

**KIDDUSH FOOD FOR  
THOUGHT/NEXT WEEK'S  
ZOOM LEARNING IS  
SPONSORED  
BY  
Marc and Felicia Gipsman  
in honor of David and Claire  
Ellman.**

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THOUGHT/NEXT WEEK'S  
ZOOM LEARNING IS  
SPONSORED  
BY  
Marc and Shana Lebovits in  
honor of Rabbi and Rebbetzin  
Wohlgeleenter, Rabbi and  
Rebbetzin Reich, the Board of  
Directors, the Executive Board,  
Adat volunteers, donors,  
Annette, Milton, Catharine and  
all others who are keeping our  
Adat community vibrant while we  
wait to be TOGETHER AGAIN.**



**The Congregation  
Expresses  
Condolences  
to  
Joelle Kanner on the loss of her  
husband Leon Kanner,  
and to  
Sally and Enrique Eichner  
and their children, Nicole, Tali,  
Joshua and Abigail on the loss  
of Sally's father, Leon Kanner.**

**SHABBAT TIMES**  
5/1 Plag.....6:07 p.m.  
5/1 Candles.....7:14 p.m.  
5/2 Sh'ma-Latest Time.....9:23 a.m.  
5/2 Shabbat ends.....8:14 p.m.

**ZOOM YESHURUN KIDDUSH-FOOD FOR THOUGHT**

During this period of social distancing when the shul is closed, both Rabbis want to continue and increase these Zoom learning opportunities and we think a good way to do this, in lieu of sponsoring a physical Kiddush, is to offer opportunities to sponsor or co-sponsor **Zoom Yeshurun Kiddush-Food for Thought** learning sessions.

The Learning will be dedicated for a Refuah Shlema for all our brethren afflicted with this challenging virus, or you can dedicate the Learning in honor of, or in memory of a loved one, or to celebrate a Simcha.

Learning Sponsorships are \$175 for a Co-sponsorship or \$295 for a Full Sponsorship. Please send Annette a short email with your sponsorship or co-sponsorship message.

Announcements will be printed in the weekly bulletin, which will be emailed to everyone and then announced at each class the week after the bulletin.

We are in need of sponsors or co-sponsors for the following dates:  
May - 5/9, 5/16, 5/23, 5/30

*In Memory of Linda Neiman*

**THE CONGREGATION ADAT YESHURUN  
WEEKLY NEWS BULLETIN**

Rabbi Jeffrey Wohlgeleenter      Assistant Rabbi Daniel Reich  
Abraham Loebenstein, President

Vol. XXVIII No. 28      8 Iyar 5780    May 2, 2020      Achrei Mot-Kedoshim



*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

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off the mountain) and another strip around the neck of the sin offering. When the goat 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.

## PARSHA CONCLUDES

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

### RESOURCES FOR THOSE ENCOUNTERING BUSINESS FINANCIAL AND OPERATIONAL CHALLENGES

We fully understand that during this volatile time, there are those amongst us who will encounter business financial and operational challenges that they may have never encountered before. Fortunately we do have resources amongst the membership body that have skills and wisdom in such problematic issues. Please email the following email address [AdatCommunityAssist@gmail.com](mailto:AdatCommunityAssist@gmail.com) with a short description of what issues you're encountering and we will attempt to match you with another Shul member who may be of assistance in advising and mentoring you through the situation.

Additionally, if there are members who would like to assist in this mentoring and advisory process, please email the same address mentioning your skill and what you can help with.

We remain committed at Adat to be a community that nurtures and cares for each other.

**ADAT YESHURUN COVID-19 GENERAL "ZOOM" SCHEDULE**  
(Effective immediately until further notice)

**Mondays-**

- Talmud I 6am RJW Room;
- Tehillim 7:30 am RJW Room;
- Talmud in Depth 7:45 am RJW Room;
- Drop-In Visit 10am RJW Room;
- Drop-In Visit 11am RDR Room;
- Pirkei Avos 7:30 pm RJW Room;
- Daf Yomi 8:15 pm RJW Room

**Tuesdays-**

- Talmud I 6am RJW Room;
- Tehillim 7:30 am RJW Room;
- Talmud in Depth 7:45 am RJW Room;
- Women's Mesillat Yesharim 11 am RJW Room;
- Daf Yomi 8 pm RJW Room

**Wednesdays-**

- Talmud I 6am RJW Room;
- Tehillim 7:30 am RJW Room;
- Talmud in Depth 7:45 am RJW Room;
- Working Man's Kollel 1-2 pm RDR Room;
- Great Debates, Decisions & Deciders 7:30pm RDR Room;
- Daf Yomi 8 pm RJW Room

**Thursdays-**

- Talmud I 6 am RJW Room;
- Tehillim 7:30 am RJW Room;
- Talmud in Depth 7:45 am RJW Room;
- Parsha Pump-Up 7:30 pm RDR Room;
- Daf Yomi 8 pm RJW Room;
- Torah & Cholent BYO-CHO (Bring Your Own Cholent) 8:30 pm RDR Room

**Fridays-**

- Tehillim 7:30 am RJW Room;
- \*RDR Pre-Shabbos Drosha will be sent out

**Saturday Night-**

- \*RJW Motzei Shabbos Message will be sent out

**Sundays-**

- Tehillim 8:30 am RJW Room;
- Social BYOC/BYOB Coffee Get-Togethers 8pm RJW Room;
- Daf Yomi 9 pm RJW Room

\*This is the general schedule planned until further notice. Please check every Monday's "What's Coming Up" messages for any specific changes to each particular week, thanks!

Rabbi Wohlgernter's (RJW) Zoom ID - 610 732 9485

Rabbi Reich's (RDR) Zoom ID - 893 008 5483

**ERRANDS BY ADAT**

Dear Friends,

We find ourselves in unprecedented times as we are trying to grapple with a new reality. With our concern for staying healthy as well as restrictions on our movement, many of us have suddenly, and unexpectedly, become housebound. It's time for our caring community to come together even as we must stay apart.

While we are all impacted, some of us are challenged to shop for food and other supplies, go to the pharmacy and keep ourselves healthy all at the same time. Others are blessed to be able to leave their homes and take care of these necessities. Those who are venturing out have been asking how they can be of help to others. Some of us who are restricted to the home have reached out to get some assistance.

In response to those who need and those offering assistance, we at Adat have organized a way to match you up!

**For those Needing Assistance:**

If you would like some assistance, please send an email to: [ErrandsbyAdat@gmail.com](mailto:ErrandsbyAdat@gmail.com). For those of us who are not comfortable with email, you can call and leave a message at: 858-281-9450

**For those able to offer Assistance:**

For those of you who are able to offer assistance, please click on this link and join our Errands by Adat Whatsapp group: <https://chat.whatsapp.com/JHB5KGXbxcTHSMN80v9Kr3>

Our community is a large and loving and we come together to support each other in times of need. We appreciate how difficult it is for some of us to ask for help. Please remember that the person giving receives as much, if not more, than the person who receives. Whether you would like some assistance or are able to assist, please take advantage of this opportunity for us to come together as one Adat.

# “Working Man’s” Kollel

*Have you ever wanted to learn in Yeshiva? Looking for an opportunity to experience the depths of Torah at your level?*

The Working Man’s Kollel will be starting their new study of

## Chapter Seven of Tractate Shabbos

as we learn through many of the laws of Shabbos every Wednesday from 1-2 pm beginning:

**WEDNESDAY,  
APRIL 22, 2020**

Beginning new chapter -  
Chapter 7 of Shabbos:  
“The Principles of Violating Shabbos”



**New Chapter!**  
Perfect time to join  
a great group  
for great Torah!

RABBI REICH ZOOM ROOM  
LOG IN DIRECTLY VIA <https://zoom.us/j/8930085483>  
Meeting ID: 893-008 5483



## GREAT Debates, GREAT Decisions, and GREAT Deciders



RABBI REICH ZOOM ROOM  
LOG IN DIRECTLY VIA  
<https://zoom.us/j/8930085483>  
Meeting ID: 893 008 5483

Come learn Jewish Thought, Ethics, and Law through the lives of our **GREAT** Rabbis, the debates they had, and the decisions they made.

## NEW THREE PART SERIES

starting Wednesday, April 22, 2020

**The Land of Milk, Honey, and Mitzvot:  
The Great D's about Living in Israel**

