple. There is a dispute among our Sages as to which particular section of the Torah this is referring. According to Rashi, the passage refers to animals that have been designated as offerings and it tells us they may only be slaughtered in the Temple. However, the Ramban, citing one of the Sages of the Talmud in Tractate Chullin, maintains the Torah is referring to ordinary animals that one wishes to slaughter for meat. According to the Ramban, during the years when the Jews were in the desert, it was prohibited to eat meat unless it was first consecrated, therefore it had to be brought to the Mishkan as a peace offering. Like every peace offering, most of its meat was then allowed to be used by the person who brought it and his family.

THE TORAH SPEAKS of the prohibition of eating blood, and the commandment to cover blood after the slaughter of any species of kosher birds or non-domesticated kosher animals. The commandment to cover blood after slaughter does not apply to cattle, sheep or goats. The Hinnuch explains that since the soul resides in the blood, it is not proper to eat the flesh of an animal while its blood is still exposed. The three species used for offerings are exempted from this commandment because sacrificial blood is never covered, thus Torah did not impose this requirement under any circumstances.

AT THIS POINT in the Parsha, with the beginning of chapter 18, a very interesting transition takes place in the book of Vayikra. Until this point, Vayikra has dealt with the laws of the priests and the sacrificial system. At this point, however, the Torah changes. The rest of Vayikra does not deal with the laws of the Temple service, but rather with laws of morality, ethics and other practical commandments. The chapter begins with an exhortation to the Jewish people that they should not imitate the practices of Egypt or Canaan. Our Commentators explain this chapter bridges the gap between where the Jews came from and where they were going. They came from a land of idol worship and were going to a land of sexual immorality. Therefore, the last chapter ends with a commandment forbidding the consumption of blood and the slaughter of animals to demons of the field, a common idolatrous practice in Egypt. This section then commands the Jewish people to have high sexual morals and not to fall into the trap of the idolatrous Canaanites, into whose land they were about to enter. The chapter ends by telling us this causes, not only, spiritual harm to the people, but that there is a second danger in indulging in these types of sins. The holiness of Eretz Yisroel can not tolerate such abominable behavior, and the very land becomes contaminated and vomits out any nation who perpetrates these actions. The Parsha then describes forbidden sexual relations, serving the idol of Molech, the prohibition against sodomy and bestiality.

PARSHAS KEDOSHIM BEGINS with the positive responsibility to emulate G-d

PARSHA CONCLUDES

in the highest way, by becoming a holy nation. It is interesting to note this chapter was taught directly to the entire Assembly of Israel. Our Commentaries say that although with all other commandments, the Jew was not required to come and to listen to Moshe's public teaching, anyone who wished to listen, could. Those who did not listen relied on the elders and the leaders to teach them at a later time. Because the mitzvahs in Kedoshim are the foundations upon which Jewish society is built, everyone was required to attend.

THE FIRST COMMANDMENT given in Kedoshim is to be holy which, as understood by our Sages, means to refrain from things that take us away from spirituality and kedusha. The Ramban explains; this concept of holiness is not limited to a particular category of commandments, but rather is a general admonition that all aspects of life be governed by moderation. One is commanded not only to refrain from things that are prohibited, but to express moderation even in things that are permissible.

ONCE AGAIN THE TORAH commands us to revere our father and mother and to observe Shabbos. It is interesting to note that the commandment to observe Shabbos is in the same verse as that of honoring parents. Our Sages explain how they are linked to each other. When is one commanded to respect one's parents? When they instruct you to keep Shabbos. However, if the commandment of 'observing my Sabbaths' falls away, then the commandment of honoring one's parents should also fall away.

THE TORAH TELLS us of the honor we must show to the partners in our creation. We are taught every human being is created by three partners: one's father, mother and G-d. The Torah then tells us that in this partnership we are bidden not to add any false deities. Following this commandment, is the commandment forbidding a sacrifice with improper intentions.

THE TORAH SPEAKS of the gifts to the poor that are incumbent upon each person to leave in his field. We are told of how we are expected to deal honestly with other people, how to love one another and in general, and how to treat human beings. Finally the Torah teaches the laws regarding many aspects of general societal life.

Mazel Tov

to

Arthur and Peta Klitofsky on the birth of their grandson, a son born to their son and daughter-in-law, **Wayne and Lauren!**

WE THANK OUR SECURITY VOLUNTEERS

Friday Evening	
6:45 p.m.	Adam Sragovicz
7:20 p.m.	
Shabbat Morning	
9:00 a.m.	Marc Lebovits
9:30 a.m.	
10:00 a.m.	
10:30 a.m.	Nati Tzarum
11:00 a.m.	Zach Dimenstein

SAVE THE DATE FOR OUR "NO GALA" GALA!
SHABBAT, MAY 5TH AND MAY 6TH!

YOU SHOULD HAVE RECEIVED YOUR INVITATIONS...PLEASE RSVP BY MAY 1ST AND DON'T FORGET TO SEND A TRIBUTE TO OUR HONOREES ON YOUR RSVP CARD (FOR ALL DONOR LEVELS INVESTOR AND ABOVE).

PLEASE SUPPORT YOUR SHUL AND GIVE GENEROUSLY.
THANK YOU.

"NO GALA"



GALA



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We wish our visitors a warm La Jolla welcome. Please introduce yourself to the Rabbi and the President so that we can meet and greet you.